

**POST-APARTHEID RACISM AMONG
AFRIKAANS SPEAKING URBAN
ADOLESCENTS: A NARRATIVE-
PASTORAL REFLECTION**

By

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Abstract:

The impetus for this study was the seemingly increasing occurrences of racism among post-apartheid Afrikaans speaking urban adolescents in South Africa by taking a narrative practical theological perspective on the matter. This study, in particular, explored the dialogue(s), spiritual values and awareness levels of participants using transversal rationality.

Two questions guided the investigation: (i) How deeply embedded are stereotypes of *racism* (traditions of interpretation) in the lives of the aforementioned adolescents?; and (ii) How can we instigate honest dialogue aiding us in being more aware of our biases in order to embrace diversity in our so-called rainbow nation and going forward as a unity in diversity?

From an epistemological perspective, a postfoundational, social constructionist perspective including an auto-ethnographical approach was followed. This supports the research design which was based on narrative, practical theological principles.

In the thesis, an attempt is made to come to a better holistic understanding of the history of *racism* in South Africa as to guide us to move beyond our own 'socially-constructed' ideas. The research indicated that Afrikaner adolescents could live life unquestioned from a position of power that was culturally inherited, bringing to the fore the crucial aspect of awareness.

It was found that by objectifying relationships (I-It) diverse engagement becomes almost impossible. Consequently this thesis advocates for a subjective (I-Thou) approach towards building relationships in a context where people feel vulnerable and shameful, have fears, but also gain trust to contribute to meaningful dialogue with 'others'. The study also disclosed how material options in life disintegrate when spirituality is viewed as a 'lived experience'. This view is not forced, controlled, or managed; it is simply the *I-Thou* walking into our lives.

Typical within a postfoundational practical theological study like this, interdisciplinary participants were invited to give some perspectives from their fields of expertise consisting of a psychologist, social worker and an economist. These participants highlighted fears that came to the fore when questions on identity were raised, as well as fears for the lived world. The manner in which social constructs affected our logic and the numbness that powerlessness has left were also raised as issues that need our attention. They strongly advocated for a greater understanding and knowledge (awareness) of each other as a means to overcome their fears and issues.

Although this practical theological research acknowledges some limitations, it stands proud in contributing towards practical theology, post-apartheid research and narrative pastoral reflections that enables and inspires new research possibilities. The study concludes by suggesting a framework of *acceptance* (of one self), being *vulnerable* (creating trust through weakness and being aware), having *significance* (from 'others' or God's perspective) and consistently *contributing* towards a racist free environment (as a result of the other three stages). Rather than the other way around starting with *contribution* (doing things only to be seen), working towards *significance* (of myself), avoiding *vulnerability* (I am not weak), ending with *acceptance* (from others for the time being).

Key words:

racism, Afrikaner ¹, adolescent, epistemology, postfoundational, social constructionism, transversal rationality, narrative research, practical theology, transdisciplinary research, auto-ethnographically, history, I-It and I-Thou, vulnerability, shame, fear, trust, humilitas, spirituality.

¹ This research did not set out to exclude any Afrikaans speaking individuals. The group that eventually featured as co-researchers in this study, referred to themselves as “Afrikaners”. This research specifically focused on their stories and thus made use of their term “Afrikaners”, rather than ‘Afrikaans speaking’ adolescents as per the title of the study.

Dedication:

To all the adolescents of Lux Mundi congregation (2006-2018) I had the privilege to have worked with.

To my baby boy Ivan who to me represents a new generation of Afrikaners, may you be the fruit of a study like this.

Thanks:

To a relational God that recovered my life, that showed me how to take a real rest, that walk with me and work with me just as I am, that learned me the unforced rhythms of grace, that keeps company with me and show me how to live freely and lightly.

To my lovely, caring and supportive wife Natasha van Dyk. You are my rock and my strength. It is an honour to share life and a family with you. You are my best friend. Love you always.

To my parents, who gave me the gift of life and the privilege to study. Thank you for all your love and support always.

To Prof. Julian who was the promotor of this study, but became a good friend for life with his wonderful wife Zirkia.

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CHAPTER ONE – Naval architecture (the design)

PART ONE: The shipyard (positioning)

“The goal of a designer is to listen, observe, understand, sympathize, empathize, synthesize, and glean insights that enable him or her to ‘make the invisible visible.’” – **Hillman Curtis**

1.1 Epistemology

1.1.1 Understanding epistemology

The word *epistemology* has its origins from the Greek language and is widely defined as the study of knowledge. *Epistemology* evolved as one of two branches of the science of *Metaphysics*, the other is *Ontology* which examines the concepts by which we understand the universe, to be that one thing which consists of all things.

The reason Aristotle turned to an examination of ontology and epistemology after he completed the physics is this: once he had identified the basic principles in terms of which he understood the physical universe, he reasoned that this understanding could be no more certain than the basic concepts in terms of which those basic principles were structured. He set out therefore to identify those basic concepts so that their reliability in providing us with knowledge could be determined... He immediately realized however that he could not determine their reliability in providing us with knowledge until he had determined what knowledge is, and accordingly turned his attention to epistemology. To know whether the basic concepts of ontology provide us with knowledge we must know what knowledge is (Fox, 1999:2).

For a clearer understanding of this Guba and Lincoln (1994:107-8), provides us with a better understanding on *ontology*, *epistemology* and *methodology*:

The basic beliefs that define inquiry paradigms can be summarized by the responses given by proponents of any given paradigm to three

fundamental questions, which are interconnected in such a way that the answer given to any one question, taken in any order, constrains how the others may be answered (Guba & Lincoln, 1994:108):

The ontological question – *What is the form and nature of reality and, therefore, what is there that can be known about it?*

The epistemological question – *What is the nature of the relationship between the knower or would be knower and what can be known?*

The methodological question – *How can the inquirer (would be-knower) go about finding out whatever he or she believes can be known?*

Let's attempt to make this simple by giving an example: How do I know a bicycle? The bicycle becomes meaningful as a bicycle once it is discovered as a transportation tool, and then it is possible to say I have knowledge of the bicycle. *Epistemology* can be seen as the link between the knower (subject – me) and the known (object – bicycle).

1.1.2 Epistemology and the importance of it for this study

In most instances societies and cultures believe that the way they see and interpret the world is correct or true. They would see this as the truth and how the world really is. The diversity of this one specific world can easily be put into this constructed 'truth'. Once one starts to come into contact with another world or numerous worlds and their view, your own worldview is being questioned. This can result in contrasting or competing worldviews that are negative or if one can acknowledge the existence and role of *racism* (in this specific study) in all worldviews and epistemologies, conversation can start to take place in a good environment.

In this study I would work from the methodological paradigm of *postfoundationalism*. *Epistemologically*, *postfoundationalism* identifies the shared resources of human rationality, and reaches beyond the boundaries of

our own traditional communities in cross-contextual, cross-disciplinary conversation. The advantage of a *postfoundationalist epistemology* is that it allows theological beliefs to be viewed as more than merely an expression of personal convictions. Theology, in this view, can once again be part of the public interdisciplinary conversation that does not need to retreat into the world of private, insular knowledge claims (Van Huyssteen 1999: xii).

This opens up a space where there is not a dominant voice, but will embrace and welcome other voices (worldviews). This is appreciated in such a way that the conversation stays open for other and new voices even long after this study. This is a postfoundational epistemology and the magic of this is that it creates an open space for good conversation on *racism* that is honest, open and accommodating. In exploring *racism*, it is important to allow other voices into this space and just as important is allowing the researchers own voice into this space together with the co-researchers.

1.2 Postfoundationalism

Postfoundationalism developed or evolved out of and in reaction against *foundationalism* that is occupied with a universalistic approach to science. During modern industrial times, also known as the Enlightenment, scientists believed that they would be able to determine exact truths and give definitive answers if they did excellent research. This approach accepts that absolute truth is available to all of us. In this a scientist would naturally use his/her own expert knowledge as the unquestioned starting point as Müller (2011:2) puts it. In this search for universal truth or universal rationality scientists realised that their findings raised as many questions as it gave answers and all it does is seek a universal perspective and therefore work towards assimilation and incorporation (Müller, 2011:2). Out of this scientists moved from looking for a central truth to looking for a relative truth, known as *non-foundational* or *anti-foundational*. This position "... takes it for granted that foundations or fundamentals do not exist and that we only have a diversity of opinions" (Müller, 2011:2). This approach tends to be relativistic and not having direction and it is not good at developing alternative options. Out of this

frustration *postfoundational* thinking was born. *Postfoundationalism* regarded 'universal rationality' and 'multiversal rationality' with suspicion:

The postfoundationalist approach is sensitive for both the danger of relativity and subjectivity in a multiverse rationality and of the rigidity and false claims of the universal rationality. Therefore, it consists of an effort to move beyond both foundationalist and nonfoundationalist claims. For that reason, it is called *post-foundationalism*... (Müller, 2011:2).

In this study, I position myself thus within the overarching paradigm of postfoundational theology. As touched on in the above we can no longer continue with ideas on fundamental stereotypes, confessional fideism, culture religion, believed so called truths, *et cetera*, according to Van Aarde (2009b). As an example, Julian Müller in his book *Om te mag twyfel* (2011a), pertinently suggests a post-theistic spirituality, which is something between theism and pan-en-theism.

If human reason no longer holds any promise of being absolute, in the sense that it would be able to transcend all conditions of language and history, then there are no longer any absolute reasons to claim that the possibility of a religious existence ceases to be an option for serious, thinking human beings (Sigurdson, 2010:179).

In the dialogue between theology and science, rationality is a central methodological question. I have explained above that the postfoundational paradigm of rationality developed out of continued discussion between the fundamentalist and anti-fundamentalist approaches. According to Van Huyssteen (1993:373), this discussion was necessary to find an acceptable methodological starting point for today's contemporary thinking.

The postfoundational view admits that rational thinking will always be influenced by communal and historical contexts. In *The Shaping of Rationality*, Van Huyssteen (1999) expects to find a "middle corridor", an intellectually respectable Christian theology. This theology can remain true to its historical origins and sensitive to traditional teaching, yet open to rational,

interdisciplinary critique. He sees postfoundational theology moving in two directions: 1.) It acknowledges contextually and 2.) It points creatively beyond the confines of the local community, group, or culture towards a plausible form of interdisciplinary conversation (Van Huyssteen, 1999:113).

In propagating a postfoundational theology, Van Huyssteen indicates the advantages it holds for interdisciplinary reflection, arguing that in a postfoundationalist mode, this reflection should “lead to the growing awareness that human rationality can never be adequately housed within one specific reasoning strategy only” (Van Huyssteen, 1998a:xiv). It is in this aspect that we find the possibility of linking different disciplines and reasoning strategies.

On approaching the challenge of a postfoundationalist mode, there are a number of advantages. Human rationality cannot be claimed by only one specific reasoning strategy. Further, different disciplines and reasoning strategies can be linked together by ascribing an equal position to all the different modes of knowledge — also to our theological and scientific endeavours. Another advantage is by taking into consideration our traditional and cultural scientific rationality in both theology and science, we can come to a true epistemological interdisciplinarity. Fourth, postfoundationalism provides a space in which epistemological common ground in a theological and scientific dialogue can be recast. This may result in ways of meaningfully relating the fragmented post-modern intellectual world of contemporary science to that of theology. Finally, a postfoundational approach to interdisciplinarity can be viewed as non-hierarchical in that no one discipline, with its own principles and practices, can claim an absolute or foundational position over the other (Van Huyssteen, 2006:41).

This opens up a lot of new possibilities for this study. According to Müller (2006: paragraph 9) and Van Huyssteen (1998b: paragraph 3) three aspects of postfoundational theology are of importance, namely:

- A focus on the contextual.

- An interdisciplinary discussion with rationality as basis.
- A tradition of understanding.

Taking the above into account helps theologians to move away from the absolutism of a fundamental approach and the relativism of an anti-fundamental approach.

Van Huyssteen (2006) makes a case for *transversal rationality*:

Transversal rationality is now fused with consciousness and self-awareness, and this consciousness is then unified by an experience of self-presence, emerging over time from a remembering self-awareness/consciousness in which diverse past experiences are transversally integrated as we reach out to others (Van Huyssteen, 2006:21).

'Transversal rationality' provides a responsible and workable space between disciplines:

In this multidisciplinary use of the concept of transversality there emerge distinct characteristics or features: the dynamics of consciousness, the interweaving of many voices, the interplay of social practices are all expressed in a metaphor that points to a sense of transition, lying across, extending over, intersecting, meeting, and conveying without becoming identical (Van Huyssteen, 2006:19).

The *postfoundational* method helps us discover a new richness with alternative options:

Each of our domains of understanding may indeed have its own logic of behavior, as well as an understanding unique to the particular domain, but in each the rich resources of human rationality remain. When we discover the shared richness of the resources of rationality without attempting to subsume all discourses and all communities under one

universal reason, we have discovered the richness of a postfoundationalist notion of rationality (Van Huyssteen, 2000:239).

1.3 Postfoundational practical theology

It is important now to move beyond a general understanding of *postfoundationalism* and put it within the frame of practical theology. In positioning practical theology within the methodology of postfoundationalism Müller (2006) developed a framework “The Seven Movements” that can be used to do practical theological research. He went further in developing a set of guidelines on the basis of which students can plan and write their research protocols of which this writing is solidly based on.

Müller (2011b:2) suggests that in understanding postfoundational theology it is important to realise that the focus is on the interdisciplinary aspect of research. This will also form a central part of this research. Müller (2011b:2) goes on to argue that *transversal rationality* is the key concept. He also makes a very strong case for contextuality in this methodology within practical theology.

Contextuality will form a central part of this research. It is important to be sensitive in approaching the research and especially the context and also being sensitive towards methodology and epistemology. This said, I would once again argue that the postfoundational approach in practical theology lends itself very well towards this sensitivity and particularly for this study.

It is important to move away from an overarching ‘absolute truth’ that needs to be pursued.

Such an epistemological position can easily lead to an overestimation of one’s own discipline and its possibilities. Scholars tend to take the rationalities of their own disciplines for granted. It seems to be quite natural to use your own expert knowledge as the unquestioned starting point and then to engage the other rationalities from there (Müller,

2011b:2).

It is however important (Müller, 2011b:2) to realise that on the other hand an anti-foundational position tends to be relativistic and therefore without any direction. This was one of the realisations that haunted me most in approaching this research. I needed something that would point beyond this. I did not want to approach this research with a mind-set of “I am against certain things, but not really for anything” hanging thus in the middle somewhere. I needed a methodology in practical theology that would take a new way.

Transversal rationality is therefore in my opinion a way of providing a responsible and workable interface between disciplines.

In this multidisciplinary use of the concept of transversality there emerge distinct characteristics or features: the dynamics of consciousness, the interweaving of many voices, the interplay of social practices is all expressed in a metaphor that points to a sense of transition, lying across, extending over, intersecting, meeting, and conveying without becoming identical (Van Huyssteen, 2006:19).

According to Müller (2011b:5), we as practical theologians can make a meaningful contribution by facilitating the variety of stories where different storying cultures meet.

For the practical theologian one of these storying cultures would always be people’s experiences of the presence of God in their lives. A focus on all these stories, including the religious story, does not make our contribution better than that of others, but it is unique. The so called safe public space created by a wide reflective equilibrium becomes even more fragile because of the inclusion of the stories of the experience of God’s presence (Müller, 2011b:5).

I would position myself strongly within the same sense as Müller (2011b:5) in referring to *practical theological alternatives* rather than understanding it as a fixed way of understanding and practice.

The contribution of practical theology in this interdisciplinary process is to strengthen the sensitivity for the human condition and human community, also in terms of the community of faith. This will also create a greater sensitivity for the marginalised within these communities. A postfoundational practical theology can make a meaningful contribution in terms of creating sensitivity for the interplay of all the alternative stories (Müller, 2011b:5).

This is exactly what I intend doing within this research context by making a meaningful contribution and in my opinion a postfoundational practical theology would make it possible. I think it would be unrealistic to say that my theological positioning would not have an influence on my relationship with the context and *vice versa*. In the same sense that my own auto-ethnographic narrative on *racism* cannot stand alone and be removed from this research, nor can my theological positioning be ignored. I have my own story on this theological positioning and in no sense can it be viewed apart or without influence on my relationship with the context. That being said I think the methodology used in this study and my personal positioning in theology is sensitive and open to both my own positioning and that of the context being studied.

1.4 Social Constructionism

I am sure that most people at some time thought ‘is this real?’ The important question however is: ‘what makes something real?’ Most of the time the things we experience in this world are just constructs. We have opinions on about everything and we experience the world through that lens. *Social constructionism* is a theory that knowledge and many aspects of the world around us are not real in themselves. They only exist because we give them reality through social agreement, things like books and even money don’t exist in the absence of human society. Books are paper with scribbles and money is just pieces of paper and metal that have no value other than what we have assigned to them. *Social constructionists* believe that reality and knowledge of reality cannot exist outside of human social interaction (Schrag, 1992:75). This

approach fits well into the paradigm of *postfoundational*, which relies on the communal construction of understanding and thus supports *transversality* very well. It is all about bringing versions of the experienced reality/event together, talk about it, and come to conclusions about it based on both impressions (Van Huyssteen, 2006:10). Out of this a new version is formed and that is what one would call a co-construction of truth. This new truth will be shared and another party or person can perceive this as truth without even seeing or experiencing the original event and in this way strengthens this construct (Müller, 2011b:2-3). This can then become an example for others to follow and so they would act upon the third persons' example, which neither s/he nor the others have seen or experienced. A whole generation can now follow this new truth because it was always done this way. There is this story of a chicken recipe from a great grandmother that was religiously followed through four generations, that it be cut in half before it goes into the oven, it was firmly believed that is what makes this chicken so delicious and it is a crucial part of the recipe. On questioning this method by the last granddaughter they learned that it was cut in the first instance because the ovens of a hundred years ago was too small to handle an uncut chicken. It was agreed upon throughout the generations that this is the way chicken is cooked because it's always been done that way. Just like that newly constructed truths will be taken for granted and it will form the basis of a dominant discourse. In the third chapter of this study this would be evident when we explore the history of *racism* in South Africa.

Human (2015:32-6), provides a useful exploration in describing *social constructionism* even further which makes it very relevant for this study:

1.4.1 Truth has many versions

It is important to explore this in the sense of the above mentioned that there is no 'one truth' or a specific version that is the absolute of an event. I think we will all agree that any event can have multiple experiences from the different people who participated in the event and thus exclude one true version. Let's take a real example close in theme to this study: The minister of sport (2010 to 2017) in South Africa, Mr. Feckile Mbalula has just announced a week ago

(April, 2016) that a hold is being put on rugby, netball, hockey and cricket to apply or tender for hosting any big sport events in South Africa. He did this because he felt that transformation is not happening fast enough in these sports as stipulated by government in its quota system. This ethnic black minister wants to see the South African demography in every facet of life and he might have pressure from his political party to implement it. A white South African named Matthew Theunisen, commented on this through Facebook: “so no more sporting events for South Africa. I’ve never been more proud than to say our government are a bunch of KAFFIRS, yes, I said it so go fuck yourselves you black fucking cunts” (Feltham, 2016). He might have felt frustration and really wanted to see big sport events in South Africa, he might have felt frustrated once again for being white in a quota driven society. Social media exploded and lots of reaction came from many people each reacting from their own stance and experience. An old school friend wrote an article trying to explain why this didn’t surprise him at all knowing this man. As a reverend and Christian I thought his language was rude, un-called for and racist. I felt fury towards him for even entertaining such thoughts nonetheless publishing it, even though I don’t know him. The point I am making is that each person’s experience of the event is true, yet they are very different.

1.4.2 Reality is constructed

‘Reality is not objective, but constructed (Müller, 2011b). This construction takes place socially, based on the participants’ version of truth.’ (Van Huyssteen, 2006). As mentioned in the introductory discussion on this topic a new version is created as they talk to each other and share thoughts on their versions of the truth through interconnected ideas. Let’s expand the example mentioned above further: Although the versions from the many participants are different, there is also an overlap. Everyone can agree that the event took place in the media, as we all share a constructed idea of the media as a digital or physical medium in distributing news events and communication. We all know that the event was *racist* in that we share a previous constructed idea that in calling someone a ‘Kaffir’ is *racist* and marks supremacy of whites over blacks. We all know that Matthew is a *racist* based on his comments and our definition of a *racist*. We all know that the minister and for that matter the

sports teams are victims, in that we understand that someone who suffers injustice or injury is a victim. Reality can thus not be referred to as such from a *social constructionist* view but rather 'co-constructed version of reality.'

1.4.3 The construction of reality is bound by context

We just explored the idea that reality is constructed through social interaction and the logical assumption would be to understand these constructed realities are connected to its context (Van Huyssteen, 2006), (Müller, 2011b). When we use our example again, post-apartheid South Africa understands *racism* very well. Our lives as South Africans are without a doubt bound by our history of apartheid. If this example of *racism* were to be shown to people from a culture where the definition of co-existence/diversity is not the same as in South Africa, this concept of *racism* as we South Africans understand it would make no sense to them.

1.4.4 The construction of reality is bound by language

Language holds a central place in the constructionist movement and it bounds us. Language is in most circumstances the centre vehicle from which we negotiate the real and the good. We inherit traditions of language that are long-standing. If we were to communicate with others in the English language we would require nouns, adjectives and verbs, etc. Should you choose not to keep to these conventions you would not be able to communicate, so we rely strongly on these conventions to communicate with one another on a daily basis. I can remember very well when I was in Italy how difficult it was to communicate, I could not figure out the bus system and many other hassles. The meaning contained in the word '*racism*' puts the people of South Africa in a position to talk about their specific experience of the event as if it were one event. 'They can all name the event [racist], because they all share the same idea of what the name means'. "This meaning is thus constructed out of previous shared experiences of what ownership is and how that can shift from one person to another." (Berger & Luckman, 2011).

In English one gets a concept called 'homographs' this is word's that sound the same and are spelled the same. Take for example the word 'bat', it is a series of sounds on which people agreed to mean something, although it can mean at least three things and depending on the context it can drive people to react very differently towards it. If one is busy playing a game of cricket and you are looked in the eye and the word 'bat' (verb) is uttered towards you, you would know that it is your turn to take up the cricket bat and go to the crease to face the first ball of the bowler. If you would find yourself out camping and some person would scream 'bat' (noun) you would take cover under something so that a bat would not fly into your hair. If you are a teenager and walk back to your friends uttering the word 'bat', after you went up to a strange girl to introduce yourself they would immediately know that she did not want anything to do with you, which would make them sympathise with you or laugh at you depending on their sincerity.

We can scarcely step out of the tradition to speak in some other way and this same set of conventions also functions as a form of prison (Polkinghorne, 2007:13-14).

1.4.5 Language is a tool for action

As with other constructionist perspectives, emphasis is placed on language as "performative and action-oriented" (Demasure & Müller 2006: 414-415). The way in which we use language and formulate discourses affects how we act, as it is a "precursor for action and a reflection of thought" and because discourses position people in society (Monk, Winslade, Crocket & Epston. 1997: 36-37). Van Huyssteen (2006:24) argues: "Because of our irrevocable contextuality and the embeddedness of all belief and action in networks of social and cultural traditions, beliefs, meaning, and action arise out of our embedded life worlds." If one were to hear the word *racism*, it would bring a certain reaction from people based on previously constructed ideas. The victim and the person committing *racism* will act according to the meaning of the word. The victim for instance could be furious, s/he could phone his/her lawyer and ask for advice, and s/he could feel sorry for himself/herself for being black. The person that made those utterances could feel deep remorse

and apologise publicly or could feel that it serves them right and defend himself/herself publicly. Some bystanders could feel they can never trust a white person and therefore do not engage in such friendships, others could feel embarrassed by their own kind and take him/her on, the reverend could speak on the topic this Sunday realising *racism* is still an issue in this country.

On hearing those comments from the minister of sport, Matthew, named it *racism* and acted upon it within the boundaries of *racism* with disgusting labelling. If Matthew named this event 'sensitive but no logic', he may have chosen to engage in a sensitive debate on the effect it would have on the economy or morale of the supporters and players for instance. The reverend would have acted in a completely different way as would the social media bystanders, perhaps engaging in a good sound debate upon the merits of the event with fellow South Africans. In short, the language we use to describe things affects how we act upon them.

1.4.6 Discourse

It is important to take note and understand discourse within the history of culture. It is thus very important in this study to work within the textual histories of *racism* in South Africa within the Afrikaner culture. Gergen explains it well:

... movement into meaning can scarcely proceed outside the traditions of any community. A discourse created outside the textual histories of any culture would not only fail to communicate, there would be no practices to which it was relevant. No cultural work would be achieved... In effect, the construction of new meanings must draw from extant traditions without duplicating them... Constructionism's particular emphasis is on meaningful action embedded within extended patterns of interchange. Thus, meaningful action is always consequential in the sense of bearing an interdependent relationship between what preceded and what follows (Gergen, 2001:33).

Discourses shape culture and behaviour as will be evident in the histories of *racism* in the next chapter. Questioning these discourses can then also change culture and behaviour as will again be evident in the exploration of the history of *racism* in South Africa. So it is possible to construct a new discourse, for instance a new South Africa and a rainbow nation. When a discourse is no longer useful, one needs to reconstruct yourself. This was very evident with the apartheid government, which was nothing else than a re-construction of a previous discourse. The same can be said for the Mandela government in reconstructing the previous discourse of apartheid and segregation into one of a rainbow nation.

The Auto-ethnographic and Narrative approaches are of great importance here. It will be adopted for this research as it provides fantastic means for the deconstructing and reconstructing of discourses.

1.5 Auto-ethnographic approach

In my opinion it is not possible to describe a specific context without inviting one's own story into that context. It is important to write an auto-ethnographic version of your own story and in this case my own story on racism. My own story will have an influence on the context that I describe. "Out of our particular history and set of experiences we know only 'positioned utterances' and must negotiate meaning with others who speak with 'positioned utterances'" (Sparks, 2002:116).

Trahar (2011:42) in her study on intercultural research is of the opinion that it is very important that our own stories not be ignored in our epistemologies of Western biases. We need an epistemology that fully embraces and gives worthy attention to which way we interpret reality. In realising the influence my own biased story will have on the context I also like Trahar reached a stage of feeling a need to find a methodology that was not put under control by Eurocentric ways of knowing and understanding. Although the research of Trahar focuses on intercultural methodology it made me think twice on my own research and methodologies when reading her chapter.

I am going to use so called “Eurocentric” methodologies in my research but I need to be sensitive in doing so. I need to be open to the idea that even in my best efforts of using this methodology it is in reality a subjective approach to research. In my opinion a very flexible and open approach that tries to embrace diversity even in epistemology. I think using the postfoundational methodology in this research will allow me to be honest in admitting my own and the methodological subjectivity of this research. Methodologies can be like futuristic time machines leading one into a certain story on the future. If that happens it robs the research of new hope, other outcomes, other possibilities, new ideas, new concepts, and even robbing us of the truth and honesty.

If at least a sensitivity of this nature is not present in this research it would be undermining my appreciation of transparency and respect for diversity in this study. In this I am merely suggesting a sensitivity that stretches even into our methodologies and epistemologies in approaching research. I am of the opinion that the postfoundational approach lends itself perfectly towards this sensitivity, but even in saying this I must be open to realise the methodological and epistemological subjectivity it can have on the study.

Trahar (2011:42), also suggested that academics can learn to read their personal and cultural autobiographies as significant resources of knowledge. This opens up a wonderful new world of possibilities within the research, admitting the subjectivity of it but embracing it as significant resources of knowledge.

A study like this in particular are not facts or findings that reflect an objective reality but versions of a lived reality that is constructed by the researcher and co-constructed by the co-researchers. As a reverend, neighbour, member, participant, etc., in this specific social construct of research I did not enter this field of study just to gather some data, I am myself situated within this field and in relationship with this construct.

One can never underestimate the power of experiencing an experience. That is what I did in writing my own story on racism. What does it tell me about

myself? How does the reader interpret it? Why did I chose those specific stories?

The casual linkage of events in a narrative is often known only retrospectively within the context of the total episode. The significance and contribution of particular happenings and actions are not finally evident until the denouement of the episode and the understanding of the new action can draw upon previous understanding while being open to the specific and unique elements that make the new episode different from all that have gone before (Polkinghorne, 1995:8).

One can generalise quickly in doing research and most of the content of this research will come from certain stereotypes embedded in us as I have experienced myself in telling my own story. We can thus easily draw upon previous understandings but we need to be open to the specific and unique elements of this research even if it challenges us to question our epistemologies and methodologies. The researcher's own story and participation in the research can thicken the unique outcomes and can add valuable new insights creating new episodes.

Narrative inquirers tend to begin with experience as lived and told stories... Narrative inquiry characteristically begins with the researcher's autobiographically oriented narrative associated with the research puzzle (called by some the research problem or research question) (Clandinin and Connolly, 2000:40).

Isn't this so obvious in most academic research when a researcher formulates a problem (research puzzle) that s/he experience within the field and decides to do research on it. It is something that speaks deep within every researcher to do research on this specific problem or puzzle. There is thus no way that research in this specific study can be done without my autobiographically oriented narrative associated with it. I have experienced a deeper connection in this research than simply collecting data and interpreting it. My being is part of this story and I cannot deny that. It will have an impact on this study and if I rely on honest research and conversations from my co-researchers I need to

appreciate my own biases and narrative and the influence it has on this study constructing new episodes together.

Auto-ethnographic genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth auto-ethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of the personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations. (Ellis and Bochner, 2000:739).

This research cannot be done without my own story honestly told together with the stories of the co-researchers. I will be using the auto-ethnographic approach in inviting my own honest story into this research and will appreciate its value in thickening the new episodes that are co-constructed. The postfoundational methodology is well organised to accommodate this, or is it that the auto-ethnographic approach is well organised to accommodate the postfoundational methodology?

1.6 Narrative approach

When one make use of a narrative approach a story is being used as the metaphor from a constructionist perspective. In using the narrative approach, it leads you to think of people's lives as stories and to work with them to experience equality as something belonging to all. This approach is a constructionist perspective. Like we have already mentioned in this chapter the meaning people give to events determines their action/behaviour and the interpretation of these events is bound to the context. As Monk et al. (1997:33) put it "people make meaning, meaning is not made for us." This grabs together something we have mentioned in this chapter over and over in that we are the authors of our stories. Besley (2002:132), explains it accurately in that "the meaning that people attribute to events determines their behaviour" and our "interpretation of events depends on the context in which they are received."

This study started with stories of *racism* of the co-researchers. We listened with empathy to the stories of others, meaning that basic empathy involves listening carefully to the co-researcher and then communicating understanding of what the co-researcher is feeling and of the experiences and behaviours underlying those feelings. We then identified the dominant meaning discourses. Dominant discourses become dominant because no one questioned it and so they become vested in our lives. A helpful approach like the narrative assist us so that we do not entertain them as 'fact' or 'truth', but rather think of them as constructed. It now becomes possible for the narrative researcher and co-researchers to deconstruct them and then reconstruct them differently. In many respects, the work of a narrative practitioner is to expose and question discourses, and to be "suspicious of meta-narratives, transcendental arguments and final vocabularies." (Besley 2002:131).

To take a narrative stance is to inquire (Monk et al. 1997:26). When a narrative approach is followed one cannot assume that things are 'true', but that they have been constructed. One would perhaps ask questions about the construction of a discourse when using the narrative approach. As Freedman and Combs (1996:46) explain, "Our social constructionist bias leads us to interact with people in ways that invite them to relate to their life narratives not as passively received facts, but as actively constructed stories." When making use of a narrative approach the idea would be that this form of interaction will open possibilities for reconstructing stories that can move people forward. "As people begin to have ideas about how the narratives they are living out have been constructed, they see that those narratives are not inevitable, that they do not represent essential truth. Instead, they are constructions that could be constructed differently." (Freedman & Combs 1996:57). If we should use Matthew Theunissen's subscribing to the 'government is kaffirs' narrative as an example again, a deconstruction of his thin conception of government as being equal to kaffirs may lead him to think differently about whether he is superior to black people or not. He may come to see the possibility that those leading ministers he so despises of are not only portrayed as kaffirs, but also as successful professionals or caring people; in other words, their competence does not only lie in one decision on sports. Matthew may be open to the possibility that successful, caring ministers are perceived as

professional and thicken his own narrative by adding these characteristics to it, thus reconstructing it.

If we come to believe that 'truth' is not cast in stone, but constructed. Then we realise that it is constantly in repetition between action and discourse.

"Thus, our taken for granted discourses affect our behaviour, and in turn, our behaviour strengthens and supports those discourses. Subscribing to a particular discourse should make a narrative thinker aware that our knowledge about ourselves and our world is constantly being constructed. It becomes our responsibility, then, to examine constantly what we construct, to deconstruct it and reconstruct it as necessary." (Human, 2015:37).

Freedman and Combs (1996:17) explain: "We would have to examine taken-for-granted stories in our local culture, the contexts we moved in, the relationships we cultivated and the like, so as to constantly re-author and update our own stories. Morality and ethics would not be fixed things, but ongoing activities, requiring continuing maintenance and attention." Reality is thus a work in progress.

Externalising internalised discourses helped us to get distance from the problem (*racism*). Commonly referred to by many narrative practitioners in a motto as: "The problem is the problem, not the person". As these discourses were externalised and named we deconstructed them to surface the power discourses within them. The deconstruction of these stories helped us to understand the things that maintained these discourses in the society we live in and we invited Christ into these stories and the deconstruction process. We explored alternative outcomes in re-discovering of agency in re-telling of the story. This helped us to engage the absent but implicit values and passions within these groups.

The narrative approach that was followed within this study included the discourses of listening/empathy, de-centring/not knowing, externalisation,

deconstruction, remembering and absent, but implicit. These would be briefly explained:

1.6.1 Listening

We want to understand the meaning (for them) of people's stories. This implies that we should get rid of the so called "expert" filters. We simply try to put ourselves in their shoes and try to understand it from their perspective and language.

Only then can we recognize alternative stories. Connecting with people's experience from their perspective orients us to the specific realities that shape, and are shaped by, their personal narratives. This sort of understanding requires that we listen with focused attention, patience and curiosity while building a relationship of mutual respect and trust. In spite of all our education telling us that we do know, we try to listen for what we don't know (Freedman & Combs, 1996:44).

As I have mentioned above that basic empathy involves listening carefully to the co-researchers and then communicating understanding of what the co-researchers are feeling and of the experiences and behaviour underlying those feelings: give the emotion back, give attention to the verbal and also the non-verbal communication, try to understand and rather ask curious questions until you understand what is said rather than just pretending that you understand, move slowly, don't guide the story towards your direction and ask open questions. People understand themselves better by just being able to formulate their stories. You accept an attitude of "not knowing" / de-centring.

1.6.2 De-centring

The position that the facilitator within the research assumes is not one of an expert. Anderson and Goolishian (1990:159) understands therapy as a process in which "we are always moving toward what is *not yet known*." This would imply that one does not have knowledge or an understanding of the co-researcher's stories and would not lead us to an engagement with specific answers that we are not interested in or want. It is however very important to

stress that the 'not knowing' position is not an "I have no idea or don't know anything" position. The knowledge that we possess is of the process of therapy and not the meaning and content of people's lives. As Bruner (1986) describes it as therapy should be a process for people to experience choice rather than settled certainties with regard to the realities they inhabit. Anderson and Goolishian (1988:381), explain it further: "The goal of therapy is to participate in a conversation that continually loosens and opens up, rather than constricts and closes down. Through therapeutic conversation, fixed meanings and behaviors ... are given room, broadened, shifted, and changed."

If one wants to achieve a not knowing position it is important to concentrate on the listening so that it comes second to our talking. One needs to question and listen to the assumptions we make as we listen to the stories of the co-researchers according to Freedman and Combs (1996:45). They explain it well:

We ask ourselves, 'Am I understanding what it feels like to be this person in this situation, or am I beginning to fill the gaps in her story with unwarranted assumptions? What more do I need to know in order to step into this person's shoes?' ... such constant questioning of our own assumptions invites people to question theirs ... We are curious about people's unique answers and we encourage people to develop them more fully. When an answer takes the conversation in an unexpected direction, we ask even more questions, following that new direction if it seems relevant (Freedman & Combs, 1996:45).

1.6.3 Externalising

This is one of the most vital aspects of the narrative approach and Carey and Russell (2002:5) describes it as follows: "Basically, externalizing conversations are the doorway to preferred stories and all the delightful skills, ideas and knowledge that people have."

White (1988) has introduced the idea that “the person is not the problem, but the problem is the problem”. This suggests an internalisation of the problem. Externalisation is the belief that a problem is something operating, impacting on or pervading a person's life, something separate and different from the person.

Wessels (2010:43) suggests that some key words for encouraging externalising are: “*am*”, “*is*” and “*are*” as in “*I am a failure*” and any verbs describing the problem situation (like “*the boys are bullying me*”). According to him, if the facilitator or researcher is aware of this language he/she will have to recognise the opportunity to ask questions like: “*What is this [name the internalised problem] doing to your relationship with [God]?*” “*What is the bullying doing to your happiness at school?*”

One could ask why externalisation is such a vital aspect of the narrative approach. It creates distance between the person(s) and the problem allowing for deconstruction of the problem when identified, so that the power base of this discourse can surface. This enables all those involved to develop the story line of the problem as separate from the story of the client(s). Externalising allows the therapist to adopt a position of curiosity rather than expertise in conversations. The blaming of oneself and others is removed by externalisation. It allows for multiple stories to develop, thus reducing the risk of totalisation. Carey and Russell (2002:9-10), explores what narrative therapists find most helpful about externalising conversations:

Within externalising conversations I don't have to adopt a position of expertise in relation to the problems that people are experiencing. Instead, I can be really curious about how these problems operate and together we can explore new ways of relating to them.

Importantly, externalising allows me not to blame people for the problems they are experiencing and this is a relief. Instead, we can collaborate and explore the effects and tactics of these problems and find ways to reduce their influence.

For me, externalising is all about power and politics. So much of psychology and therapy has enabled what are social issues to be located only within individuals. Through externalising practices, it becomes more possible for us to trace how problems have been shaped by broader relations of power. This in turn can help people to separate their identities from these problems. To me this is about putting back into culture and history what has come from culture and history and this is small 'p' political work.

Externalising conversations enabled me to take different positions in my questioning - sometimes investigative reporter, sometimes historian, sometimes detective. This is fun!

I appreciate that we're not just talking about individuals and their faults or their individual solutions. Instead we're talking about history and relationships and we're finding audiences to witness the steps that people are taking.

In working with men who are violent, I found the emphasis within externalising conversations on creating opportunities for men to articulate alternative ways of being men very helpful. This work is complex and requires a lot of care, but enabling men to take responsibility for their actions and to begin to move towards alternative non-violent ways of being seems really important.

Externalising means that I often get to hear about the beautiful relationships in people's lives that assist them in overcoming the effects of problems. This can be so hopeful. I hear lovely stories and I treasure them. I think of them when I'm at home.

Externalising conversations enables me to be a part of the process of people reclaiming their lives from the effects of problems.

It is also important to acknowledge Freedman and Combs (1996:47), who state that: "Externalization is more important as an attitude than as a

technique." It is, however, extremely important to mention that externalisation cannot excuse people from their responsibilities.

1.6.4 Deconstruction

Freedman and Combs (1996:46), suggests that deconstructive listening seeks "to open space for aspects of people's life narratives that haven't yet been storied." They also mention that the social constructionist bias that we follow, helps to invite people to relate to their stories not as received facts, but as stories that are actively constructed. The whole point is to help them experience their stories as something that they can shape, instead of their stories shaping them. Deconstruction helps people to get out of the claws of "restrictive stories." In considering our questions and comments, people can't help but examine their stories in new ways. Deconstructive listening and questioning opens up the context in which the problem story (*racism*) exists, the ideas and beliefs that are sustaining the problem and the history of the ideas or discourses. Deconstruction should not be understood as a "breaking down" process but rather one of opening up space for new possibilities and opportunities and at the same time exploring the start of discourses or the so called 'taken for granted truths' according to Wessels (2010:45-6).

In doing so the pillars of such truths are identified to reveal the relational politics involved. The interests of various parties within the situational community are thus surfaced and a map of benefits and exploitation by such assumptions can be developed. Once this is revealed alternative possibilities can be explored and re-embedded as part of the absent but implicit values available to the community (Wessel, 2010:46).

1.6.5 Remembering

Throughout my research, the co-researchers shared many of their stories on *racism*. This research paper hopes to create new stories within the Afrikaner sych, since the Afrikaner setup lends itself to shared conversation on *racism* where the members are able to act as outside witnesses. These outside witnesses can be anyone, even diseased people. I would often ask them about the origins of a specific outcome, the identity of influential agents and

who could attest to this positive attribute in the story. The alternative stories in this research were often enriched by people who had witnessed these positive stories. The co-researchers deliberately included or excluded people into or from their stories and they also included each other in their stories and bore witness to other co-researchers stories. Wessels (2010:46), describes "choosing to include or revising the membership or even revoking the membership of people. This is an act of empowerment already and restoring of agency as such." It was attempted to develop new histories and contexts of their experienced *racism* events. These new histories then needs to be authenticated and this is where outside witnesses come into play to not only remember the histories but to also authenticate it.

1.6.6 Absent, but implicit.

Carey, Walther and Russell (2009:321), state that Michael White drew further on the ideas of Derrida about "making sense" of things. White proposed that, in order for us to make sense of certain experiences, we need to compare them with others that already have meaning for us and which have already been described or categorised in some way. Thus, we can only make sense of things if we contrast them with "what they are not". If we accept this proposal, we can tune our ears to hear not only what the problem *is*, but also what is "absent but implicit" in our clients' descriptions, in other words, what the problem *is not*.

According to White (2003:39), one can develop a rich account of the values, hopes and commitments that have been transgressed. White uses the example of trust to demonstrate:

Trust, I feel as though he stole my ability to trust." We could then ask the person to tell us more about the importance of trust to them. Has trust always been something they have held as significant? What would they have told others in terms of trust being so dear to them? (White, 2003:39)

In this example, a fuller and richer account of self is placed into story lines, which draws out the skills and knowledge used to respond to life.

Carey *et al.* (2009:322) suggest, "expressing what is problematic or troublesome in life [*racism*], people are doing something other than continuing to go along with the problem." In this way expressions become actions taken in response to the problem "and these actions are founded upon preferred accounts of life and identity." According to Carey *et al.* (2009:322), White is of the opinion that "everything that is not the problem story becomes a possible site for the emergence of new meanings that can be ascribed more useful and more 'agentive' purpose." Through the absent, but implicit we help co-researchers to free their preferred stories from the one's that they are trapped in. In discussing *racism*, conversations about the absent but implicit could include hopes that things could be different in our rainbow nation, prospects of better things to come, dreams of a diversity and peace, anticipations, visions, wishes and other meaningfulness discourses.

1.7 Chapter outline

Chapter one explains the methodological positioning of this research and gives an in-depth explanation of the paradigmatic framework, emphasising epistemology, postfoundationalism, postfoundational practical theology, social constructionism, auto-ethnographic approach and narrative approach.

Chapter two is my own story as an approach on working auto-ethnographically in this research and we explore my influence on the context and co-researchers.

Chapter three is a literary study and exploration in understanding the history of South Africa and *racism* not leaving out the exploration of "whiteness".

Chapter four is where we explore the lasting effects of colonialism and power discourses as themes that emerged within the research community.

Chapter five will elaborate on the I-It and I-Thou of Martin Buber and the importance of it in this study, exploring subject-object and subject-subject as themes that emerged within the research community.

Chapter six will elaborate on vulnerability, shame, fear and trust as themes that emerged within the research community.

Chapter seven will elaborate on spirituality as themes that emerged within the research community.

Chapter eight will invite professionals from other disciplines (psychology, social-sciences and economics), who share an interest in the specific research themes to be true to a transdisciplinary conversation.

Chapter nine will reflect and conclude the study and explore future possibilities identified within this research.

PART TWO: Beginning of the Voyage (the research question)

1.8 Introduction

How mercifully can our Creator treat His creatures, even in those conditions in which they seemed to be overwhelmed in destruction! How can He sweeten the bitterest providences, and give us cause to praise Him for dungeons and prisons! What a table was here spread for me in a wilderness where I saw nothing at first but to perish for hunger! (De Foe, 1836:87).

Practical theology is not only a science. Practical theology is about life, real life that happens every day. It is a theology of our lives. As practical theologians we are not excluded from this life that watches on from a distance, we are a part of this life. See also (Müller, 2012:103-4).

The novel “Life and Adventures of Robinson Crusoe” (De Foe, 1836) may be a fantasy novel about a castaway, but with a little imagination it can be regarded as a story of practical theology. It follows an almost biblical pattern of three parts and in storytelling terms, this is pure gold:

First, transgression (youthful rebellion). Crusoe wants to travel around the world on a ship and his father would have none of it and would rather see his son being a middle class man. Even God made him struggle with authority and at the end he decided to follow his own intent and sent both his father and God packing and went off to find adventure on the sea. Not all was plain sailing and after making some money in trade he was captured into slavery off the coast of Africa. He made a good friend Xury, with whom he also escaped from captivity. Crusoe made it to Brazil and bought a sugar plantation which made him financially well set. He then gets involved in a venture that procured slaves from Africa and it is on one of this excursions that he gets shipwrecked and is left as the only survivor on a deserted island.

Second, retribution (successive shipwrecks), and repentance (the painful lessons of isolation). In this part of the novel Crusoe finds himself working

quite hard on the island, building shelter, a country home and a fort for his guns and ammo. It doesn't stop there, he also plants corn, barley and rice. He makes bread, builds furniture, make pots and weaves baskets. He raises goats and tends to his two cats, one dog and a parrot. Crusoe also becomes more attached to God and even submitting authority. He reads his Bible often, prays often and practises religious reflection.

Finally redemption (Crusoe's return home). One day Crusoe sees something different: a footprint on the shore. He realises that he is not alone on the island. Its cannibals. Crusoe rescued a native man from the cannibals and named him Friday. He teaches Friday of God and also some English. Friday converted to Christianity and the two of them became like father and son. Eventually, a ship with men that rebelled against their captain lands on the island. Crusoe restores some order on the ship and the men agree to take him home. Crusoe returns to Europe and walked into a great deal of money from his sugar plantations. He gets married and revisited the island in his later years.

It is a story about surviving certain contexts. Sharing problems, seeking help, the loss of the old life, passing through many challenges in life. It is about making observations (witnessing) and gathering information in the face of challenging events. It is an attempt to answer the question, "What is going on?" (Osmer, 2008:33). This question is not only of great importance in making sense of everyday life for Robinson Crusoe but it is also of great importance for the practical theologian who is part of this very life and contexts (traditions of interpretation) we all live in.

Robinson Crusoe, steps into a "new world" when castaway on a deserted island. He brings with him his own "previous" context and traditions of interpretation onto the island. These "previous" contexts will have a great influence on his own interpretation of the island, his subjugation, domination and power are all part of his context and will play out behind the storylines.

In formulating my own story against the backdrop of my context (auto-ethnography) on racism and reflecting on practical theology I was struck by the similarity in the thinking reflected by De Foe (1836). It is also shared by Osmer (2008:33), in that he is of the opinion that interpretation is more than just gathering data within some problematic situation or even crisis. He sees the practical theologian's role as having to do with quality of attentiveness they give to people and events in their everyday lives. He argues that *spirituality of presence* assist us in exploring this quality of attentiveness:

It describes a spiritual orientation of attending to others in their particularity and otherness within the presence of God. The key term here is "attending," relating to others with openness, attentiveness, and prayerfulness. Such attending opens up the possibility of an I-Thou relationship in which others are known and encountered in all their uniqueness and otherness, a quality of relationship that ultimately depends on the communion-creating presence of the Holy Spirit (Osmer, 2008:34).

A theologian, and especially in my opinion a practical theologian should not only read context in scripture but also within the light of the silent speaking of language (Meylahn, 2015:5). Meylahn (2015:5), explores this within the *Carmen Christi* (Philippian 2:5-11). He suggests that the theologian should have the same mind as Christ: "The public theologian, having the same mind as Christ, follows Christ into the context in a spirit of *imitatio Christi*" (Meylahn, 2015:5).

It should however be noted that Meylahn's (2015:5) understanding of imitating Christ is not that of taking a particular interpretation of Christ into account and following that, because then one would have the problem of making a choice on which interpretation of Jesus one would imitate?

Practical Theologians that follow Christ into the context rather than seeking the truth from the context at a distance, is emptied of divine content. Meylahn

(2014:5), suggests that practical theologians who seek truth from the context will only find their own truth reflected back to them.

Robinson Crusoe, needed to empty himself in the same manner as the practical theologian in order for him to open himself into new possibilities of island style living rather than Western civilisation as the backdrop of all living.

Theologians (and Robinson Crusoe), in their *imitatio Christi*, open themselves to seek out the marginal and shadow stories witnessing how they challenge the dominant myths or speaking in postfoundational practical theological terms the *traditions of interpretation*.

Meylahn (2014:7), proposes a working description for practical theology as public Christology:

Practical Theology is to witness in love, to bear testimony in faith and to receive the Christ-*Ereignis* in grace as an inner and inter-textual event in reading texts within their contexts and embracing the space of hope that such double reading creates to continue reading in the time that remains.

Practical Theology / *theologica practica* is a way of “Doing” Theology (Heitink, 1999:106). Like Robinson Crusoe the practical theologian is some kind of a rebel, always pressing towards new and dangerous imaginative possibilities. Not wanting to settle only for the traditional dogmatic, systemic, exegetical and traditions of interpretation within theology. The practical theologian presses towards “doing” all the time, asking “What is going on”? It is almost as if the practical theologian is some kind of a poet in society. Poets (practical theologians) should bring to the surface real live stories that sometimes lies underneath the *status quo* and is often missed or lost through our human control and management. In describing the power of poetry, Brueggemann (1989:6) says it well and practical theologians should embrace this:

After the engineers, inventors, and scientists, after all such control through knowledge, 'finally comes the poet.' The poet does not come to have a say until the human community has engaged in its best management. Then perchance comes the power of poetry - shattering, evocative speech that breaks fixed conclusions and presses us always toward new dangerous, imaginative possibilities (Brueggemann, 1989:6).

The practical theologian, like Crusoe, wants to go out on an adventure that lies beyond the local social constructs of its upbringing. Not ignoring it, but moving beyond with courage, humanity, humbleness, friendship, meaning, love, relationship and community.

Practical theology can not only be practical in relying on practice alone, but on praxis also suggesting that it is important to come prepared. Robinson Crusoe, didn't just jump on a ship and followed new dangerous, imaginative possibilities. He prepared for his endeavours on the sea as best he could.

Practical theologians are concerned with "action, experience and meaning" (Ganzevoort & Roeland, 2014:94), and interested in "transcending patterns of action and meaning, emerging from and contributing to the relation with the sacred" (Ganzevoort & Roeland, 2014:98). Heitink (1999:9) explains: "The word *praxis* is therefore broader than *practice*. It also refers to theory because of the values, norms, and interests involved."

Going on an epic journey by sea requires theory, but also practice in the sense of "doing" it. So is practical theology in suggesting a basis on theory and practice. Heitink (1999:9), sees practical theology as looking at what needs to be done within the faith community and at the life of faith in the world, "so that there can be real transmission of the Christian tradition".

According to Ganzevoort & Roeland (2014), practical theology is concerned with "lived religion". This in my mind implies a certain extent of adaptability on a journey and especially on a research journey such as this. One should steer

clear or at least navigate with caution around hypothesis as it might just keep one from new possibilities developing on the journey. Robinson Crusoe, in the first part of the novel moves into the context of adventure and is not only on it to merely cruise the seas. He is on it to experience more of life, the different things people do, say, think and experience and therefore needs to adapt as different situations in different contexts around him unfolds. Müller (2013:1), argues that practical theology “can at one moment incline to the side of dogmatics, whereas at other times to the side of arts.”

According to Müller (2013:3) we need “to listen firstly to the stories of people in real life situations”, to focus on the “specific and concrete situation”. The practical theologian thus needs to understand the phenomenon that is happening in these real life situations. It is the nature of these specific situations/phenomena that would determine the practical theologian’s approach. For example: If a person approaches the practical theologian for pastoral care in that he/she is addicted to gambling and identified it as a problem. It is imperative that the pastor understands addiction to gambling and how it works. Robinson Crusoe needed to understand the real life situation of being captured into slavery. He had to understand and know how the captors worked, who worked where and at what times, he needed inside information to make his escape plan work and once again be able to go on a new adventure. Within this regard, Müller (2013:2) argues: “it is clearly inevitable that practical theology will lean on social sciences for its description and understanding of human behaviour within the context of religion.” This has two significant implications according to Müller (2013:2-3): first, that empirical research and methods used in the social sciences are of great value. Second, a conversation between the practical theologian and social scientists is inevitable.

Understanding the slave trade, Robinson Crusoe, joins a venture that procures slaves from Africa after his own escape from the trade. Crusoe again balances the theory and practice so that there can be real change in how one looks at the tradition. The practical theologian needs to balance this theory

and practice to enable and motivate us to look through new lenses at our *traditions of interpretations* so that a new praxis can be established.

Living in South Africa with a history of diversity and studying practical theology and being a reverend working with young people, I wondered how racism might be understood and interpreted within the scope of urban adolescents especially within the Afrikaner culture and what seems like growing racism in this specific context. In addition, because of the political roots of this culture, I wondered how understanding spirituality, history, awareness and dialogue with regard to racism in adolescents could contribute in co-creating unique outcomes that point beyond the local community on racism.

This is possible, but we will need a respectable methodology that would embrace a study like this fully for it to have a real impact on the daily lives of Afrikaner urban adolescents concerning *racism*.

1.9 Aim of the research

In this study, my focus is on, what seems like growing racism within adolescents situated in urban South Africa. In addition, I will be exploring the dialogue, spiritual and awareness values in these environments and communities using transversal rationality as a starting point. The question at hand is how deep *racism* stereotypes (traditions of interpretation) are embedded in the lives of these adolescents and how can we have honest conversations helping us realise or be aware of our biases so that we can embrace the diversity in our rainbow nation and going forward as a unity in diversity? Martin Buber's *I and Thou* (Buber 1958) presents a philosophy of personal dialogue, in that it describes how personal dialogue can define the nature of reality. Buber's major theme is that human existence may be defined by the way in which we engage in dialogue with each other, with the world, and with God. According to his theory *I-Thou* is a relation of subject-to-subject, of mutuality and reciprocity, while *I-It* is a relation of subject-to-object, of separateness and detachment.

In this manner we can explore our spiritual values that can strengthen one another in creating new stories together (subject-to-subject) without a power discourse (subject-to-object). The race centred community is poor in awareness, spirituality, diverse conversation, honesty, relationship, ethic, vulnerability and relation to God to name but a few. Through the narrative approach we can create new imaginative possibilities that point beyond the obvious context, including diverse stories that inspire and help as they benefit from each other (*I-Thou*). It will take time and effort, but we need to commit to the building of respect, mutual understanding and trust.

The aim of this study is thus to listen to the stories on *racism* of Christian Afrikaner urban adolescents in order to facilitate dialogue with each other, the world and God aiming for unity in [*race*] diversity like our own triune God of the Christian faith inhabits a [love] relation to the world.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He [Jesus] was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life [Holy Spirit], and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it (John 1:1-5 – The Bible: New International Version).

So through facilitation and dialogue we can perhaps acquire this ‘love’ that exists deep in all human beings for a diverse South Africa and living it out as a rainbow nation:

I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite (Mandela, 1994: Location 10610 of 10659).

1.10 Context

The specific context (of which I am subjectively a part of) within which this research will take place is that of urban Afrikaner adolescent in the Dutch Reformed Church. This is mostly a conservative community that stemmed from the Afrikaner thought that created segregation and apartheid in South Africa in what would be evident in chapter three of this research. This is also a generation that was born after official apartheid ended and none of them have had the experience of a white president or government in their lifetime as South Africans. Still they carry a strong tradition of interpretation (on *racism* and politics) within them as they grew up in Afrikaner households. I grew up in similar circumstances and have certain knowledge of their environment. I have a twelve-year trust relationship with these adolescents which is very important in this specific research. My own story plays a part in this and in this research honesty and vulnerability is necessary. We've known each other for a decade and a solid trust relationship exists. This will create the platform for vulnerability and honesty and in my opinion lead to healthy dialogue and new co-constructions. My auto-ethnographic approach will create even more trust and honesty. I made use of adolescent members within the Dutch Reformed Church of Lux Mundi and had conversations during one of our congregation's outreach programmes as it made access and discussion time extremely feasible in a relaxed environment. I had group conversations with four different groups consisting of five to eight adolescents per group.

It is therefore my aim to expand our understanding of what seems to be growing *racism* in urban Afrikaner adolescents, by exploring the factors that shape a person's experiences on *racism* through dialogue and co-create new or alternative outcomes that will guide individuals to be the bridges that need to be built over a race centred urban South Africa.

CHAPTER TWO – Boarding the ship with my own luggage (my own story, working auto-ethnographically)

2.1 Introduction

Robinson Crusoe is a fantastic story of adventure and has enjoyed popularity since 1719 when it was first published. It creatively captured the minds of many children over the years and still does. When one is to read the surface of this story it is a mere adventure novel. If one is to read this wonderful novel more consciously one starts to see a theme of colonialism emerging and it is technically presented underneath the storyline where themes such as race, power, identity formation and so on are clear from a colonial perspective.

Robinson Crusoe is not only a fiction novel on some adventures, this is a story of a European man that over time masters his own compulsion and extends his control over a massive environment. It is the story of a European man that establishes his own colony, civilisation and culture. It is a romantic view of colonialism in the frame of the adventures of a man on a quest to concur. A quest of a man that wants a superior position to authorise or to dominate others. If one is only to refer to the relationship between Crusoe and Friday it is evident that this relationship is one of a master and a slave. Crusoe is the “imperial figure” and Friday becomes a metaphor of the “other”.

After rescuing this native from the cannibals on the island, Crusoe named him Friday. Obviously Friday had another name but this was given to him by the “rescuer” the “coloniser”. Crusoe also introduced English as the official language of teaching and learning on the island and language has power. It is an important practice of colonisers to impose their language and “civilised” culture on the land of others. It must be mentioned that Crusoe did show humanity in saving the life of Friday from the cannibals but only to give him a new life in which he instructs Friday to call him master and convert him into a civil Christian “slave”. He teaches him words like “yes” and “no” which are useful for their relation as master and slave and keeping Friday dependent. The moment Friday calls Crusoe “Master” he accepts consciously or

unconsciously his colonial identity and racial injustice. This is how life is now. The white man is always superior and believing in this white supremacy. It is evident when Crusoe himself was enslaved by the Moors and in this situation of slavery, Crusoe feels superior.

As a white South African my own story is one that starts with white supremacy. A story I was born into with a certain history. A story that shaped me to think in no other way, at least for a big part of my life. A story that is so part of you that it is almost too difficult to shake its grip from you. A story that can be dangerous even within the best of intentions to help others. Most of all a story that created awareness and caution for the journey ahead.

2.2 Setting of on the journey: the back story

My own story already exists in this context of research. It is in this regard not possible to describe a specific context without acknowledging one's own story into that context. It is important to reflect on all the stories including my own in this research. Acknowledging the presence of my own story I decided to write an autobiography of my own story on racism. My own story will have an influence on the context that I describe.

This would be a sensitive approach trying to reflect as much subjective integrity as possible towards a true reflection on my own story with regard to racism. I am going to do my best in being honest (admitting subjectivity) in this narrative. I want to note at this point that here will be language and occurrences that can offend some readers but this is no longer my current position.

I was born in the winter of 1983 on May 18. On May 20, an Umkhonto we Sizwe car bomb, planted by Abubakar Ismael, exploded outside the South African Air Force Headquarters during the afternoon rush hour period, opposite a building housing military intelligence personnel in Pretoria. 19 people were killed and 220 injured (Anthea, 2009:45).

This is the South Africa I am born into. No idea of whiteness, blackness, politics, war, bombs, hate, race, absolutely no idea. May 20 1983, was a sad day for many and a victorious one for others.

My parents and my two older brothers lived on a farm in the region of Stofberg in Mpumalanga when I was born. My father sold the farm when I was four years old. I cannot remember a lot but I do remember some things.

I remember playing with black children under the tree in front of the farmhouse. I cannot remember their names and it is difficult to remember their faces. I just remember being happy and that we played day in and day out. My older brother tells stories of him riding his three-wheeled bicycle to the homes of the farm workers to play and eat the whole day at their homesteads some kilometres away from our farmhouse. My parents trusted the workers with their children's lives' and *vice versa*.

There is this family story when I was only a few months old. A truck with about thirty black people on it broke down right in front of our farm entrance. The truck driver and his passengers managed to get the truck to the front of our house which was only a short distance away from the main tar road.

My parents woke up that night not knowing what was going on after hearing this commotion outside. They must have been very scared as this was a time in South Africa of bombs being planted and civilian lives destroyed all of which translated to a time of political unrest. If I can remember correctly the apartheid politicians referred to it as a "*nood toestand*" (state of emergency). So my parents yelled at them through the window, asking them what they want. They explained their situation and asked for help with their broken down truck. My father agreed, but he had a few prerequisites. All of the people except for the driver must remain on the truck. My mother and two brothers (aged nine and five respectively) were given a rifle each and they would aim through the windows of the house with the order (from my father) to shoot and kill if anything happens.

Nothing happened and my father helped the black man with his truck, even giving him some parts for free. My father, a white Afrikaner boy with the whole history of South Africa behind him, lying shoulder to shoulder next to a black Zulu boy with the whole history of South Africa behind him, in the political awkwardness of 1983, repairing a truck like brothers for a few hours.

Yes, my father was heavily guarded and trust was obviously an issue. I remember my father speaking with such respect about that black man in the years that followed. He said once they had started working on the truck he was no longer scared at all. They shared stories. They faced mechanical issues together and conquered something together. No harm, no trouble. Why this story is so important in my family I would only guess is because it might have been the first time that they were able trust a stranger from a different race.

They expected war but what they received was something so valuable and I think *vice versa*. I can just imagine how scared that black man must have been to knock on the farm door of a white Afrikaner in the middle of the night in the summer of 1983 in South Africa.

Thinking of this story, I think every person has some glimmer of humanity in them regardless of their race. Obviously I am not the only one in South Africa to think this way:

I never lost hope that this great transformation would occur. Not only because of the great heroes I have already cited, but because of the courage of the ordinary men and woman of my country. I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. (Mandela, 1994: Location 10610 of 10659).

Unfortunately, a lot of stories shape our hearts and we learn to hate. How can a four-year-old boy play with children of a different race under a tree in the sand with no worries in the world and three years later learn to hate those same people?

It was the first time that I could remember there was something like race and that people don't always like each other based on race alone. It was February 11, 1990. At this time my family had been staying in the town of Middelburg (Mpumalanga) for the past three years. I remember that day as if it was yesterday and I have no idea why. I remember the house exactly. I remember the family that visited us that day and I even remember specific remarks by specific family members.

It was some time in the afternoon and everybody was glued to the television set as if it were a Blue Bulls rugby game (Rugby is almost like a religion in South Africa, it is followed with great passion in the Afrikaner culture). Except, it was a Sunday and it was the release of Nelson Mandela from prison after 27 years of jail time. I remember the remarks (translated to English) while we were watching the release on television (I will write it down exactly as I remember it, and my deepest apologies if this may offend sensitive readers):

- “There goes the country”.
- “Pink Frikkie (Pres. F.W De Klerk) is giving our country away on a tray”.
- “Now the ‘kaffir’s’ (racist word referring to black people) are going to kill us one by one”.
- “Look at the barbaric behaviour” – referring to joyous black supporters of the African National Congress (ANC) on television.
- “You can take them (referring to the blacks) from the bush, but you can't take the bush from them” – motivating the “barbaric behaviour” statements, and suggesting they (blacks) should return to the bush.

- “The night of the long knives is on us” – referring to a so called Afrikaner prophet Siener van Rensburg’s prophecies.
- “Look how the blacks are teasing the white police men, *bliksem* (rude Afrikaans word for hitting someone) him” – referring to a Zulu dancer in traditional armour attire with spear in hand dancing in front of white police officers.

From that day on I was scared. Very, very scared of black people. It was the strangest thing; 10 February 1990 all was well in my world and the next day all would change. No, my immediate world didn’t change. I still went to the same good school, lived in the same big house, and went to the same fun holiday destinations as before. I am talking about an emotional change in my world a change of heart. There was something in the air that I couldn’t describe back then and what I still struggle to describe to this day. It is not something you can touch but it is alive and it is breathing down your neck every day in a very subtle way that you don’t even recognise it until it is too late.

In my mind politics was a great discussion point in our family since that day (at least from what I can remember, obviously it was part of the family life before). I was like a little sponge drinking in all the kitchen talk. I was afraid, and I could sense my parents were very afraid. I think fear made me to take note of my surroundings all of a sudden.

In another world far from mine the father of the nation: Nelson Mandela had to deal with a lot of fear in his own life and I remember this quote from him in Long Walk to Freedom:

It is from these comrades in the struggle that I learned the meaning of courage. Time and again, I have seen men and woman risk and give their lives for an idea. I have seen men stand up to attacks and torture without breaking, showing a strength and resiliency that defies the imagination. I learned that courage was not the absence of fear, but the triumph over it. I felt fear myself more times than I can remember, but I hid it behind a

mask of boldness. The brave man is not he who does not feel afraid, but he who conquers that fear. (Mandela, 1994: Location 10607 of 10659).

If only I knew this wisdom then. I was a seven-year-old that was afraid and could sense the fear taking over in my family and the town I resided in (at least under white people).

We had a domestic worker in our house by the name of Pienkie. I don't know her real name and can't recall that she was ever anyone else but Pienkie. Pienkie was like a mother to me from five years old until we moved to Pretoria six years later. Pienkie did everything; she made the beds, cleaned the house, washed the dishes, cooked food and disciplined the children. She gave me a few hidings that I remember to this day. I was not afraid of her, in fact, I loved her with all my heart. She bathed me for goodness sake, there when I was naked and at my most vulnerable I trusted her with my life like a child trusts his/her parents.

She had a son by the name of Kennith. Kennith used to come and visit during school holidays. I loved Kennith and we played the whole day. We were swimming together in our pool, stole fruit from the neighbours and both got a big hiding from his mother for stealing. We cried together. We had the odd physical altercation here and there like boys do when they play. We would hug and make up afterwards every time. I taught him how to play rugby and he taught me soccer. We once tried baseball together but that was a fiasco as neither one of us could really play that game. We tried cricket but Kennith was terrible at it from bowling to batting, there was no hope for him in that sport. He tried to teach me how to play with a spinning top; I was definitely not going to be the world champion.

Something that I remember from my interactions with Pienkie and Kennith was when it was time to eat, they ate elsewhere in Pienkie's room. We were never allowed to eat together. Another strange thing was the dishes and the food they (blacks) ate out of. Maybe it was not that strange at all, my friends (white ones) had it the same way in their households. Blacks had to eat out of

iron plates and cups that were stacked away in the cupboard under the washing basin. It had a distinct smell to it, I remember it clearly (probably from all the chemicals used to clean things in the house which were also stored in the same place). So that was their (blacks) dishes and that was how it was.

I remember we (the whites) ate normal thin sliced bread sandwiches with cheese and meats and many other nice things on our sandwiches. Kenneth and Pienkie always ate big slices almost four times the size than what we had with a thick layer of butter and red jam on it. Sometimes they would put marmite on the bread. They almost always ate with their hands and would occasionally use a spoon.

At this moment I am sitting in a Mugg and Bean restaurant and two black ladies are sitting next to me, having lunch (toasted sandwiches, thinly sliced) in porcelain plates with a knife and a fork. Having a good conversation and laughing. Drinking cappuccinos from porcelain cups with fancy styled foam on it. I can't help but to chuckle on the inside while writing this specific piece and seeing this right next to me. That is how life was back then. Come to think about it, I can't remember at all seeing black people in restaurants until I was about twelve years old and even then it was frowned upon by whites.

The fear that presided over our family in political terms was touchable. We had a fear of them (blacks) but when we engaged with blacks like Pienkie and Kenneth it was all right, no problem no fear but pure enjoyment. I have no fear sitting in this restaurant now with almost just as many black people as white people in it. The fear was weird then.

We would also never ever go into an informal settlement. We would drop the gardener off a small distance from the entrance. If you go into an informal settlement you would surely die, no question about it. I was so scared of informal settlements; I never ever drove to drop off any gardeners.

The next distinctive thing I can remember in my own story on racism was a thing called a referendum. It was held on 17 March 1992 and I was eight

years old at the time. I had no idea what it was or the meaning of it. It was the first time in my life that I saw people do something they called “voting”. I didn’t think much of it that only white people could vote. I didn’t even question it. I was quite fascinated by the whole event. I can remember a lot of talk in our family prior to the event on the matter. What are we going to vote? Is it the right thing? My parents had a moral dilemma, I could tell. Then some campaign hit our town (Middelburg) sometime before the referendum. They were called the KP (Conservative Party). They spoke in the town hall and my parents and uncles and aunts were all there to listen to them. We had to stay at home (Pienkie watched over us). We couldn’t wait for them to return and tell us what happened, it was a huge thing in the town. They returned home with a certainty in their minds and a fearless attitude.

Until, this time I had no idea about different political parties. I didn’t know one belonged to a certain party in politics. Well now I knew we were KP’s. It was like a rugby team to me, we could support a team and we will win – there is a big game taking place on the 17th of March 1992. Our team was the KP’s. I had no idea who they were what they stood for and why they existed, but I knew my family supported them. It was a big event. I remember driving with my father to the town hall on that day, walked with him into the voting booth, saw the small paper with a “Yes” and “No” on it and he had to draw his cross over one of them. I was barely high enough to put my tiny eyes over the counter of the voting booth, as I saw him make a big cross over the block that said “NO”. He folded it, threw it in a box and out we went. I thought this was a rather short and un-exciting game. It was over so quickly and we didn’t know who won. I could not understand that counting had to happen and all of the formalities in voting. I thought it was a game and it would be decided then and there who won.

“The National Party "Yes" vote campaign was of a kind that had never before been seen in South Africa. The National Party held large political gatherings through the country and published advertisements in many national newspapers and bought commercial time in television. It produced massive election "Yes" posters with the message "Yes! Ja! SA"

and a poster showing a picture of an AWB (Afrikaner Weerstandsbeweging) member with a gun and with the text "You can stop this man! Vote YES". The Democratic Party had more traditional posters with the message "*Ja vir vrede* (Yes for peace)".

The "No" campaign, led by Andries Treurnicht warned of "black majority rule" and "ANC communist rule". The Conservative Party also advocated white self-determination and argued that white South Africans had the right to rule themselves. During the campaign, the "No" side also started to advocate an independent homeland, or *volkstaat*, for the white minority. South African apartheid referendum, 1992 (Wikipedia, the free encyclopaedia, 2016).

The fear was back; I will never forget my parent's devastation when the results came back:

Do you support continuation of the reform process which the State President began on 2 February 1990 and which is aimed at a new constitution through negotiation, Yes or No? Yes votes got 68.73%, No votes 31.27% with 3 296 800 white voters voting.

Fear was back in our home. Fear was alive and well in our town and in our family. I didn't know exactly why we were scared, but we were scared. Stories like "the evening of the long knives" were in a lot of conversations that I overheard in the house between my parents and their friends and family. I was scared, I could not think of anything else but a lot of blacks coming into our house with very long knives and killing all of us. I still loved and trusted Pienkie and Kenneth with my entire being and so did my parents. It was almost like they were not the blacks with long knives. They were like family. Family won't hurt each other. They were different apparently.

So on the one hand we were scared out of our minds of black people and on the other hand we loved them and they loved us. We were scared of the black people in Zulu attire dancing in front of police officers on the television screen.

Suddenly there was a lot of political talk in our home. When people came over for a visit or when we visited them I remember some talk between my parents and their friends. It was serious racist talk that included language in describing blacks as “*kaffirs*” the whole time. Pienkie and Kenneth were not that type of blacks. The language and fear speech used scared me to the bone, made me believe that you can never ever trust a black man (except for Pienkie and Kenneth). People like Eugene Terreblanche and Andries Treurnicht came to visit our town (Middelburg) on some occasions and made speeches that had the entire town or so it seemed dancing to their song. They became the heroes in our home.

I remember one of my brothers saying that when he grew up he wanted to be part of the “*Yster Brigade*” (the Iron Brigade) of Eugene Terreblanche. That was Eugene’s “special forces” around him the whole time. They were not dressed in the standard khaki outfits but ironically in black military uniforms. My brother would mimic them and practice military moves up and down the passage as seen on television the evening before on the news. They were his heroes and my parents enjoyed his mimics with great laughter.

At this stage I had no idea my parents and for that matter myself was a serious right-wing supporter. The epitome of racism.

I remember military soldiers patrolling our school perimeters day in and day out with heavy artillery and automatic rifles. I was scared out of my mind of black people. The black people that we were afraid of got a name: “*Die Swart Gevaar*” (The Black Danger). The “*Swart Gevaar*” was what we were afraid of. Pienkie and Kenneth was not the “*Swart Gevaar*”.

At the start of 1994 our family moved to Pretoria. We lived in Garsfontein, three houses from Garsfontein High school. This was a big place with lots of people. The schools were double the size of that of Middelburg. Our next-door neighbour was a Colonel in the South African Police Service (SAPS). The neighbour across the street worked in some state department. The other neighbour was English spoken and the good old fashioned hello and goodbye

were standard in that relationship. The other mentioned neighbours were good friends of my parents.

I would describe these neighbours as racists in no uncertain terms. Though they were not nearly as right winged as most of the people and family I knew in Middelburg, they didn't like blacks at all.

Then came 27 April 1994, the day on which the first election was held where citizens of all races were allowed to take part. We woke early that morning and went to the hall at Garsfontein's High School to cast our votes. The lines were long and white. There was not black person in that line. We stood by our parents and followed the conversation in the line which was two hours long. As far as I could recall the feeling was that most people would vote for the National Party. My parents voted for the Freedom Front (FF) with General Constant Viljoen as their leader. The KP and AWB was nowhere, so the next big team to support was the FF. General Viljoen would lead the white Boer's to success, my parents wanted a good military leader that can pull this country together after what the National Party had done by selling South Africa out. I was sure the Freedom Front would win the election with a big margin (I lived in such a small world).

My parents did a very weird thing just before the elections. They started stocking up canned food by the dozen in a special room in the house. South Africa is going to fall into a race war and we needed be self-sufficient if that happened. They plotted elaborate evacuation plans; the canned food just kept on rolling in. If the "*Swart Gevaar*" (Black Danger) came with their long knives we would be ready. Blacks will not take from us. Needless to say, nothing happened. We ate canned food almost to the turn of the millennium.

I remember waiting for the results after three days of voting. The results showed on the television screen as they came in. Why is everybody voting for the ANC? Something is wrong here. The ANC won with a 62.65% margin with the National Party (NP) following with 20.39% and the Inkatha Freedom Party (IFP) with 10.54% and then only came in the FF with 2.17%. We lost! No we

didn't lose, we got the beating of our lives. It was the first time that I questioned my parent's thoughts on politics and for that matter my own. "How the hell could we only be part of 2.17% of this country?" What is wrong with us? I didn't understand. I kind of left those thoughts just there and continued on being an eleven-year-old boy.

My life didn't really change. Except that the country's flag was all of a sudden in question and a new one was to be set in place. I can remember the comments: "What are blacks doing? Why do they need to screw up everything? What is wrong with the old flag? They are going to take away everything from us" (the big irony was that the old flag still had the British union jack on it, suggesting suppression).

Our next-door neighbour got a lot of old flags from the SAPS when it was replaced with the new flag. I liked the new flag it was bright and colourful, but it was frowned upon in the circles we moved. The neighbour's son started calling it the "*Kaffer Kombers*" (The Kaffir Blanket). I was told we would never accept the new flag. The Colonel was some kind of a hero to me, he was a police officer and every young boy wants to be a police officer when he grew up. So if the police officer said we would not accept that, we just didn't do it. We hated it and would drive around in the streets with the old flag attached to our bicycles to great cheers from most neighbours.

Then came the new national anthem. That was a big deal. "*Die Stem*" was our (whites) anthem and "*Nkosi Sikelel iafrika*" was the anthem of black people. I had no idea what the meaning of that song was. It was a 'black' song and you would never ever sing it. When the Springboks (South African Rugby team) played, most of them didn't sing that song but would loudly sing "*Die Stem*". If a Springbok hero didn't sing it, then we didn't sing it.

I would never forget the time in 1994 when my Primary School in Garsfontein held a meeting with the parents discussing how the national anthem would be sung at school. They were getting pressured from the top and from the parents at the bottom. It was then decided that "*Nkosi Sikelel iafrika*" would be

sung in Afrikaans. That was their way out of this predicament and keeping everyone happy. The song was translated and called “*Seën ons Here God, Seën Afrika*”. I could not believe the translated words. Is this really what this “black person song” means? It was a pretty awesome song. No wait, I cannot like this song because it is the song of black people. Off we went on our bicycles with the old South African flag and “*The Stem*” on the top of our voices with no idea what we are doing.

Pienkie didn’t come with us to Pretoria, so Sarah started working in our house. I didn’t like blacks. Sarah was different though and I liked her a lot. I trusted her. Hans worked in our garden and stayed in the wooden shed behind the house. Hans was some piece of work. Most evenings he was drunk although a sincere guy when sober. He was beaten up more in street fights than anyone I knew. My mother would help him every time. We trusted them with our lives and they were certainly not scary black people.

Then came the year 1995. In this country it was a precious year. The Afrikaners loved the Springboks. We were allowed to play in the world cup tournament for the first time after apartheid ended. The best thing was that it was hosted by South Africa. I remember a lot of old flags in the stadiums and we liked that. The black people will never take our game. I was twelve years old and I can remember every single game the Springboks played to this day. I can remember the players as if it happened yesterday. Yes, there was a player by the name of Chester Williams and he was a black player.

Chester Williams became the ultimate hero of our neighbour’s son that named the new flag the “*caffir blanket*”. That was weird to me. My hero was Joost van der Westhuizen. After the game against Western Samoa in which Chester scored three brilliant tries I walked into the room of the Colonel’s son and there it was, a big new South African flag. I almost fainted, what is wrong with you? The new flag hanging on your wall. It was all because of Chester Williams. It was on that day that I could embrace the new flag as my own. I can remember it clearly. It was the first time I realised that maybe blacks

wouldn't come after us with their long knives after all. In fact, they might just help us win this tournament. I was still very afraid of them (the blacks).

When the Springboks reached the final of the tournament and President Mandela wore the number six jersey of our captain Francois Pienaar, I saw a friendly man wanting to unite this country in peace. This was a watershed moment in my life. I felt proud of our president, and maybe realising for the first time his stature in the world. I wanted to be a part of this rainbow nation people were talking about. Nelson Mandela became one of my hero's in life in that moment. I liked him, a lot. He was not a black man with a long knife. The culture that I grew up in liked *Madiba* (Nelson Mandela's nickname) a lot after the 1995 Rugby World Cup. Although he was liked it didn't really change the way people thought about blacks in their daily lives and mine wasn't very different.

I was still racist after that and would call a taxi with blacks in it a "chocolate box" and would refer to blacks as "*duikpakke*" (diving suits – as it is black in colour mostly), *kaffirs*, *zotte*, *houtkoppe* (wooden heads), dumb, *flappies*, *kroeskoppe* (screwed hairs), and many other racist names. That was the lingo used in school and where I learned most of it from friends and their fathers and mothers.

All my talk would be from a superior position to them (blacks), they were beneath me at all times. Since I can remember you always spoke to a black person calling him/her by their names. In the Afrikaans culture (at least where I grew up) there were very strict rules on how to address people. Older people were always addressed as "*oom*" and "*tannie*" (uncle and aunt) or "Mr., Mrs, Miss, Dr, Prof, Rev, etc." Black people however were always addressed by their names irrespective of my age and their age. I had the power balance over black people for as long as I could remember. I remember that I was referred to as "*klein baas*" (the small boss), on many occasions by black people. My name is Sebastiaan and my family made it shorter by calling me Basjan. Now this apparently created a great deal of confusion among the black folk that worked on the farm. They thought the whole family called me

“*Baas Jan*” (Boss Jan). It was confusing for them, “was this small boy some kind of a king, or saint as his own family address him as “*baas*” (boss)?” Apparently there was great respect towards me.

Then came the time in my life that one could not speak so openly of blacks and racist names as it became less acceptable in the broader narrative of the country. Blacks started working with my parents on an equal or higher level. There were black people attending the same school as me and black people moved in across the road from our house.

So then came the “schizophrenia” phase in my own and that of my family and friend’s life. This is where we pretended to like black people and had all the right talk and political correctness on the outside towards the world. On the inside the racism actually got worse. The talk about incompetence of black people in the workplace and their uselessness and being lazy and riding the gravy train was always in the air. So on the one hand we were pretending to build the nation together and on the other hand we were breaking it down. Politically correct on the outside and corrupt to the core on the inside with regard to race. This is who I have become in the space of ten years from seven to seventeen. Blacks were parasites of unknown proportions.

The Colonel neighbour couldn’t handle it anymore together with the government worker neighbour. They both took early retirement by faking some sort of illness through a doctor that helped them. I remember thinking that it was a bit corrupt at the time, but it was fine because it was all against the black danger. I remember one bitter story after another flowing over the neighbouring walls day after day complaining and lambasting the “stupid, illiterate blacks”.

My parents and all of my friend’s parents always said one thing: “It is alright to work with the blacks, but if you boys come home with a “*meit*” (racist word for black woman) as a girlfriend we will chase you away out of this family”.

Now, I had no intention to ever date a black lady. That would be socially frowned upon. I remember that my mom used to make harsh comments towards mixed race couples in restaurants. She would almost always have a remark, not talking to them but towards us. Even to this day she cannot resist saying something.

This stereotype of dating a black lady and that your children would have “*kroeskoppe*” (screwed hair) was so deeply planted in my brain that I would never even allow myself to consider dating black ladies. They were dirty, didn’t bathe, had no manners, ate with their hands, and were barbaric and ugly. I remember the jokes: “yes, maybe if you bring a black lady home she can wash the dishes. Maybe if you bring a black man as a boyfriend he can wash the car and make the beds in the garden”. I cannot describe how many times I have heard things like that in my life. Never ever have I even considered dating a black woman.

I remember in my first year at university I studied BSc and we had the option to do practical exams for two weeks at Potchefstroom University. I enjoyed new places and people so off I went. The exams were not too bad but the partying was incredible. There were people from other countries as well. I remember this one girl from Mauritius just liked me to bits. If a girl ever tried to hit on me that was it. She was really pretty and well mannered, intelligent, outgoing and all the things I liked in girlfriends. She was also black. I will never forget her face when I told her to “piss off, you black fuck”. I laughed it off, the other white guys joked with me. I grabbed a few white girls for the fun of it and never thought about it again for a long time. I am an Afrikaner boy, and we don’t do the black lady dating thing.

I never told anyone this story before; even now it is so hard to write all of these ugly words and thoughts that was once part of me. The writing of my story hurts me at this point and I need to take several breaks from it. I know the absolute truth is necessary if I want to be honest in approaching this research.

So for many years I was a witness and participated in serious racist talk around dinners, barbeques, outings and affairs where white people got together. Not one wedding, party, function, gathering or lunch went by without some racist talk. On the outside it was political correctness acted out like professional actors from Hollywood.

I will never forget the talks of the older men in our culture about their war experiences on the border. It was war against the blacks that tried to invade our lives. They defended our country and race to the core. They even died for it. If you want to upset an Afrikaner gathering, then you should start talking bad towards the border war. It is almost as if they long in their deepest core for those times to return. "The times things were still working in this country" they would say so often.

In my second year (2003) as a twenty-year-old student I started reading the books of a man called Max du Preez. "Pale Native" was the first and I just couldn't get enough of it, I think I read it three times to make sure I understand everything. He completely turned my world around. At first I didn't believe him so I checked all of his facts and by the fiftieth time checking his facts I realised this guy is speaking truth.

Now this was big for me. It shook the foundations of thirteen years of stereotypes right to the core of my existence. I will never forget the feeling of "I have been lied to over and over and over again by the people that I love the most in this world". I was angry, I was upset, but I couldn't confront them yet because I realised they themselves have been lied to. So for the next two years I read books and books and books on the history of South Africa. It was difficult to find trustworthy sources nevertheless worthwhile. I started reading the biographies of black people such as Mandela, Tambo, Biko, Luthuli, Sisulu (Walter and Albertina) and even Shaka Zulu and many more over the years.

I will never forget the day I was reading "*Dwars*" written by Max du Preez and when I reached page 37 and 38 in the chapter on our ancestors it came to

light after doing fantastic research on the work of professors Heese that almost all-typical Afrikaner surnames were married to black, Asian, Khoi and ladies of mixed race. My own surname is in there, my mother's great grandfather's surname is in there, I was covered on both sides. I could not believe what I was reading and I checked it all up, it was true. My great grandfathers were all married to ladies of other races some time before. I was shocked; I started laughing at the silliness of the stereotypes. I believed that my grandfathers were all real 100% Boer's that stood for the white Afrikaner all married to big white Afrikaner women that baked rusks all day long in the kitchen. How wrong I was.

Then I started reading some war stories relating to the border. How these young white Afrikaner boys were lied to by politicians. They did not know the real reason for fighting on the border and for what they had to fight for and gave their lives for some political propaganda. How sad it made me. Then I started reading how some of these white war heroes acted like barbarians during the war, raping black ladies all over. I was disgusted at my so called "own kind". Somehow I was also relieved, we were not this holier than thou culture that was God's chosen people. We are all broken in a certain way.

I came to realise that my own story on racism was broken and I needed to take responsibility for that. Broken in the sense that it was built on the foundation of lies and political propaganda and the more I read books the more the cracks started to show in this broken story that I believed in for so many years. I needed to do something about this, I needed the truth in my life.

I accepted Jesus Christ into my life by mid-July 2003 after a long struggle with Christians and not believing at all for seven years before that. It is in this brokenness in many facets of my life that I met the real Jesus of the Bible, not just the good old Jesus that was helping the Afrikaner and me particularly with our little problems in life. I met a Jesus that confronted me on every level of my life that held me in all my darkness and sat with me through a lot of tears and hate in my heart. I met a Jesus that never judged me but forgave me for the terrible sins I have committed, a Jesus that looked me in the eye and said,

“come on, follow me, step up, you can do this with me”. A verse summing up the Jesus I met and to this day is very dear to my heart is Matthew 11:28-30 “Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.”

On that day I decided to take a rational choice in my head and use my many losses in life and put it to profit. I realised that I cannot be a Christian and a racist at the same time. I asked myself the question “What if Jesus was a racist?” well then only Jews would be able to take part in Christ.

Now things started to work in me. Most people I knew claimed themselves to be Christian and at the same time were racist. All those little gathering talks around a fire or a barbeque were quite racist. They would proclaim to the world that the last thing they are is being racist. Once white’s get together for a gathering, the racist jokes and remarks start again. The self-righteous claims are spectacular to listen to at times. My eyes started to open and to question myself on everything I thought and said and lived.

I started doing a lot of outreach programmes into black communities with no fear. I have black friends in all classes of life and there is no fear in me. I walk and talk and eat with blacks all the time today and there is no fear. I enjoy them as much as anybody else on earth. It is again like on the farm under the tree or with Kennith from the past, I have overcome my fear in being honest with myself.

A few months ago we attended our home cell group’s barbeque event after the December summer holiday and the men were having a conversation around the fire. The one member said how disappointed and furious he was one day when he took his three year old boy to the local park and he saw that four buses full of black children were at the park that same day. He said he couldn’t take his son back to this park because they (blacks) occupied it and

he can't expose his children to that. So I asked him, would you have done the same if it were white children that occupied the park? He did not answer me but gave numerous excuses of how his tax money gave him the right to this park and I don't know what else.

I saw the fear in him, that same fear I grew up with. That same lies I believed to be true and instead of being aggravated by him I felt a deep compassion for him. I asked him a few questions about his past and upbringing and we talked about Jesus and the Christian belief and then we talked about racism. He then realised how biased he was. It is the most amazing thing to watch when someone realises that in the wake of Jesus Christ it breaks all fixed conclusions down to the core.

This inspired me to do this study. I work with many adolescents in my life. I see a lot of racism and anger in them, even more than what I had in myself when I was their age. One would think that racism would go by in time and get better. My feeling is that it has got worse over time. It is just well hidden away from the outside world. A true Hollywood scene.

Today I honestly cannot say that I am not a racist, I think of myself as a recovering racist. Just a few weeks ago I was on an outreach programme at the south coast with some adolescents and students. One of the teenagers fell ill and I had to take her to hospital in Margate. We walked into the examination room and a black doctor awaited us. The immediate reaction in my mind was that of "I cannot trust this guy". I realised the racism immediately in my head and was able to rationally get rid of those thoughts in seconds and trust the doctor to do his job for which he studied hard for in life and is more than capable of doing.

Now I felt ashamed in myself, but also realised that the fear is so deeply bedded in me that my immediate reaction is that of fear. Now, I have come a long way in dealing with my racism and I have over the years developed some skills to handle it better and work with it and to mostly trust people of all races. But, I cannot honestly write this and say I am not racist at all. No, it is so

deeply rooted within me and in the way I was brought up. In all honesty I am a recovering racist (probably for the rest of my life) that will go out of my way to break those biases no matter what. Unfortunately those biases still accost me some times out of nowhere and unexpectedly.

The fact that I realise those biases in myself helps me to be open for change at all times. It helps me to listen to other stories and appreciate the differences we have. If I keep on believing only in myself there will be no hope in ever achieving a rainbow nation. If I am totally honest with myself and others there would be hope for a rainbow nation. I have hope for a rainbow nation.

I started my story with the South Africa that I was born into in 1983. I was two days old when Abubakar Ismael planted the “Church street bomb”. What was in his mind at that time? Why would someone do something like that? Little did I know he would be my father in law’s direct boss at the Reserve Bank of South Africa heading the department of currency since the early 2000’s. I asked him about this boss of his. He said he was a nice guy, intelligent, good to work with, etc. How can the Church street bomb planter and a Boer boy work together in peace for many years? How can a black truck driver and a Boer boy work on the broken down truck together for hours on end? Maybe if we are totally honest with ourselves and others it is possible. Being the great pretenders outside and rotten on the inside can no longer continue. We need to sing with Freddy Mercury from the band Queen “The Great Pretender” song and realise our biases.

It is possible for us to help one another and achieve freedom from race. It is time to get rid of all the names attached to us, all the false propaganda stories must go and be converted to truth. Yes, it is going to hurt. Yes, it is going to make us die within ourselves. We cannot change where we come from, but we can change where we are going.

Nelson Mandela said he could remember on the first day of school, his teacher, Miss Mdingane, gave each of them an English name and said that from thenceforth that was the name they would answer to in school. This was

the custom among Africans in those days and was undoubtedly due to the British bias of our education.

We cannot pretend to be somebody else because the system requires it. We need to start having honest conversations in safe environments.

After the engineers, inventors, and scientists, after all such control through knowledge, 'finally comes the poet.' The poet does not come to have a say until the human community has engaged in its best management. Then perchance comes the power of poetry - shattering, evocative speech that breaks fixed conclusions and presses us always toward new dangerous, imaginative possibilities (Brueggemann, 1989:6).

The poet came into my story and shattered fixed conclusions and pressed me towards new dangerous, imaginative possibilities. This study can in no way be done objectively. This is my honest story on racism told with subjective integrity and it would definitely have an influence on my work and study. I am however aware of this and it would help me towards honest and better research. After writing my own story I fully appreciate Mandela's observation:

I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. (Mandela, 1994).

It is time that we learn to love again.

2.3 The Reverend: 'Shipwrecked' or 'sailing'

I have been serving as a Reverend in the Dutch Reformed Church of Lux Mundi since 2010 and as a youth worker from 2006 to 2009 in the same congregation. Being a reverend in the Dutch Reformed Church in South Africa can be a lonely experience, feeling like being shipwrecked on an island. I

have heard lots of stories from colleagues and peers of struggling to connect with the community. The communities it seems accept a reverend completely as a formal and moral entity but keeps a reverend 'shipwrecked' on his/her own island within the spheres of everyday life. It seems that people want to put their best foot to the front when engaging with the reverend. It seems that although not always a lot of pretending happens in these engagements. It is very few reverends that I know or have heard from that truly sails with the community in their everyday life.

This tradition of interpretation within the Afrikaans community on reverend's made me think of my own relationship with the community I work in as a reverend but mostly the co-researchers that participated in this study. Will the co-researchers be honest in our conversations on racism with the reverend? Will they hide certain truths and traditions of interpretations because it is the reverend that engages with them? Will the reverend be 'shipwrecked' in these conversations on racism and left alone on his island of thoughts or will the reverend be 'sailing' with the co-researchers on an epic adventure exploring the diversities and possibilities on racism together?

These are real questions in the real world that I live and work in. I have to consider these traditions of interpretations when engaging in this research with my co-researchers. It is important that this research does not become one of a "master" having little "slaves" around him on thought and engagement. It is important to come in as equals as far as it is possible.

It is important to reflect shortly on my journey with these co-researchers as it might give me a clue on our relationship stance and if I am more 'shipwrecked' than 'sailing' with these co-researchers or *vice versa*.

I have a ten-year relationship with this specific congregation and with most of the co-researchers in this study. I've known them since their early primary school years. We enjoyed children's and teen ministry together for many years, acting out Bible scenes and characters together, singing, dancing, playing games, doing many camping trips together, kicking ball with them into

the late night, playing touch rugby, netball with the girls, letting them dress me as a lady model and putting make-up on me with considerable laughter from us all, soaking them with water balloons and trick them into many of my well-orchestrated pranks. Cycling together a lot over weekends and afternoons, doing a 400 kilometre cycle weekend once from Pretoria to Kruger Gate at the Kruger National Park. Doing outdoor walks with many challenges even taking the local Labrador on a hike and carrying him on my back up a ladder on a cliff of about ten metres with all their help and fear. Putting on band aids, driving them to hospital and sitting with them holding their broken bones and cuts and bruises. Laughing together most of the time, crying together some times when a parent, grandparent, brother, sister or close friends dies. Crying with them through their rough relationships and friendships. Late night talks on God and Christianity and their struggles and joy's in it. Teaching them, learning from them, going to school with them a few times.

There are so many stories that I can explore but writing only this from the top of my mind helps me to know that in my case I am not a reverend at a moral or formal distance to these co-researchers. We truly walk the path of life together in our community. As I am writing this I realised something and that is these children never ever call me '*dominee*' (reverend) or '*oom*' (uncle). They call me by my name Sebastiaan. Most of them however call me "Basjan or Basti" my nick names which only my family called me. They obviously heard it from my wife and decided that's the way forward. I love it, it brings me as close as family to them.

Subjectively I was and still am of the opinion that these co-researchers would be extremely honest in our dialogue on racism. They trust me with their lives and they know I respect their opinions and diversity to the core. However, the proof is always in the pudding and when I had my first dialogue on racism with the first group of co-researchers the honesty with which they talked put me at ease proving to me that we are 'sailing' together and I am not 'shipwrecked' somewhere on a deserted island. Comments like: "I am a racist, it is not fine to be with blacks, we are clean they are dirty, they are lazy" proved to me that they are at ease with me in the conversation being so brutally honest and

when others started challenging those thoughts out of their own thoughts with comments like: “that is not necessarily the case there are lots of wonderful black people and I think you are wrong”. In this I appreciated the honesty but also the engagement and challenging ideas and respecting opinions and comments moving the dialogue forward.

In this conversation I was convinced that I being the reverend did not have a major effect on the dialogue we were engaging in together. We were co-researchers ‘sailing’ on a journey that was evident in all four of the groups not leaving the reverend ‘shipwrecked’ with his own ideas on racism.

2.4 Boarding with hand-luggage: all have a background story

In telling my own story using the auto-ethnographic approach and realising the impact it would have on this study and others just like Robinson Crusoe’s story had a certain back story which impacted his approach to life. It is important to realise that all the co-researchers had their own back story or autobiography on racism. This was not less evident in our dialogue on racism:

A5 - I am a racist, this is how I was brought up, this is how my parents and their parents where brought up. You do not mingle with blacks you merely tolerate them.

A3 – It is all about choice and culture. We [whites] have a clean culture by choice. If you take for instance an amount of money and divide it equally between black people and white people and tell them to establish a school, the white people will have a cleaner school. We can see it, our [white] schools are so much cleaner than theirs [blacks]. It is second nature to us [whites] and not to them [blacks].

A8 – We know so much more than they [blacks] know, we come from Europe remember. I mean just look at American blacks, they are much more civilised because they grew up in a European style environment.

B4 – You’re upbringing plays the most important role on how you react to blacks. I was at home once and people broke into our home so the

obvious conclusion was that they were black even though I didn't see them I just knew it; you could smell them. It is just the way my parents where brought up and their parents where brought up and I think I am fine with that.

C5 – It is just the way we were brought up.

C6 – This is how it was presented to us from childhood. If you surround yourself with racists you are going to be a racist.

D5 – People and families are brought up in a specific manner, we believe stuff that we learn from other family members. My grandparents are totally racist. What I mean is that people and families are brought up in a specific manner and we believe stuff we are told. My grandparents talk very negatively about blacks.

This is just some of the comments made in our dialogues on racism showing the pre-conceived story or background we grew up in as white Afrikaners. Confirming subjectivity in all and realising and acknowledging our past on '*racism*' intertwined with the past of our ancestor's story on '*racism*'. Realising that Robinson Crusoe had a back story arriving on the island that guided his adventures and life on the island. Our stories on *racism* are being guided by our back stories and being honest in our own stories and realising an awareness of *racism* with regard to this history we all grew up in sets us up to explore *racism* and the history of our white Afrikaner ancestors in the next chapter. This will help us to understand our own back story that lies deeper than only ourselves. Opening up this hand-luggage and exploring its content intertwined with our own stories we create an awareness for the future.

CHAPTER THREE – The stern of the ship (background stories)

3.1 Introduction

Robinson Crusoe started life on a deserted island and at some point realised that he was not alone on this island. He was challenged with a phenomenon called cannibalism. He struggled with this and even considered killing those cannibals. He rescued Friday as mentioned earlier from them, yet even through this good deed there became some sort of a representation of a colonial figure and mind which was charged with colonialism from which he could not rescue himself nor Friday. It was something that existed in his previous life where he lived and grew up within. He experienced something he did not ask for yet it happened as though from nowhere and in a naive state he promoted, practised and entertained colonialism, white supremacy and superiority towards Friday and the island. As in our own stories the back story is so much a part of our lives that it cannot be ignored as it subjectively supports and underscores our lived experiences.

I would argue that it is imperative to challenge our stories and back stories (tradition of interpretation) with some historical facts regarding the Afrikaner in South Africa intertwined with the term *racism* and the road towards it. The idea is not to give an exhaustive history but to thoroughly investigate it as part of our journey. This investigation played a major role in my own story of *racism* and realised awareness within me. The importance of this understanding of our history came to my mind during the conversations with the co-researchers on *racism*. It was so evident that not one of the co-researchers out of the twenty-six showed any real knowledge and understanding of the history of Afrikaner South Africans and the road to *racism*. They entertained traditions of interpretation and the stories they had grown up with whether this was factually correct or not. In my own story up until a certain age I also had no idea of real Afrikaner history in South Africa except for the traditions of interpretation that I grew up with which was in almost all cases factually not correct. It is thus important to challenge our [white Afrikaner] traditions of interpretation as a first step towards embracing diversity and challenging *racism* within our upbringing.

3.2 Heading towards: Racism

3.2.1 The term “race”

Let's start with the term *racism* to try and understand what it means. At the start of every conversation I posed a question to my co-researchers on “What they understand *racism* to be?”

A8 – A hate towards other nations. There is nothing wrong with the term 'kaffir', it has its origins from the Muslims and has nothing to do with blacks or racist it is just a name.

A6 – I think it is a hate towards others because of their otherness, I mean white people look down on blacks and perhaps it is because throughout history we [whites] are more advanced. I think I don't like them just because they are different. I am white and I look down on blacks because they are different, they are not the same as I am.

B2 – Discrimination towards another race.

B4 – Judging people on the colour of their skin.

C4 – Against cultures other than that of your own.

C5 – Don't like people of another colour.

D3 – I think it is when one is discriminating against another race. It is like when you think bad things that they are inferior to you.

D4 – I think it is hating other races without good reason, I think our culture teaches us this.

Thinking back on my own story of *racism* I was not aware of such a term until about 1994 after the first democratic elections in South Africa. It was evident that the term *racism* was much more present in everyday talk with regard to the adolescents in this study. At least a great awareness of the term was evident. Defining the term *racism* proved not to be as easy in our

conversations as we struggled to define it as something capturing the whole scope of this phenomenon in one definition. Let's focus our attention on a definition for a brief moment and at least see if we can academically justify this phenomenon that we know should fit into the word *racism* but struggle so much to define properly into a single or multiple definitions.

When we talk about *racism*, a definition would be a good starting point and that we should at least know what "race" is if we are to understand *racism*. It is not an easy task to define "race" and one can't help but wonder if it is even necessary to have a definition of this word. I will argue that we don't have to know what race is for us to see and recognise *racism*.

The world that I live in (urban South Africa) is a world where a phenomena called "*racism*" is alive and well. It is something that truly exists in the lives of urban South Africans at least, but I suspect it is alive throughout the entire country. Something Afrikaans speaking urban adolescents are most definitely faced with in their daily lives:

D5 – We were not even born in apartheid South Africa and still we face this racism every day in our lives.

C6 – I think we label people too easily. If we refer to a white girl on the netball team we would distinguish her by saying that short blonde girl. If we refer to a black girl in the same team we would say that black girl.

In describing and defining racism specifically leads to a widespread confusion and anxiety about the political significance and even the meaning, of race. There is little scholarly agreement on the meaning of the term "race". This situation of uncertainty had the field of sociology devoting a great deal of attention to racial themes since its founding. It is almost an impossible task to present a theoretical overview and synthesis on racism as the extent of literature alone is mountainous. Empirical studies with that gives a wide range of concepts that can readily be applied to racial matters (Winant, 2000:169).

The term “Race” is a modern concept (Kamtekar, 2002:1) (Winant, 2000) in the sense of applying the term to it. It would thus be unwise to refer to early philosophers and writers as authors on racism as a concept. “On this basis, one might conclude that looking for an ancient philosopher’s views on race or its counterparts is a hopelessly ahistorical and confused task” (Kamtekar, 2002:2).

However, the phenomena almost goes back as far as time itself. One could for instance refer to Plato’s way of classifying people that resembles racial classification (Greeks and Barbarians) “... and subscribing to ethnic stereotypes about such groups as the Thracians, Phoenicians, and Egyptians” (Kamtekar, 2002:1).

Since the sixteenth century up until the nineteenth century the term “race” had quite a different meaning (tradition of interpretation) to it, in so far as it was understood as a group of humans that had the same original ancestors but these groups were however differentiated from other humans with regard to their places of dispersion and the adaptation to these habitus together with their reproductive isolation. In the nineteenth century the most commonly understood version (tradition of interpretation) of the term “race” had to do with humans / specific races that had different original ancestors (Kamtekar, 2002:2).

Finally, Darwinism synthesized the notions of lineage and type in the idea of an evolving subspecies, in which typical traits are not instantiated in every member, but are instead distributed across a population as a result of genetic variability, random mutation and natural selection in the competition among individuals (Kamtekar, 2002:2).

This idea “gave the notion of race scientific respectability by providing a mechanism for heredity and accounting for the absence of law-like generalizations about racial characteristics (Kamtekar, 2002:2).

The word “race” only appears within the English language during the early modern period. Like most things in life a phenomena or concept does not need a word for it to exist. In this sense the concept of race is available to the ancients even though the word did not exist at the time. Even Plato as mentioned previously classifies people. It is seen differently however, when Plato uses the terms Greek and Barbarian he refers to all people in the world and in referring to barbarian he does not use it in the sense that it is everybody else from Greeks, it is rather used to refer to a social type. None the less it is a classification of human beings. However, it even goes further:

[Plato] in the *Laws* echoes the sentiment about purity, praising the Athenians and Spartans among the Greeks for saving their races (*genê*) from being mixed with the Persians – but surprisingly, also from being mixed with other Greeks, when they are at war with each other... but what is natural here might be that Greeks would ally with Greeks and against Persians... That is, Plato may be recognizing a political actuality rather than asserting a scientific necessity (Kamtekar, 2002:3).

In this sense it is no wonder that some scientists feel the best way to approach the phenomenon of race is not to. Historically, the word has been used in so many different ways that it’s no longer useful in our science (Holmes, 2003:8).

What the term or concept of “race” then really means seems almost impossible to describe or to define to a specific meaning. The ancient philosophers do not help us, Darwin does not help us in this regard. Still the phenomena of different race exist in our societies, which brings us to the term “racism” in an approach to try and describe this phenomenon that happens around the world we live in.

3.2.2 The term “racism”

I stated earlier that one does not need to know what race is in order to see *racism*. *Racism* can also be seen as a changing concept and was not widely used or entered in the lexicon of social sciences until the 1960’s although

used occasionally before 1960. “*Webster’s Fifth Collegiate Dictionary*” (1941, new words section) defined racism as “assumption of inherent racial superiority or the purity and superiority of certain races, and the consequent discrimination against other races; also, any doctrine or programme of racial domination based on such an assumption” (Yang, 2000:144). The term “*racism*” was used in the 1930’s by social scientists to condemn and to characterise the Nazi belief system, although the Nazi’s were not the first to make use of the concept that distinguished human groups and implement hierarchy (Blum, 2002:4-5).

In attempting to define *racism* one can differentiate between a narrow and a broader definition. The narrow definition can be put to be:

1. *Ideological racism, or racist ideology.* Ideological racism is a system of beliefs that one racial group is biologically, intellectually, or culturally inferior or superior to another (Yang, 2000:145).

The broader definition according to (Yang, 2000:145) includes three other specific dimensions together with the above mentioned one:

2. *Attitudinal racism, or racial prejudice.* Racial prejudice usually refers to negative attitudes or beliefs about a racial group and its members that are based on faulty or inadequate information.
3. *Behavioural racism, or racial discrimination.* Racial discrimination refers to discriminatory actions taken by individuals and groups.
4. *Institutional racism, or institutional discrimination.* Institutional discrimination refers to laws, policies, or practices of social institutions and organizations which favour one racial group over another.

There is a disagreement among those who accept the broad definition on whether racism is primarily an ideological or structural phenomenon (Yang, 2000:146).

Arguing to accept both components that interact with one another (Yang, 2000:146), points out that "... ideological racism has structural consequences, and social structures give rise to racist ideology. *Racist* ideology and social structure interact to configure the nature of racism in a complex, dialectical manner."

Others like Blum (2002:12), suggest three general categories: *Personal racism* (this constitute of basically attitudinal racism together with behavioural racism as described above – only specifically attributed to the individual), *Social racism* (beliefs, attitudes and stereotypes), *institutional racism* (Same as above mentioned in various institutions such as schools, corporations, hospitals, etc.).

I think for the purpose of this study it is important to recognise that *racism* can be sub-categorised. The term "*racism*" can lose its value if it is referred to almost everything consisting of race. An example from Hollywood, that happened this year (2016) during the Oscar's was the enormous critique the institution of the Oscar's got for not having a single ethnic black actor as a nominee in receiving this prestigious award. It was labelled a *racist* organisation all over social media and news agencies. Does this mean the Oscar's is a *racist* institution? The fact that no ethnic black actor was in the nominations is indeed a sad moment in history and the institution should make work of this, but one cannot ascribe the word *racist* to this institution. We would do good to use a broader and more varied and nuanced vocabulary for racial ills. We can even go a step further that when we are faced with racial ills, we can try to condemn it by first attempting to do so in other terms. *Racism* can lose its value if we define every single racial ill as *racism*. That softens the term, it makes it everyday usage and loses its power to make us sit upright and take note of racial injustices that harm human beings. In the current context of South Africa the term is exploited too much in my opinion and leads to an everyday use of the word and robbing it of its real power as defined in a narrow and broader sense above. This was evident in the conversations with the co-researchers:

A5 – I agree, they [blacks] are just looking for any excuse to blame whites for their problems. They oppress us [white adolescents] that was not even a part of apartheid and now they use apartheid to blame us. They just want to blame us and back it up with apartheid.

B6 – People do use it [racism] as an opportunity, even if it does not hurt them anymore and is just used for personal gain.

It is thus important to understand that *race* is extremely difficult to define from a scientific or biological stance and even a sociological perspective. It is even more important to recognise *race* classification systems happened in everyday life almost since the beginning of time. However, the fact that it is difficult to define does not make it non-existent.

Racism must be understood as a phenomenon that predated the invention of the concept itself. I will say it again: one does not need to know what race is in order to see *racism* or to know that it is there. *Racism* could have existed long before the term, just as gravity existed long before Sir Isaac Newton invented the word “gravity” to explain the idea that there was a natural force drawing bodies.

Yes, one can define many racial ills as *racism* (and in my opinion lose the describing power of it), but for this study I will stick with the definition as defined by (Yang, 2000:145), as it would assist me in not losing the plot in describing *racism*. However, I am not confined to that definition alone, but would use it as a starting definition and reference point. This definition in my opinion is serious in trying to describe and define the crux of the phenomenon of *racism*.

3.3 Sailing through history

3.3.1 Early morning winds: South Africa and racism in the early days (1488-1870)

To understand is not necessarily to pardon, but there is no harm in trying to understand (Kitto, 1951:132).

Now that we understand and appreciate the difficulties in defining *race* and *racism* and the fact that we have a narrow and broader attempted definition of *racism* to work from as a starting point we can move our attention to South Africa and the Afrikaner to be precise. The context of this study is within the confines of urban South Africa. Rather than exploring *racism* in more general and universal terms as was done briefly above it is important to explore *racism* further within the South African context, to be even more specific and true to this study an exploration of the Afrikaner and *racism*. According to Dubow (1995:2), racial science as a formalised subject was not represented well in South Africa and that it was much more represented in other countries. This is surprising for him, in his words “given the fact that race consciousness is so central an element of the South African experience, it is especially surprising to find that there has been so little academic exploration of the intellectual roots of racism.”

This has changed to some extent since 1995 when Dubow (1995:2) wrote this. Some good works saw the light over the next twenty years exploring the intellectual roots of *racism* and it is in my opinion imperative to take note of this on our journey in this study.

Robinson Crusoe would have found his own capitalist endeavours. Colonialism is seen in the story for while he is on the island, he realises that the things he valued in England, Brazil and on his travels revolved around money. He has no need of money on the island, but he does value materials that will aid in his survival like gunpowder and fresh water. Returning to civilisation, his desire for money emerges again. Colonialism is also seen in how Crusoe treats Friday once they leave the island. Crusoe's answer to prayer, one who he looked to like a son, he "civilises" so that he can become a part of the great land of England, but not as a brother or a friend but only as a servant. This reflects the European attitude towards natives of countries which they assimilated.

In my own story it is evident that colonialism and *racism* is so deeply rooted. The constant separation in life even though we shared life. My story with

Kennith (my best friend over school holidays), playing with one another, getting in to trouble together, learning from another and still eating apart, living apart, calling his mom by her name. This supremacy comes a long way and was evident in my own life for quite some time and still pops up out of nowhere from time to time although I can control this significantly today. This was also evident in the conversations with the co-researchers:

C2 – “You are not born with racism as I remember playing in pre-school with lots of black children, but as time moved on I looked at myself as better than blacks... intellectually advanced, morally advanced, socially advanced.”

In early 2015 the current president of South Africa, Mr. Jacob Zuma told a fundraising dinner in Cape Town:

You must remember that a man called Jan van Riebeeck arrived here on 6 April 1652, and that was the start of the trouble in this country, what followed were numerous struggles and wars and deaths and the seizure of land and the deprivation of the indigenous peoples' political and economic power (Smith, 2015).

There were a lot of opinions on this comment by the president. Some differ from him and others agree with him. He himself tried to explain his own comment in many ways since then. If the president of South Africa makes a statement like that, lets then start with van Riebeeck. Although it must be noted that the president does not specifically state van Riebeeck is the reason for *racism* in the country, it might be worth our while to explore the Afrikaner that developed out of van Riebeeck's party and those that followed suit from Europe in our quest of understanding South African *racism*. It is evident in our conversations with the co-researchers, my own story and even that of Robinson Crusoe.

As mentioned at the start of this chapter the idea is not to give an exhaustive history of the Afrikaner this is not the intent of this study, it is merely trying to

understand the early seeds of *racism* that developed into fruitful trees in South Africa under the Afrikaner reign. It is also to challenge the traditions of interpretation in my own story and that of the co-researcher's stories that were loaded with false facts as a result of the traditions of interpretation that we grew up with. It is thus impossible to note every detail of the history and I would rather take a journey of exploration (thoroughly though) on the bigger route of *racism*. With that said it should be evident that I do acknowledge that it is not only the Afrikaner responsible for such an ideology. That said I am not turning my head away from our (Afrikaner) big part in it. I am thus exploring the main course of *racism* history and not an exhaustive *racism* history on all cultures in South Africa.

According to Du Preez (2004:1), European history in South Africa started on 3 February 1488, when Bartholomeu Dias a Portuguese navigator set foot on South African soil. Dias, shot and killed a Khoikhoi man with a crossbow on Mossel Bay beach. This Khoikhoi man was seen as savage and threatening by the Europeans' writing of that time. Du Preez asks behind the lines, but how could these Khoikhoi have seen the Europeans? Perhaps as strange beings with long hair and strange looking water dwellings and absolutely ridiculous clothes. Du Preez then continues to dream, dream about what if these people (Europeans and Khoikhoi) knew that they were brothers with the only difference being their hair, skin pigment and perhaps nose shapes. If they knew that they had the same ancestral mother and that they all once lived not far from Mossel Bay. If only the Europeans would have known that the Khoikhoi was closest to their own ancestors before they migrated to Europe a hundred thousand odd years earlier. "Isn't it strange that these Portuguese people originated in Africa, but five, six hundred years ago they had virtually no knowledge of it?" Du Preez asks (2004:2).

The first South African to go overseas was a Khoikhoi chief named Coree (some writers referred to him as Quore, Xhoré or Kora) in 1613. Coree was kidnapped and taken to London and looked well after. Coree was not a happy man. He had little regard for the English and their so called "hospitality". He

never wanted to be there. 'But the arrogant English were offended by his lack of appreciation, and called him "an ungrateful dogge'." (Du Preez, 2004:9).

In the words of a certain Reverend Terry:

"now one would think that this wretch might have conceived his present, compared with his former condition, as Heaven upon Earth; but did not so... for never any seemed to be more weary of ill-usage than he was of courtesies; none ever more desirous to return home to his country than he; for when he had learned a little of our language he would daily lie upon the ground, and cry very often this in broken English, 'Coree home go, Souldanhia go, home go.'" (Du Preez, 2004:9-11)

The English did not even consider the deep sorrow Coree was drained in. All that matter was them [English]. It is astonishing how Europeans from early on decided that their culture and way of living is the best. Even today it seems that there is little appreciation of a deep anger within black Africans that we just do not even recognise.

A3 – It is all about choice and culture. We [whites] have a clean culture by choice. If you take for instance an amount of money and divide it equally between black people and white people and tell them to establish a school, the white people will have a cleaner school. We can see it, our [white] schools are so much cleaner than theirs [blacks]. It is second nature to us [whites] and not to them [blacks].

A5 – Blacks never walk the extra mile in life. Like our domestic worker for instance only do vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.

Sebastiaan - Do you think that all blacks are like that?

A5 - Yes, absolutely they never do what is asked of them.

Coree was eventually taken back home and arrived fourteen months later in June 1614 at Table Bay. Coree now knew that copper and iron was not so

rare after being to England. Reverend Terry wrote that the consensus among the sailors was that it “*would have bynn much better for us and as shall come hereafter if he had never seene Inland*” (Du Preez, 2004:9-11). How self-serving and arrogant can a people be. The Crusoe mentality well established within the European up until this day.

A4 – I think blacks and whites look down on one another both ways. I mean look at all the discrimination against whites these days. Blacks are using every means that they can get to advance themselves even if they don't deserve it. I cannot study what I am entitled to study because of excellent grades in school because my skin color is white. They [blacks] want university education in their own language but my brother told me there does not exist good engineering terms in their language and therefore Afrikaans is still more advanced and therefore is not racism but pure logic. So I really don't understand what is the big deal.

[Silence]

A4 – The blacks are looking down on us and it is discriminating that standards need to be dropped for them [blacks] to get into sports teams and universities.

A2 – I won't be able to get work one day because the blacks are pushed in front of us [whites] the whole time.

Perhaps a good read and education of our great country and its history among the first inhabitants of this great land would be a first step towards re-contextualising our story.

According to Giliomee (2003:xiv) Afrikaner history started off at the Cape of Good Hope (named by Bartholomeu Dias, Cabo de Boa Esperanca) (Du Preez, 2004:2). Jan van Riebeeck leading a Dutch East India Company founded it on 6 April 1652. The Afrikaners are an interesting bunch being colonised and colonisers, being victims and proponents of European imperialism. They had been obliged to respect the laws and authority of the

Dutch East India Company but at the same time owned slaves. *“Farmers indentured the indigenous people’s children and destroyed their culture”* (Giliomee, 2003:xiv). It is almost as if Robinson Crusoe is back, only this time on the southern edge of Africa.

The *“Vereenigde Oost-Indische Compagnie”* (VOC) had no intension of establishing an European settlement at the Cape. The main idea was to establish a small refreshment station to service its ships. As time passed however it is clear from van Riebeeck’s journal that the burghers ‘would greatly like to be their own masters and overrule the lawful authorities placed over them, yes, even the Company and their own Lords and Masters.’ (Thom, Journal of Van Riebeeck, 1954). Van Riebeeck at one point decided to release some servants to farm as ‘free burghers’ because the VOC saw the opportunity to save some money. This was not done to provide an island of liberty for some of its employees. Van Riebeeck stayed a mere ten years at the Cape of Good Hope and left a man that failed his mission of intent namely to create an intensive settlement. However, according to Giliomee (2003:6) the Cape burghers embraced their own foundation myth: “that they were indispensable to the Cape settlement and that their interests were of key, if not of paramount importance, to maintaining the settlement. The term ‘defenders of the land’ offered the first sign of an emerging political consciousness.”

What set the Cape as a colony on a distinctive course was not the violence unleashed against native peoples – that was common to all European colonies – but that it preferred to get indigenous people to work for them instead of exterminating or expelling them (Giliomee, 2003:9).

It is rather clear that the Afrikaner ancestors did not come to the southern tip of Africa to explore, embrace and build on diverse ethnic races and cultures. When van Riebeeck left the Cape they were here to make a better life for themselves on secular and political grounds. They made the decision to import slaves and the incorporation of these slaves and Khoikhoi as the

labour force helps us to understand that the Cape was a multi-racial society from the start. There is no question that Europeans set the tone in this regard. It is also clear that from peoples elsewhere in the world that Europeans thought of themselves 'the centre of mankind and the measure of humanity' (Van Den Boogart, 1982:45). The great European colonial expansion crystallised the Europeans' sense of self within interactions with others across the globe. At the centre of this lay a sense of being beneficiaries of a superior civilisation and religion. This sense of self of the Europeans correlates with the narrow definition of *racism* namely: *Ideological racism*. This is our starting blocks whether we want to believe it or not and it seems that this sense of self has not passed all of us yet within the twenty first century. Yes, these Europeans brought useful skills with them but the supremacy over others was deeply rooted.

Yes, it was well known that certain settlers like Willem and Simon van der Stel had good relations with their Khoikhoi servants and their slaves, and with the free blacks. This argument arises quickly in Afrikaner talk today that the 'Afrikaner looked well after his workers'. The point I am trying to make is the sense of self was and is alive and well, although I am nice to my workers doesn't make me an anti-*racist*. The burgher' identity was drawn from three sources according to Giliomee (2003:21): "their European descent closely linked to their Christian faith, their burgher status and the Dutch language. It seems to be still the case":

A7 – We [whites] are so much more educated and advanced.

C5 – Let me be honest, they [blacks] just want to get everything for free, they [blacks] are under us, they are bad people and have no manners. We [whites] brought them Jesus and writing and education and better language that is more advanced than what they will ever be and still they don't even get those basics. Now they want the best from us too.

A4 – I think blacks and whites look down on one another both ways. I mean look at all the discrimination against whites these days. Blacks are

using every means that they can get to advance themselves even if they don't deserve it. I cannot study what I am entitled to study because of excellent grades in school because my skin colour is white. They [blacks] want university education in their own language but my brother told me there does not exist good engineering terms in their language and therefore Afrikaans is still more advanced and therefore is not racism but pure logic. So I really don't understand what the big deal is.

The farming burgher had become a special kind of burgher, who, unlike his counterpart in the town, worked for something more than his immediate interests. They had become defenders of the land against internal enemies, along with being the indispensable producers of food. In the eighteenth century two other self-concepts came to the fore: white people and Afrikaners. The term 'white' started to appear in growing measure in the records (Giliomee, 2003:51).

By the early 1700's there were many slaves horribly disfigured and in 1727 it was decided to scale down on these punishments and brand slaves on their backs rather than their faces. "No wonder so many slaves attacked their masters or tried to run away. At night the white inhabitants of Cape Town could see the fires of runaway slaves on the slopes of Table Mountain. But most were recaptured, many by the Khoikhoi, because the settlers put huge pressure on them to cooperate" (Du Preez, 2004:32-33).

A5 – My grandparents stay on a farm and they are extreme racists. They hate everything black. They say the blacks want to take their land. That is just the way it is.

D1 – On our farm the blacks just take everything they want, they steal wire cables, even though we take such good care of them. My father is currently involved in a court case after he shot and killed a farm worker for stealing his shoes and got in a scuffle with my dad when he reprimanded him. There is no respect for us [whites] on our farm.

In every group the co-researchers said that *racism* is alive on the farms. Farmers grew up that way, was said over and over and it is how it is. It is no coincidence in my mind at least that the paragraph above could almost be replicated exactly on an organisation such as Afri-forum and the VF+ (political party in South Africa) and their mentality today. In the conversations with the co-researchers it seems like there is a lot of truth in that even today. This is however their roots and it seems like it is here to stay a little while longer. There is no doubt that historians over time described the Afrikaner as a people that held a deep belief that blacks are inferior to them. According to Giliomee (2003:35) these historians describe its origins as a 'degenerate form of primitive Calvinism that developed on the frontier and to a culture clash between whites and blacks.' Some historians and as seen at the start of this chapter the current president of South Africa to a certain extent are of the opinion that since Dutch immigrants settled at the Cape of Good Hope *racism* has been a fundamental organising principle in the relations between white and black. Although it looks the part and it can be seen in some instances through history it must however be noted that if one looks at the history it is rather a tale of processes rather than decrees, social and political institutions that shaped the rigid structure of Cape society (Giliomee, 2003:35). I would be comfortable in agreeing with Giliomee on this when referring to *racism*, but white supremacy to my mind is a different argument and is not necessarily through processes alone. It is something that was and at least is in my co-researchers instance deeply believed in European or Western thought. Institutions (families and church not excluded) and organisations contributed to this in the past and still do today.

In the extremity of its intergroup dynamics, South Africa has always been instructive to those with an international perspective on the issue of interracial and intercultural relations. The history of settlement and conquest and the subsequent cultural stratification within the society bears similarities to most of the territories that were part of Europe's expansion across the globe. Yet in its particularities, the South African "mix," governed by entrenched minority white supremacy, was notorious

across the globe as epitomizing racial oppression and segregationist extremism (Steyn, 2005:119).

A8 – Absolutely, organisations like Afri-forum and Solidariteit back us [whites] from these people [blacks] that want to take advantage of us and take from us.

It was quite clear in the conversations with the co-researchers that the family still contribute mostly to the structure of racism using only politics to affirm their beliefs.

A5 - I am a racist, this is how I was brought up, this is how my parents and their parents were brought up. You do not mingle with blacks you merely tolerate them.

B4 – You're upbringing plays the most important role on how you react to blacks. I was at home once and people broke into our home so the obvious conclusion was that they were black even though I didn't see them I just knew it; you could smell them. It is just the way my parents were brought up and their parents were brought up and I think I am fine with that.

C6 – Being racist came to us from a very young age through our own families without us asking for it.

D5 – People and families are brought up in a specific manner, we believe stuff that we learn from other family members. My grandparents are totally racist. What I mean is that people and families are brought up in a specific manner and we believe stuff we are told. My grandparents talk very negatively about blacks.

From the start the Cape settlement established a hierarchy. According to Giliomee (2003:36), colour as a sign of difference, and also correlation between colour and social position, was there at the beginning. Giliomee then asks the question: "Why was this correlation maintained over time? To put it

more specifically: Why did almost all the people in the most important status groups remain white and almost all those at the bottom black?”

The term '*Kaffir*' (also '*kafir*' or '*Caffre*') was a name Arab Muslims used for pagan Africans, meaning 'non-believer'. In the Cape slaves were named this and were referred to as *kaffirs* or *kaffers*. The Xhosa were also named this when encountered by the Europeans. Rather than call the Xhosa by their names, the Afrikaner usually called them '*Kaffers*', a derogatory term and one that the Xhosa from early in the nineteenth century resented.

A8 – A hate towards other nations. There is nothing wrong with the term 'kaffir', it has its origins from the Muslims and has nothing to do with blacks or racist it is just a name.

It is quite evident that this co-researcher at least has the origins correct but then uses it to justify extreme racist talk and names and making it in his frame of mind not at all being harmful without even asking a black person whether this is harmful or not. It is evident that the white urban adolescent in Pretoria East has no idea of the deep rooted pain and sorrow young black people have.

“Looking with such passion and single-mindedness at non-dominant groups has had the effect of reproducing the sense of the oddness, differentness, exceptionality of these groups, the feeling that they are departures from the norm. Meanwhile the norm has carried on as if it is the natural, inevitable, ordinary way of being human” (Dyer, 1988:44).

It is a known fact that many settlers married black, Asian and Khoikhoi women and had children with them. My own family tree has that history and so does many Afrikaner family tree's (almost all). As European woman started to occupy the Cape they had a relatively high status in the family, and could prevent their sons from marrying outside the European community and their husbands from bringing illegitimate half-cast children into the family. This notion is even alive and well today in Afrikaner households as will be evident

again from the stories of the co-researchers and even my own story on *racsim* where I did not even consider a relationship with a black person:

B5 – I cannot marry a black person; it just makes me shiver with disgust.

B6 – My mom is not a racist but she said to me in no uncertain terms that I cannot marry a black person and cannot do that to her, she will not make it.

C5 – I am just not comfortable with dating black people because I am white and it is my right. My parents would not speak to me ever again if I date a black person.

C4 – I just have this fear that my parents would shift me from their lives and never speak to me again.

C3 – I do not have a problem with it at all, my parents will have a problem with it though.

It seems the dating of blacks is an absolute taboo in almost all households of the co-researchers. It seems the parents still have a major influence on this aspect of their adolescent lives. It correlates with the above paragraph although our early ancestors had no problem marrying blacks (still having supremacy over their black wives) it has become a taboo since the European ladies started to come and live on the continent. It seems like almost all white people are not aware that most of them have black African blood in them (Du Preez, 2004:71), (Du Preez, 2003:22-31).

This leaves us even to this day with a hand-to-hand struggle with our blackness or our whiteness, in a drama of narcissistic proportions, locked in our own particularity, admittedly with a few glimmers of hope from time to time that are constantly at risk from the source. (Fanon, 1967).

Fanon (1967), in his second chapter on the woman of colour and the white man comments on this story told by a black woman “Mayotte Capécia” whom lived in Martinique and married a white man, but this man according to Fanon had supremacy over her. The black lady was alright with this as long as she could have some whiteness. This lady learns that her grandmother is white and she was proud of it and after knowing this she thought of her as being prettier than before. Fanon does not like this thinking and he wonders what where her dreams, he struggles with it that she does not give him anything on that and frustrates him even more when she just cannot admit she is black but that she turns this fact into an accident and then focuses on her white grandmother. Fanon describes in the chapter how black woman where striving for ratification, the race must be whitened and all women knows this, says this and reiterates it. Whiten the race, do not safeguard the originality of that part of the world in which they grew up, but ensure its whiteness. This is a real struggle for Fanon, he cannot grasp how black woman can’t accept their blackness and then fell victim under white supremacy not even asking one question or having their own dreams. Whites mostly today still think of themselves better than black’s according to my co-researchers. I would even go as far as stating that many blacks play the part and keep themselves under white supremacy.

I attended a concert (August 2016) with the black Afrikaans singer “Reventse” at our church a couple of weeks ago and I walked out saddened to the bone. This bright young black singer with a fantastic voice has learned that the white Afrikaner’s love it when he makes the black race cheap with jokes, he even quoted his own father in a dumb down voice (exactly as most Afrikaners would make a black man sound when he speaks Afrikaans). Then the cheers and laughter erupted from the crowds, my own church crowd, the people I mostly pastor every day and week. I could not believe my senses. I feel saddened with Fanon, as Reventse does not even know what he has become and that he is firmly in the grip of white supremacy all for the sake of money.

Most Afrikaners had no problem with equality before the law during the nineteenth century, equality was acceptable. *Gelykstelling* or equality on all

levels was however unthinkable for the Afrikaner. This thought continued all the way to the end of apartheid in 1990. When the trekkers for instance left the Cape Colony one of the grievances they had was *gelykstelling* or social levelling between whites and blacks (Giliomee, 2003:175).

In 1852 a trekker, Coenraad Scheepers said: 'Whites and blacks cannot live together, unless the black man is in a state of subjection to the white.' (Liebenberg, 1977:116). Isn't this true if we reflect back on my story about the black Afrikaans singer "Reventse", all the whites would attend his concert if he sung white Afrikaans songs. Perhaps it is all about supremacy...

A5 – I would talk to a black person as long as he is raised by whites. All is fine as long as they are like me. In all other cases they should know their place in society.

Early history seems without a doubt to be still evident in the mind-set of most Afrikaner adolescents today. The enforcing power of these ideas has gone by the Afrikaner but the ideologies still stand strong in their minds. It is almost frightening to see how little the average Afrikaner has moved in their minds.

3.3.2 Afternoon storms: South Africa and racism pre-apartheid (1870-1948)

In reducing the vast history of South Africa from 1652-1870 in the previous paragraphs it is once again important to remind the reader that we are exploring the tracks of *racism* and its roots in Afrikaner society within South Africa and not writing a history of the Afrikaner and thus ignoring irrelevant histories which the author of this work acknowledges.

The Afrikaner enforced their authority as masters. The same is evident in Robinson Crusoe with a strong European mind-set. Was this *racism* in the sense that *racism* is a system of beliefs that one racial group is biologically, intellectually, or culturally inferior or superior to another? Yes, people easily gravitate to those who are similar to them. Fear is a great factor within the Afrikaner history on *racism* as can be seen in the vast history of the *Voortrekkers* commencing on the Great Trek and settling among black tribes.

One cannot disqualify *racism* from the Afrikaner towards their slaves and other ethnic groups, this happened. It is however important to be aware of the fact that it was not confined to the Afrikaner only. In a macro sense *racism* was practised towards other ethnic groups and *vice versa* in terms of survival, fear and establishment being the motivation in South Africa as can be seen in the history with the Afrikaner and the Xhosa and Zulu and even the British. I am tempted to use the Darwinian phrase of 'survival of the fittest'. This said, one cannot ignore the terrible characteristic of greed (land, gold and power) within the ethnic groups of South Africa (1652-1870) being a driver of *racism* towards other groups or even different types and classes within the same ethnic group with the whites (Afrikaner and English) leading the pack as being superior.

Then a game changer on *racism* started to emerge within South Africa where the Afrikaner played a massive role named "apartheid" and this would put *racism* onto the next level. This needs to be explored in some detail to understand the intellectual roots of *racism* in South Africa. In reading about *racism* it is clear that the following terms are closely related as symptoms of *racism*: segregation, enforced separation, discrimination, separate development, white supremacy and apartheid. Apartheid was developed by a group of people that had the desire to identify and to classify themselves. In the social universal context it moves to stereotyping, discrimination, control and violent acts.

Somehow the idea that South Africa was a white man's land started to develop between 1870 and 1913. The irony of this was that the community of whites was only 340 000 (15, 5%) in the late 1870's in a population of 2, 2 million and just over 1, 25 million (19, 5%) in a population of 6, 4 million in 1915 (Giliomee, 2003:279). Politicians like Hendrik Verwoerd (1948) referred to South Africa as "*a white man's country where he must remain the master*" (Pelzer, 1963:13).

South Africa has always been an interesting country with regard to its diversity. It was one of very few colonial settlements where the racial minority

was ethnically divided by the Dutch and the English races. This is an important aspect in understanding South African *racism* because these two rivals would only get rid of their political differences when white supremacy itself was in trouble.

Land grab and control by white supremacist existed clearly in this era as we can see by the pointed out implications of J. de Wet in 1855 as he was of the opinion that the land grabs that reduced the Xhosa-land to such an extent that they would be increasingly unable to support their own population. De Wet even went further in stating that he did not know what would remain for one in life if you take their (Xhosa's) land on which they are dependent and that supports them, unless you allow them to steal (Du Toit & Giliomee, 1983:185). It is clear that land grabs were the order of the day and the population of Xhosa's in this instance increased and the land they had to their disposal decreased by the hand of white masters. A new governor, Sir George Grey, arrived in 1854 after having some success in integrating indigenous populations into the dominant economic and social order. Grey referred to his policy as "*civilisation through mingling*", in an attempt and purpose of transforming the Xhosa in the east from foe into friend (Giliomee, 2003:280). In this history of South Africa it is clear that the white Afrikaner was the master of authority and the natives had to become like them. Good news was that a change in ideology took new root since 1891 from the white supremacists (at least in the Cape and Natal provinces) that the native people should rule themselves by their own customs rather than be assimilated into Western culture. Unfortunately, the idea of South Africa as a white man's country still existed (Giliomee, 2003:284). The white people of South Africa (whether English or Afrikaner) just could not stop seeing themselves as the masters of all that needed to hold the country "*in the interests of civilization and good government and general enlightenment in South Africa*" (Giliomee, 2003:284).

The English and the Afrikaner experienced an upsurge of *racism* together with the Western world around 1880, but it needs to be mentioned that the English and the Afrikaner understood white supremacy in two very different ways. The

English politicians and journalists viewed it as a concept of biological hierarchy and socially they drew on Darwin's theory of the survival of the fittest. The Afrikaner saw white supremacy rather as the idealised view of paternalism, seeing themselves as the white master that cares for his faithful servants, and punishing those who did wrong (Walker, 1991). There were further ideas that the voting power of African males (around 200 000 compared to 50 000 white) should be taken away and it is seen in Hofmeyer "*consistently rejected withdrawing the vote from anyone who already had it. He found the idea of exclusion on the basis of race distasteful*" (Giliomee, 2003:286). The Afrikaner could not rid himself of the idea of being the authoritative master and white supremacist. This is *racism* in every sense of the word being ideological, behavioural and institutional. *Racism* existed long before the term existed. One does not need to understand *race* or *racism* to know that it exists, it existed within the Afrikaner culture at this time. Ironically, one's own ideas can bite you in the back:

What would be the justification for the exclusion of large numbers of blacks?... the key political question in all the states of South Africa was "who will be *baas*, colonists or natives?" Charles Darwin's theories of hierarchy of races attracted some, but there were obstacles to applying them to the system of white supremacy in South Africa... An Afrikaner styling himself 'Kolonist' raised the issue in the *Volksbode* of 14 March 1889. 'Does the white man have the right, merely because he is white and more civilised and stronger, summarily to "move" a Kaffir tribe if he needs their land or if the barbarian acts like a barbarian?' He pointed out that most of the English considered themselves 'just as much superior to the Afrikaners as we consider ourselves to be above the Kaffirs.' What 'Kolonist' asked, would one say if the English declared that 'the higher race' was entitled in the interests of civilization in general 'to clear up the Afrikaners and expropriate what belongs to them?'" (Giliomee, 2003:287).

Still, the English preferred the Afrikaner colonists to the natives as political allies. White supremacy was always put on top of native equality. Hofmeyer had a firm belief that natives should have no power to stabilise economic

development. The whites had to keep the natives under their control by civilising them, with the main aim in mind that they be put into use as assistants of the civilised and civilising race (Scholtz, 1974:315-17).

Fanon (1967) in chapter two of his book, helps us to understand this white supremacy with a joke: "One day Saint Peter sees three men arrive at the gates of paradise: a white man, a mulatto, and a black man. "What do you want most in this world?" he asks the white man. "Money." "And you?" he asks the mulatto. "Glory." And as he turns toward the black man, the latter declares with a wide grin: "I'm just carrying these gentlemen's bags."

The issue is knowing whether the black man can overcome his feeling of abasement and expunge the compulsive characteristic that resembles so much that of the phobic. There is an affective exacerbation in the black man, a rage at feeling diminished, and an inadequacy in human communication that confine him to an unbearable insularity in the likes of self-withdrawal. Fanon (1967), in chapter two argues fantastically that he understands why the black man cannot take pleasure in his insularity. For him there is only one way out, and it leads to the white world. According to Fanon (1967), the withdrawal of the ego as a successful defence mechanism is impossible for the black man. He needs white approval.

In South Africa (1890), there were a lot of native blacks that lived in the so called 'reserves' (specific confined areas of land for a group of blacks). The issue at that time was labour. The question at hand was how to channel the large number of Africans that stayed on these reserves and locations to the white farms and especially the mines. The Cape's constitution did rule out any form of intimidation and compulsion. So another plan had to be made and pressure was put on white politics to allow whites to buy up land in the African territories so that the blacks can be forced to work in the mines and farms as they would have no other way of supporting themselves. This is where segregation started in South Africa by allowing an economic system based on migrant labour and a political system that blocked competition from blacks to get together. Cecil John Rhodes (who's statue was removed just last year

(2015) from the University of Cape Town's grounds with regard to huge protests from students known as #Feesmustfall), was the prime minister in 1890 and he was a mine magnate (known as De Beers mines today) at the time.

So with regard to the labour issue Rhodes controlled his labour force tightly with passes, contracts and closed compounds where the workers lived according to Giliomee (2003:290-91). Rhodes had a big dream that the South African state would function under Britain and that vast territories be included in this state. The problem was that blacks would outnumber the whites by 6 to 1 in such a state. Rhodes knew this dream would not gain support and be realised without a policy towards blacks. Rhodes then consulted with Hofmeyer and started working on a 'Natives Bill for Africa'. With this kind of reality one can see clearly how white supremacists were starting to build on an *ideological racist* movement and rule. The white supremacists worked on a plan and enforced it by giving only four morgen of land to each black family as ownership. They then went even further by making it the right of the eldest son of the families to inherit this piece of land. This was carefully constructed so that the rest of the male siblings could move off the land and work as labourers in the colony. If that was not enough a tax of ten shillings per person was imposed in an effort to force all the other male siblings to find work in order for them to pay the taxes. This was a carefully crafted wicked plan that started segregation and in my opinion the first big building blocks of apartheid.

According to Giliomee (2003:292), Rhodes sold this bill (Glen Grey Act) in parliament to the Afrikaner by 'speaking to their liking' towards blacks: "Africans were lazy, he said, at best children and at worst barbarians." How ironic is this rhetoric. It is still seen today as one of my co-researchers explains:

A5 – Blacks never walk the extra mile in life. Like our domestic worker for instance only do vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.

Rhodes wanted a special education for blacks at that time because the education they received created a certain class individual, informing other Africans that they were oppressed. The growing numbers of Africans did not really do any good to the notion of a white man's country and so the so called "Glen Grey Act" not only tried to force labour in the country but it also helped to give "justification" to keeping Africans in the so called 'black reserves' to have the idea of a white South Africa. Even the liberals bought into this act and saw the merit of it, the act was enacted in 1894 (Davenport, 1966:155). Large portions of Africans moved between the reserves and growing numbers started to live on the periphery of towns and cities in shacks. This was approved legislation that compelled the native black Africans to live in such segregated locations. Once again "the idea of sealing off the white city from black locations began to take root" (Giliomee, 2003:293).

Again, it is overwhelming how our co-researchers fail to see the underlying anger in the country. We seem to fail in engaging truthfully with the raw emotions of people's experience. One cannot merely read over this history without it hitting you straight in the heart, unless of course you are blatantly arrogant and ignoring. Two examples from my time with the co-researchers:

A8 – We know so much more than they [Blacks] know, we come from Europe remember. I mean just look at American blacks, they are much more civilized because they grew up in a European style environment.

B4 – We [whites] are just so much different from them [blacks]. We [whites] are more important in a way. I think I am more important than blacks, it is just how it is.

Sebastiaan – Do you have certain measuring criteria in life to base your statement on?

B4 – Yes, I mean we [whites] are definitely smarter and better educated so the world out there sees us as more important, it is just how it is.

Sebastiaan – Why do you think it is just how it is?

B4 – Because we [whites] work for everything and we always have. They [blacks] just use us [whites]. They cannot stay in big houses and drive big cars in any other way than using us [whites] for it. They should work for all they want in the same way as I have to and we will see then whom comes out on top.

B2 – We [whites] need to protect ourselves from the uncertain and therefore we need to stay separate.

[Silence]

B2 – It is completely discriminating that blacks are being forced into life without earning it and working hard for it.

B5 – They just use us [whites] and politics to get rich and what they want in life.

B2 – If a white person were to benefit from a situation where I myself would not then I would refer to it as being unfair. If it is a black person benefiting from me that would be discrimination as they do not deserve it.

Hearing other voices:

When students hurled a bucket of excrement over a statue of Cecil John Rhodes at South Africa's highest ranked university, they could scarcely have guessed how their act would trigger national soul searching about heritage, identity and race... A thing like the Rhodes statue triggers the raw feelings of alienation. The people know there's been a general failure to deal with race and now it's blown up in their faces..." He began the policy of enforced racial segregation in South Africa and allowed the newspapers he controlled to publish racist tracts... "It should have long been removed. Rhodes was probably one of the worst colonisers both in word and deed. His legacy speaks for itself. He laid the template through the native reserves, the pass laws and saying extremely racist things. For his statue to have pride of place is anachronistic." The demands

point to a deeper problem at UCT, where only five out of more than 200 full professors are black and the number of black South African female full professors is zero... It symbolises something gone wrong at the university. It didn't have to come to this. I'm hoping there will be a different mode of engagement; there's a lot of anger among black people... Adekeye Adebajo, a Nigerian Rhodes scholar and executive director of the Centre for Conflict Resolution in Cape Town, said on Friday: "At the time I got the Rhodes scholarship, all I could think about was getting a good education and fighting for pan-Africanist issues. This wealth was stolen from Africa when Rhodes plundered the continent, so I felt absolutely no guilt about using the money to criticise what he stood for." ... Writing in the Times newspaper, Jonathan Jansen, vice-chancellor of the University of the Free State, commented: "University leaders make a strategic mistake to think these protests are simply about statues. They are about a deeper transformation of universities – including the complexion of the professoriate – that remains largely unchanged (Smith, 2015).

The minds and ideologies of most white's in South Africa started taking shape towards a *racist* community exploiting native Africans to uphold white supremacy by all means necessary. How contrasting is this historical fact at the backdrop of the conversations with the co-researchers just mentioned above. This exploiting of African natives is even more evident from the doctoral dissertation of H. J. van Aswegen:

Yet there were limits to the oppression in the Free State. Blacks had access to the courts, although they made seldom use of it, and, in 1894, a labour commission said that blacks were free to refuse to work and reject legislation to compel them to work for farmers. Its report implied that farmers needed to treat their servants better in order to attract workers. It drafted a bill that aimed at protecting servants against masters withholding wages and establishing a greater measure of equality between masters and servants before the law. But, after a heated debate, the Volksraad rejected the bill by a close vote of 24 to 22 (Van Aswegen, 1968: 581-6).

Yes, there was Afrikaners and English whites that stood up against the ideas of blacks having fewer rights than white supremacists and Paul Kruger in all odds was one of those publically disagreeing with those ideas and felt that the Africans should have equal rights in front of the courts of law where right and justice was concerned (Giliomee, 2003:295). According to *De Volksstem*, 31 July 1890, P. J. Potgieter (the Native Commissioner of Waterberg) wrote: "These Kaffirs of ours, who are now our friends and who can become a source of strength in our country, may become our enemies if we proceed in an injudicious way". These statements and public disagreements where all well intended one can argue, still it did not move away from "as long as white supremacy was upheld" and again one can see the patriarchal ideas of a master looking after his servants the Afrikaner had. This power discourses with good intentions is still *racist* to its core having the idea that whites are civilised and blacks are not and therefore white supremacy is necessary.

Unfortunately the majority of white supremacists had a whole other idea on the future of South Africa as a strong side in the *Volksraad* that resisted improvement of the crude and harsh system. An example of this is when the government proposed in 1897 that educated and 'civilized' natives can be exempted from wearing a badge (a humiliating feature of the pass laws). "Jan de Beer countered that 'a Kaffir was a Kaffir, whether he was educated or not.' Louis Botha, a future prime minister of the Union of South Africa, opposed the exemption..." (Giliomee, 2003:295).

The poet Jan Celliers was part of a small minority that objected to the pervasive ideology of white supremacy. This is a statement from a man that lived and observed and stood up and spoke like poets/prophets should do in times like these:

Celliers said that the ZAR legislation intended to squeeze the black man out of the political and social system to preserve the entire country for the whites and their descendants. He protested that there was still space for everyone and blacks were not bothering whites. He challenged his audience to mention a single law that had the interest of blacks rather

than whites in mind (Giliomee, 2003:295). ‘Gentlemen, ‘ he concluded, ‘let us be honest, call our action prudence, call it self-preservation, call it a calculated risk un attempting to maintain the upper hand for us and our descendants, call it exercising the right of the strongest, call it business, but do not give it the name of *inschikkelijkheid*, *menschlievenheid*, *billijkheid* (complaisance, brotherly love, fairness)” (Pretorius, 1991:284-5).

This was serious reflecting on what was going on at that time. One would think that the, Christian Afrikaner, would listen to this prophetic voices in facing this reality. The irony however was that only six people supported this perspective. One can come to the conclusion on this matter that not even logic and real facts could persuade most Afrikaners from the idea of white supremacy even when their own laws are challenged and even when their biblical values are put on the table before them. One starts to feel the thinking of the Afrikaner here in building *ideological racism*, *attitudinal racism*, *behavioural racism* and *institutional racism*. There is no doubt in my mind that at this stage of our history (although there was a few prophets) the Afrikaner was a *racist* group and this thinking was the building block for major segregation, racism, apartheid and separate development.

I mentioned above that in selling the Glen Grey Act to parliament, Cecil John Rhodes stated: “Africans were lazy, he said, at best children and at worst barbarians” (Giliomee, 2003:292). The reason for repeating this quote is one of irony. There was a lot of ‘poor whites’ in South Africa called ‘Afrikaner *bywoners*’. According to Giliomee (2003:296-7), these ‘*bywoners*’ found themselves challenged by black labour-tenants or sharecroppers because as cultivators, black peasant farmers were all ahead of the republican burghers, who were mostly stock farmers. “During the 1890’s a group of farmers from the eastern Free State demanded that the Volksraad prohibit large-scale growing of grain by blacks, because white farmers could not compete” (Giliomee, 2003:297).

A5 – Blacks never walk the extra mile in life. Like our domestic worker for instance only does vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.

When this comment from one of the co-researchers was made I asked a few questions. As I have mentioned in chapter one, these research interviews were carried out during an outreach programme of our congregation. On programmes like these one would expect the adolescents and the leaders to follow certain rules and to do certain tasks in order for the programme to be a success. This particular individual that made this comment was late most of the time, performed the tasks halfway, ignored certain requests completely to such an extent that I needed to speak with him twice for behaving badly and being lazy on this programme. I was curious why he of all people would make a statement like that. I asked him “Do you think that all blacks are like that?” and he answered: “Yes, absolutely they never do what is asked of them.” I then asked: “Do you do the things that is asked of you for instance on this programme?” he replied: “No, actually I don’t. I just realised I am no better.” This was significant in this conversation for someone who is not shy to admit straight to your face he is *racist* in this specific group and then realise he is in no position to throw stones at blacks because he was himself in the same position. We explored what had just happened and the conversation pointed towards unique outcomes from here on. It was as if all realised just how judgemental we could be. I will explore this specific incident later. The point I was trying to make is that Cecil John Rhodes mentality is still alive and well today within Afrikaner adolescents who were born after apartheid ended. This history is so much a part of us it cannot be denied. It is rather shocking to realise how far back this mentality goes and how deep it still lies within the Afrikaner despite living exact opposite of what we stand for.

Jansen (2009) calls this knowledge “indirect knowledge” or “inherited knowledge” and direct knowledge, respectively. The indirect knowledge consisted, generally speaking, of the views, beliefs, values and attitudes which their parents, who, by simple arithmetic, must have been born in the 1960’s and 1970’s, acquired at the time when apartheid reigned supreme in

South Africa. Their parents' knowledge comprised, argues Jansen, a sense of racial superiority, of ethnic distinctiveness, of patriarchal dominance, of an unquestioned acceptance of authority and of memories of the ruthlessness of English governance, particularly the imperialism of the 19th century.

Sharecroppers used to farm a white farmers land and could keep usually about a third of the yield and in some cases in the Free State the share was as much as half. This proved to be a big problem for 'poor whites' / 'bywoners'. The farmers needed people that had capital and could work hard in the land and the 'bywoners' just couldn't do that, they did not want to work side by side with blacks and demanded to own land to plough and it is said that most farmers found that six black families could make a living on two hundred acres, while the white 'bywoners' needed at least one hundred acres to support one family. Mining companies (including Mr. Rhodes) preferred to lease land to blacks whom in their opinion was more skilled and productive. Talking about double standards and turning parliament arguments to such an extent that it fits one perfectly and the next day doing exactly the opposite (Giliomee, 2003:297-8). This country was run by white *racist* supremacists and one cannot even try to defend this. The proof is overwhelming in the history of the Afrikaner. The idea of the Afrikaner being better at all things than blacks is still alive today within the adolescents I interviewed and they literary think this, for example:

D1 – White people are way more civilized, we are raised with greater values and norms, we have respect for others and we are smarter than blacks and achieve much more.

This above mentioned thought guided the way for the next step: segregation. According to Lacey (1981:16) the term 'segregation' only came to be recorded in South Africa during 1903 within a document by R. W. Rose Innes where he envisaged more areas like Glen Grey as 'reservoirs of labour'. The SANAC (South African Native Affairs Commission) report also made use of the term 'segregation' once where it proposed segregated townships and education for the African blacks that would stimulate lower level jobs in South Africa

(Wilson, 1971:129). According to Giliomee (2003:300), the Botha government accepted these recommendations of 'segregation' in 1907. The English-speaking members of the opposition did challenge segregation, but the Afrikaner politicians hide behind the fact that the SANAC proposals was prepared under British Crown Colony rule and carried out by British citizens. Giliomee (2003:300) takes this further in quoting from "Debates of the House of Assembly, 1917", that Prime Minister Louis Botha exclaimed "I refer to the commission of 1903-1905. And what did that commission recommend? I say that the whole principle of territorial separation came out of the head of [these] people." Botha claimed incorrectly, according to Giliomee (2003:300) that not a single Dutch-speaking South African had served on [SANAC]. This in my mind shows the absolute refusal for responsibility. Blaming one another and still going forward with the ideals of a white man's country. Afrikaner politicians wanted to eliminate black sharecroppers and voters. These two mentioned categories of blacks posed a great threat to the growing numbers of the poor Afrikaner that lacked skills and had only the vote to rely on. They needed a formula to exclude blacks otherwise it would spell the political demise of poor whites and possibly political domination of the Afrikaner as well.

To exclude blacks from both the land and vote the justification of reserves seemed like just the thing needed (Giliomee, 2003:301).

It was no secret that Afrikaner and English whites insisted that it was unfair that whites had to compete against blacks willing to work for lower wages and a number of people expressed outrage that some black people that lived in squatter camps had a much easier life than the '*bywoners*'. To keep on saying that South Africa is a white man's country the 'poor whites' had to be elevated from their circumstances and that meant oppressing the blacks and containing them in the reserves.

In the 1920s and 1930s segregation also took place in the form of subsidisation of white commercial farming, protection of white urban workers and rehabilitation of the '*bywoners*' (Giliomee, 2003:312). Blacks needed to

be fitted into the ideological framework. This meant that the Natives Land Act could not be avoided for much longer.

In 1922 a Transvaal Local Government Commission, headed by Colonel C. F. Stallard, one of the most prominent English-speaking segregationists, proposed that Africans were only required in the urban areas to 'minister to the needs of whites' and must depart from there when they 'ceased so to minister' (Giliomee, 2003:312-3).

If any improvements were to be made towards blacks it would have to come into stark contrast with the ideological frame of mind that South Africa is a white man's country. South Africa was set up and ready for an unequal, segregated and *racist* century of white oppression.

The Union constitution of 1909, the Natives Land Act of 1913, and the Native Urban Areas Act of 1923 formed the basis of policy towards blacks for the rest of the century. The Natives Land Act was of paramount importance; because it made little new land available, the reserves quickly became congested and the limited opportunities for individual tenure were further restricted by the strong support for communal tenure in the traditional African system (Giliomee, 2003:314).

It is rather disturbing to witness how this mentality such as mentioned above from our history as Afrikaners is still healthy in the minds of most of my co-researchers. If we want to move this country forward it is not going to happen with these mind-sets:

A5 – It is normal for people to live separate, they choose to do it. It happens by itself. The blacks like to live in squatter camps and we [whites] chose to live in better circumstances and neighbourhoods.

B2 – We [whites] need to protect ourselves from uncertainty and therefore we need to stay separate.

B6 – Seeing what happened during the ‘#afrikaansmustfall’ strikes at the university [University of Pretoria] this year was scary for me. It was a race issue and different race camps where formed so quickly and made me uncomfortable reading the hate messages on social media. People easily gravitate to their own and want to protect their own instead of sharing it. So I agree with B2 but it must be said that at the start of this year [2016] there were massive strikes at the universities across the country and as a first year student at the University of Pretoria I was traumatised and very sad about what was happening. It was very aggressive but the counter reaction of most white people was scary too. I am on a WhatsApp group where many white students are on and the racist and aggressive comments that was on that group was terrible. The messages were so provoking and loaded with angry emotional messages to such an extent that I won’t even be comfortable in sharing those here. This makes me think now that when our cages are being rattled or our comfort zones challenged we disconnect or we react with aggression at least not in front of the world but behind their [blacks] back. There is no understanding of each other and we don’t talk about our fears.

C4 – I think we are just scared of the otherness. We are scared and that is why we prefer to do things separate. I have a fear of sharing my life and neighbourhood with blacks. I am scared.

D1 – They [blacks] must stay separate like in the old days. You still get good ones [blacks] that still call you boss [baas] and you can work with them but you don’t stay with them. They have their own way of doing things and therefore I prefer to stay separate.

3.3.3 Midnight thunderstorms: Apartheid (1948-1990)

During the 1930’s the NP made a big issue of ‘poor whites’. The NP did not spare the government for allowing mining companies to keep a large part of the so called ‘gold premium’ and for this premium to be redistributed in South Africa, with the ‘poor white’ issue firmly set in their minds to build a white man’s country (Yundelman, 1983:250-55).

There was again a few that expressed some doubt over this matter of a white man's land, call them poets or prophets as you like. The writer M.E.R. asked a question: "Are we not going astray if we think of the welfare of the Afrikaner or of the white population as our only task?" (Taylor, 1992:42).

It is clear that a change in tone in the debate with regard to 'poor whites' was evident and that the chairman of the national conference on this topic, the Rev. W. M. Nicol, "stressed that attempts to rehabilitate the white poor had also to be seen as 'fair and healthy' towards blacks. But some speakers offered a justification for concentrating on whites that was intertwined with the ideology of apartheid that was at this point being formulated" (Giliomee, 2003:350) (Venter, 1999:417).

One of these speakers was none other than H. F. Verwoerd, who was a leader and authority on the poor white issue. He also helped in organising the above mentioned congress. Verwoerd was of the opinion that there were no biological differences between racial groups and so this was never a factor in the development of a higher social civilisation. Verwoerd however "... *had a great ability to marshal arguments for white privilege so as to make it appear that it was not actually the intention for whites to be the sole or even the principle beneficiaries*" (Giliomee, 2003:351) (Kenney, 1980:27). Verwoerd had great intellectual composure in advancing the most contentious arguments.

Verwoerd stated that "discrimination in favour of the white poor was in the best interests of the country: 'If someone has to be unemployed, a white man or a native, it is best in the current circumstances and with the existing differences in living standards more economical for the nation that the native should be unemployed.'" He left the matter there, as if the idea was self-evident and not at all controversial (Giliomee, 2003:351) (Kenney, 1980:27).

It seems like Verwoerd was a master with words and had an ability to make things sound so innocent, so right and so necessary. Asking his followers in

the crisis year of 1960 to trust their government, a request reminiscent of Jean-Jacques Rousseau's demand that the citizens trust public reason and obey the general will.

Verwoerd (1963:356) promised a fair and rational management of the country and its problems:

We shall not act unfairly in any way. We shall not allow our understanding to let us down. For a leader who has to take care of a people ('volk'), cannot govern, driven by emotions or vengefulness. It is our task in these heavy times, while the heart often wants to speak, to let understanding dominate; understanding and faith. Carried by faith in God, the government will not be able to govern unfairly. Faith and understanding does not, however, say that we have to act timidly when greater evils may follow. Power is sometimes the best means to get peace.

Clearly something that is still stuck within the minds and thought of the Afrikaner as was evident from my co-researchers:

B6 – "Apartheid had very good intentions and was an idea that wanted to help all."

D1 – "Apartheid was meant well and tried to uplift the country."

He [Verwoerd] assured his audience that even if things had an appearance of privilege that it was not at all the case, because blacks could be employed on the mines. With regard to foreign blacks the issue could be dealt with by stepping up the reserves in developing them further. Verwoerd believed that the state must have total power and all plans must be executed through this body with a leadership that had drive, vigour and commitment. Verwoerd, being a trained psychologist who studied the affective functions in his younger days, did realise the importance of the "lower" human functions, but almost like Defoe in Robinson Crusoe, he wanted them suppressed for the sake of a clear and future-oriented solution of the human problems which faced his

generation (Venter, 1999:419). In this sense Verwoerd was quite disappointed with the government's response to the crisis of the poor white population. Verwoerd proposed quotas so that the Afrikaners could advance in commerce and the professions. The solution that Verwoerd had in mind was that legislation needed to ensure gradually that Afrikaners, English-speakers of British descent and Jewish South Africans enjoy a share of the major occupations according to its share of the white population.' Verwoerd argued that Jews held a disproportionate share of the retail trade and wholesale. Licences had to be refused for trading until the Jewish share was brought back to their share of the white population estimated at four per cent. "Verwoerd described this as *ewewigtige verspreiding* (balanced distribution), but added that 'this has also been called a quota system.' He added: 'Any discrimination had to disappear once the right balance has been achieved.'" (Giliomee, 2003:417), (Venter, 1999:419).

The topic of quotas was very intense in the conversations with the co-researchers as the new black government in South Africa is driving quotas and this generation of adolescents are feeling it. It is however ironic to know the same was done in the apartheid era towards other race groups as mentioned above. The way quotas is implemented today aggravates these co-researchers:

A4 – "The blacks are looking down on us and it is discriminating that standards need to be dropped for them [blacks] to get into sports teams and universities."

A2 – "I won't be able to get work one day because the blacks are pushed in front of us [whites] the whole time."

B2 – "It is completely discriminating that blacks are being forced into life without earning it and working hard for it."

B1 – "Blacks can do anything and they get away with it; it is so unfair if you look at sport, universities and the work place. They can get and do anything they want and they abuse this situation."

C3 – “The blacks just use these opportunities of affirmative action and quotas as an opportunity and they don’t deserve it at all and are most of the time incompetent.”

C5 – “Blacks are now being put before whites that are pushed down on us in work opportunities and this makes me stress a lot about my own future.”

D6 – “Most of them are just so stupid and then they still get the work or the university exemption and that is unfair.”

D1 – “Apartheid is just being used as an excuse because of the benefit they can get from affirmative action, BEE [black economic empowerment], and quotas. It doesn’t really hurt them anymore it’s just being used as an advantage for personal gain.”

Most of these adolescents have real life experiences of discrimination in this regard to sport and education and know the feeling that surrounds it; still, they do not even consider that their ancestors did the same thing a few years back. They inherently believe their ancestors helped blacks and did so to benefit them through all the systems and policies.

Rev. Kestell called for a *reddingsdaad* or ‘rescue action’ and the answer lay in ethnic solidarity. The theme of *’n Volk red homself* ‘a nation rescue itself’ became a leading theme in the ideology of the nationalist movement (Giliomee, 2003:352).

These *racist* ideals was what occupied our leaders’ minds. D. F. Malan for instance on 16 December 1938 spoke in vivid historical images at the scene of the Blood River battle a century before:

Malan cried out. The Afrikaners of the new Great Trek to the cities were meeting the non-white at his Blood River, partly or totally unarmed,

without a ditch or even a river to separate them, defenceless on the open plains of economic levelling (Giliomee, 2003:353).

Malan and Verwoerd were dangerous ideological men that gripped the imagination and what seemed the logical and rational thinking of whites into their spell of apartheid, discrimination and segregation. There was no turning back for the Afrikaner after this. Apartheid was pretty much formulated and between 1939 and 1945 white unemployment was something of the past that ended the poor white problem (Giliomee, 2003:354). Economists also found by 1950 that whites were no longer competing with blacks for jobs. The whites moved on to better jobs (Berger, 1982:443-67).

“The poor whites had disappeared before the arrival of the apartheid programme, which nevertheless promised yet again to rescue them” (Giliomee, 2003:354). It is very interesting to see how organisations like Afri-forum and *Solidariteit* jumped on the same bandwagon in today’s era and politics. Promising a rescue from this country and its black majority. Dreaming new ideologies of a nation that rescues itself. The Afrikaner that needs to help himself and fight this new government in every sense. It must be said that they do good work also, but the agenda and propaganda is oozing of an apartheid mentality. The co-researchers said in so many words that at least Afri-forum and *Solidariteit* is looking out for them and would rescue them from blacks again.

It is important to note at this point that liberals had most definitely changed the debate during the 1930’s and that crude *racist* thinking had lost respectability among English-speaking liberal scholars and the Afrikaner academics. The idea of repression of blacks and the view of racial inferiority lost support with social scientists. There was however a new theme in the segregation ideologies of the 1930’s. Each culture was to develop along their own lines. This idea could be fed from many *racist* thoughts without really being pinned down to an untenable theory of biological racism (Giliomee, 2003:447).

Liberals proposed an open community by the early 1940's and with that accepted racial integration, which included economic integration, to which the state had to adapt. Liberals advocated a shared political identity and common loyalty. Unfortunately these liberals were swimming against a rough segregationist tide.

He shared the colonial belief in the backwardness of the traditional cultures, and could only think of them in terms of white guardianship, organic development within own culture, and inevitable progress - all of which are Western ideas rooted in the eighteenth and nineteenth century. His view of history in terms of inevitable progress, and his identification of apartheid with progress, blinded him for the historical warning signs that his policies, in spite of his intentions to be "humane" and to protect the rights of every people, was causing suffering and serious resistance (Venter, 1999:440).

The natives in the voice of Xuma rejected white trusteeship and insisted on common citizenship. A fight for justice for all was on the agenda of the ANC. A case was made that Africans should have the right to participate in the making of laws for the good government of people of all colours by R.H. Godlo. They wanted to be treated as co-partners in the country and felt that equality of opportunity was needed in every sphere. This is something all the co-researchers in this study agreed upon. These co-researchers want equal opportunity in every sphere. This historical irony is repeating itself over again in a different colour. Xuma and his executive realised a liberation movement was necessary. The irony continues in the current day South Africa with movements like Afri-forum fighting these exact issues this time from the stance of the Afrikaner. In 1947 the Natives Representative Council demanded the removal of all discriminatory laws. "For liberals the moment of truth had arrived. Hofmeyer, acting prime minister, told Z. K. Matthews that this put him in a difficult situation. The government ignored the NRC (Natives Representative Council) resolutions on the removal of discrimination in the labour market, the repeal of the pass laws and the extension of political rights to blacks. ... The United Party accepted that there would have to be less

separation of the races. On the eve of the 1948 election the NP claimed that the UP policy of 'integration' would lead to 'national suicide on the part of whites.' UP policy, by the mid-1950s, was a far cry from this" (Giliomee, 2003:452-53).

When D. F. Malan's National Party won the elections in 1948 in alliance with the Afrikaner Party he said: "Today South Africa belongs to us once more. South Africa is our own for the first time since Union, and may God grant that it will always remain our own" (Robertson, 1971:3). It is important to note that Malan did not mean that South Africa belong to us (Afrikaners) from a native perspective, but rather from a white English perspective. The native Africans had no say in any politics so at this stage they were not a political threat.

The Afrikaner political parties had numerous *racist* policies on migrant labour and residential segregation and the English-speakers constantly tried to distance themselves from these policies as they could not completely agree with them. The English-speakers however were very much on-board with white supremacy. Although the 1948 election and the introduction of the NP's apartheid programme 'dismayed' Britain. It was very important for Britain that South Africa did not fall under communist influence as it was a big foreign investor and trading partner. Despite the fact that apartheid concerned Britain deeply, they still did nothing because of its financial interests in the country and the Cold War that was busy taking place and communism being a real threat.

Apartheid was not based on the failed racial ideology of Nazi Germany, but on mainstream Western racism, ranging from a superficial colour preference to pathological abhorrence of race mixing, which was still widespread in both Europe and the U.S.A. (Giliomee, 2003:496).

Racial ideologies were widely criticised over the world after the Nazi Germany defeat. Racial borders in South Africa became porous after the Second World War and it was not long before riots erupted in Johannesburg during 1944 between white and coloured people of the city. This caused Verwoerd to write

an editorial in *Die Transvaler* of 7 November 1944, writing that it was very dangerous to live in racially mixed environments and that the government should do something about it (Giliomee, 2003:496-97), (Venter, 1999).

D.F. Malan always believed that the lesser skilled whites could not survive this competition [black workforce], but Verwoerd turned it around: whites would hold the stronger position for a long time and blacks would be 'defeated in every phase of the struggle.' This was sure to give rise among them to an increasing sense of 'resentment and revenge.' He told the Native Representative Council after the 1948 election that the only possible way out of this was 'to adopt a development divorced from each other.' To avoid what he called 'an unpleasant and dangerous future' for both whites and blacks, the system of apartheid would 'give to others precisely what it demands for [the white man].' Separation had to be imposed wherever practicable with as its principle object 'the removal of friction' (Giliomee, 2003:497).

The ANC Youth League in 1949 under the leadership of Mandela, Sisulu and Tambo wrote a letter to the Malan government telling them that apartheid had little to do with the preservation of white identity but rather it was a system that exploited the African natives. These youths experienced the apartheid laws as an insult and they demanded representation in parliament and legislative bodies. Mr. Malan replied to them and blatantly refused any non-whites administrative or executive or legislative powers over whites. Malan defended his stand in many other letters giving reasons such as barbarism and civilization (Kuper, 1957:217-41). White supremacy in no way was going to accommodate the African native demands. In 1950 parliament passed the Suppression of Communism Act, banning the Communist Party of South Africa. This act was in 1976 extended in the Internal Security Act, that was so broad that even liberals thought it was implemented to get at them. This was what South Africa had become under white rule and especially the Afrikaner under the intellectual influence of Verwoerd and many others that built on the foundation that was laid by white supremacy since the early days of South Africa. There was almost an obsession among nationalists to try out apartheid.

Apartheid rested on several bases:

... political apartheid restricting all power to whites, the enforced separation of existing communities, segregated education, protection for whites in the labour market, and influx control that restricted African movement into cities. The sixth base, which was the ideological cornerstone, was the setting aside of special land areas called reserves for African residency, later renamed black or Bantu homelands, or Bantustans for short (Giliomee, 2003:500).

A few months after the 1948 election Werner Eiselen (leading apartheid exponent), defined it as follows: “The separating of the heterogeneous groups... into separate socio-economic units inhabiting separate parts of the country, each enjoying in its own area full citizenship rights” (Hatch, 1953:32).

Each group was defined by the state in three categories: white, coloured and black. These different groups enjoyed a different status and privileges. This according to Giliomee (2003:503), “transformed apartheid from a loose body of segregation measures into a system, imposing a tight racial grid.”

This system implied and imposed a few things like a ban on sex between whites and non-whites. By 1985, 11 500 people were convicted of committing this ‘crime’ and many more had been charged – these according to Giliomee (2003:505), “included church ministers, schoolteachers and even a private secretary to a prime minister.”

After years of controversy and heartache, the South African government said Monday that it will repeal laws prohibiting interracial marriage and sexual relations and thus remove one of the foundation stones of apartheid, the country's system of racial separation (Parks, 1985).

Residential segregation of people reinforced the apartheid grid, one can only refer to District Six, separate buses, entrances, parks, public toilets, theatres

and cinemas, hotels, beaches, swimming pools, etc. Another rather shocking set of statistics that Laubscher (2001) points out in his doctoral dissertation is: one out of four coloured and one out of six Asian people, against one out of six hundred and sixty-six whites had to move across the country by mid-1960. 65 000 coloured's had to move from District Six to the sandy slums of the Cape Flats a few kilometres away.

It has been remarked in a different context that it is not only what is bad but what is good in a people that can turn them into unfeeling oppressors. In theory the application of the stated liberal principle of freedom and the nationalist principles of brotherhood and community could offer a dignified and satisfactory life. But in the hands of people single-mindedly seeking group dominance these principles can be turned into a horrific cold-blooded system (Giliomee, 2003:506-7) (O'Neill, 2001).

On the front of education, things were not going to improve for the Africans under an apartheid system. J. G. Strijdom (Transvaal leader) actually warned D. F. Malan that if racial discrimination were to continue it was not wise to improve the education of these subordinate people (Thom, 1980:279). Verwoerd also compromised by expanding black education to be confined to service of the community. He went further to provoke hostility by stating, what was the purpose of teaching a black child mathematics if they won't use it (Hartshorne, 1992:86-7).

Verwoerd became prime minister in 1958 when Strijdom died in office. Verwoerd was bold and decisive, driven by an iron will. He was an intelligent man and had endless energy. He coupled his grasp of policy with the values of *kragdadigheid* and *konsekwentheid* – uncompromising toughness and consistency. In his mind lay a simple calculation: “a subordinate group would not try to extract concessions if they knew at the outset there was no chance of a compromise” (Venter, 1999: 417-9) (Giliomee, 2003:519) (Kenney, 1980: 27).

I [Verwoerd] don't believe in a policy of conciliation, he said. 'I believe in a policy of conviction.' (Geldenhuys, 1984:224).

Without going into minute detail of Verwoerd and his government there is a line of absolute ignorance on his part. He had no appreciation for any critique of the way he governed and his beloved apartheid programme. He held up the apartheid solution as morally superior to the option of integration. The Sharpeville protests of 21 March 1960 where sixty-nine people were killed by police did not shake Verwoerd. The protests following that on 30 March 1960 with thirty thousand people and a stay-away that brought the labour industries almost to a standstill, did not shake Verwoerd from his evil programme. He declared a state of emergency on 30 March and on 8 April banned the ANC and PAC (Pan Africanist Congress). The next day, April 9th, Verwoerd was shot in the head and sustained a serious injury. Even from his hospital bed he sent messages to his government. He recovered well and went on undeterred implementing his apartheid programme. He went on to make South Africa a republic through a referendum vote and in that vowing to make white South Africa one unity under his apartheid programme. Verwoerd secured the large Afrikaans churches support to reject the Cottesloe resolutions (which the churches supported when first accepted), and accept his apartheid programme without critique up until 1986. Then came the Commonwealth application after South Africa became a republic. Verwoerd was heavily criticised for his apartheid programme and after that he withdrew the application completely, upon which he defended the decision as national honour and turned this defeat into glory within the eyes of most whites. Verwoerd installed lots of policies including police detaining suspects without a charge for as long as they wanted. This meant that newspapers could not report any torturing or third-degree methods since legislation prohibited unauthorised articles on prison conditions. *Racism* was at an ultimate high, even sanctions could not deter the Verwoerd government. Under Nelson Mandela's leadership *Umkhonto we Sizwe* (spear of the nation) was founded in 1961, with its main purpose of sabotage. The movement was however destroyed when Mandela was arrested in 1962. Bram Fischer, led the

defence team of Mandela and co-accused. A noble man of great moral value, but his day would come in court in 1966 under the Verwoerd government.

Fischer stated at his trial in 1966: I speak as an Afrikaner,' adding that in the previous decade, 'something sinister for the future of my people has happened.' He laid apartheid quite correctly as the intensification of long-standing segregation, before the Afrikaner door. 'All this bodes ill for our future. It has bred deep-rooted hatred for Afrikaners, for our language, for our political and racial outlook... 'Blacks were losing all belief in future co-operation with Afrikaners. It was important that 'at least one Afrikaner' should make his protest against apartheid 'openly and positively.' In a rousing conclusion he did cite Paul Kruger in support of his conviction that apartheid would be overthrown. In 1881, after the Transvaal burghers had risen against the British occupation of their republic, Kruger told the Volksraad of the Orange Free State. '[We] place our case before the entire world. Whether we are victorious or whether we die, freedom will arise in Africa, like the sun from the morning clouds (Giliomee, 2003:553-54).

Undeterred the Verwoerd government went on despite massive critique and outcry. By 1966 (the final year of Verwoerds term in office), the apartheid programme was never more forcefully pursued for a white South Africa. Developments in the townships had been frozen since the early 1960's, extremely harsh influx controls had been introduced since 1964 by government. This was a run-away-train and the Afrikaners were on it going full speed. A tight ideological defence of apartheid was in place.

The Afrikaner created a tradition of interpretation that suited them like a glove. Most of the whites were on-board and truly believed that this was the way forward for this great nation.

Verwoerd was assassinated at the height of his power on 6 September 1966, it was a sad day for many Afrikaners and most of them still alive today would tell you of a white nation in mourning beyond comprehension. This man just never gave up on his ideologies of a segregated nation living in apartheid. A

highly intellectual man one hears from all. This man and his government was and still is a huge liability for this country. Yes, he cannot stand alone accused for all the wrongs in this country, but, he alone caused massive inequalities and hatred.

When looking back on Verwoerd and the Afrikaners that followed him I can think only of an old Dutch saying that describes it well: “*Wie altijd met de grote kudde meegaat, zal regelmatig door de stront van een ander lopen*” – Freely translated as: “He that walks with the great herds, will walk without a doubt through the faeces of the others that went before him in the herd.”

The praise for Verwoerd’s intelligence brings another saying to my mind that Albert Einstein said: “The difference between stupidity and genius is that genius has its limits.” Verwoerd was a stubborn man and in my opinion a bully exploiting a power discourse that remains with the Afrikaner to this day. Verwoerd’s ideas were clear from the onset, long before he became prime minister. South Africa was now more than ever a full blown *racist* community.

John Vorster was the successor of Verwoerd, he had all the credentials of a true Afrikaner. He was less aloof than Verwoerd and attracted warm support from Afrikaners. He was described at the time as the most popular Prime Minister South Africa ever had. He saw black and coloured people as human beings rather than objects.

Vorster’s troubles with far-right Afrikaners, those called *verkramptes*, started soon after he came to power. He privately told a group of conservative MPs of his party that they had got it all wrong in believing that apartheid was an end in itself. The cardinal principle of the NP was ‘the retention, maintenance and the immortalisation of Afrikaner identity within a white sovereign state.’ Apartheid was merely a method to bring this about. ‘If there are other better methods of achieving this end we must find those methods and get on with it (Giliomee, 2003:557).

That pretty much sums up John Vorster. Not the apartheid idealist like Verwoerd, but definitely not going to establish a free and fair South Africa for all races. A *status quo* man open to new ideas as long as it fits the principles of the NP. Vorster in November 1974 stirred the hopes of the subordinate population in South Africa when he announced “*Give South Africa six months ... and you would be surprised where South Africa stands then*” (Vorster, 1977:231). Unfortunately, nothing happened and the *status quo* continued.

The weakness of Vorster’s management style was allowing all the different departments to pursue their own ideological ideas. This had caught up with him. There was huge resentment building up over the education of black, coloured and Asian children. The language that had to be used as a medium was a big deal having a 50-50 basis on Afrikaans and English in schools. This led to a watershed moment in the history of apartheid South Africa – Soweto 1976:

Twenty thousand Soweto school children marched in protest against a decree by the South African government’s Department of Bantu Education that Afrikaans had to be used as one of the languages of instruction in secondary schools... Newspaper photographs and several eyewitness accounts suggest that the marching students were good-humoured, high-spirited and excited. Some were giving the clenched fist ‘Black Power’ salute. Others were carrying placards bearing slogans ‘Down with Afrikaans’, ‘We are not Boers’, and ‘If we must do Afrikaans Vorster must do Zulu.’ Police vehicles rushed to the scene... The pupils taunted them and they responded with teargas... Apparently no order from the police to the marchers to disperse was heard, and a senior police officer admitted at the time that no warning shots had been fired either. The first child to be killed was evidently a thirteen-year-old school-boy, Hector Petersen, apparently by a bullet fired at him directly from behind. Several other youngsters were also shot dead. Then, in the words of one newspaper, ‘All hell broke loose.’ (Kane-Berman, 1978:1).

Steve Biko died in horrific circumstances at the hands of the security police on 12 September 1977. Biko’s death demonstrated to the Afrikaner what serious

crimes were being committed in the state's defence and in the name of the Afrikaner. Biko was a nation builder and if this could happen to him, it was a sure sign that the Afrikaner had moved into a dangerous way of thinking.

In the last year there have been so many marches on the language issue used in universities that one cannot believe that we struggle to move on even from 1976. The Afrikaner with organisations such as Afri-forum and parties like VF+ still entertains the same old thought since the apartheid era. It is almost as if there is just no insight from the Afrikaner into these issues plaguing the black community for decades on end:

A1 – “I can understand the language argument in universities, but it is not advanced languages that can be used at university level.”

A6 – “I will never enrol my child at an institution without being able to receive education in his home language of Afrikaans.”

B6 – “The language issue is only a race issue that is being put in a different box called language. Who cares about language?”

C4 – “It is good for them to speak Afrikaans as it would help them so much in the future. I was so impressed the other day when a Chinese guy spoke Afrikaans to me in a shop.”

P. W. Botha became the next prime minister of South Africa. Definitely more open to reconciliation but not all there yet. Giliomee (2003:586), describes him well: “He was determined, energetic and purposeful, but also brash and impetuous, the kind of leader that was willing to adapt but was also spoiling for a fight.”

Botha had two influences that formed his politics, on the one hand he was an organiser and believed in its efficiency. On the other hand he had been the minister of defence from 1966-1980, and built the army up to a great force. Threats came from other regions in 1978 and Vorster differed strongly from Botha. Botha was willing to show the power of the army beyond South African

borders and did exactly that when he was Prime Minister (Giliomee, 2003:589). This in my opinion was totally and utterly unnecessary.

In Botha's government acceptance of the need to reform was a good sign. Unfortunately, once again they wanted to retain power. Botha then insisted on retaining the cornerstones of apartheid: group areas, segregated education and racially based political participation. His idea of reform was merely to give more functions and money. The basics of apartheid were still to be kept intact. The leaders of the subordinate people could have a say but no mixed legislature for all the different peoples where numbers would be the deciding factor were allowed (Giliomee, 2003:601-602). The Afrikaner politicians and whites did lift their foot from the apartheid pedal but they were definitely not stepping on the brakes and had no intention of leaving this vehicle. The government continued with the reforming processes in order to keep foreign investors happy. The Botha government kept the pillars of apartheid it considered important (segregated education, exclusion of blacks from parliament and population registration). They removed those parts of apartheid that were deemed not important. In 1986 pass laws were scrapped, full residential rights for blacks and the racial sex laws were gone. The leaders of the native Africans were demanding more than that, they wanted apartheid to be taken away as a whole and opted for a fully inclusive democracy. They wanted Nelson Mandela and other leaders released from prison. Then came Botha's 'Rubicon speech' on 15 August 1985, and the expectation was that he would release Nelson Mandela. Angered by the unrealistic expectations raised by minister Pik Botha, P. W. Botha used this platform to display the old-style white supremacy in stating that he was not prepared to lead South Africans on a road to abdication and suicide, The whole world was disappointed and said Botha and his government crossed the Rubicon. This speech gave way for new sanctions and investment walked out of the back door. Pik Botha himself at the end of the 1970's was not prepared to negotiate a democracy, he called it suicide and prompted the Afrikaner to rule himself no matter what. The Dutch Reformed Church finally in 1986 broke with apartheid and this meant that one of apartheid's legitimating props had been removed. Extremist right-wing Afrikaners went on in 1987 to form the

Afrikaanse Protestantse Kerk in rebellion and clinging to apartheid ideologies. In the final years of the Botha administration he explored negotiations with the ANC by allowing Niel Barnard and Mike Louw to have secret talks with Mandela in prison. After suffering a stroke, P. W. Botha resigned in August 1989.

F. W. De Klerk was his successor. It was necessary that both the ANC and the NP were willing to construct a bridge on the way to democracy. Mandela and De Klerk did just that although De Klerk pressed hard for a shared government. De Klerk persuaded his cabinet to unban the ANC, PAC and liberal movements and begin negotiations. De Klerk announced this on 2 February 1990 in parliament. Mandela was released on 11 February 1990 and that was the end of apartheid as a policy. The Conservative Party under Andries Treurnicht called De Klerk's speech the start of the Afrikaner's third-war of liberation. In 1992 De Klerk opted for a referendum that confirmed that South African whites were ready to reconcile, bury apartheid as a policy and move to a democracy.

The 'yes' vote, De Klerk said just after the result was announced, was 'a deed that echoed over the world' and a mighty message of reconciliation of whites with their fellow-South-Africans. The world's reaction was overwhelmingly favourable. The Afrikaners were making their exit with some grace. In the referendum of 1992 they surrendered their position of sole rulers before they were defeated. What remained to be seen was whether there was such an animal as a power-sharing government in a racially divided society. On this the government was pinning all its hopes (Giliomee, 2003:634).

There was still a long way to the 1994 elections with some troubles that almost derailed the negotiations, but apartheid was something of the past at least from a policy making perspective. The nation could move on at last.

3.3.4 Taking stock on-board: South Africa post-apartheid (1994-2016)

"I would stop talking about the past, if it weren't so present." –
Barthélemy Boganda

The political parties, civil society, business and the government of South Africa have underestimated the real impact and legacy of colonialism and apartheid. The attitudes and mentality of the diverse racial groups, policing, inequality, unemployment, education, health, crime, etc. are all signs that most of us did not fully appreciate the lasting harm the decades before 1994 had done.

When liberation started in 1994 it had to bring some sense of justice to most black South Africans with a hero like Nelson Mandela in charge of the country. Mandela could not however have a triumphant festivity or psychological release for the former oppressed. Mandela had to dance to the tune of stability that included a peaceful and smooth transition in reassuring the white minority and business community that we are a nation that is going to build a stable new society. He even had tea with the widow of H. F. Verwoerd in Orania. He had to include F. W. de Klerk and a portion (six) of his ministers in cabinet. Heads of the Reserve Bank, police and defence force all came from the old regime. There is not much triumph symbolism in that and once the party hats came off after May the 10th 1994, most South Africans lives returned to the normal state they had within the old regime. Most whites had good schools, universities, jobs, houses, cars, occupied most of the land and the language of Afrikaans prospered more than ever.

The Mandela government had three goals they wanted to implement and the first was to strive for true reconciliation and peace although the TRC (Truth and Reconciliation Commission) was not supported by the white minority. Human rights were the second goal that this government was advocating and last a market economy policy had to be implemented to assist growth and redistribution. The new democracy started off well in the spirit of reconciliation and that was personified in Nelson Mandela, who did not waste too much time with cabinet meetings, the crisis of no jobs and the criminal justice systems decline. He was on the world stage bringing people together. Mandela had the whites eating out of his hand especially after the 1995 Rugby World Cup final.

The NP started to show cracks and went into a steady decline. They wanted to be the security guards at certain instrumental political gates but that crumbled quickly especially after De Klerk left politics in August 1997. The NP had to let go of the dreams and ideologies that was for so long part of the Afrikaner, finally it was over. The whites did not take this well and hence the quick decline of the NP.

The TRC was created in 1995 to look into human rights violations since 1960. This commission had the power to grant amnesty to those who spoke the truth. One of the objectives was to create reconciliation and unity through South Africans. The biggest critique of this commission was the fact that cross examination of witnesses was not allowed and that had the result that the TRC had made decisions on untested facts, for instance:

F. W. de Klerk appeared before the TRC in May 1997 and black South Africans were waiting for white South Africa to seize the moment according to Max du Preez (2013: location 326). Du Preez describes his own feelings at that moment as follows:

It was just too clinical an apology, for something *others* had done, even though they had 'meant well' when they started apartheid, as he pointed out. My heart started sinking... But then the denials started. De Klerk said he and his government didn't know about and never sanctioned any dirty tricks, torture or assassination... He only learned about them during the TRC process. As prominent ANC leader Mathews Phosa remarked at the time: 'De Klerk sat in Pretoria and knew everything that was going on in the ANC's Quatro Camp north of Luanda, but nothing of Vlakplaas twenty kilometers away from him.' Tutu was in tears. 'How can he just say he didn't know? When these people were killed, I [Tutu] went and told him about it. It makes me sad. I'm really sorry for him' (Du Preez, 2013:355).

De Klerk said that the apartheid architects 'meant well' but it turned bad. It is also the same with the adolescents and my co-researchers as pointed out earlier from the conversations:

B6 – Apartheid had very good intentions and was an idea that wanted to help all.

One could not accept that back then and certainly not now. How do you mean well and restrict the black majority to 13% of the land and treat them like children? That is not making sense at all. These facts needed to be tested in cross examination and in that sense the TRC failed the true reconciliation that South Africans needed and people like De Klerk and Botha walked free and had a massive impact on South Africans. This helped the Afrikaner's ignorance in my opinion to this day. The Afrikaner just pulled up his shoulders and turned his head away from reality and blamed all others and didn't take full responsibility.

They just didn't take full responsibility in the aftermath. Even some of the ANC leaders did not want to ask for amnesty with regard to the so called 'Church-street-bomb' where eighteen people died. Tutu wanted to resign after this and claimed we needed to take full responsibility on both sides. However, the TRC did more good than harm and was a world first and an initiative that was widely appreciated and brought peace to lots of people. White South Africans needed to accept that harsh things that were done in the past but sadly most whites and Afrikaners were in denial of this fact and defended it just like De Klerk. In my opinion it was and is an attitude of, we did nothing wrong it was others but we benefitted from the privileges that came from that oppression, and is today referred to as 'white privilege'. The point is we can put all the make-up we want on apartheid, but we cannot deny the humiliation it brought to black, brown and Indian South Africans. We Afrikaners still talk about the injustices of the war in 1899-1902, we talk about the scorched-earth policies, concentration camps and the inhumanity that was committed there, the after effects of the war and all those bad things. We even have right-wing Afrikaners that still wave around the flags of the old Boer republics. Now we expect black South Africans to just move on and not talk about the harsh things done to them during apartheid. We need serious reflection instead of defending these inhumane things that happened. We need knowledge and I mean real

knowledge from our past, not the traditions of interpretation that is made up in our communities. We need to look holistically and we cannot do it without history. We need the history of our own to understand ourselves today.

Mandela accepted the TRC although Thabo Mbeki was furious about it. Mandela was a man that could stand against opposition within his own circles and that marked his presidency, always looking towards the bigger picture. This brings us back to his famous quote during the Rivonia Trial:

I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I'm prepared to die – **Nelson Mandela**

Mandela brought an integrity to the presidency of this country that we have not seen before. He brought out the best in the nation he was leading and that is great leadership. The problem was that any president following after Mandela would have it difficult. Mandela enjoyed the 'South African miracle' of a 'rainbow nation' and never had to face the difficulties of running a country and a government faced with the after effects of apartheid as he served only one term. The honeymoon was over.

When Mbeki took over the ideas of reconciliation had to move as there was a frustrated black majority that needed empowerment. This shook the white minority as they have just settled into a comfortable transition from a white apartheid government into a black government and it was not that bad at all. So when Mbeki came and started to address these real issues it came as a shock to the white minority. Mandela stayed the hero but for blacks this transformation did not happen quickly enough. If I read the historians correctly the future would bring to conclude that the most negative part of Mandela's legacy was that he created a false belief in the minds of white South Africans that we have dealt with the past in his reconciliation project and that life can just go on as before. Now it must be mentioned that this was not at all what

Mandela said or stood for, but the fact that it was so perceived remains. Mandela's real legacy is not only his running of the country between 1994 and 1999, his real contribution was between 1950 and 1994.

Thabo Mbeki's biggest achievement was the employment of economic policy that put inflation under control, state spending was monitored and this created an economic growth that was not seen in thirty years in this country. Mbeki's biggest failure was not saying a word with regard to Robert Mugabe of Zimbabwe's human rights pervasion. He also didn't do the AIDS crisis very well in his statements and not acting upon it. Crime in the country got out of control under his reign and he ignored it and did not accept that it is such a big issue. He tried to stimulate small business but it ended up in enriching just a few. Mbeki then implemented BEE.

The biggest sin the ANC government has committed since its existence was the way they neglected the education of the black youth, through bad management, bad policy decisions and corruption, and by being too cowardly to confront a trade union. South Africa spends more than most other countries as part of our GDP (Gross Domestic Product) on education but delivers poor results for an economy market that needs these skills. Under Mbeki and Jacob Zuma corruption is something that has spiralled out of control. Yes, there is corruption in all governments across the globe, but this is now a part of our political culture. The killing of Andries Tatane in cold blood on 13 April 2011 without posing a threat and his killers (policemen) not found guilty in a court of law together with police slaughtering more than thirty mineworkers during August 2012 and no real justice in a court of law. These are real incidents occurred under the Zuma government not to mention him building a mansion for himself with state resources of over 200 million rand. Just some of the many wrongs I can mention, the point I am trying to make is that most people expected a much different ANC to govern in 2016. After our history of apartheid repression most of us visualised a smooth change with a gentle and caring government. The new government since apartheid has to look after all fifty plus millions of us instead of focusing on just one minority group as the apartheid regime did. This poses challenges and needs to be taken in unity.

We have bad leaders in the current government yes, but this can be no excuse to let what seems to be growing *racism* take control of us once more.

The co-researchers of this particular study being adolescents are the so called 'born frees'. The idea of the 'born frees' who are supposed to have no memory of apartheid and colonialism as the white Afrikaner so regularly refers to them in general conversation suggesting that we should just get over apartheid and move on is in my opinion a myth and nonsense after conversations with the co-researchers. This concept is ideologically fraudulent and has many inconsistencies. One can only ask the millions in South Africa who are jobless, live in the apartheid squatter camps, spend their wages on transport and food and won't even get a loan for a start-up no matter how good the idea. We will only be 'born free' if the hospitals we are born in have the same quality of facilities, the pre-schools we go to have the same quality of education and nutrition, if the schools we attend have the same quality facilities and opportunities and provide us with the same chances at higher education. We need equal opportunities in the work place and have families with an inheritance of land and pension funds, etc. This responsibility cannot be placed on the shoulders of the government alone. We as the people of South Africa are the individual bridges towards this dream.

We need to realise that we are not all at the same starting line which presently is referred to as 'white privilege' and those who cannot see how the past inequalities fester in the present need to have eyes for they are clearly blind.

As Max du Preez (2013:709) puts it: 'South Africans are like a bipolar patient with Tourette's syndrome. We are mostly depressed about the state of our country and curse one another endlessly. And then we have glorious moments of joy, hope and togetherness, like when we host the Soccer World Cup, celebrate Mandela day, or when a sports star or team does well on the world stage. Afterwards we descend rapidly into depression and insults once again. White and black South Africans compete in bad-mouthing the state of the nation from opposite ends [generalised]. We only agree that there's far too much corruption, but we don't always agree on who is to blame... A favourite

pastime among many whites, including some public commentators, is to measure how far South Africa has progressed on the failed-state barometer. An old chestnut that gets hauled out often is we're all on our way to becoming 'another Zimbabwe', or we're just another banana republic.'

3.3.5 The ocean explorers: Reflection on the ancestors

It is important to understand your ancestors and realise how important they are and how important it is to understand them so that you can understand yourself. The magic of knowing and understanding your ancestors makes one humble and makes one realise no one person is just a hero. South Africa has got a rich history of heroes and foes alike and at the best of times the one is within the other. King Shaka was a nation builder and a fighting general like no other, but he was also a mass murderer. Coenraad de Buys was a role model of "non-racialism" (although the term did not exist in his time), he was married to the Xhosa king's mother. On the other hand he was the reason for many wars. Constant Viljoen's decisions as head of the army was not always good, but he was the politician that prevented a full scale war in 1994 by making his followers part of the new political reform. All of these insights made me see our history as interactions between people. In all groups there are criminals and prophets. The Afrikaner had many a prophet and voices that were ignored by the corrupt and ideological leaders of the time that steadily made progress in convincing most Afrikaners in the cleverest ways that *racism* is perfectly fine. They started to believe this tradition of interpretation. In the same sense the ANC of Mandela, Sisulu and Thabo is not gone. There are prophets and poets speaking up and one hopes that the majority would follow the voices of these prophets. Our history unfortunately shows that South Africans don't usually follow these voices.

One can come to only one conclusion after spending time in our Afrikaner history that the Afrikaner (although there were individual exceptions), developed into a *racist* group with ideological ideas that build from the one to the other ending in a horrific way of thinking and living towards other human beings. This is our history and it cannot be undone. We need to accept this.

We need then to start from here and be the bridges that connect a rainbow nation. We cannot move into our own space again. We need to learn from our past and present so that we can move into the future.

Racism in South Africa throughout our history can be concluded as consistent with the narrow definition of an *ideological racism* and the broader definitions of an *attitudinal racism*, *behavioural racism* and *institutional racism*. Bringing us to Jacob Zuma's remark involving Jan van Riebeeck. Although Zuma is not entirely correct he is definitely not wrong, I would go as far as to say that he is more right than wrong.

3.3.6 Stormy clouds and underlying white lightning: "whiteness"

D4 – But it is not that easy, because we are "white privileged", remember [sarcastically said].

Sebastiaan – I am rather curious on this thing you just labelled "white privilege" and the way you said it, what do we mean by this?

D4 – They [blacks] say we have "white privilege" meaning we have an advantage over them. We worked for everything we have. They didn't do anything, we advanced and they didn't.

In a study like this, one cannot escape your own "whiteness". It is extremely important to be aware of this and focus on one's own vulnerability as I have attempted to do in chapter two of this study. By being aware and vulnerable you are constantly reminded as a researcher of your own subjectivity in research like this and of course in life as well. What exactly do I mean by being a vulnerable self as "whiteness" at its core implies privilege? Doing research as a white privileged being on a subject like *racism* puts me in a rather vulnerable position as I have shown in the previous chapter and in this chapter. One can simply ask "who am I to say anything on *racism*?"

It is thus important to create awareness around this subject of "whiteness" that enabled me at least to reflect inward. Our Western thought that is rooted in

Eurocentric philosophy is too easily, as we have seen in this chapter, imposed and in my opinion too easily excepted by different cultures and diversities (Stanfield, 1993, 1994) (Scheurich, 1997) and we need to be cautious and aware in approaching not only the research but life in diversity.

In dealing with our “whiteness” and privilege in this research and for that matter in my own life as lived in real time I have found in my own story by working auto-ethnographically and in those stories of the researchers that it connects “self with others, self with the social, and self with the context” as (Njunjuri, Hernandez & Chang, 2010:3) puts it and we as a community of researchers and fellow human beings of diverse backgrounds needs this if we want to approach *racism*.

As was clear from chapter two I had to challenge myself to interrogate my own values, beliefs and perspectives on ethnicity that excluded and marginalised those of another ethnicity I engaged with. In my own story on *racism* it was important that being aware of “whiteness” and privilege that I do not become paralysed by my own “histories and cultural inheritances” (Seidler, 2010:157) but to move beyond just merely understanding and being aware so that we can engage in dialogue and life through “ways of relating that [did] not replicate the dynamics of coloniser and colonized” (Bond & Mifsud, 2006:239). I am studying *racism* as a white Afrikaner together with white Afrikaner co-researchers and in the process *racism* was re-storying us. I strongly believe that this is a very good way forward for facing the issue of *racism* in our country. We need to take our history seriously and not make the same mistakes all over again, we as privileged whites need to be very aware and vulnerable to enable connectedness over vast differences.

I want to direct the reader for a brief moment towards an article published by the Huffington Post where Father Richard Rohr was interviewed on “white privilege” (Rohr, 2016) that I believe will assist us tremendously at making this point even more clear:

White privilege is largely hidden from our eyes if we are white. Why? Because it is structural instead of psychological, and we tend to interpret most things in personal, individual, and psychological ways. Since we do not consciously have racist attitudes or overt racist behavior, we kindly judge ourselves to be open minded, egalitarian, “liberal”, and therefore surely not racist. Because we have never been on the other side, we largely do not recognize the structural access, the trust we think we deserve, the assumption that we always belong and do not have to earn our belonging, the “we set the tone” mood that we white folks live inside of—and take totally for granted and even naturally deserved. Only the outsider can spot all these attitudes in us. It is especially hidden in countries and all groupings where white people are the majority.

...we must name the tensions, the unconscious assumptions, the possible needed changes in attitudes, behaviors, and we must help a group recognize both the necessity and the real work of change for the common good of society—up front. People must be taught to see this as a matter of justice and truth and not just a matter of me being generous and charitable. Or whiteness and superiority is back in charge again, and the person in the minority position will surely feel patronised and not taken seriously as someone of dignity.

Jesus himself...was made... into a blond haired blue eyed capitalist by Protestants, into a teacher of obedience much more than love by all patriarchal groups... In my opinion, “whiteness” loves order above all else (not love), and has used the Scriptures to enforce its version of order: Christendom itself, the Crusades, the Inquisition, the genocide of the Americas, slavery, apartheid, unjust voting rights and voting privileges, the non-education of woman and blacks were all justified by the Bible, and most especially by Bible thumpers!

Let’s be fair here too, because when minorities are in fact the majority in a country, they tend to take on the same imposition of order, obedience, and patriarchal attitudes of control that whiteness does. The problem is always the misuse of power, and it is just that the whites have historically appropriated the most power, but I have seen every other ethnic group abuse power too.

This is a rather long quotation of Rohr simply because of the way he explains this problem of “whiteness” makes one reflect very deeply after reading our own Afrikaner history in this chapter. We as whites want to manage, analyse and categorise. This is just the way we control things; we have seen it throughout this chapter over and over again. We even try to soften our control with certain lingo that boasts the best of our intentions, but failed to connect. Rohr (2016), is hitting the nail on its head and awareness of this “whiteness” is of utmost importance if we even want to think of moving forward in connectedness towards diverse ethnicity.

Our history has proved over and over again that our white privilege wants a world that we can control through Western ways. In this research we need to take to mind the splits that exists between ethnicity, culture, community, etc. Perumal (2015:25) is helpful in stating that

Dichotomizing resisters and dominators ignores the complexity of resistance and ignores the multiple systems of hierarchy. It ignores the possibility that individuals can be simultaneously powerful/agentic, and powerless/oppressed within different systems.

We must embrace this new possibility that awareness creates in us and try to steer clear from the default systems of the past, however, it is like a dance where you move forward sometimes and in other instances one move backwards into the strongholds of “whiteness” and oppression.

Müller (2016:43) helps us to look inward towards ourselves exposing a vulnerable self that seeks humbly to move outward with great awareness when attempting to engage in the diverse life of otherness when she states:

It is tempting to envision ourselves as being critically conscious, shaking off the oppressive baggage, and becoming triumphant agents of change. It is, however more realistic to see our involvement and contributions as an effort to build some scaffolding. We can perhaps reach political

correctness, but our aim should rather be honesty in dialogue, with the danger of becoming oppressive again. But, hopefully with the possibility of being confronted and challenged again and again.

With this section on “whiteness” I attempted to explain my own awareness with the help of other scholars that we can learn from the past and we can learn from the present so that we can move into the future. By no means is this an attempt to say that I have arrived. It merely want to state that I am on an ongoing journey of recovery from cultural inheritance and traditions of interpretations that white Afrikaner tradition left in me and it is time to be honest about this.

It seems that there exists a clear power discourse through our history, and in the dialogue with the co-researchers. Robinson Crusoe’s power discourse is also not very different. This then leads us to explore the discourses of power.

CHAPTER FOUR – Winds of colonialism and power in the sails (power discourses)

4.1 Introduction

Robinson Crusoe's transformation from 'survivor' to 'master' shows a power relationship and that he is 'superior' and the other is 'inferior'. It is rather obvious throughout the novel that the narrator constantly creates the dichotomy between uncivilised and civilised. In the novel Crusoe describes Friday as more European than black. Describing his long hair not like curled wool as the natives had, small nose not flat like the Negroes, flat lips and beautiful teeth (De Foe, 1836:198-99). Crusoe is pointing out in no uncertain terms that this man (Friday) is superior and fairer than the "ugly skin" Negro natives. This is a way of demonstrating how a European would distance himself from a native to present himself as a pure civilised Christian. Crusoe distinguish his own 'slave' from the nearby cannibals and makes him a perfect loyal European-style servant.

At last he lays his Head flat upon the Ground, close to my Foot, and sets my other Foot upon his head, as he had done before; after this, made all the Signs to me of Subjection, Servitude, and Submission imaginable, to let me know, how he would serve me as long as he lived (De Foe, 1836:199).

Friday obviously accepts his new identity through this statement. Crusoe produces some power-over this man he named Friday. Crusoe represents the cannibal as a figure of radical otherness and through this 'otherness' the narrator represents Crusoe's identity as distinctly other than that of the Savages and in this creates two groups of which the one is civilised and Christian and the other is cannibal and savage. The narrator erase Friday's identity, gives him a new English identity and an English voice. This is a kind of domination and control over the colonised by the coloniser which is sustained and it controls the minds of the colonised people. A power structure is rather obvious in this novel as it is created and established through the relationship between Crusoe and Friday. The power by which Crusoe

operates from his property and therefore the powerlessness of Friday is created by his lack of property. Economic power is important for one to be dominant over those who do not have it as it is a process of class distinction as can be clearly witnessed through Crusoe's activities. It is something to read this novel and start to see how Crusoe shapes Friday's identity, body and mind through knowledge and economical power.

When one starts to read this novel Crusoe is represented as an adventurous man, but at the end he declares himself as a king and with a military force, by this Crusoe reflects a typical Eurocentric attitude as we have seen in the previous chapter. Crusoe is represented as this magical figure that provides Friday with food, clothes and language. At the same time this relationship is being created with intentional inequality from Crusoe's side. The narrator represents Friday as nothing more than an illusion for the readers. Friday's existence is that of a European masterly imagination. He becomes an incomplete image and a symbol of darkness. Friday's pronunciation was different from Crusoe's as Friday was a native, yet Crusoe criticised him and enjoyed it. Language separates Crusoe from the natives. It is not only a thing of skin colour like black and white but involves also binaries like savage and Christian, slave and master, civilised and uncivilised. The Christian European are seen as positive and are represented in this way throughout the novel and as morally superior whereas all things 'other' are negative and frightful, dark and impure. Robinson Crusoe is not an adventurous fiction more than it is a story of 'power, self, culture, status, entitlement, knowledge and otherness'.

In the conversations with the co-researchers and writing my own story on *racism* it was evident that power discourses like that in the novel of Robinson Crusoe was still so much alive in our own stories. The way in which I myself and the co-researchers tell our own stories made me realise how loaded we are with discourses of power towards the 'others' in our lives. This subject of power came out so clearly from the conversations and my own story that it needs some exploration to understand what power it is that we are dealing with and how it constructs our lives if we want to have any attempt at de-

constructing these power discourses in our lives towards an integrated life of diversity.

4.2 The strong winds of colonialism

It is not my intention to give a history on colonialism in this section but rather reflect on the grasp it still has on us today. The unconscious effect of everyday living inherited through our culture and traditions of interpretation.

I have described something of “whiteness” in the previous chapter and the Western attitude that comes with it. This section is thus strongly related to the section on “whiteness” in the previous chapter since it is all about control. I made a good case in quoting Rohr (2016) that Western ways want to control at the heart of its existence. The point being that colonialism at its root is a practice of domination and in my opinion is a symptom of what I have described as “whiteness”. Economic and political control over a dependent territory comes naturally with colonialism. Colonialism is part of our make-up in the Western world and the lived realities of this should alert us to be humble, aware and vulnerable in a diverse South Africa.

Whiteness, colonialism and privilege have put the Western world in a position of power. Power never subsides without a good fight, for instance one could live an entire life unquestioned from a position of power that was culturally inherited and what you came to think of as earned and well deserved and you will not give that up without a fight.

D1 – White people are way more civilised, we are raised with greater values and norms, we have respect for others and we are smarter than blacks and achieve much more.

A4 – Just look for instance how they [blacks] manage their schools. They cannot do it.

A8 – We know so much more than they [Blacks] know, we come from Europe remember. I mean just look at American blacks, they are much more civilised because they grew up in a European style environment.

A7 – We [whites] are so much more educated and advanced.

B4 – We [whites] are just so much different from them [blacks]. We [whites] are more important in a way. I think I am more important than blacks, it is just how it is.

B4 – Because we [whites] work for everything and we always have. They [blacks] just use us [whites]. They cannot stay in big houses and drive big cars in any other way than using us [whites] for it. They should work for all they want in the same way as I have to and we will see then who comes out on top.

C3 – When black people drive a nice car I see it as they stole the money to get it. They cannot have that much money from hard work because they don't work hard. Even when I talk to them [blacks] I must dumb myself down as I they cannot speak proper English or Afrikaans.

As long as all of us really want to be on top, and would do the same privileged things if we could get there, there will never be an actual love of equality. This challenges all of us to change and not just those folks who temporarily are "on the top". Jesus' basic social agenda was simple living, humility, and love of neighbor. We all have to live this way ourselves, and from that position, God can do God's work rather easily (Rohr, 2016).

I would even go so far in it to say that most of us (European-whites) think that we are not racist at all while living a privileged life. Rohr (2016) argues that whites have this need to be liked, a need to advance at all costs, to have entitlement. I think he is right in saying this and the facts about these ego-centric needs are isolation, segregation, no love, no healing and no community. If we think we are not racist or privileged (something we have seen throughout my story, the co-researcher's stories and our Afrikaner

history) I agree with Rohr (2016), that education on white privilege is the best doorway to help us realise and recognise that structurally and often unconsciously we still are very racist.

This study cannot bring a solution to racism, as it is built on a Western framework. It is also not the mandate of this study to do just that. It serves merely as a contribution towards education on white privilege that might awaken the unconscious to a conscious state of mind in the diverse world we live in today. Realising that European thought is not the only way of thinking and living, we (Western society) cannot construct a dialogue on race and diversity and have at its core European thought and interpretation. We can however use our own ways of thinking to make us aware of other ways of thinking and living. This study is all about awareness of our own single-mindedness and we can no longer ignore the cultural inheritance of colonialism for example and the unconscious effect it has on us and the people we engage with.

Robinson Crusoe was not aware of any other way of thought except his own Western inheritance. Isn't it ironic that the great adventurer with a free spirit that wanted out of a controlled and predicted upbringing simply migrated back to colonial thought and control the moment he was on the island? We all want to live adventurous lives and experience diversity because it really sounds so good, but as long as it happens on my terms. I am again reminded of one of the co-researchers comments that shows beyond doubt that this concept of control, domination and power (colonialism) is unconsciously alive and well even today in the minds of the so called "born frees":

A5 – "It is normal for people to live separate, they choose to do it. It happens by itself. The blacks like to live in squatter camps and we [whites] chose to live in better circumstances and neighbourhoods."

A5 – "I would talk to a black person as long as he is raised by whites. All is fine as long as they are like me. In all other cases they should know their place in society."

So it becomes normal, it is the *status quo*. I in my Western mind decided that blacks like to live in squatter camps. I unconsciously ignore the historical fact that westerners created those camps to control and dominate a dependent territory. I ignore comfortably the fact that this Western system killed cultures that once existed but are no longer tolerated because it is different from my agenda. They [blacks] need to be like me before I even consider speaking to them. How many white owned companies in South Africa has black partners today merely to control the system of BEE? Yes, after 1994 some of the black folk moved into the Western economic sunshine, but the west in a way still controls that sun in the background. How many universities employ black lecturers that were educated with Western thought under Western ways that would make them look good on paper but does not contribute one ounce to challenging the *status quo* of the university in a diverse country? We then think we are making great progress on this matter but it all happens under the system designed by the west. It is controlled and managed in our way. The moment South Africa landed on a new island in 1994 we (whites) adapted to new control (subtle) mechanisms over love your neighbour again and today we wonder how we migrated backwards on racism twenty-four years later. We praise the long straight hair (like ours), the light skin (like ours), the small noses (like ours), the thin lips (like ours), we make it attractive and subtly guide diverse cultures into our own controllable existence. They all become like us again, we look alike, talk alike, live alike but the fact that our skin colour differs now makes us a rainbow nation? Many white South African's live this life of a rainbow nation and we actually like the idea, but it comes with territory. We will wear the masks of different skin colours for the sake of a rainbow nation as long as we are the same finely sculpted beings that play into Western ways or by Western standards are "civilised" people as colonisers used to put it. This discussion is exposing the real issue behind a mask of Western supremacy and control that was inherited and unconsciously kept alive by traditions of interpretations created in and sustained by Western thought. We (westerners) are dangerous and we are not aware of it most of the time.

Let me be fair here, it is not that Western thought is demon possessed or all evil. I believe it is a necessary and good contribution to human life for all. The problem is that it has mostly exploited others for own gain and advancement with terrible consequences. Rather than contributing as a piece of the puzzle to human life it became the puzzle.

We need to be aware of the fact that colonialism has put Africa on the back foot for centuries. This study does not want to give an exhaustive history on colonialism in Africa. However, it is important to note that Africa did indeed develop before the coming of Europeans, at least up until the fifteenth century. After that the developed and underdeveloped parts of the present capitalist section of the world have been in continuous contact for four and a half centuries. The contention here is that over that period Africa helped to develop Western Europe in the same proportion as Western Europe helped to under develop Africa (Rodney, 2012:74).

Europeans used the superiority of their ships and cannon to gain control of all the world's waterways, starting with the western Mediterranean and the Atlantic coast of North Africa (Rodney, 2012:75).

Eric Williams (1944) gives a clear picture of the numerous benefits which England derived from trading and exploiting slaves, and he identified by name several of the personalities and capitalist firms who were the beneficiaries. Outstanding examples are provided in the persons of David and Alexander Barclay, who were engaging in slave trade in 1756 and who later used the loot to set up Barclays' Bank. There was a similar progression in the case of Lloyds, from being a small London coffee house to being one of the world's largest banking and insurance houses, after dipping into profits from slave trade and slavery. Then there was James Watt, expressing eternal gratitude to the West Indian slave (Africans) owners who directly financed his famous steam engine, and took it from the drawing-board to the factory (Rodney, 2012).

Strictly speaking, the African only became a slave when he reached a society where he worked as a slave. Before that, he was first a free man and then a captive (Rodney, 2012:93).

What would have been Britain's level of development had millions of her people been put to work as slaves out of their country over a period of four centuries? (Rodney, 2012:93).

European leaders met in Germany from December 1884 to February 1885 at the imperialist Berlin Conference. King Leopold himself told one of his agents in London: "I do not want to risk . . . losing a fine chance to secure for ourselves a slice of this magnificent African cake" (Hochschild, 1999:58).

Africa again was met with another human tragedy. Through the Berlin Treaty of 26 February 1885, the European imperialists sliced this African cake into "Portuguese Africa", "British Africa", "German Africa", "Italian Africa," "Spanish Africa", "French Africa" and "Belgian Africa." Africa was now firmly in the hands of non-Africans, one could argue that there was no Africa left for Africans and had become the reservoir of cheap native labour for the colonisers (Hochschild, 1999:47-60).

I will not go into the detail of the sickening tactics that were used by the colonisers to bring these "slaves" to a working machine as it is not the purpose of this study but behold one should take note of the inhumane attitudes that accompanied colonialism, imperialism and "whiteness" to advance themselves at the cost of so many others.

Discovering just how deep these colonial roots lie within us (whites) one cannot but feel a great deal of shame and guilt towards other human beings in this magnificent continent we share life within. I have never in my life heard of these earlier stories of the colonisers of the bigger Africa before I started this study, we just don't grow up with these real facts in Western thought. Our history has made heroes out of these colonisers and so we think to this day that we (whites) are the saving grace and heroes of this world, in an unconscious manner we live this reality today. We truly believe this:

C5 – “Let me be honest, they [blacks] just want to get everything for free, they [blacks] are under us, they are bad people and have no manners. We [whites] brought them Jesus and writing and education and better language that is more advanced as what they will ever be and still they don’t even get those basics. Now they want the best from us too.”

A5 – “Blacks never walk the extra mile in life. Like our domestic worker for instance only does vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.”

How many white households, companies, mines and empires have been built up by the cheap labour of African slaves? To this day many a black helped to “advance the white” to the top with little to no sharing of this magnificent African cake. We stand here today with sugar smeared faces and try to tell the world we did not eat the cake on the table. There is this old unofficial saying in Afrikaner folk lore that I have heard so many times in general conversations with Afrikaners when hard physical work needed to be done: “*Gee my tien kaffirs en ek doen dit vir jou man alleen.*” (Give me ten kaffirs and I will do the job by myself), this sums up the attitude that unconsciously by inheritance is guiding us to this day in many a white person to objectify others. In the next chapter I will discuss this objectifying in more detail.

Let us be aware of ourselves and might that lead to something...

4.3 Pulling up the sails by my own power

If we are to start a chapter on power discourses, it is important to reflect on the power that I myself can carry into this research towards the co-researchers. I had described my history with the co-researchers earlier in this study and touched on some of the power issues that can have an effect on the research but it is in my opinion important to reflect shortly and specifically on the discourse of power I could carry with me engaging into conversations with the co-researchers. Susan Smith is of great help in understanding the

role of power as she describes it at length in the chapter *Deepening Participatory Action-Research* (Smith, *et al.*, 1997:173-225).

Power-over, *power-with* and *power-from-within* is the three power discourses that she develops. People having power-over other people controlling them with physical, economic or social power relationships is characterised by Smith as *power-over*. *Power-from-within* is described by Smith as arising from relationships with other people. When people are connected to a common cause it is that bonding and connecting happening that awakens abilities and potential from within them. 'This is associated with *power-with*, a form of shared social power meaning people's relationships with each other.' This is characterised by Smith as power shared among people 'who value each other as equals'. This equality should be understood from a political perspective that is providing space for fair relationships and opportunities (Wessels, 2010:81).

Participatory Action-Research is a shift from *power-over* to *power-from-within* through *power-with* (Smith, *et al.*, 1997:192). This then should assist me in reaching the goal of achieving states of being in which people are more aware, heard, capable and productive. As mentioned in the previous paragraph my own position of power derived from a few social discourses. I need to be aware of the fact that I am a male (gender), I have previous degrees from universities (qualifications), I am a reverend at the congregation the co-researchers go to (public position), I am almost double the age of the co-researchers (age), terminology used (familiar with academic language on the subject). These subjects were openly addressed at the start of our conversations in an attempt to disarm them of power. I took extreme care not to use academic language during our conversations and was prepared to externalise any talk of "cleverness" introduced by the co-researchers.

4.4 Directing the sails: Power that controls

Power is a notion that can go by undetected easily within groups, institutions or socially whether meant intentionally or unintentionally. It is a notion that

wants to control. Groups or individuals have power if they are able to control the acts and minds of other groups or individuals. According to Van Dijk (2008:88) this ability of power-over others in accordance with Smith's (1997) developments of power "presupposes a power base of privileged access to scarce social resources, such as force, money, status, fame, knowledge, information, 'culture', or indeed various forms of public discourse and communication." It should be obvious that these different resources will contribute to different types of power as the military's power might be one of force and the very rich will consist of economic power, famous people could also have immense power because of their fame and their statements can have a huge effect on discourses. It is however important to note according to Van Dijk (2008:88) that power is seldom absolute. One might have control in specific situations or domains and the control may vary. Those that are controlled may also accept it or may not accept it. If we return our attention to Friday and Robinson Crusoe, Friday accepted the control or power exercised over him by Crusoe. All power relationships or discourses are dangerous but perhaps if power of dominant groups are integrated in laws, rules, norms, habits and general consensus it is perhaps the worst and have the most devastating effects.

In the previous chapter we explored broadly the history of the Afrikaner and *racism* within South Africa. In that short history one cannot but see that class domination, sexism and *racism* are characteristic examples of the above mentioned. Power might not look all that powerful as it is obviously mostly not exercised in explicit abusive acts of dominant group members. Power may be visible in the myriad of taken for granted actions of everyday life as it was so evident in the conversations with the co-researchers. If we can influence people's minds we indirectly may be able to control their actions. This is evident from the novel describing Robinson Crusoe and his relationship with Friday. The groups that control the most influential discourse also have the best chance to control the minds and actions of others.

Foucault's ideas and philosophy on power is that discourse is necessary in functioning, circulation, accumulation and production for power to be

established and implemented. The exercise of power is impossible without a certain economy of discourses of 'truth'. According to Foucault we cannot exercise power except through the production of 'truth' (McHoul & Grace, 2015). The production of a certain 'truth' is in my opinion traditions of interpretation. The traditions of interpretation or 'truths', that were constructed over time, that we live by even today as Afrikaners was shockingly evident in the conversations with the co-researchers and also in my own story on *racism*. This was also very evident in the novel on Robinson Crusoe and the 'truths' that surrounded him as being brought up in Western culture.

4.5 Controlling the wind: The constructed 'truths' and traditions of interpretation

During the conversations I had with the co-researchers a lot of constructed 'truths' or traditions of interpretation was voiced by them and I would attempt to explore these 'truths' that emerged during our conversation:

4.5.1 The 'truth' wind of otherness

The term "otherness" is mostly treated as an object and it is an inability or a refusal to consider the other as a subject or as part of the community we live in. It is a view that the other is not like us and it is a refusal or an inability to admire and see similarity and continuity. Although the majority of political rule in South Africa today is 'other' than the white Afrikaner rule a few years back. It was observed that the power of 'otherness' and supremacy regarding that was alive and well within the co-researchers just because of 'otherness'. In my own story 'otherness' played a big part. The interesting thing about my own story was that I did not see the black people I interacted with every day as 'other' in the sense that I saw those black people on television for instance as 'other'. I saw the black people I considered a threat and having 'long knives' as completely 'other' whereas Pienkie and Kennith were still 'other', but not on the same level of 'otherness' as those that I perceived of having the 'long knives'. Although there were moments that 'otherness' was non-existing in my mind and there was a notable distinction with regard to 'otherness' when individualised I still saw black people as 'other' than myself. This happened through the traditions of interpretation and 'truths' that were created

within the social construct I grew up in, whether it was factually correct or not. Small things like eating separately, going to school separately and addressing older blacks by their name irrespective of my age all contributed as seeing blacks as other. The co-researchers grew up in a time where equality is promoted in all aspects of public life and still the constructed 'truths' of otherness is well developed within them:

A6 – I think it is hate towards others because of their otherness, I mean white people look down on blacks and perhaps it is because throughout history we [whites] are more advanced. I think I don't like them just because they are different. I am white and I look down on blacks because they are different, they are not the same as I am.

A5 – I would talk to a black person as long as he is raised by whites. All is fine as long as they are like me. In all other cases they should know their place in society.

B4 – We [whites] are just so much different from them [blacks]. We [whites] are more important in a way. I think I am more important than blacks, it is just how it is.

B5 – It would feel strange if a white lady is to wash our bath but it is so much different when a black lady does that. They are different from us; it is there type of work.

C4 – Our [white] culture is just so much different from blacks and I think that is just the way of life and that is how it should remain.

D6 – I would never marry a black person; they are just too different from me. I cannot think of doing that.

This made me realise and I would argue that 'otherness' is generally conceived of as that which is not 'self'. Exploring 'otherness' through the co-researcher's conversations the 'self' then becomes important. Constructed 'truths' are needed to describe the 'self' in such a way so that the *power-over*

the 'other' can materialise. This was also evident in my own story as my first day (11 February 1990) of realising 'otherness' and *racism* through constructed 'truths' by my own family and culture. I described the day Nelson Mandela was released from prison as we watched on television in much detail. I can remember everything said and commented on. Everything came down to be that we are different from them (the blacks) and we are better and we have a need to distinguish between us and them and the way to do it is to make the 'self' very important and better than the other. Creating a better self is to objectify the 'other'. In my own story this meant that I could not learn anything from blacks as they are the 'other' and nothing good can come from them and they should learn from me. Take for instance my own stories on the national anthem, the flag of the country and the black lady in Potchefstroom. I go on many missional trips with teenagers from our congregation and one of the most difficult things to get into action is that we as white, rich and privileged can actually learn much more from underprivileged poor blacks with regard to Christianity but over and over the white teens would say on the first evening of these missions: "I can't wait to teach them more about Christianity", as if we have the sole power and knowledge of Christianity. The 'self' is needed to create 'otherness'. In chapter three we saw this 'otherness' throughout history was translated into supremacy and segregation that ultimately contributed to and created apartheid. Apartheid was a self-serving-bias. Otherness I will then argue is needed for the powerful 'self' to be elevated. It is necessary to weaken others to have a powerful-self.

A4 – I read about a story in the papers the other day that some of the Curro schools separated some of the classes because of language and now it is a black and white issue. I think it is better to have separate classes because people are different and like to mingle with their own type.

B2 – Yes, my step-father is not a racist but he surely reacts differently towards blacks than other races if things are done wrong towards him. I don't think that has an influence on me. I think it is more of a reaction rather than being racism.

B2 – Yes, maybe other races are easier to see as the enemy because they are different. You want to protect yourself against the unknown and uncertain. I think it is merely a defence mechanism that is inside all of us.

B5 – That is true. For instance, I would never marry a black guy. They are too different from me. It is not my type of guy.

C5 – They even drive differently, if a black guy makes a driving error in front of me I would say, yes, look at that black guy again they all drive the same.

C1 – If something was stolen and a black guy was near the incident I would assume it was a black person because they [blacks] are different from us [whites] and they [blacks] steal.

I would now start to argue that the powerful-self is actually the false-self. Constructed 'truths' through traditions of interpretation made most Afrikaners through history, myself, and the co-researchers believe we are superior to 'others' that are not like us. It is evident through history, my own story and in the conversations with the co-researchers that we need 'others' for the powerful-self to be elevated through constructed 'truths'. These 'truths' contribute to a false-self that is believed to be true. The false-self controls and manipulates people and situations to protect it from disturbances to its *status quo*. We orient our self at a distance from 'others'. The history of human life on this planet and especially the history of the Afrikaner in South Africa is a long example of what happens when a person (or a community of persons) lives out of a posture of separateness with respect to 'others'. It merely reduces others to objects that we can manipulate for our purposes. These purposes can be political, economic, social, cultural, religious, ethnic or just about anything.

People want to protect themselves from 'otherness' and the false-self is a protective self:

The false-self creates complexities of perspectives and attitudes, patterns of behaviour, habits of head and heart, structures of relationships, modes of relating and reacting to the surrounding world that not only serves to define our identity but also protect and defend us against real imagined threats. It is almost as if we accumulate resources or 'truths' or traditions of interpretations to strengthen our protectiveness. There was no doubt that the co-researchers, and in my own story on *racism*, tend to move towards our own kind rather than 'otherness' and build extensive networks of relationships with our own kind as a resource that can be called on for defence in a time of threat to our identity and value. This was very evident in my own story. We tend to seek or create intellectual and informational resources that enable our false-self / powerful-self to extend our area of control and protect and defend us more vigorously. I am not saying that networks of relationships, material resources, and intellectual and informational assets are destructive. I would rather argue that they become destructive when they are used to protect and preserve our power-self / false-self.

During our conversations and in writing my own story I started to realise that this powerful-self is characterised by a need to categorise 'others' or 'otherness' so that we can benefit from those categories. To uphold this powerful-self one needs to position oneself over against (power-over) all others. These 'others' need to be labelled and evaluated in such a way as to keep them either inferior to us or affirming and supportive 'equals'. Now this is evident throughout our history as Afrikaners and it is evident from the conversations with the co-researchers and my own story. This is a way we want to secure our identity and enhance our value and this is the false-self.

4.5.2 The 'truth' wind of knowledge

Power and knowledge directly imply one another... there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose, and constitute power relations (Foucault, 1979).

In my own story and that of the co-researchers on *racism* I have realised that the conversations most of us are involved in everyday are the natural locus of everyday popular *racism*. In most cases as was in ours we don't have any control over public elite discourse and so ordinary people like us usually have no more to say or do against the 'others' but talking negatively to and about them. This obviously helps ethnic stereotypes and prejudices along very well and it spreads fast. We usually refer to television or the newspaper or what family told us as our source and authority of knowledge or opinions. One example that came from a co-researcher:

C3 – Yes, but my cousin had to pay more for her Honours studies at the University of Pretoria this year, R7500 (in 2016), so that the blacks could study for free.

Now this is absolutely not true. All post-graduate students paid the same amount according to the fee structures of the university. This "knowledge" however true or false is what everyday people talk about in their conversations and this creates these false 'truths'. In my own story these false 'truths' and their sources was a real reality and it is no different today. These sources are primary in ethnic knowledge and opinion in society. Some examples from our conversations include:

A6 – I think it is a hate towards others because of their otherness, I mean white people look down on blacks and perhaps it is because throughout history we [whites] are more advanced. I think I don't like them just because they are different. I am white and I look down on blacks because they are different, they are not the same as I am.

A4 – Just look for instance how they [blacks] manage their schools. They cannot do it.

A2 – Yes, I know of this school in Mamelodi (informal settlement within Pretoria) that has a white lady that manages the school and that school is thriving. So it just shows that what A4 is saying is true.

A8 – We know so much more than they [Blacks] know, we come from Europe remember. I mean just look at American blacks, they are much more civilised because they grew up in a European style environment.

D6 – I would say it is treating people unequal. But I don't think it to be wrong because we are just not on the same level. Some black people are just beyond stupid and that is the truth.

Burr (1995) is of the opinion that knowledge and social action go together. We can interpret it in a way that “we pose the questions we do and frame the answers we obtain in ways which are fundamentally, profoundly and intimately related to the activities we carry out” (Cromby & Nightingale, 1999:6). Cromby and Nightingale (1999:6) further argue that we as humans seek actively to explore our world or then certain aspects of this world in certain ways for certain purposes and by doing this we “create knowledge which we then take as the ‘truth’ about the world. But other activities carried out for other purposes might have produced alternative ‘truths’.” This thought is supported in chapter one where I have explained the notion of social constructionism and traditions of interpretation. We can now argue that knowledge is a product of activity and purpose and it is thus constructed. However, one must be careful now to not go to the extreme of this statement saying there can thus be no facts that are true in culture which was also addressed in chapter one and serves only as a reminder in this context.

It is evident from the conversations with the co-researchers and my own story that we create certain knowledge or ‘truths’ or traditions of interpretation in our culture. It is even evident from the history of the Afrikaner in South Africa. The co-researchers in some instances really believed that they are better, smarter and more educated than blacks. This is a real ‘truth’ in their world that was a product of activity and purpose by them or their sources and that translates into blacks not being able to do what we [whites] can do because they don't have the know-how or knowledge.

4.5.3 The ‘truth’ wind of culture

The notion of the self belongs to a culture. Foucault steers away from universal necessities when it comes to human nature, in fact he does not even think that something like human nature exists. One simply cannot have a valid theory for all ages and across all cultures as I explained in chapter one. When looking at the culture of the Afrikaner one cannot even put all Afrikaners in one category, but that said it was rather surprising to find certain links from the old Western culture of supremacy (Robinson Crusoe as an example) to the white supremacy culture in South Africa to the beliefs and statements of the co-researchers and my own story of supremacy. Let's look at some examples from the conversations with the co-researchers in this regard:

A3 – It is all about choice and culture. We [whites] have a clean culture by choice. If you take for instance an amount of money and divide it equally between black people and white people and tell them to establish a school, the white people will have a cleaner school. We can see it, our [white] schools are so much cleaner than theirs [blacks]. It is second nature to us [whites] and not to them [blacks].

A5 – Blacks never walk the extra mile in life. Like our domestic worker for instance only do vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.

A4 – Yes, but I agree with A3. They [blacks] just throw garbage everywhere. We [whites] were taught from a small age that you throw away your garbage and blacks are not raised like that.

D1 – White people are way more civilised, we are raised with greater values and norms, we have respect for others and we are smarter than blacks and achieve much more.

The South African apartheid culture had enormous pride on their independent status but this was also a vicious manifestation of Western culture. We see those same manifestations today within the co-researchers although not physically but within their minds. Foucauldian thought reminds us and helps us to understand that power is relayed through millions of channels of

communication, from everyday conversation to media. Power is a function of a multiplicity of discursive practices that fabricates and positions subjects. People were (and are) locked into systems or a culture of power under Western and apartheid thought and it still functions in the 'new' South Africa as is evident from the conversations in this research. Culture consists of myths, rituals and themes. Society itself is the prime mover and the root of experience as social constructionism implies that the world we experience and the people we are is first and foremost the product of social processes. "It is the social reproduction and transformation of structures of meaning, conventions, morals and discursive practices that principally constitutes both our relationships and ourselves" (Cromby & Nightingale, 1999:4).

It is mostly believed through our European cultures that we are more civilized. The co-researchers as stated above demonstrated that they mostly believe that the failure of things is because of who attends them – people of colour. Afrikaner culture through history and co-researchers today typically believe that other ethnic groups display disorganisation, laziness, and negative attitudes and it is firmly believed that these other ethnic cultures must pull themselves together for change to occur. It seems that the Afrikaner today (at least in the context of this study) and our ancestors have created neoliberalism as a racialised form of white identity politics that masks the possessive investment in whiteness while shifting the blame to people of colour. It is important to note two things at this stage, one of which is that most white supremacists do not know they are white supremacists and the second is that not all who support white supremacy are white. While understanding this, it is important to know that white association to white supremacy is not the same as the internalisation of white supremacy by people of colour. Systematically whites are in a greater position of power and privilege. It is thus very important that the internalisation of whiteness by people of colour should never be used by whites as an excuse for white supremacy as this is an old little chestnut of the Afrikaner culture in everyday stories:

A2 – Yes, university influences whether you would get a good job one day or not. Maybe we whites are feeling guilty over racism, I don't know why because things were actually better in the apartheid years, black people actually want those days again.

The globalisation of white supremacy is rarely contested in my view. If this is indeed the case, we should examine the extent to which we are creating global white supremacy through our inattention to the dysfunctions of white subjectivity.

4.5.4 The 'truth' wind of status and entitlement

Members of just about any community are segregated according to certain factors from experience to race. Certain individual status such as age, sex, marital status, etc. is more or less fixed. One's status as black or white, man or woman, rich or poor for instance changes only as the culture changes. The problem is that one cannot simply change or contest these fixed status or external variables as meaning given to each particular social stratum is fixed by the cultural consensus and views. In South Africa a medical doctor has a high status and a domestic worker low status. In South Africa white people officially had more status than black people before 1994 as was evident from my own story for example how whites and blacks used different eating utensils, we resided in an upper class neighbourhoods and blacks in townships, the story I told about my friend that was upset because of blacks invading 'his park' near his home is also a great example of white Afrikaners having in their minds a higher status and preference over blacks even today. It is also evident from chapter three that this higher status whites have in society was something that existed, it even existed in the novel Robinson Crusoe. It is evident in the stories of the co-researchers that although the status of whites is equal to that of blacks officially and by law today, but in the minds of most of the co-researchers it is still something that is alive and well:

B4 – When I see black people living in security estates it is disturbing because they [blacks] stay in shacks and not in luxury houses in estates.

I immediately have thoughts of where do they get money for that house or car, they must steal it somewhere.

B2 – I also feel discriminated against sometimes. If I am in a situation where I feel that a black guy is being given better service than myself, like I said in the home affairs story. I would say it is discrimination, but if the same happened and it was a white guy. I must be honest here, I would just say it is a little unfair.

B4 – We [whites] are just so much different from them [blacks]. We [whites] are more important in a way. I think I am more important than blacks, it is just how it is.

C4 – There is some coloured learners in our school on sport bursaries. It happened on two occasions where I would tell my mother that some boys had a fist fight at school, then she would immediately ask: 'Was it the coloured's?'. It was not even the coloured's that had the fights.

C3 – When black people drive a nice car I see it that they stole the money to get it. They cannot have that much money from hard work because they don't work hard. Even when I talk to them [blacks] I must dumb myself down as they cannot speak proper English or Afrikaans.

C5 – Whites can never allow blacks to be over them. We [whites] are being pushed out by blacks in all places through politics and we must see to it that we are better than them, because we are.

C2 – Yes, but I also think blacks hate whites and whites hate blacks because of the system. The system should be based on performance and the best person should get the opportunity, yes we [whites] are better in stuff than most blacks and they should also work for things in life. They have all the opportunities we have and I would help them.

These examples from our conversations are mind blowing at times and entitlement and status is a trap we [Afrikaners] are caught in. It stifles initiative, encourages self-centredness and mutes a natural and healthy fear

of consequences. This is something that has come a long way in Afrikaner tradition and I am not shocked by these minds of thought within the co-researchers since I myself had them for a long time and occasionally it still rears its ugly head, as was evident in my own story where a black doctor had to medically treat one of our teenagers a few months ago prior to writing. It is however disturbing to realise to what extent it lives within the Afrikaner minds of adolescents. Our Afrikaner culture made us believe for a long time and still does that we deserve certain things whether or not we deserve them or even need them. We feel entitlement from our society and it seems that these adolescents feel it from us as well:

D5 – People and families are brought up in a specific manner, we believe stuff that we learn from other family members. My grandparents are totally racist. What I mean is that people and families are brought up in a specific manner and we believe stuff we are told. My grandparents talk very negatively about blacks.

The more we indulge, give in, lambast others and over-highlight our status the more it robs our children of a future of unity in diversity. It must be noted that I am not at all claiming that it is only within the Afrikaner culture, in fact I think it stretches over all ethnic groups. I am merely exploring adolescents in Afrikaner culture and the 'truths' or traditions of interpretations they believe. This exploration wants to make aware that all is not well in following the *status quo*. We need active awareness and the time has come for the Afrikaner to realise this and practice it accordingly.

4.6 Channelling the winds of colonialism and power in this research

At the start of this chapter we looked at *power-over*, *power-with* and *power-from-within* as the three power discourses that Smith (1997) developed. In this chapter we looked at themes that emerged during the conversations with the co-researchers and what is undeniable is the fact that this notion of *power-over* people is not necessarily an official (in the sense of political power) reality within Afrikaner culture but that this power is alive and well in the minds at least within Afrikaner thought (at least in the scope of this study). People

having power-over other people controlling them with physical, economic or social power relationships is characterised by Smith as *power-over* and in looking at the data from this research it seems that a *power-over* culture within the Afrikaner urban adolescents thinking is a reality.

Power-from-within is described by Smith as arising from relationships with other people. When people are connected to a common cause it is that bonding and connection happening that awakens abilities and potential from within them. 'This is associated with *power-with*, a form of shared social power meaning people's relationships with each other.' This is characterised by Smith as power shared among people 'who value each other as equals'. This equality should be understood from a political perspective that is providing space for fair relationships and opportunities (Wessels, 2010:81). It must be noted that there are signs that this has value as one of the co-researchers, a first-year student from the University of Pretoria and resident in one of the university hostels, stated the following:

D4 – It is possible to get along with blacks and don't look down on them, for instance if I take the two blacks that stay on the same passage as I do in the hostel. They also study B-Com degrees like I do and I must say it is possible to interact with them. It is as if we have a shared interest.

I then asked this co-researcher if he connected with blacks in other shared interests as well and whether he thought that shared interests can assist us in bridging the differences and diversities.

D4 – Yes I think it is absolutely possible and yes I did connect during other shared interests with blacks. Things like sport and studies in general made it much easier to connect and view them as equals.

This reminds me of my own story and experience of the 1995 Rugby world cup and the role Nelson Mandela played in it creating a shared interest: Rugby. In the same sense as Participatory Action-Research it is then possible to argue that setting us up for better connectedness and acceptance of

otherness stripping us of our power and supremacy we need a shift from *power-over* to *power-from-within* through *power-with* (Smith, *et al.*, 1997:192). This then should assist us in reaching the goal of achieving states of being in which people are more aware, heard, capable and productive. This should however not happen on our [whites] terms and conditions. It is possible to move beyond otherness, status, knowledge, culture and entitlement but the issue I have from the data mentioned above of D4 is that it still all happened on his terms in the sense that they [the black students] act and exist in a very European like way. This also happened with the 1995 rugby world cup, it was within the arena of the Afrikaner. Hats off to Nelson Mandela for embracing it and realising connectedness. The problem still remains that whites rarely move beyond their own power-self and merely by accepting and appreciating equality because 'they' are like me [Western] is not riding oneself of power. The real challenge would be to test this equality within the scope of Europeans appreciating and seeing African traditions as equal to our own although not at all the same. The fact from this research is that the Afrikaner urban adolescent still holds a position of power-over other ethnic groups other than white. This then leads us to explore objectivity and subjectivity as described by Martin Buber in more detail.

CHAPTER FIVE – Holes in the ship, is IT sinking? (Martin Buber's *I-It and I-Thou*)

5.1 Introduction

'Between' is not an auxiliary construction, but the real place and bearer of what happens between men; it has received no specific attention because in distinction from the individual soul and its context, it does not exhibit a smooth continuity, but is ever again re-constituted in accordance with men's meetings with one another (Buber, 1965:203).

In this chapter I would primarily focus on the work of Martin Buber and specifically on his concepts of *I-It* and *I-Thou*. In this study I want to understand monological relations of *racism* and if possible how to move into more dialogical relations. Martin Buber's philosophy creates more clarity on this and would contribute extensively to this research. His writing challenges one to not only understand but move from monological to dialogical relations. This research needs to understand exactly that and Buber seems to address this specifically with his *I-It* and *I-Thou*, hence the primary focus on Buber. Not meeting one another as whole persons and instead collide as fragments is a great concern that came out in the conversations with the co-researchers.

According to Hycner (1995), the primary attitudes that a human being can take toward others are that of the *I-Thou* and the *I-It*. The one is a natural attitude of 'connection' and the other is a natural attitude of 'separation'. The *I-Thou* is an experience of appreciating the 'otherness', uniqueness, and the other person reciprocates the wholeness of another while they do it at the same time. The *I-It* attitude is not wrong, or evil as it actually helps in achieving goals that one sets in life. However, when it is overwhelmingly predominant it gets problematic and even tragic. When this objectifying attitude is out of balance with a dialogical approach to one's existence, and to others it is rather problematic and tragic as was so clear from the ideology of apartheid for instance.

We are now clearly aware of the fact that Robinson Crusoe never entertained the idea of considering Friday a friend or equal and for some reason superiority and supremacy comes instinctively to him. Crusoe claims for himself the right to be called 'master' when he refers to himself as 'king' over the natives and even the Europeans who are his "objects". This is the colonial mind as we clearly saw in chapter three and four also referring not only to Crusoe but the Afrikaner as well. Crusoe is a commercial traveller and he considers the whole world as his territory (colonial talk). Even Karl Marx used this story of Robinson Crusoe to illustrate economic theory in action within his book *Das Kapital* (Capaldi and Lloyd: 285-292). Crusoe promotes his agenda above all others and even his most noble actions are undertaken with one eye on those who observe the actions and the other eye on the benefits the action will bring. The common expression "What's in it for me?" discloses the heart of Crusoe's thought and perhaps the hearts of the Afrikaner today.

It is rather interesting the claim Crusoe puts on the necessity of repentance. There is a right and a wrong way of living in Crusoe's mind (dualistic). Crusoe believes that his major sin is his rebellion against his father and that needs repentance. One gets the idea that Crusoe being exiled from civilisation represents Adam and Eve's expulsion from Eden. He later compares himself to Job, who also regained divine favour. Now some questions start to emerge from this novel and God and perhaps on *racism* in this research as well. How can one be a God loving Christian and at the same time be a colonial oppressor, supremacist, power figure, accumulation driven, etc.? How is this even possible? If Crusoe has a real subject-to-subject relation with God, a subject-to-subject relation must guide his actions in the world. Only when confronted with the jaws of death or fear Crusoe turns to God, he repents, so that he can be saved. It seems that God does not fit into the conquering adventurer's life until he almost has no other option in the face of death. I struggle to interpret Crusoe's Christian belief in any other way than as a relationship with God (I-It) as an object and that makes it possible to be a colonial oppressor, supremacist, power figure and accumulation driven. I can continue to go about in my own way as long as I repent regularly what I think (Western mind) is sinful. It seems that we have the same problems even

today in Western Christianity where we objectify God for our own salvation rather than being in a subjective relationship with God so that dialogue with the world can happen through us. This is why a lot of Afrikaners can justify *racism* and Christian faith in one breath; we simply categorise our lives with objects surrounding us and segregate ourselves with an objectifying attitude like Robinson Crusoe.

Frantz Fanon (1963), gives a rather interesting account in his "*The Wretched of the Earth*" in talking about the two sides of the colonial order.

The natives' challenge to the colonial world is not a rational confrontation of points of view... It is not enough for the settler to delimit physically... the place of the native... The settler paints the native as a sort of quintessence of evil. Native society is not simply described as a society lacking in values... The native is declared insensible to ethics; he represents not only the absence of values... He is... the enemy of values, and in this sense he is the absolute evil (Fanon, 1963:40).

The abuse of labour and natural resources must be justified in a certain sense by the oppressor, and moral condemnation of native culture is often used in colonial thought. This same moral justification strategy (if one could call it that) came a long way in the South African context, as was explained in chapter three. The Christian worldview has unfortunately used this *total depravity of the other* which has worked very well as a strategy for morally justifying oppression.

The native is always on the alert, for since he can only make out with difficulty the many symbols of the colonial world, he is never sure whether or not he has crossed the frontier. Confronted with a world ruled by the settler, the native is always presumed guilty (Fanon, 1963:52).

The 'natives' in South Africa lived in an objectively constructed reality that 'they' were guilty by default. Even if they complied in every aspect of self-deprecation or law, if they were in the wrong place at the wrong time

unpredictable violence on the part of the colonial authorities could be subject to them.

To break up the colonial world does not mean that after the frontiers have been abolished lines of communication will be set up between the two zones. The destruction of the colonial world is no more and no less than the abolition of one zone, its burial in the depths of the earth or its expulsion from the country (Fanon, 1963:40).

The kingdom of God cannot however be a new social order unless the mighty are forcibly dethroned whether this happens voluntarily through their repentance or through the upheaval of God's wrath. Interestingly, Fanon describes decolonization as an atheistic form of eschatology: "Decolonization is the veritable creation of new men. But its creation owes nothing of its legitimacy to any supernatural power" (Fanon, 1963:35).

Colonists can join the natives only by renouncing the entitlement of our earthly status and putting ourselves under the mercy of God (subjectifies). This means a lot more than simply saying a "sinner's prayer" to get "in," which then serves to reinforce and justify the sense of entitlement you already had (a common phenomenon in the local Western church). Part of God's justice to the people who suffer violence under the earthly social order is to disallow the privileged to enter His kingdom on their terms.

The co-researchers expressed rather objectifying attitudes (*I-It*) during our conversations and therefore I deemed it necessary to explore this notion further as they also started to communicate relational attitudes (*I-Thou*) as the conversation progressed and they became more aware of the 'other'.

D1 – "On our farm the blacks just take everything they want, they steal wire cables and even though we take such good care of them. My father is currently in a court case after he shot and killed a farm worker for stealing he's shoes and got in a scuffle with my dad when he reprimanded him. There is no respect for us [whites] on our farm.

[Long silence]

D5 – “Our family also has a farm and we did everything for the farmworkers. We gave them maize meal, housing and everything, but it was never enough. They always wanted more and that is frustrating.”

D1 – “Obviously certain white people did harm to blacks in the past, but can't we just move on with our lives. Most white people are good to them [blacks].”

D1 – “They [blacks] must stay separate like in the old days. You still get good ones [blacks] that still call you boss [baas] and you can work with them but you don't stay with them. They have their own way of doing things and therefore I prefer to stay separate.”

[Silence]

D1 – “Apartheid was meant well and tried to uplift the country.”

D6 – “Most of them are just so stupid and then they still get the work or the university exemption and that is unfair.”

D1 – “We [whites] work harder and therefore are prone to more success in life, it is how we were raised. One cannot trust them [blacks], they just steal.”

[Silence]

D1 – “The culture of white people is that of more civilized because we [whites] were brought up better and with better values.”

5.2 The undercarriage: understanding and moving from IT to THOU

The *I* and *Thou* are what is mostly referred to as dialogical existentialism. The word dialogical is what is used to describe Buber's philosophy because much of it revolves around the way in which we address each other and the world

more generally. In this case specifically how white Afrikaner urban adolescents address other ethnic groups especially black Africans. Yes, we address each other in explicitly linguistic ways but also in the general presence we offer to each other. Buber (1958:6) suggests that this plays out in three main areas of life namely our relation to nature, life (spiritual) and each other. According to Buber's theory we speak within two primary ways to one another described by him in two basic word pairs namely the *I-It* and the *I-Thou* (sometimes translated as *I-You* depending on your translation).

5.2.1 Objectifying

If we move to the *I-It*, first we already mentioned that it moves to an objectifying way of relating to a person. Addressing and treating some person as we would address and treat any object in life, for instance the *I-It* relationship is the way we typically treat each other for practical necessity, manipulation and means-ends instrumentality. This is called 'using' and 'experiencing' by Buber (1958:5-13). That is in terms of either an externalised 'out there' way of addressing each other or an internalised 'in here' one. According to Buber (1958:3-34) we speak the *I-It* with only part of our being (think of talking to someone and thinking of something else like lunch while this dialogue is taking place). It is only a partially engaged way of addressing another person. Furthermore, the primary temporal modality of the *I-It* is the past. If we put it in other words it is a way of treating each other governed mostly by things we know about the other person around past experience and our own experience of interaction. In this research it can also be what we believe (traditions of interpretation) we know about the other person or group.

One way to recognise the *I-It* in our lives would be to think about how frequently we try to objectify each other in our everyday interactions. It basically boils down to getting the other person to do what we want them to do and manipulating their behaviour accordingly to what we know or believe from that person's past experience in much the same way we manipulate objects like hammering a nail into a piece of wood. Most of the time it is quite difficult to acknowledge other people's deep humanity if you are entrenched within the *I-It* thinking and as an example we can only refer to Robinson

Crusoe and Friday in this regard. The unpleasant truth is that most of the time within this thinking we only use one another to get what we really want.

Within the conversations with the co-researchers they explicitly accused black people of oppressing them rather than the other way around. They did this because the object (black people) stood in their way of achieving their own goals and not one of togetherness. With this I am not saying at all that black people cannot oppress other races but we are focusing on Afrikaner adolescents in this study.

A4 – I think blacks and whites look down on one another both ways. I mean look at all the discrimination against whites these days. Blacks are using every means that they can get to advance themselves even if they don't deserve it. I cannot study what I am entitled to study because of excellent grades in school because my skin colour is white. They [blacks] want university education in their own language but my brother told me there does not exist good engineering terms in their language and therefore Afrikaans is still more advanced and therefore it is not racism but pure logic. So I really don't understand what the big deal is.

A2 – I won't be able to get work one day because the blacks are pushed in front of us [whites] the whole time.

A5 – I agree, they [blacks] are just looking for any excuse to blame whites for their problems. They oppress us [white adolescents] that was not even a part of apartheid and now they use apartheid to blame us. They just want to blame us and back it up with apartheid.

In the conversation with the 'B' group the conversation led to discussing the attitudes of blacks and again it was evident that black people are expected to do all bad things in life and that they are being viewed as objects of sin in a sense.

The native is always on the alert, for since he can only make out with difficulty the many symbols of the colonial world, he is never sure

whether or not he has crossed the frontier. Confronted with a world ruled by the settler, the native is always presumed guilty (Fanon, 1963:52).

B5 – What strikes me from what B6 just said is that, yes, it is not in their [blacks] culture to break into our homes. I think it is more a case of our country that has certain stories in it that we are against one another, we are enemies. I mean, I would emphasise it when a black person is driving badly in front of us or we would emphasise it when a black person is helping a white person.

B4 – Because we [whites] work for everything and we always have. They [blacks] just use us [whites]. They cannot stay in big houses and drive big cars in any other way than using us [whites] for it. They should work for all they want in the same way as I have to and we will see then whom comes out on top.

It was also evident that the co-researchers are looking upon other races and especially blacks differently. If for instance an incident took place where a white adolescent would not benefit from it or even be worse off than previously it was evident from this conversation in the 'B' group that the adolescents would react differently in the same situation due to the race of the benefactor.

B2 – If a white person were to benefit from a situation where I myself would not then I would refer to it as being unfair. If it is a black person benefiting from me that would be discrimination as they do not deserve it.

B4 – I agree, I have much more sympathy with people from my own ethnicity.

B6 – Like I mentioned before my mother begged me to not marry a black person as it would be a downgrade for me in life.

Obviously the adolescents don't have the language for this talk and they are not familiar with Buber's philosophy but it is clear that blacks are viewed in

some instances as objects and whites more as subjects. The *I-It* seems to push its head up more when ethnicity is involved. This comes almost naturally in how these adolescents and I myself viewed the world and the relations we have within it.

In the conversation with the 'C' group a discussion about the system in which the world operates emerged and the co-researchers within this group felt that it is the system itself that creates unfairness towards other groups. Almost all of them said they had no idea about race or difference in society up until they went to primary school. This correlates well with my own story as the reader would remember my first experience with regard to *racism* realising when I was just about seven years old.

C2 – There will always be hate towards other as long as the system is unfair and treats people unfairly.

Sebastian – Do you think this hate you are talking about is vice versa between blacks and whites?

C2 – I think so, because it seems that they [blacks] really hate us and don't care whether we [whites] are allowed into university or sports teams and they would use the system of majority black rule to get what they need at the cost of whites. Perhaps we as whites did the same, but I just want the system to be equal.

C3 – Yes, I treat the workers [blacks] in our home so nicely and sometimes it seems that they don't really appreciate it and they just use the system to force us [whites] being nice to them otherwise we will go to a court of law.

The *I-It* towards the world is evident here. The thing that one notices here is that the co-researchers see themselves as the victims at this stage of the conversation. They realised at this point that blacks were victims at one stage in history but things are all fixed now and that things should be perfectly fair. It seems that the co-researchers in this group have no appreciation for the real

effect of the past that still has a daily effect on most black South Africans lives even to this day. The co-researchers it seems are of the mind that they agree that some things were not fine in the past but that it was sorted out after apartheid came to an end. The privileges that were bestowed upon them as a result of apartheid seems to have no effect on their reasoning at this stage and they only want things or objects in the life of all South Africans to be fair because it seems that they know they can outplay and outperform most black people as a result of their education and training. This is because of the privileges they have obtained through a system called apartheid.

This notion of not fully appreciating the effect of a privileged past over others is something the co-researchers struggled with a lot and it is evident from my own dwellings and conversations with people in our community. This needs some exploration in my mind and an author that can perhaps help us a lot with his popular books but extremely well researched empirical facts is Malcolm Gladwell (2008) and I am especially referring to his book called 'Outliers'.

There is a story that is usually told about extremely successful people (something most white adolescents think they are entitled to just because they are white), a story that focuses on intelligence and ambition (things we clearly saw in the conversations with the co-researchers). Gladwell (2008) argues that the true story of success is very different, and that if we want to understand how some people thrive, we should spend more time looking around them at such things as their family, their birthplace, or even their birth date (inherited things). And in revealing that hidden logic, Gladwell (2008) presents a fascinating and provocative blueprint for making the most of human potential. Although meaning well in this publication and inspiring all its readers this theory also has a very dark side that was exposed by the apartheid regime, colonialism, whiteness and something we as white privileged should take note of (as argued in chapters three and four) and let it guide our intentions.

Gladwell (2008) takes for instance the birth dates of professional hockey league players in Canada. He realises that almost 70% of them were born within the first four months of the year. This was rather surprising for him so he investigated further. Up until the age where children get elected to play little league hockey there is quite a difference between children born earlier in the year and later in the year. The result being that at that early age (up until about ten years of age) the child born earlier in the year is physically a little stronger and more than often makes the cut into the A team. The result of this being that the A team gets a better coach than the B team. The result of this means that the A team child develops better skills although not particularly physically stronger than the B team child at this stage but better in skill as a result of the better coach. This then continues year after year and finally resulting in professional hockey players mostly consisting of people having birthdays early in the year.

This is fascinating research that Gladwell (2008) did. The thing that is relevant about this story for this particular research and this specific topic of the *I-It*, is that without knowing it the co-researchers benefitted under colonialism, whiteness and the apartheid regime and a history of much more advanced training, schooling, monetary ability to buy these things, etc. The result being that most blacks were lacking so far behind in the 'success' story of European whites that a belief started to develop that we [whites] are so much better than them [blacks], which is very evident in the stories of the co-researchers. In most cases it might even be so factually, but one cannot approach this dilemma on facts and objects alone if one takes Buber seriously. This is something where almost all of the co-researchers got stuck in the conversations and it helped them to see themselves as the victims. This I can fully appreciate in their minds and lives, but unfortunately it is not the whole story and it would be irresponsible to entertain those thoughts in our world.

It is the perfect example of the *I-It* taking control over our fascinating diverse world we live in South Africa.

The 'D' group had more or less the same conversations on this topic as the 'C' group:

D6 – I really do not know what the big deal is. I mean most of them [blacks] were not even born in the apartheid era. Can we just get on with South Africa, please?

D5 – I agree; we were not even born in the apartheid era why should we take so much discrimination against us [whites].

At this stage of the conversations it was clear that the *I-It* as Buber (1958:3-34) explains was present within Afrikaner urban adolescents and the way they looked at the world they live in today. Although our social and cultural lives may lead us evermore away from the 'Thou' and into the domain of 'It', Buber (1958:37-72) speculated on the possibility of what he calls the return. This is the possibility of returning to the *I-Thou* as our primary way of addressing each other in the world. What is required for a return to the *I-Thou* is as Buber (1958) says on many occasions 'to call the incubus of the world of *I-It* by its true name, in other words to call it exactly what it is (see also Rohr, 2016): an imbalance in our relation to life that short-circuits our chance to experience real relation, real transcendence and real spirituality. According to Buber (1958:37-72) the main impediment affecting this return is a kind of capriciousness that runs through our time. Buber (1958:37-72) puts it numerous times that the capricious man does not believe in encounter, he does not know association, he only knows the feverish world out there and his desire to use it. Perhaps the best thing for us to do is to allow ourselves to be more sensitive to potential *I-Thou* moments and to cultivate the courage to enter into those when they happen.

5.2.2 Subjectifying

In contrast to this the *I-Thou* has to do with what Buber (1958:3-35) calls relation or encounter. This has to do with being completely present for another person rather than only partially engaged. It also has to do with addressing each other with a sense of mutuality and reciprocity by recognising and

affirming the other person's full humanity with our full humanity. In this the primary temporal modality is the spontaneously unfolding present rather than the past. The *I-Thou* happens in the "here and now" rather than in the "there and then". According to Buber (1958:62-63) the *I-Thou* are important in our lives for many reasons. Experiencing the *I-Thou* is one of the most precious parts of our human birth right; furthermore the *I-Thou* is the locus of all genuine creative activity, all genuine spirituality and all becoming in transcendence. It basically comes down for Buber to the notion that there is no such thing as growing as a human being all on our own, at least not in any deep way. All moments of genuine growing and becoming require a *Thou*, in other words they unfold between people rather than within or outside of people. Moments of transcendence basically occur in the unpredictable flexion of a genuine fully engaged relationship with each other. In South Africa it is often referred to as Ubuntu.

For Buber (1958:3-4) one of the main markers of whether we are in an *I-It* or *I-Thou* mode is how we use the word "I". This is a touchstone for the way we address the world according to Buber (1958:3-4). On the one hand the *I-It* way of using the word "I" more or less maps on to the egoistic sense of self that we often operate from as we have seen from my own story and that of the co-researchers.

The question I ask myself often throughout this research is what can "I" do to have more *I-Thou* moments in life and especially with regard to *racism* in South Africa? However, Buber (1958) constantly points out that *I-Thou* moments do not rise out of wilful activity alone. The opportunity to experience *I-Thou* arises from grace, but then we also have to choose to enter into the *I-Thou* experience wilfully by choice. To put it in other words, the *I-Thou* requires both will and grace. It comes to us but we must also choose to enter into it. As Buber (1958) so often put it that the relation is election and electing passive and active at once.

During the conversation with the co-researchers of group 'A' some of the participants were going on about how much better whites are at things and

that we have better education and that we come from a better ancestry by the name of European, this was real *I-It* talk. Then one of the co-researchers mentioned something:

A4 – I hear what you say, but is that really so important? I mean when we go to Mozambique on holiday for instance I cannot help but to notice the pure joy and laughter I witness from children there. Yes, they don't have what I have, but I don't have what they have. This makes me wonder about our world we live in and if it really is that superior.

This remark made by A4 changed the conversation into a new direction almost as if the *I-Thou* has now come to them. The co-researchers in group 'A' started (chose to wilfully enter *Thou*) to see the others as *Thou* and not *It* or at least started to question attitudes. I decided not to interfere with questions at this stage and let the conversation lead us and see where it takes us.

A8 – What you just said made me think that blacks are not that bad actually, I cannot begin to describe the caring and sharing most of them have in my school. One day I did not have any food at school and a black student saw this and offered to buy me a sandwich from the tuck shop. That was pretty cool. The other thing that I notice from black children in my school is the respect they treat their parents with. I mean us whites are so cheeky and demanding towards our parents most of the time and I think they set a great example to follow.

A4 – I agree with you A8. I would actually like to ride in a minibus taxi sometime. My mom will have a heart attack, but I want to do it sometime. This conversation is making me rather curious about black people and maybe we can even learn from them. The thing is that we get so bombarded at home and through white society that blacks are bad, but what if... it is not so, what if... we dare to know them, what if... we can get along?

At this stage I sensed that things started to move within the co-researchers and I did not want to interfere too much and simply asked “after hearing these stories of black people that we just heard, I am curious what the rest of you think about this?”

Then A3 started talking. A3 was the co-researcher that stated prior to this in the conversation that whites are cleaner, we have a better culture, whites manage better and these things are just second nature to whites.

A3 – I do hip-hop dancing as you all know. This is terrible but I must admit blacks are so much friendlier than whites. I learn a lot from blacks in dancing, they have so much more rhythm than us whites and they never hesitate to help me. I think I label some black people unfairly and I assume stereotypes, I don't feel too good now about what I said before.

I could sense that A3 was not in a good space at this stage being confronted with her own attitude. I asked some externalising questions to give A3 a sense of the real problem and that she is not the problem, this helped her a lot to grasp the problem rather than feeling embarrassed. A5 was still sticking to his guns at this point saying that black people are lazy and he won't talk to a black person unless they were like him.

In the 'B' group conversation there were some comments that I think are relevant to this topic. We were discussing the subject of our parents and the effect that their thinking and upbringing had on us and the way they talk in front of us and then talking completely differently to the outside world:

B6 – There is no doubt that we whites are just being politically correct. We talk differently to the outside world and I don't think that is a good thing. Are we being hypocrites, liars or what are we doing here? We cannot go on like this; we need to have a hard look towards our attitude. The worst of all is that we are so called Christians.

B2 – I think God’s heart is breaking when he sees how we work with other people. It’s like back stabbing God. It’s like we love others but with conditions.

B5 – Ok I hear what you are saying. We are actually all lost, it is like we love others but with certain criteria that fits us. I think this is how we approach God sometimes, almost like ticking off criteria on the Jesus list and I don’t think God is like that at all.

B1 – What would Jesus say about all the things we said?

B6 – That is a good question. Obviously he is a God of love and forgiveness and I know he has so much grace over all of us but I think we are missing something here. Maybe I need to look at my relationship with God afresh and why I am a Christian.

B5 – Yes, we are different as humans but why can’t we be one in humanity? This is heavy stuff, but it makes sense. B6 I think we all need to look at our relationship with God afresh.

I was very tempted to join in at this stage and give my own thoughts but I realised it would be the opinion of an expert and cleverness on the subject killing it for the co-researchers. I kept quiet and went with the conversation that I will continue in the next chapters.

What about God? What about the world, the *racism* and me? This was something the co-researchers struggled with.

The *I-Thou* relation between the individual and God (trinity) is a universal relation which is the foundation for all other relations. If the individual has a real *I-Thou* relation with the diverse God (trinity), then the individual should have a real *I-Thou* relation with the diverse (rainbow nation) world. If the individual has a real subject-to-subject relation with God, the individual’s actions in the world should be guided by a subject-to-subject relation. If you are a Christian then in relation (*I-Thou*) with the triune God as subject you

cannot in my mind at least be a racist. If you are a Christian in relation with God (*I-It*) as an object then it is possible to be a racist and not engage with each other, the world and God but rather with yourself.

If we think for a moment about God, it is almost to have the simultaneous awareness of God as my deepest inner self and a God that is totally beyond me at the same time and a dualistic mind struggle to put these things together. By stereotyping a little in explaining this further the evangelical Protestants settled for a God who was out there (beyond me), 'you are the greatest God, the God in heaven' (this is also evident in the history of the Afrikaner in their battles like 'Blood river' against the Zulu's for instance). Some liberal Catholics again settled for an immanent God that is so much inside me that there was no *I-Thou* relationship with otherness or mystery and almost a chummy little Jesus who likes everybody and it is a false liberalism that never struggles with the problems. This is not as uncommon as we might think and we see it in sophisticated liberal secular South Africa where God is just a sweet friend who does my bidding and that creates a loss of all otherness, all transcendence, all of the authentic sacred that does need you to bow and to say "who am I, I am a grain of sand, here today and gone tomorrow". If one could hold both of those, my deepest me is God and yet I want to fall on my knees before this God and both of those are true at the same time one gets close to a true image of God for instance. Buber himself as a theistic existentialist is concerned with our relation to God. In the '*I*' and '*Thou*' he employs various metaphors for God such as 'the centre,' 'the face,' 'the countenance,' etc. However, his most common way of referring to God is 'the *Eternal Thou*' where the parallel lines of relation meet. In Buber's mind every particular *I-Thou* experience we have also makes at least an indirect reference to the eternal *Thou*. Consequently, even self-proclaimed atheists who experience the *I-Thou* in their lives are living in relation to God, in fact even more than self-proclaimed theists who have little or no *I-Thou* experiences for example 'I don't believe in God, but I say "*Thou*" to you' vs. 'repent or burn.' This leads Buber to think that our spiritual lives are not so much about what we proclaim but whether we live in relation or not. We can address God as an '*It*' or a '*Thou*', if we take prayer as an example, we can

objectify God to get him to produce good things in our lives or withhold bad things and this actually is not prayer at all but a form of objectifying manipulation and a way of addressing God as an '*It*' instead of standing in relation to God and addressing him as a '*Thou*'. Attitudes towards God that stray out of relation into either or overly externalised form such as 'God is all' or an overly internalised form such as 'God is within me' similarly miss the mark. This lead to a famous quote which Buber often quoted:

How would man exist if God did not need him, and how would you exist?
You need God in order to be, and God needs you – for that which is the meaning of your life – **Martin Buber** (Kramer, 2003:137).

Relation with God is about mutuality. However, Buber also comments on various aspects of our social being. His main thesis here is that our increasingly industrial and technological way of life is heralding an unprecedented proliferation of the idea at the expense of the *I-Thou* for instance, our world knowledge has become mostly about debating and accumulating correct concepts which have value only in so far as they further our master *I-It* project of conquering the world. Art and aesthetics have become mostly about evaluating constituent factors or simply about making money. Teaching has become mostly about imparting knowledge about how things are or how they ought to be especially with respect to distributing grades rather than helping students learn to take a stand in relation. Similarly, Buber finds an unprecedented proliferation of the *I-It* in many other domains of our collective lives, in the economy, politics, in the work world, etc. (Buber, 1958:105-106).

In the conversation with group 'D' something happened by mistake from my side but it revealed something else. This was the last group I had a conversation with and they were talking about how blacks where so much better in the old days and they were happy with the minimum and not like today's blacks who just demand. All the other groups 'A', 'B' and 'C' invited Jesus into the conversation spontaneously and then for some reason my guard slipped and in group 'D' I said "we will get back to that topic again later

on when I am going to invite someone into this conversation". I assumed they would want to talk about Jesus like the other previous three groups. I meant inviting Jesus, all the co-researchers thought I was going to invite a black person. This was at a stage where many bad things were said about blacks already and they thought I was going to expose them in front of a black person. There was a physical reaction by all of them moving chairs and sitting up straight, big eyes. I immediately realised my mistake and corrected it and apologised to the group for assuming a topic but I was now curious about the reaction that just happened in the room. I then asked, "I am curious as to what this reaction that just happened is saying to us?"

D4 – I really thought you were going to bring in a black person and I was thinking about all the things we already said up until this point. I got a big scare and I just realised something... [pause for a few seconds] ... I am a racist. I talk behind the backs of people and play the game in front of them. I am scared now by realising how much I look down on black people. I thought I was ok, because in public I am ok and do not harm anybody, but in my core I am corrupt and racist.

D3 – I agree; I now realise this more than I have ever realised it.

D1 – I agree; I am actually shocked thinking back on what we said.

D3 – I feel guilty; I have the guts to say things behind the backs of people but not in front of them.

D6 – This is as un-Christian as can be.

D5 – Maybe inviting Jesus into this conversation is not such a bad idea after all. Maybe we are looking just too shallow on our own and need Jesus to help us look deeper into this.

D6 – Jesus sees more than just a human being.

D4 – Jesus doesn't see skin colour. I am now thinking of that poem that Bouwer Bosch wrote – Kleurblind [colour-blind]. Can I google it and read it to the group?

Sebastiaan – You are more than welcome to do so.

[Silence]

D4 – Here it is... [Afrikaans poem]

Kleurblind

Onse vader wat in die hemel is, ons het geen bewyse dat jy wit is, darem weet ek nou dat vrede en liefde nie 'n kleur het nie, ek wens soms ek was kleurblind. Ons gaan aan asof Jesus 'n voortrekker was. my hart is seer want ons mis die punt, my hart is seer want ek dink jy is blind.

Jy kan nie 'n christen en 'n rassis wees nie. Jesus het nie vir jou velkleur gesterf nie. Vryheid van spraak het verander in vryheid van haat spraak, ek kan nie sing nie so ek praat, jy wil nie sien so jy haat, my hart is seer want ons mis die punt, my hart is seer want ek dink jy's blind.

Op 'n klavier kry jy swart en wit note en almal is ewe belangrik vir 'n liedjie om sin te maak, alleen klink dit leeg maar as almal saam gespeel word los dit die engele stom, ons is so behep met reg wees dat ons dit bo ons gelukkigheid sal kies, daar sal altyd meer goed as sleg in hierdie wêreld wees. Om iemand te haat sê meer van jouself as die persoon wat jy haat.

Ons is vinnig om te spring, van 'n kinderkrans af het ek geleer ek is reg maar eks jammer ek mag dalk 'n rassis wees, Jy sien ek noem 'n wit ouer vrou 'n "tannie" en 'n swart ouer vrou "jy", dis hoe ons groot geword het, en dis hartseer want dis nie hoe dit moet wees nie, dis nie hoe dit moet wees nie.

Ons kan nou aanhou vashou aan die verlede, ons kan nou aanhou baklei vir wat jy dink reg is of vir wat jy voel wat aan jou gedoen is, is

verkeerd, of ons kan laat gaan van die verlede en leer om te vergeef want dis in elk geval net genade dat ons is waar ons is, my hart breek vir jou wat so baie haat, ek wens soms jy was kleurblind, ek wens soms ons almal was kleurblind.

So speel my nou tot die note op raak en lees my gebroke hart soos bladmusiek, ek wil maar net 'n lied wees waaroor die blindes saam kan sing.

Bouwer Bosch.

[Silence]

D4 – So Jesus didn't die on a cross for the colour of your skin. I can't sit here and claim that I am a Christian and a racist. It simply does not resonate.

D5 – I know you [Sebastiaan] apologised for that [introducing Jesus], but actually we need to thank you, when D4 was reading I just realised the truth of all that he said. I think I am racist and I want to do something about this. Yes, we can blame ourselves or we can tackle this issue and create a better world for all.

D1 – That just blew me away, I don't know what to say now.

Sebastiaan – What is the first thing that jumps to your mind?

D1 – That I am sorry, that I need to stand in the shoes of a black man before I do anything.

D4 – This helps me; I got some distance from myself. Looking at it from another perspective – God's perspective perhaps. We are actually so well equipped as Christians to deal with these things. Why are we not dealing with this? Jesus guides us and we don't even see it. We just look at ourselves and miss him completely. We just went on and on in this conversation.

D3 – This conversation made me realise serious things in my own life that need work. However, I don't actually feel that guilty because forgiveness is what God is all about. I just have this urge now to live out that which I claim to believe – God's love. It is almost as if Jesus touched me now. I actually want to embrace God's love with all people. That's what Jesus did. It's going to be hard though, but possible.

D5 – I feel so much more aware now.

D2 – I am not a racist, but they do still make me angry. I think a little different now.

D6 – Some of us whites are actually very stupid, I can't believe I said that of blacks. I want to make a difference but I don't know how. I will sit with Jesus like D4 said and I believe he would guide me in this.

D4 – I agree; one needs to address this.

D2, D1, D3, D6 – Yes.

This dialogue mistake I made fortunately turned out to be something real and made all of us realise how objectively we can look at people rather than subjectively. Within group 'D' and an honest mistake the moment of *thou* just walked in and again like in the other groups they chose willingly to walk into the *thou* which meant we were on our way returning to an *I-Thou*. Martin Buber's *I and Thou* (1958) present a philosophy of personal dialogue, in that it describes how personal dialogue can define the nature of reality. Buber's major theme is that human existence may be defined by the way in which we engage in dialogue with each other, with the world, and with God. According to his theory *I-Thou* is a relation of subject-to-subject, of mutuality and reciprocity, while *I-It* is a relation of subject-to-object, of separateness and detachment. If one is to analyse a subject it no longer is a subject but rather an object. That implies that there is not a fluidity between subjects anymore. We need to understand human existence as a dialogue of fluidity with each other, the world, and with God. If we are to understand and analyse the trinity

of God as three separate entities for example we would miss the unity and fluidity and dialogue of this subject-to-subject-to-subject completely. Many people would refer to God as love. Love, as a relation between *I* and *Thou*, is a subject-to-subject relation. In this relation each other's unity of being is perceived. Love is an *I-Thou* relation in which subjects share this unity of being. Love is also a relation in which *I* and *Thou* share a sense of caring, respect, commitment, and responsibility. The *I-Thou* relation is an ideal relation, the *I-It* relation is an inescapable relation by which the world is viewed as consisting of knowable objects or things like *racism*. The *I-It* relation is the means by which the world is analysed, controlled and described. However, the *I-It* relation may become an *I-Thou* relation, and in the *I-Thou* relation we can interact with the world in its whole being. If we thus engage God as an *I-Thou* we can interact with God in his whole being, Father, Son, Holy-spirit and even more. We as a diverse people can thus interact within the whole being of each other, it is possible. The *I-Thou* (rainbow nation) relation may have either potential being or actual being. When the *I-It* (racism) relation becomes an *I-Thou* (rainbow nation) relation, the potential being of the *I-Thou* relation becomes the actual being of the *I-Thou* (rainbow nation) relation.

Although official apartheid as a policy is something of the past, segregation is still a reality that affects all our communities (*I-It*). People easily gravitate to those who are similar to them (*I-It*). Inequality is still the greatest societal issue we currently face and it is not just about money, it is also about social patterns and norms (*I-It*). The magic of a rainbow nation lies in the efforts of individuals to be bridges and connect with 'others' (*I-Thou*). This should encourage us to physically and mentally, leave our comfort zones and find life in the uncertain terrain of otherness where diverse people contribute to each other's humanity (*I-Thou*). On this journey we need awareness and the courage to change some of our *de facto* beliefs and attitudes (*I-It*).

Buber (1958) suggests that we sacrifice our little-will which is un-free and ruled by things and drives to our great-will that moves away from being determined to find destiny. In essence our greatest enemy in this life is the

small-selves (false-self) that we usually think we are. Buber's philosophy amounts to an incisive critique of the systemic imbalances and pathologies that run through our modern world, but he also offers up the paradigm of a powerful and compelling alternative to them. Perhaps in the final analysis the central question to Buber's philosophy is whether in our modern technological way of life that so much draws us further and further into the world of 'It' we can nonetheless find within ourselves the sensitivity to detect the opportunity to enter into a real relationship with each other and then the courage to actively do so, a question that plays out across our lives both individually and socially.

5.3 Sinking ship or life raft: Attitude and moment

We saw some movement from the *I-It* to the *I-Thou* during the conversations with the co-researchers in the previous paragraphs. The ship was clearly sinking in an ocean of *racism* backed by traditions of interpretation inherited within the Afrikaner culture. It seemed however that before all was lost the awareness of life rafts saved the day and gave us hope for a new life. The fact that we are on life rafts through awareness raises the question whether this is just a 'moment' in the *I-Thou* that will soon fall back in to what seems to be the default mode of *I-It*, or is it truly the beginning of an *I-Thou* 'attitude'?

It is important to differentiate the *I-Thou* 'attitude' or the dialogical, from an *I-Thou* 'moment'. The dialogical is not the same as a moment, as the word 'moment' suggests only something briefly that came and went by. "An I-Thou encounter is but one moment, or dimension, of an overall rhythmic dialogical approach encompassing the alternation of I-Thou and I-Thou moments" (Hycner, 1995:10). This moment, although exceptional in its living experience can have the effect of an over emphasised or inflated *I-Thou* experience. It is especially true if a person makes it a goal to achieve this *I-Thou*, something that we saw happened after the moment of awareness the co-researchers wanted to make this a goal to achieve and so fix the problem. The irony is that it becomes an *I-It* encounter. Buber was very clear on this as already mentioned that one cannot just decide to have an *I-Thou* encounter, one

needs to prepare the ground for when it might occur. The reality is that we can only be as present as we are in an encounter and we cannot enforce this on ourselves nor on any other person to engage in genuine dialogue. This unfortunately is completely outside of our control. "*The Thou meets me through grace, it is not found in seeking*" (Buber 1958:11). Genuine dialogue is mutual. It can't be forced. It can't be held onto. We need to be open to its ebb and flow:

Through the graciousness of its comings and the solemn sadness of its goings it leads you away to the Thou in which the parallel lines of relations meet. It does not help to sustain you in life, it only helps you to glimpse eternity (Buber 1958:33).

The reality of this is that we need to be open to, and wanting this experience to occur, yet not trying to force it (Hycner, 1995:10). One needs to get into the life raft, ready to encounter the ocean and wanting to survive but a life raft can't be controlled like a ship with a rudder. Perhaps the ocean can take us along, not forcing our way. This might be an option for us to abandon our ships called *racism* and perhaps 'grace' can meet us there in the ocean streams.

So one could pose the question even further, how to practically do that? Why does it take so long for these adolescents to see this and how can one ensure that you don't pursue in the direction of *racism* again? Addressing vulnerability, shame, fear and trust might help us to look deep inside and develop intentional awareness.

CHAPTER SIX – The life raft (vulnerability, shame, fear and trust)

6.1 Introduction

The first sign Robinson Crusoe sees of other human life on 'his' island is a footprint in the sand, which sends him running terrified to his dwelling. Through Robinson Crusoe's reaction to the footprint, we see his ambivalence towards 'others'. Instead of rejoicing at the possibility of rescue or of a companion, Crusoe has grown to like his individual, solitary life so much that he reacts only with fear. Moreover, it is significant that the potential presence of 'other' humans is symbolised by a footprint, a human's literal impression on the landscape.

Crusoe works hard to protect himself against the agents of his fear and vulnerability, such as unknown things (otherness), nature, loneliness, and fear of losing his civilised identity. The fear and vulnerability pursues Robinson Crusoe on the island. However, Crusoe's vulnerability and fear makes him a man with reaction. He reacts to the elements that cause fear and vulnerability in a very sure way. He does not want to be dominated and paralysed by this fear and feeling of vulnerability.

In my own story on *racism*, fear and vulnerability played a huge role in my life. From the age of seven I was afraid of blacks with long knives. The society I grew up in was paralysed with the same fear as far as I was concerned. We had to organise ourselves to conquer these threats. Most of the plans that were made were of a protective and militant nature and very defensive in its core. This was a trend we saw within the conversations with the co-researchers mostly up until now and the history of the Afrikaner we discussed in chapter three.

After his first night up in the tree, Robinson Crusoe starts to build himself fortifications. He spends so much time on this without adequate tools, he pounds stakes into the ground in a half circle that are almost two metres deep and five metres across. That's a huge amount of stakes and later on, he

plants all those trees in front of his home to make it impossible for people to approach. He builds himself a "country home" just in case and he starts using a cave as well.

This is something that is reflected in my own story so well, but also in the history of white Afrikaner's. We were building a 'country' that was 'our' home: The country home of the Afrikaner – the white man's land. Building metaphoric walls around my thought and heart so that nothing can penetrate my well-constructed country home, built from traditions of interpretation and inheritance. These metaphoric building materials was in no short supply from the society I grew up in. The political thought and leaders of the time, the propaganda and the false ideologies created such a fear within me and my parents that made us extremely fearful. Our known world was being challenged and we experienced a metaphorically speaking shipwreck in our Afrikaner society and we were entering an unknown world. Our ideology shattered and with that the fear rising within us.

When Robinson Crusoe is shipwrecked, the fear of the unknown takes hold of him. He has fear and experiences vulnerability because of the unknown land, fear of the unknown wild animals and men. Robinson Crusoe finds himself desperate when he arrives in this unknown land that seems to be desert, and he does not know if he is going to survive in such a place. We can notice it because of the adjective and the name that he gives to the island. He calls it the island of despair.

In my own story we arrived at what most Afrikaner's would call sarcastically 'the new South Africa' indicating within the way it is pronounced that it is a land of despair now compared to the 'old South Africa' that so many white Afrikaners still long for and even some of the co-researchers as we have seen. My family and many white Afrikaners had to strategise, we felt that we had to protect ourselves because we feared this 'new South Africa' and was vulnerable beyond comprehension.

Robinson Crusoe's fear is also represented in the unknown or 'otherness' and of the inhabitants of this place. He feels weak, and he is afraid of their attacks, and because he does not know how to protect himself from them. So, he starts to create some strategies for his own protection and security. He seeks for a safe place to sleep and live, and he builds a wall. One realises that he is afraid of the unknown, because he chooses to stay in a tree, and sleeps under a rock, in a hammock. It makes him feel safe.

In my own story we chose to prepare for war in this country when Mandela was released from prison. The fear was visible in the white Afrikaner, everywhere you went and in conversations one had within this society. It is to a certain extent still visible today in some white Afrikaners and was evident within the co-researchers as well.

Crusoe is afraid because he does not know how to protect himself from the unknown; he is afraid of starvation because he does not know how to get food, and he is also afraid of animal attacks. He is fearful of these things. Other elements from nature, such as rain, storms, thunder and lightning make him afraid and vulnerable. He is scared of the rain and storms, because he is afraid of losing all his material things.

My family and I were afraid of losing all that we had worked for in my own story on *racism*, losing all that we stood for, losing the country our ancestors fought for bravely as we were taught from early on in our lives. The fear of losing was touchable within in the Afrikaner, the loss of material, power and control was staring us in the eye after apartheid and this made us vulnerable.

When Crusoe describes his hunts, he always treats his gun as if it was his best friend. It makes him feel more comfortable, not only because of its protection, but also because of its company. Robinson Crusoe finds a dog and he calls it "my dog", and carries it to go hunt with him. The company of a friend which can be controlled, such as a dog or a gun makes him feel more secure.

My own story reflected how most white Afrikaner's and especially my family associated with the company of people and organisations that reflected our own ideas, beliefs and thoughts. These people and organisations inspired us, gave us hope and belief that we can conquer once again our land from the blacks with the long knives. This was our safe place and we stayed within it cherishing these relationships and associations. It made us feel secure and safe within our fear and vulnerability. We were afraid of losing our civilisation and it is something many Afrikaner whites hold till this day. In most informal conversations with Afrikaner whites I experience the pride most of them have in their civilised and Western way of being over the black's so called uncivilised and savage ways.

Robinson Crusoe builds a house and some furniture to put inside, and he is scared of losing these things that he had saved from the shipwreck, and he is afraid of losing the organisation of his tasks too. He does not want to adapt himself to a new environment. He wants to adapt the environment according to his old habits. In my opinion being that he does not want to lose his identity in fluidity, he is afraid to turn himself into a wild man, so to speak. He is scared of losing and forgetting his origins and habits. Robinson Crusoe tries to protect the things that remind him of his Western and European life. He tries to keep his habits such as the organisation of tasks, work, building and mastery of the environment and its inhabitants. As he is a European man, he knows about the importance of having a house as a place where we can have some rest after a day of work, or where we can think about our jobs and plans for the future. He tries to organise his home with furniture, so that he is able to organise his things. He tries to turn that natural place into a place of great "civilisation".

Yes, in my own story the old habits never seem to seize from existence. The ability to adapt fully is almost non-existing within the majority of Afrikaner white culture. We were prepared to fight for our habits to the bone and some still feel that way today. Many white Afrikaner's and I myself were so afraid of the *status quo* being changed and that made us vulnerable, almost as if our identity was dependent on the *status quo* of the time called apartheid. We

wanted to organise everything and everyone. We needed heroes and people that can make a stand for our beliefs and ideologies.

Robinson Crusoe was a hero in European minds as he did not let fear and vulnerability dominate him in the end. The unknown things can cause fear in him, but he is not a 'coward'. One realises that Crusoe tries to react to those fears in a way that he can control. He respects the laws of nature, however, he does not accept to be dominated totally.

The mentality of most white Afrikaner's in my own society is spot on with that mind of Crusoe's. We pride ourselves of not being fearful and vulnerable or 'cowards' and we face the so called issues upfront. Organisations like AfriForum have become heroes in white Afrikaner society together with Afrikaans pop-culture musicians like Steve Hofmeyer and Bok van Blerk for instance.

I would thus argue that Robinson Crusoe together with my own story on *racism* and the history of the Afrikaner on *racism*, not forgetting the stories of the co-researchers is an act to survive the fear and vulnerability we feel in this land of 'otherness' and its inhabitants. Therefore, we work hard to reach our goals, and we tend to fight against the "objects" that is threatening us. We try to react to those fears. It is important to point out ironically that we try to live freely because we do not want to be dominated and paralysed by fear. Thereby, we try to do our tasks, to work, to hunt and to live in a heroic way.

6.2 Staying on the ship or going for the life raft

The real issue with a life raft is that it is not built to take you somewhere. You cannot start an engine and direct it to the safety of a shore. You have to dwell in its uncertainty and be exposed to the elements of nature and hope a rescue team will find you. This uncertainty creates fear and can make us extremely vulnerable that can make us extremely dangerous as was seen through Hendrik Verwoerd and P. W. Botha for instance in chapter three. Most people would agree that this is not the ideal situation to be in. In my own story and in that of the co-researchers one gets to a point where you are extremely

exposed and it is in these exposed moments that vulnerability is not a bad thing in my opinion if understood correctly. There exists a myth that vulnerability is weakness and if this myth drives one, then a reaction to conquer again is very likely. In most debates concerned with race and in opposition politics people would rarely expose their vulnerability, as it is a sign of weakness. We just don't give in, no matter what, no one should see our weakness. That is in my opinion why we cannot have effective dialogue on *racism* in this country at this moment in most instances, just take debates in parliament the last two years into consideration. This was evident mostly in the history of the Afrikaner as seen in chapter three. It is us against them, they against us. We need to conquer and make sure we walk out on top. This was Robinson Crusoe's theme throughout. This is exactly my own story on *racism* and it is the story of the co-researchers as well. The conversations I shared up until this point consisted mostly of this type of thought.

Then, as was evident in the previous chapter, something changed. Something also changed in my own story at a certain point as was seen in chapter two. The issue gets exposed and that makes us vulnerable. Why were the co-researchers putting themselves in a position of vulnerability at this stage? Why would anybody do it? I would argue later in this thesis that the narrative approach creates exactly those safe spaces for vulnerability. I will not be arrogant in suggesting that it is the only method in creating these spaces but it certainly is an approach that needs serious consideration in future dialogue on race and *racism* or any controversial topic for that matter. Putting oneself in a position of vulnerability thus having more than weakness to it.

If the ship sinks no one will think of you as being weak for helping people and yourself into a life raft. There has to be more to it than merely weakness and perhaps this might just save us. Vulnerability is not weakness and that myth I would argue is profoundly dangerous. The majority of people think that vulnerability is weakness and construction around one is thus necessary to protect one from this so called 'weakness'.

When I looked at the data of this research and my own story I realised that this (being vulnerable) was something to appreciate. Is this one of the keys that unlocks the movement from an *I-It* relation to an *I-Thou* relation? Can this be a key to connectedness in diversity?

According to Meiring (1999:160), Beyers Naudé insisted on going to the Truth and Reconciliation Commission. He (and five other theologians) wanted to confess their own guilt. This is rather shocking when one takes into account that Naudé took a big stance against apartheid since 1960, he also had to endure suffering because of his stance against apartheid. He had to spend 7 years in house arrest because of the apartheid regime that wanted to silence him (Meiring, 1999:161). If Oom (uncle) Bey (as he was known) felt that he still needed confession because he didn't do enough, what then about the rest of us?

Oom Bey, Meiring (1999:160-161) explained, asked how was it possible to preach a message of reconciliation and peace every Sunday from the pulpit, yet, human rights violations happened all around these preachers and it didn't touch them. Was there nothing in our preaching, liturgical spaces and sacraments that spoke to our conscience? Asked oom Bey (Meiring, 1999: 161). Oom Bey said we are all guilty because we sat back and let our leaders of the country segregate this beautiful land and its people because of ideological ideas built on the back of law and order and we did not step up as an united front against the regime and as bearers of peace. In fact, Oom Bey said that reverends whom had to shine their lights was even more guilty than others (Meiring, 1999:161).

More humble than this would be hard to find. Oom Bey, since 1960, being vulnerable, and confronting shame, fear and trust is a living example of how vulnerability cannot be weak, in fact it is courage's to take a journey deep down into yourself. People like Oom Bey (and there where many others that followed in his footsteps), through his vulnerability created trust and inspired, transformed and empowered us as a nation.

Antjie Krog describe it well with this poem:

because of you
this country no longer lies
between us but within

it breathes becalmed
after being wounded
in its wondrous throat

in the cradle of my skull
it sings, it ignites
my tongue, my inner ear, the cavity of heart
shudders towards the outline
 new in soft intimate clicks and gutturals

of my soul the retina learns to expand
daily because of a thousand stories
I was scorched

a new skin.

I am changed for ever. I want to say:

 forgive me
 forgive me
 forgive me

You whom I have wronged, please
take me

with you.

(Krog, 1998:364-365)

A powerful poem that Antjie Krog recorded in her award winning book where she describes in genius fashion the proceeds of the Truth and Reconciliation Commission (Krog, 1998). This Commission was not about recording evidence and blame, it was to allow the victims and perpetrators to tell their stories and to finally allow relatives and friends the chance to grieve, and for the country to reach closure.

This took enormous courage and vulnerability on the part of the victims and perpetrators. Unfortunately, people like F. W. De Klerk did not take responsibility by refusing to accept any blame for human rights violations committed by people loyal to his government:

And I wonder about the responsibility of the Leader. Shouldn't he be establishing a space within which we can confront ourselves and our past? Shouldn't he bring to the table the Afrikaner blunt honesty and fearlessness to grapple with the impossible? So that we can participate in the building of this country with self-respect and dignity? (Krog, 1998:98).

And suddenly it is as if an undertow is taking me out ... out ... and out. And behind me sinks the country of my skull like a sheet in the dark - and I hear a thin song, hooves, hedges of venom, fever and destruction fermenting and hissing underwater. I shrink and prickle. Against. Against my blood and the heritage thereof. Will I for ever be them -- recognising them as I do daily in my nostrils? Yes. And what we have done will never be undone. It doesn't matter what we do. What De Klerk does. Until the third and the fourth generation (Krog, 1998:130-131).

Antjie Krog uses the image of 'making space' throughout her book (Krog, 1998) and with that proclaiming the importance of vulnerability, shame, trust and fear if we want to create these spaces with courage. This can be a key in connectedness through diversity.

Prof. Brené Brown is a world leader and an authoritative scholar on the subject of vulnerability and shame after conducting major qualitative research

through more than 1280 interviews over a period of twelve years. She can help us understand even better what drove people like Krog and Naudé for instance to take the route of vulnerability, shame, trust and fear. I would explore her work in this chapter as I am of the opinion that it can be of great assistance in understanding this ‘vulnerability-thing’ that happened in all four of the conversations with the co-researchers and in my own story although differently and on a much longer road as the narrative approach was not known to me at that time. Prof. Brown also authored many popular books apart from scholarly articles and thesis’s.

6.3 The surprising advantage of a life raft

6.3.1 Life raft recommendations: Inflate vulnerability

According to Brown (2013:33), people would rather than respecting and appreciating the daring and courage that lies behind vulnerability let our fear and discomfort become judgement and criticism. This cannot be more accurate after looking at the data of this research and my own story on *racism*. We should also keep in mind the history of the Afrikaner in chapter three when considering this. Brown is very clear that vulnerability isn’t good nor bad and that it is not a dark emotion nor is it always a light and positive experience. She claims (Brown, 2013:33), (Brown, 2012) that vulnerability is the core of all emotions and feelings and then she takes it further in that, to believe vulnerability is weakness is to believe that feelings are weakness and from my own experience in Afrikaner culture this is exactly the type of thought I grew up with. This entails that in foreclosing on our emotional life out of fear is to walk away from the very thing that gives purpose and meaning to living.

Taking the previous chapter and by that Buber (1958) into consideration I would argue that connection or rather relation gives purpose and meaning to our lives, the ability to feel connected or in relation is one of the things that make us feel we truly belong. Brown (2013:68, 74, 109, 253), is occupied with what this thing is that unravels connection? According to her it turns out to be shame, the fear of disconnection. What if people see this part of me will I be disconnected? It seems like we all have this. No one wants to talk about it and

the less you talk about it the more you have it. This is exactly what happened during the conversations with the co-researchers:

In group 'A' the co-researchers were now talking about the things that get 'drilled' into them by society and mostly their parents from an early age and how difficult it is to balance what you feel and what society expects you to feel when one of the co-researchers told his story about a university choir that he is a member of:

A6 – As you all know I sing in the choir at the University of Pretoria and as a first year student it is a great honour and privilege for me. This is a fantastic choir and world class. The thing is that most of the male members are homosexual, I would say 90%. I love this choir and I really get along so well with the other members although they are homosexual and homosexuality does not bother me at all, but I am scared to share this with my heterosexual friends and be seen with the homosexual friends from choir. I just can't defend myself. The reason I tell you this story is because I think we all just realised that this is exactly what we do with black people. We are so scared to be seen with them, scared to connect with them and understand them and I mean like really connecting with them, like being best friends or even dating them because if we do our own parents and society will reject us. Just like the minibus taxis we were talking about earlier, why don't we just get on them? Because we are afraid of rejection and now we start to build a wall around us.

The other co-researchers in this group agreed with A6 and some other discussion followed and then a rather long silence emerged. I let the silence be and did not interfere with it and only when the co-researchers started moving again after about 40 seconds I asked:

Sebastiaan - If the silence could talk, what do you think it would say?

A7 – I think it is telling us that we are afraid of being honest with others and ourselves.

A3 – I think we are afraid. Full stop.

Sebastiaan – Are you afraid?

A3 – Yes I am

Sebastiaan – What do you think scares you so much?

A3 – I am afraid of being rejected by my family and white society, I mean they [white society] all pretend to like black people but in reality most white people don't. Maybe they are also just afraid, I said some pretty harsh things earlier on about black people and I now realise that I am so entangled in this fear of black people that it is my defence mechanism and maybe we are all just defending ourselves from getting hurt, I don't know.

In the 'B' group conversation it showed the same trends:

B2 – Yes, people do generalise a lot, me too. The way I am being brought up and the country I live in makes it very difficult for me to be comfortable with blacks. The news has a bad influence on me. Like the other day we went to the department of home affairs and the blacks were helping each other more than whites that just pissed us off totally. The blacks just cheat in every way possible.

B6 – Seeing what happened during the '#afrikaansmustfall' strikes at the university [University of Pretoria] this year was scary for me. It was a race issue and different race camps were formed so quickly and made me uncomfortable reading the hate messages on social media. People easily gravitate to their own and want to protect their own instead of sharing it. So I agree with B2 but it must be said that at the start of this year [2016] there were massive strikes at the universities across the country and as a first year student at the University of Pretoria I was traumatised and very sad about what was happening. It was very aggressive but the counter reaction of most white people was scary too.

I am on a WhatsApp group that many white students are on and the racist and aggressive comments that was on that group was terrible. The messages were so provoking and loaded with angry emotional messages to such an extent that I won't even be comfortable in sharing those here. This makes me think now that when our cages are being rattled or our comfort zones challenged we disconnect or we react with aggression at least not in front of the world but behind their [blacks] back. There is no understanding of each other and we don't talk about our fears.

The 'C' group conversation was no different:

C6 – I want to say something here. I usually just keep quiet in public, if you comment on something you are a racist on the one hand and on the other hand you are a lover of another race and blind and I don't know what else.

Sebastian – Is this something you experience a lot?

C6 – Yes, and I think it has an influence on me. I have to adapt in every conversation and can't share my own real thoughts and beliefs. Society makes it extremely difficult. This is actually the first time that I say this to anybody. I believe the human race should be first and not our personal agendas. I am so sick of having to read the people in the conversation and then conforming to them just not to step on toes. I think that drives me actually further away from people and robs me of real authentic relationships.

C4 – I think we are so afraid of the otherness of people and I think racism is being driven by fear and that makes relationship difficult because you cannot show your fear.

Sebastian – Why do you think one cannot show fear?

C4 – I think it is a sign of giving up and an invitation for others to exploit you and walk over you.

The 'D' group had the same trend:

D4 – I cannot hate blacks, but I can hate whites. As a white person I need to be so careful of what I say because I will be labelled a racist. This makes real relationships extremely difficult with blacks. I am actually afraid of just being myself. My guard is permanently on when I am with black people.

D5 – That is very true, I realise now that I myself actually withdraw from diverse relationships because I am afraid of being labelled a racist so I just stick to my own kind and convince myself that there is good reason not to relate with blacks.

6.3.2 Life raft recommendations: Get in no matter who you are

If I understand Buber (1958) and Brown (2013) correctly and we want connection or relationship to happen we have to let ourselves be seen, really seen. Brown (2013:138-139) argues from her research data (Brown, 2006), (Brown, 2007a), (Brown, 2007b), (Brown, 2009), that there is only one variable that separates people from having a strong sense of loving and belonging and the people struggling with it, those that had it, believed they were worthy of loving and belonging and that is it, they believe they are worthy. The thing that keeps us out of connection and relation to one another is the fear that we are not worthy of connection (Miller and Stiver, 1997).

Brown (2013:9) calls these people (people having a strong sense of loving and belonging) 'wholehearted' people (see also, Brown, 2010a). She then argues (Brown, 2013:9-16, 29, 78-79, 101-103, 128, 142-158, 198), from the data of her research (2006, 2007, 2009, 2010a) that 'wholehearted' people have courage (understanding courage not as bravery but sticking to the original Latin meaning of it that courage is with your whole heart), in other words telling the story of your whole heart. These 'wholehearted' people had the courage to be imperfect; they had the compassion to be kind to themselves first and then to others because as it turns out according to Brown (2013) we cannot live with compassion towards others if we can't treat

ourselves kindly. Another thing they possessed is connection. They were willing to let go of whom they thought they should be in order to be who they were, which you absolutely have to do in order for real connection to exist. This correlates with Buber (1958) very well.

This is something to appreciate. Up until this point in the research I was questioning myself, why I did not include more diversity within the co-researchers. Would it not be better to hear other African voices together with the voices of the Afrikaner co-researchers?

The thing that I learned from the conversations in this research is that we should take note of this fear to share our whole hearts. People tend to put a white and a black person (or groups) on stage and then debate (argue) an issue and there is mostly a winner and a loser in these instances (Western debates). This is not helpful at all. Some research tends to include 'other' voices and diverse voices too quickly and may have the result of co-researchers being too afraid of putting their whole hearts on the table. As we have seen from the data of this research that Afrikaner's are very good at hiding true feelings for what seems to be a survival tactic in the 'new South Africa'. It is important to mention at this point that I am not saying we cannot and must not have diverse conversations and dialogue; hence it is one of the main themes of this research to help us have better dialogue on diversity. What I am saying is that we need to first be aware, understand and appreciate ourselves. We need first to believe that we are worthy of being in relationship and connections ourselves before we can connect to the world of diversities. I am merely suggesting from the conversations of this research an approach that appreciates the self-worthiness first as it enables us extremely well to connect with 'others' before we approach 'others'. One example from our own country is none other than Nelson Mandela.

Brown (2013:11) mentions another discovery (it was in her research from the start but she didn't realise the importance thereof until much later) from her own research data is that these 'wholehearted' people had 'vulnerability' in common which they fully embrace.

Vulnerability is the core, the heart, the center, of meaningful human experiences (Brown, 2013:12).

They truly believed that what made them vulnerable made them beautiful. These people did not talk about vulnerability being comfortable nor did they talk about it as being excruciating. They talked about it as being necessary, they talked about the willingness to say, 'I love you' first, the willingness to do something where there are no guarantees, willing to invest in a relationship that may or may not work out, these people thought that this was fundamental. This is taking the risk of viewing people as subjects and not as objects, opening one up to be a possible object for someone else. Taking a risk on an *I-Thou* life, thus being the *I-Thou* that walks into the lives of other.

According to Brown (2013:10-12) 'vulnerability' is the core of shame and fear and our struggle for worthiness but it is also the birthplace of joy, creativity, belonging and love. This is very important as I realised in reading Brown (2013) that what she got from her own research data is that people tend to numb 'vulnerability' in dealing with it. The problem is that one cannot selectively numb emotion. If we take Brown seriously enough it means that we cannot numb those feelings like shame, hatred, vulnerability, etc. without numbing the love, joy, gratitude, happiness and we actually then numb everything. Then we are miserable and start looking for purpose and meaning which leads us to feel vulnerable and this then becomes a dangerous cycle. Just think of how Robinson Crusoe approached life and Friday for that matter and the point should be clear.

A2 – I label people very easily. I have just realised that I might stand in the way of some friends or people that want to connect with others by labelling those people. My friends might hold back their true feelings because of me labelling people. I know I don't do it on purpose but I wonder why we do that.

A7 – I think our society has decided that this is how certain people are and we grow up with that and then we believe that. We never question it we just go along with it. The story of A6 made me realise that I need to create more space for people to live in around me. I am actually shut down from most people and I hardly ever move closer to other people.

A3 – We live through the understanding of other people like my parents or even some friends instead of making up my own mind. Other people are afraid and now I am afraid because they are afraid and then I shut people out, especially black people.

A8 – I just feel at this stage that we are unsure in life and that this uncertainty blocks us from having good relationships in life with blacks.

Sebastiaan – You mentioned uncertainty and I was just wondering what might create this uncertainty?

A8 – I think like A3 mentioned that other people's insecurities make us uncertain, like our parents. The people we read about in the newspaper and the things we see on television. When my parents have a braai [BBQ] with their friends I hear how they talk negatively of the country and blacks and that has an effect on me. I think we are all [black and white] just waiting for each other to make a move. Why can't we just reach out to them by being nice first?

B3 – I think there lies a lot in our history but we need to build the future not getting stuck in the history. We need to take certain steps and initiate conversation and relationship first. I realised that we need to take the first steps. Jesus had all the reason to ignore us, yet, he reaches out and seeks a relationship with us. This kind-of makes one think?

Sebastiaan – What is it that you think?

B3 – It makes me think on how self-centred I am sometimes. I hardly ever ask what the meaning of something in others' lives. It is as if Jesus was occupied with others' lives the whole time almost. One needs to get

rid of that attitude so that Jesus can work through you in the lives of others.

C2 – I don't agree, in our heads and thought we assume bad things towards blacks, but in reality when one talks to them it is actually perfectly fine. Thinking of the moments that I have shared with black people were actually perfectly fine and actually great, we just need to get these things out of our heads. We are actually capable of having great relationships with black people.

C6 – Why do we even have to talk about black and white the whole time, why can't we just talk about all people as human? I think racism brings pain to all humans and I can do more to be aware of this in my own life.

D4 – My grandfather was in 'bantu education' and I remember at one time a bomb was actually planted in his office and went off. Luckily he was not there. After that he still went on doing good and he did not hold that against any of the other black people. The thing that struck me when he recently died, the many condolences we received from black people's lives he had touched. There were so many blacks at his funeral and I just realised he was the perfect example of giving and serving no matter what.

6.3.3 Life raft recommendations: Uncertainty is guaranteed

The other thing we tend to do throughout our colonial history and Afrikaner Western thought that is still alive today is that we make everything uncertain, certain. Religion has gone from a belief in faith and mystery to certainty, I am right and you are wrong – that is it.

I would argue that the more vulnerable we feel the more afraid we are, instead of just embracing it. This is exactly what politics look like today, there is no discourse anymore, there is no conversation there is just blame. We saw this clearly throughout the history described in chapter three, we saw this clearly in my own story in chapter two, and we saw this clearly within the stories of the co-researchers in this research, we see this clearly in parliament these days. Brown (2015) (2013:195), describes 'blame' from her research data as

“a way to discharge pain and discomfort.” When something happens that is bad, people tend to want to know whose fault it is. This gives people some semblance of control. Blaming is very corrosive in relationships and it is one of the reasons we miss our opportunities for empathy and in Buber’s word the *I-Thou*.

We want to perfect things in life but the reality is that we are wired for struggle, but that we are worthy of love and belonging. We pretend that what we do does not have an effect on people and we do this in our personal lives and corporate lives. We just pretend that what we are doing is having no effect on real people.

I am suggesting another way in approaching *racism*: we need to let ourselves be seen, deeply seen, vulnerably seen (chapter two). To love with our whole hearts even if there is no guarantee, practice gratitude and joy in moments of terror, and the last but most important is ‘I am enough’ (not to be confused at all with narcissism). If we move from this space then we stop screaming and start to listen, we are kinder in general to the people around us and kinder to ourselves. The conversations from this research has shown exactly this.

Vulnerability is the birthplace of innovation, creativity and change. To create is to make something that has never existed before; there is nothing more vulnerable than that. We need to create new ways in approaching *racism*. I am suggesting that we first and foremost deal with our own vulnerability and fear through a narrative approach before dialogue can even start to take place.

6.3.4 Life raft recommendations: Extract leaking water from the raft, not yourself

According to Brown (2012, 2013:58-110) we need to talk about shame. We need to walk and feel our way around shame but keeping in mind and being careful that we should not go there to construct a home and live in it. This is also important for this research because it is necessary that we need good conversation on race in this country. Brown argues (2012, 2013:58-110) that we cannot have this conversation without shame (one of the fields of

expertise in her research: (Brown, 2002, 2006, 2007a, 2007b, 2009, 2010a, 2010b)).

We cannot talk about race if we don't talk about privilege as described in chapter three, four and five and if people start talking about privilege, shame paralyses them. This is exactly the feelings that came over me just in writing them down in this thesis (Chapter two). We have people on social media for instance (and some of them being former classmates) that propagate talk on white privilege day in and day out and although very necessary this approach is loaded with shame and that paralysed people and ended conversations on race right there and then although very well intended. It becomes a blaming game again; over and over we see this in social media conversations and comments on newspaper articles. If we are to sit only in the history of chapter three of this research and the colonialism of chapter four and our objectifying nature in chapter five and hear how bad we are as Afrikaner's we would be paralysed with shame and that would have the exact opposite effect on an approach to good conversation. Therefore, I am advocating with Brené Brown (2006, 2007, 2013) and many other scholars (Kross, Berman, Mischel, Smith & Wager (2011), Tangney & Dearing (2002, 2011), Balcom (1995), Tangney, Stuewig & Dearing (2005), Ferguson (2000), Hartling, Rosen, Walker & Jordan (2000), Jordan (1989), Lester (1997), Lewis (1971), Mason (1991), Nathanson (1997), Sabatino (1999), Scheff (2000, 2003), Stuewig, Tangney, Mashek, Forkner & Dearing (2009), Talbot (1995), Tangney, Stuewig & Hafez (2011), Tangney, Stuewig, Mashek & Hastings (2011), Tangney (1992)), for an understanding of shame in order for us to approach dialogue better and not paralysing it.

The irony of getting things to work is to fail and sometimes doing it miserably over and over again. Theodore (Teddy) Roosevelt said:

It is not the critic that counts, it is not the man who sits and points out how the doer could have done things better and how he falls and stumbles. The credit goes to the man in the arena who's face is marred with dust and blood and sweat, but when he's in the arena at best he

wins and at worst he loses and when he fails and loses he does so daring greatly.

That is what conversations on *racism* in this country should be about, daring greatly in the arena. When you walk into that arena and you put your hand on the door and thinking I am going in and try this. Shame according to Brown (2013:52-56) is the grim one saying things like: 'no way' you are not good enough; look what you have done; I know you come from a terrible racist background so you are the last person to have something to say on the topic. Shame is that thing. If we can quiet down and walk in and say I am going to do this, we look up and the critic we see pointing and laughing 99,9% of the time is 'us'.

Shame drives two big themes in our lives according to Brown (2012): 'you are not good enough' and if you can get by that 'who do you think you are'. This is exactly what happened to me when I approached this research. The thing to understand about shame, Brown (2012), explains is:

... it is not guilt. Shame is a focus on self and guilt is a focus on behavior. Shame is "I am bad" and guilt is 'I did something bad'. How many people would be prepared to say sorry I made a mistake if I do something bad to another person? Almost everybody – guilt equals 'I am sorry I made a mistake', shame equals 'I am sorry I am a mistake'.

Beyond awareness we cannot even think of having conversation, connection or relation if we do not externalise this 'shame' from the Afrikaner today. This is what most Afrikaner's truly believes and that paralyses them, makes them to blame, defend and attack. We heard it over and over in the conversations of this research: "we were not even born in apartheid what has it got to do with us, they [blacks] were not even born in apartheid, they just abuse the system." This is the mistake most people make wanting to dialogue on race or any topic for that matter. We paralyse people with shame, making them the problem. This is at the core of narrative therapy and the approach of it, to externalise the problem from people and address the problem as the problem.

There is a big difference between shame and guilt and what we need to understand according to Brown (2012, 2013:72) is that:

Shame is highly correlated with addiction, depression, violence, aggression, bullying, suicide and eating disorders. What we need to know even more is that guilt inversely correlated with those things. The ability to hold something we have done or failed to do up against who we want to be is incredibly adaptive, it is uncomfortable, but it is adaptive... We are pretty sure [from the research data] that the only people who do not feel shame has no capacity for connection or empathy.

Shame is an epidemic in our culture and to get out from underneath it and find our way back to one another we need to understand the way it affects us in all our lives. Empathy (another core aspect of the narrative approach) is according to Brown (2012, 2013:74-75) the antidote to shame, “if you put shame in a petri dish it needs three things to grow exponentially: secrecy, silence and judgement but if you put it together with empathy it can’t survive. If we are going to find our way back to one another, vulnerability is going to be that way.”

6.3.5 Life raft recommendations: Trust this raft, it is your only hope

If this is not done sensitively we have trust issues. We saw it in chapter two, three and in the conversations of this research. We struggle to trust ‘others’. Brown (2016, 2013:50) argues from her research data that “trust” is built by small so called insignificant moments (see also: Gottman, 2011a & 2011b). Things like “I trust my boss, she asked how it was going with my mother’s cancer, people who attend funerals, asking for help”, etc. What is trust then? “Trust is choosing to risk making something you value vulnerable to another person’s actions” (Feltman, 2009:7). What is distrust then? “What is important to me is not safe with this person in this situation” (Feltman, 2009:8).

When we trust we are braving connection with someone. Brown (2016, 2013:43-56), helps us to break down trust from interpreting her own data

research on the subject of trust and what made people trust 'others' or not. This helps us to get a clear grip on what trust really is for people. Brown (2016) creatively used an acronym 'B-R-A-V-I-N-G' to describe and unpack trust from her research data:

“Boundaries: I trust you when you are clear about your boundaries and mine and you respect them.

Reliability, I can only trust you if you do what you said you are going to do and doing it over and over as you said.

Accountability, I can trust you only if you make a mistake, own it, apologise and really work on fixing it.

Vault, What I share with you, you will hold in confidence and *vice versa*. This vault however has two doors and we rarely understand the second door of the vault, example: 'I just heard their getting divorced and it sounds like he cheated on her' what happened just now is that you shared something that is not yours to share. The effect being that I cannot trust you. A vault is not just about holding my story but holding confidentiality in general. We tend to actually build connection with 'others' on these types of stories about even 'others'. Our closeness tends to be building on talking bad about other people and this is not real trust.

Integrity, this is choosing courage (not bravery) over comfort, choosing what's right over what's fun and easy, practicing your values and not only professing it.

Non-judgement, it is to struggle and fall apart and not being judged. It is hard because we are better at helping than asking for help. If you can't ask for help it is not a trusting relationship.

Generosity, it is only a trusting relationship if you can assume the best intentions from my words and actions. Example: my mom died a year ago and you forgot about that anniversary but I know it is important to

you and that you would want to know what upset me. Vs. ignoring that friend for weeks until she asks what's wrong and then have a go at her for forgetting."

According to Brown (2016) this is the anatomy of trust. Trust is not that easy because how do we talk about trust if we can't break it down. We need to specifically address specific situations and that is why the breaking up of trust is so important in dialogue we need to be able to specifically say what it is on trust that disappoints and fails.

Something I learned from an auto-ethnographic approach to this research (Chapter two) is 'self-trust' that can be an issue, this helps us in our own story. One has to start with 'self-trust' as you can't give someone else what you do not have.

In the 'D' group a story emerged that might be relevant to this subject on trust.

D4 – My one friend is an extreme racist and he hate blacks. He says the most horrible things about blacks that I do not want to repeat here. The thing is I cannot talk to him. He just says I don't trust blacks at all. The reason he says this is because his grandfather was killed on their farm by blacks. This makes it very uncomfortable when he goes on one of his rants against blacks and especially in public when I am with him. I dare not take him on because he thinks he has all the reason to feel like that and I am sensitive to the situation.

Sebastiaan – I just want to make sure of something that is not clear from the story. Was the murderers ever caught in this instance?

D4 – No not at all, they are probably still free.

Sebastiaan – I am rather curious to how this friend knows for a fact that it was blacks murdering his grandfather?

D4 – Oh ok, yes they assumed it was blacks. He says it is only a black that would kill like a coward.

Sebastiaan – You said he does not trust any blacks now?

D4 – Yes, he says it a lot actually. ‘You can’t trust them; they are all the same.’ I strongly disagree with him though. Like the story I told of my grandfather, he did not hold it against anybody. He accepted there are bad people on this planet and he cannot hold this against all other people. Yet, I won’t confront him because of my sensitivity around this matter of a life lost.

It is important for us to understand trust, then we would be able to approach the situation much better. This person discussed has some serious trust issues, he actually voices it. It is important however to acknowledge that it seems as if he has an issue with ‘generosity’ towards blacks and that a ‘non-judgemental’ attitude is absent. These specific problems then need to be externalised from the person and not just making it a general trust issue making it difficult to approach.

6.3.6 Life raft recommendations: You are a small raft in a big ocean, act the part

During the conversations with the co-researchers a clear pattern started to develop in all the groups. The moment Christianity or Jesus came up in the conversation it turned the attitudes of these adolescents almost from blaming to wholehearted thinking or very clearly from *I-It* to *I-Thou*. This raises the question on spirituality and God which I will attend to in the next chapter, but while we are on the topic of vulnerability and shame I came across very interesting research done by John Dickson that is reflected in his 2011 book ‘Humilitas’.

In trying to understand what is happening in the conversations with the co-researchers to point us in a direction towards dialogue on race in this country I think this research is relevant to this study:

According to Dickson (2011:7-8) the peculiar Western meaning of the word 'humility' derives from the Hebrew-speaking Jews, Latin-speaking Romans and the Greeks, in particular Greek-speaking Christians of the first century. He argues that in all three of these mentioned languages the word meant, "low", like in low to the ground. If these words are to be used negatively it would simply mean to be put low or in other words to be humiliated. In a positive sense it is to lower yourself or to be humble. The two uses of these terms are radically different. The one is directly linked to shame and being conquered and it must be mentioned that this was the primary usage of the word in ancient times. The other is the noble choice to redirect your power in service of others and this became the dominant use of the word late in the Roman period (second to fifth centuries AD). The research shows that the later understanding or use of the word came directly from the way in which Jesus Christ led his life (Dickson, 2011). It must be appreciated as we observed from the conversations in this research that the life of Jesus and *humilitas* comes together in the lives of twenty-first century urban adolescents of the Afrikaner culture. The very thorough research of Dickson shows clearly how Jesus's life inspired the value of *humilitas* in humanity for the greater good of others; it is by no means exclusive to Christendom. If it were it would not have been humble any more. I would thus argue, that although the co-researchers are all Christian in faith and their God comprises of humbleness and that this surely had an influence in the conversations, this is a concept for all humanity. Whether you are inspired or confronted by Jesus or by Nelson Mandela is not the point, the point is to humble oneself, to be vulnerable, to be *I-Thou* in relations.

If one is to define the word humility according to Dickson (2011:8), and for the purpose of this study it would be: "Humility is the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself." Simpler, you could say: "The humble person is marked by a willingness to hold power in service of others." If only our colonial forefathers lived by this, where would Africa be today?

Humility thus does not mean humiliation, nor does it mean that people can walk over you or having a low self-esteem or curbing your strengths and achievements. Having strong opinions is not a hindrance to humility either. Humility, rightly understood is a potential antidote to the hateful political and religious rhetoric we often hear: left versus right, Christian versus Muslim, etc. This is in accordance with the research of Brown and Buber. I think this is what we are witnessing in the conversations with the co-researchers and in my own story on *racism*.

Dickson (2011:7), argues that the solution to ideological discord is not “tolerance” in the post-modern form we frequently find it, the bland affirmation of all viewpoints as equally true and valid but an ability to profoundly disagree with others and deeply honor them at the same time.” It should, in the view of Dickson (2011) be entirely possible for Christians in example to reject Islamic doctrine to maintain theological conviction, without diminishing their capacity to honour Muslims as fellow members of the human family. The same goes for homosexuals in churches today, it should be a non-issue if we can humble ourselves enough even when there is disagreement. This is something to appreciate within the conversations of this research and in my own story.

In this same sense it should be entirely possible for blacks and whites to disagree on some points even with regard to culture and thought but at the same time honouring each other as human beings. Dickson (2011:8), argues that it is impossible to be humble in the real sense without a healthy sense of your own worth and abilities and this is exactly what the research of Brown showed us. The Afrikaner humbly needs to find his self-worth, be vulnerable and connect (*I-Thou*) in this country before any dialogue is possible. Dickson (2011:9) argues that humility thus presupposes your *dignity* (self-worthiness and wholehearted people). Humility is *willing*. It is a choice (relation / connection), otherwise it is humiliation (shame). Finally, Dickson argues that humility is *social* (vulnerability). It is redirecting your powers for the sake of others.

A few things I think we should take note of within the research of Dickson (2011) when approaching good dialogue on *racism* is that for one, humility is common sense for none of us is an expert on everything. There is nothing more humbling in writing a thesis like this realising just how little you know the more you start to know. We need that in approaching *racism*. The second thing we need to take from this is that humility is beautiful; people are more attracted to the great whom are humble than the great that tells us to be great too. To illustrate this Dickson (2011) tells this story in chapter 4 of his book with regard to Sir. Edmond Hillary posing for a photograph with some fans and another climber walking by not knowing it was Sir. Edmond Hillary saw this and walked up to Sir. Edmond Hillary and corrected him on his 'wrong' grip in holding a walking stick. Sir. Edmond Hillary thanked the man and re-gripped the stick accordingly and posed for the photo. The point is that the other climber that walked past, his presumption exceeded his greatness whereas Sir. Edmond Hillary's greatness exceeded his presumption in his humbleness. As mentioned before the research of Dickson (2011) clearly showed that humility was not always beautiful as it was regarded as low and low self-esteem. So how do we prize this in modern Western culture?

According to the research of Dickson a humility revolution took place in the middle of the first century – Jesus Christ. His actual crucifixion changed the way people thought about humiliation. We had to redefine greatness to fit a cross into it. Holding power thus for the good of others, like we see in Philippians 2:3-8 (The Bible: New International Version):

3 Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others. 5 In your relationships with one another, have the same mind-set as Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage; 7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!.

Mostly people now admire humility. The attraction we feel for humility comes from the Christian tradition according to Dickson (2011), this however does not mean you have to be a Christian though to admire and live it out. When Sir. Edmond Hillary reached the top of Mount Everest he took out a 'small' little crucifix that he had carried with him and placed it on the 'highest' and 'greatest' peak of the world we inhabit; greatness and humility are now one.

This is clearly seen in my own story and that of the co-researchers where these things come together. The third thing to appreciate is that humility is generative; it generates new knowledge and abilities. The proud person will go away with less than the person who wants to learn. The humble place is the generative place where you learn. Fourth, humility is persuasive. Dickson (2011) in chapter 8 mentions Aristotle and his work '*on rhetoric*' in that he argues the importance of logos (intellectual component), pathos (aesthetic component) and ethos (character of the persuader) in taking people with you and that human beings believe good-hearted people to a greater extent and more quickly than we do others on all subjects in general and completely so in cases where there is not exact knowledge but room for doubt. Character is almost, so to speak, the controlling factor in persuasion according to Aristotle. The most persuasive person in the world is the person you know that has your best interests at heart and this is what self-worthiness, vulnerability, trust and humbleness creates. Last, humility is inspiring. The real power of effective dialogue is maximising other people's potential, which inevitably demands ensuring they get the credit. When our ego won't let us build another person up, when everything has to build us up, then the effectiveness of the social construct we live in reverts to depending instead on how good we are in the technical aspects of what we do and we have stopped inspiring others to great heights. How does this work? When conversation partners appear aloof we at best admire them but can't be like them. However, when our conversation partners are approachable they inspire us to be like them and even greater. One simply does not need the keys of the kingdom to impact the kingdom.

6.4 Reflection

In this chapter the reader has to understand how imperative vulnerability, shame, fear and trust is when one is to move into meaningful dialogue with 'others'. It takes major courage to live out these notions and some examples illustrated this well in Beyers Naudé and Antjie Krog being a welcome breeze in showing how moving these seemingly 'weak' notions are when we advance toward dialogue with 'others'. We explored how important it is to make an intentional choice to live this way. Yes, it is uncertain and unpredictable, but that is certainly worth the while as it opens up spaces with surprising advantages when moving toward 'others' through dialogue.

Brené Brown took us on a path where we understood vulnerability, shame, fear and trust better and showed how fear becomes judgement and criticism if we are not courageous enough to be vulnerable. We discovered through Brown and Buber that we need to be seen, really seen if we want connection or relationship to happen not forgetting to see ourselves as worthy of loving and belonging. We want to make uncertain things certain and blaming 'others' as a way to discharge our pain and discomfort and a result thereof is robbing us from descent dialogue. We engaged in the paralysing effect shame can have on one and leading us to do nothing, we cannot give up even if we fail we need to try again and daring greatly so. We explored trust, What is trust then? Trust is choosing to risk making something you value vulnerable to another person's actions. We dissected trust in an attempt to break it down so that we can talk about it.

We discovered further the importance of humility. The humble person is marked by a willingness to hold power in service of others. Humility thus does not mean humiliation, nor does it mean that people can walk over you or having a low self-esteem or curbing your strengths and achievements. Humility, rightly understood is a potential antidote to the hateful political and religious rhetoric we often hear.

This then brings us to spirituality. Brown's (2013: 151) research indicated that "Spirituality" emerged as a fundamental guidepost in 'wholeheartedness'. The conversations with the co-researchers in this study had also pushed in that direction as mentioned previously.

CHAPTER SEVEN – On shore, all land is connected (spirituality)

7.1 Introduction

In reading the story on Robinson Crusoe, wealth, the natural world, family, order, slavery, society and class are all themes one comes across in the novel. After reading Crusoe, these themes provided worthy insight and was all helpful in understanding some of our own stories as westerners, but the recurrent and overarching theme of spirituality is a theme that stuck with me. Throughout the novel, we see Robinson Crusoe embark, not only on a voyage into the sea, but on a spiritual voyage as well. At times, Crusoe appears to be devout in his faith and other times he contradicts himself and his faith. This is something we saw in the conversations with the co-researchers, they were all defensive and acted out of their own belief rather than keeping an open and inclusive mind. That was at least until Jesus where brought into the conversations by them.

Robinson Crusoe's spiritual journey, like our own spiritual journey is not a simple one. It does not have a beginning, middle and end in my mind. It raises several questions and there is a back and forth action that is never steadily consistent. Crusoe represents the spiritual battle in all of us. Whether one is religious or not, remaining static is a hard thing to achieve morally and our motivations aren't always as pure as we would like them to be. This novel warrants close inspection and anyone willing to take the time to go down this rabbit hole will learn a great deal.

7.2 Dangerous ground, tread carefully (religious and spiritual experience)

Before we embark further it is important to state that spirituality does not imply religiosity necessarily but rather the deeply held belief that we are inextricably connected to one another by a force greater than ourselves – a force grounded in love and compassion. Spirituality is much more than what it might seem at first glance it is like dancing, play, sex and pleasure (Kourie, 2001:4), taste and touch and the other senses (Gorringer, 2001:1-27), beauty (Thijs, 1990:57-67), breath and the wind (McGrath, 1999:1-2). Looking at spirituality

from this stance it can be said that it is better experienced than described (Lombaard, 2003: 433). This shows us in a certain sense why spirituality can have so many variant expressions and definitions. However, Biernot and Lombaard (2017: 2) make a case that Christian spirituality should not be one-sidedly applied and it should be critically examined. It can according to them have a “detrimental effect on the profundity and richness of Christian spirituality in all its breath”. As a theologian and in this case also a researcher one should be very careful to let the “commonly encountered pressure, either to have or develop some kind of religious experience” (Biernot & Lombaard, 2017: 2), get the better of you.

So although spirituality is better experienced than described and can have many faces, one should not manipulate process to create a spiritual experience. Spirituality should move freely for it to be experienced in full rather than describing it in such a way that it detains the experience to the description given. A good example of this comes from Wildman (2011):

I shall relate three personal experiences and then ask what they have in common. First, several of my friends, disciples of the Dalai Lama, want me to practice meditation. They are confident that my experiences while meditating will demonstrate to me the transitory and ephemeral nature of reality, thereby freeing me from my attachment to the big and small concerns of life, and sparking within me a powerful form of compassion for all living creatures. ***The experience will change my life and bring meaning and purpose that I never imagined possible.*** Second, several of my New Age friends urge me to try any number of ways of connecting to the flowing energies just beneath the surface of ordinary life. Their Daoist-like worldview predicts that I will have powerful experiences of feeling centered, energized, and healthy to an unprecedented degree. ***The experience will change my life and bring meaning and purpose that I never imagined possible.*** Third, several of my evangelical Christians friends want me to experience the presence of the risen Jesus Christ as a living personal being, constantly communicating with me and being my companion in the trials and joys of this life, and my guide to the life beyond. All I have to do is to confess my

sins, welcome Jesus into my life as my Lord and Savior, and love him and follow him with all my heart and soul and mind and strength. ***The experience will change my life and bring meaning and purpose that I never imagined possible.*** What do these experiences have in common? Well, obviously, a number of people are trying to convert me to something, and evidently I come across as the sort of person who could profit from a conversion experience. But I want to draw your attention to something else, namely, the role that Religious and spiritual experiences play in these conversion efforts. I am asked in the first instance not to be a Buddhist or a New Ager or a supernaturalist evangelical Christian, but rather to undergo an ***experience that will speak for itself.*** My friends are confident in their beliefs because the religious and spiritual experiences they have had feel so compelling to them, and seem to confirm their beliefs so strongly. They believe that if I have these same experiences, then I will also believe as they do. (Wildman, 2011: 8-9).

In this study it was very important to let the co-researchers experience spirituality by themselves and in the various facets it comes. I could not manipulate this dialogue to create a spiritual experience as antidote to *racism* or for that matter anything. Still it happened in the group D conversation, not purposefully though. It still led to a spiritual experience. It just shows how strongly “foundationalist the character of experience-centred spiritualities are, despite experientiality in Spirituality Studies usually being closely related with inherently non-foundationalist post-modernism” (Biernot & Lombaard, 2017: 3), (cf. e.g. Kourie, 2006: 75-94) & (Wildman 2011: 12). This being said the postfoundational approach (detailed in chapter 1 (1.2 & 1.3)) are well suited to counter exactly this.

7.3 Rabbit hole in the sand (realising spirituality)

One of the later themes that emerged within the conversations with the co-researchers was that the presence of the Divine gave some sort of real meaning to life. Jesus was placed central in almost all of our conversations at some point or another by the co-researchers and in my own story God is rather central. The way people story God is so vastly different that I thought it

best to refer to this theme as spirituality rather than religion or God. Spirituality understood as relational to the dialogue (see Carlson, Erickson & Seewald-Marquardt 2002:216-236; Griffith & Griffith 2003: 5) and which finds itself in a good position with regard to post-modernistic research like this study. It is thus important to journey in relationship with spirituality in this research. I want to extract but one conversation with the co-researchers in group A that stresses this:

A3 – I was just wondering, what would Jesus say about all of this?

Sebastiaan – What do you think he [Jesus] would say?

A3 – I think... Jesus would view all human beings as equal. I think that if we are in Jesus then that makes one free and you don't have to prove yourself or even defend yourself... like I did when this conversation started out.

A8 – I think Jesus would ask us... what if we see souls rather than skin colour?

Sebastiaan – I was wondering what might happen then if we take that question seriously, what I am trying to say is, how would that question look in lived reality?

A8 – Well, I think for starters that I would really have to put in an effort and stop labelling people just because their different than me.

A4 – I am realising all the more that we want to put things and obviously people in boxes so that we can have like... would it be right to say something like 'control over them in our minds?'

Sebastiaan – Yes, there is no right or wrong answer or dialogue in this conversation. If I may ask, what does this 'control over them in our minds' mean to you?

A4 – What does it mean to me... well, I think if I can place them [blacks] in a certain box like 'being stupid' then in my mind I have control over them in that I am not stupid and that places me in another category that would imply that I cannot mix with them because I have more value in life.

A8 – But what if Jesus did the same with us [whites], then what we do with blacks? I mean, Jesus was an Afghan or Jew. Well, he was not white... What if he starts putting us in boxes like we do with others?

A5 – Ok... for me this is scary, I know what you are saying and I think you are right. It is just so difficult for me, because I really don't like blacks and actually I like Jesus. Maybe I am putting Jesus in my boxes and have never released him to freely work with me, I don't know... Sebastiaan I would like to talk to you sometime later today away from this research stuff.

Sebastiaan – I want to thank you A5 for sharing this with us, I realise that this must be extremely difficult for you and I think that all of us would respect this and I would be more than happy to talk to you alone later today outside of the scope of this research. Thank you again for sharing that out of your heart...

I realised that A5 was going through a tough time at this stage so I tried to take the attention away from him and asked:

Sebastiaan - I was wondering what South Africa would look like if we allowed Jesus to guide us then?

I had a couple of talks with A5 after the research conversations and as much as I would like to add those conversations I am ethically obliged to respect his wishes for it to fall outside of the research. I can only but say that he made huge shifts in his life. In the end this is what it's all about: awareness, guilt, vulnerability and wholehearted living.

Spirituality is the sum of all uniquely human capacities and functions: self-awareness, self-transcendence, memory, anticipation, rationality, creativity, moral, intellectual, social, political, aesthetic, and religious capacities, all understood as embodied (Thomas, 2000:268).

Through the conversations with the co-researchers it was clear that spirituality had a serious meaningful effect on our lives that help shape our understanding and lived realities in situations we face like *racism* in this specific instance. Spirituality seemed rather in the background when our conversations started out and the true self was on the foreground. However, as the conversation developed spirituality moved in and changed the course of the conversation in a total new direction. It also changed the way the co-researchers entered into lived realities. This was interesting to see and feel. Spirituality therefore needs some exploration.

7.4 Walking our islands (exploring spirituality)

Let us try to understand what was happening in the conversations with the co-researchers when concerned with spirituality. One would expect a discussion on spirituality to start off with a clear definition of the concept. This is something that I am not prepared to do as it might suggest a too narrow meaning of the concept or that I know the real meaning of spirituality. I would rather that the co-researchers and I had been able to agree on a definition of relationally spirituality. Spirituality is derived from the Latin word *spiritus* that means, breath or the 'animating or vital principle of a person' (Emmons 2006:63). Nolan (2006: xviii) differentiates between spirituality and theology, and that spirituality according to him concerns itself with experience and practice. Theology on the other hand is more focused on doctrines and dogma. Bowe (2003), said: "Spirituality is theology on two feet." This said, it would be important to take note of some other perspectives on spirituality.

I have mentioned before that the Divine contributed in some way to give new meaning, understanding and helped in creating awareness on the subject of *racism*. Frankl (2004:115), seems to agree that new meaning in life is to be found in the 'self-transcendence of human existence' and this is something

that is regularly associated with spirituality according to Louw (2007:x). Spirituality has become all the more prominent in academic studies and enjoyed precedence over themes like religiousness and religiosity (Seifert, 2002). Harris and Purrone (2003) agree on this and add a relational aspect to spirituality.

Lips-Wiersma (2002), proposes that spirituality is intimately involved in individuals' fundamental perceptions about "who they are, what they are doing, the contributions they are making." This then surely implies that identity and spirituality may be linked in some way (West, 2001:38). Canale (1993), suggests that spirituality is a search for connection in two dimensions, one's 'self' and 'a core reality' that brings value and meaning to life. Understanding this from a racial perspective would position diversity as unity being a 'core reality'.

Christian spirituality is an expression of one's faith and perhaps we should consider like Austad (2010:9), that spirituality is a 'lived experience' (thus all facets of life) and that it can be observed. Schneiders (2005:1) formulates spirituality as follow:

Spirituality as lived experience can be defined as conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives (Schneiders, 2005:1).

Although this definition is inclusive and broad, which embraces spirituality as a universal phenomenon, common to all mankind. It includes Christian and secular spirituality depending on one's understanding of the 'ultimate value' being God or something else. Paul Tillich however, is of the opinion that the 'ultimate value' or as he puts it the 'ultimate concern' is in all humans and does not separate Christian spirituality and secular spirituality. This then implies that spirituality is part of our 'lived experience' in everyday life and that people cannot separate a certain aspect of their spirituality from another aspect of their lives (whether Christian or non-Christian). This would further imply that one cannot separate your Christian faith (referring to the co-

researchers belief) and thus Christian spirituality from society and certain social constructs like *racism* for instance. Owen Thomas (2000) explains this well:

If spirituality is optional, you can ignore it. If it is a matter of degree, then pride will enter in the form of claiming to be more spiritual than these “religious” people. If it is distinct from and superior to religion, then churches and their traditions, doctrines, ethics, institutions, and practices can be safely ignored. If spirituality is a matter of the inner life only, then you do not need to bother yourself with all those boring and tiresome things of the outer life, such as the body, the community and society. If spirituality is focused on the individual, private life, then you can ignore all those troublesome and non-spiritual issues of public life in politics and economics (Thomas, 2000:275-76).

Thomas (2000:277), goes even further by claiming that all things we hold separate from spiritual things are actually central to it. This brings us back to Austad’s (2010:9) “lived experience” and putting emphasis on “the significance of the body and the material, social, economic, political world rather than an exclusive focus on the soul or interior life” (Thomas, 2000:278).

Human (2015:6) takes this into consideration and helps us to imply that in searching for God-talk and wanting to know more on the co-researcher’s spirituality relating to *racism*, it was necessary to take the entirety of their stories into consideration. We have to consider their relationships with their emotions, thoughts, others, nature, God, church, school, university, memories, parents, grandparents, politics, culture and even with me. Human (2015:6) makes a good assumption that if their ‘spirituality is observable it will be evident in all these things.’

If we thus want to speak of spirituality we cannot separate the spiritual from the material as mentioned. We as Christians can thus not separate our spirituality from the material world of politics, relationships, business, etc. where *racism* exists. According to Austad (2010:7), the Christian that shares

his/her life with Christ implies 'responsibility for others, for the social community and for the environment' and that Christian spirituality is "living faith in the triune God who became incarnate in Jesus Christ and communicates through the Holy Spirit." Something that was clearly materialising within the conversations with the co-researchers.

There is a frustration that most white adolescents living in urban Afrikaner Christian South Africa seems to be involved in a growing *racism* (as was evident in the conversations with the co-researchers) and yet, it seems they continue on a path of Christian spirituality that is disconnected from the socio-economic, cultural and political situations and history of South Africa at the start of our conversations. One got the impression that life is divided in certain areas like: Christian, sport, school, parents, friends, etc. Almost like a pizza with a number of slices. Whilst a Christian spirituality implies a 'lived experience' (*I-Thou*) as in the totality of our lives and not dividing them into separate categories (pizza slices) using it as the *I-It*. We only later saw in the conversations that when the co-researchers are faced with spirituality (the base of the pizza, and thus every slice containing it) things start to take a turn. How is it then possible to believe in a Christian faith and living a Christian spirituality that has unity and freedom for all at its core and then have *racism* as a part of your life? It happens when one divides life that includes spirituality in different slices rather than having the spiritual base in all of your life's facets. It is almost the same old story in exploitative labour during the week and church on Sunday which is evident throughout the history of South Africa. It is for this reason that we need to understand spirituality in the context of this research. Perhaps the late Steve Biko can assist us some more:

We believed in one God, we had our own community of saints through whom we related to our God, and we did not find it compatible with our way of life to worship in isolation from the various aspects of our lives. Hence worship was not a specialized function that found expression once a week in a scheduled building, but rather it featured in our wars, in our beer drinking, our dances and our customs in general. Whenever Africans drank, they would first relate to God by giving a portion of their

beer away as a token of thanks. When anything went wrong at home they would offer sacrifice to God to appease him and atone for their sins. There was no hell in our religion. We believed in the inherent goodness of man hence we took it for granted that all people at death joined the community of saints and therefore merited our respect (Biko, 1976:42).

As Thomas (2000:268) puts it “spirituality is the sum of all uniquely human capacities and functions: self-awareness, self-transcendence, memory, anticipation, rationality, creativity, moral, intellectual, social, political, aesthetic, and religious capacities, all understood as embodied.” This then has the implication that all humans are spiritual and that Hitler is just as spiritual as Mother Teresa, which means that spirituality, can be good or bad. It can enhance your life or it can destruct it.

Spirituality and religion is synonymous if one understands religion in the same sense as Paul Tillich (1952) understood it being that all humans are under an ‘ultimate concern’ / religion. They might not know it or might not admit it but they are. In this sense spirituality and religion is synonymous.

The English language linguistically transformed the word ‘spirituality’ as an understanding of it to be a department of life and culture. German for instance kept the broad inclusive all of life understanding of the word. This narrow interpretation of the word spirituality in the English language is how most Western-Christians understand spirituality and hence can have different departments in their life of which spirituality is one of them and it can be controlled or changed in the way of my own ideas and ideologies because it is one small part in my life. So to be spiritual is to be religious rather than to be ‘fully human’ and this is how narrow the English language has made spirituality.

Today we tend to differentiate between religion and spirituality where religion is denigrated and spirituality honoured, hence the statements in popular circles today “I am spiritual but not religious.” Religion and spirituality are mostly understood today as primarily dealing with individual life. It is thus all about

me. The millennials (mostly today's adolescents) are often referred to as narcissistic and the “me, me, me” generation. Can this be one of the reasons for honouring spirituality so much today in the sense that we understand it as dealing with the individual life? One needs to understand spirituality as cooperating in “God’s mission to the world (missio Dei), which he created, loves, judges, and wills to reconcile to God and leads to its fulfilment in God” (Thomas, 2000:274).

James Hillman (1992:5) grasps something of this in claiming that a fact of psychotherapy in the last fifty years has been a major source of lack in political awareness and participation. It tends to take the strong emotions of fear and rage (which often comes from the outer public life of a person) and treat them as problems of the inner life and as problems of personal growth, and in this sense completely isolates them from their relation to public life (Hillman & Ventura, 1992:5). The same could be said for much pastoral care and spiritual direction today.

A further difficulty is that private residential life is the area of modern life which is most thoroughly segregated by race, ethnic background, social class, and economic status ... [thus] emphasize homogeneity and resist diversity. This makes the addressing of problems of social and economic injustice extremely difficult (Thomas, 2000:275).

Someone like Harold Bloom goes even further (building on Irenaeus) in explaining American religion/spirituality. He states:

The American Religion, for its two centuries of existence, seems to me irretrievably Gnostic. It is a knowing, by and of uncreated self, or self-within-the-self, and the knowledge leads to freedom, a dangerous and doom-eager freedom: from nature, time, history, community, other selves.... [We are] an obsessed society wholly in the grip of a dominant Gnosticism (Bloom, 1992:49).

This exploration means that spirituality is already present within all of us as co-researchers, including the inner and outer life. Spirituality is then understood specifically in our context as a relationship with God, Christ and the Holy Spirit (Christian). As co-researchers it is then of imperative importance to understand the inclusiveness of the entire body and material, social, economic, political, and historical world rather than an exclusive focus on the soul or interior life of our conversations on *racism* that tend to separate our spirituality in controllable departments. Our spirituality includes all of life. We cannot have conversations on *racism* free from spirituality and thus free from Christ in our specific context. This understanding of spirituality in all of life creates the space needed for openness, repentance, participating, active love of the neighbour, active struggling for justice and peace. The presence of spirituality and hence Christ is manifest primarily in outer life and public life, as well as in inner life and private life. One should be careful not to ignore the outer life, as we are quick to do so. It is important to note that spirituality helps us to focus on public worship, building up of the community, helping those in need, participate in the struggle for justice and peace and fighting *racism*. This in no sense means that inner practices of silence, mind prayer, meditation and contemplation should be ignored but only put in balance with the outer life. Then only are we busy with spirituality and can it assist us moving into action and meditation on our stories of *racism*. This will then not just leave us in a state of awareness for a while but lead us directly to participation in public life (and the fight on *racism*) making us aware all the time. Spirituality understood from this meaning assists us to move beyond political correctness in front of the right people and institutions that demand race equality and drives us towards participation that originates from the inner and outer life including all and making it authentic.

Michael White in his conversation with Hoyt and Combs (1996:33-59) distinguishes between three types of spirituality. The first being, *immanent* spirituality, then *ascendant* spirituality and finally, *immanent-ascendant* spirituality. *Ascendant* spirituality is concerned with the Divine, the sacred whereas *immanent* spirituality is a process of reflecting on one's true self, who you really are. Last, *immanent-ascendant* spirituality is a combination of the

first two spiritualities, describing a relationship both with something which is bigger than oneself and with oneself as a relational being. White names these three spiritualities referred to as non-material and then he proceeds in describing 'spiritualities of the surface'. This then is a *material* spirituality which White relates to people's 'identity projects' which he explains as follow:

When I talk of spirituality I am not appealing to the Divine or the holy ... or human nature ... The notion of spirituality that I am relating to is one that assists us to attend to the material options for breaking from many of the received ways of life – to attend to those events of people's lives that provide the basis for the constitution of identities that are other than those which are given. And in this sense it is a spirituality that has to do with relating to one's material options in a way that one becomes more conscious of one's own knowing (quoted by Hoyt & Combs 1996:36).

This then prepares the space to introduce spirituality into the discussion on *racism*.

7.5 Stars of love, unity, peace, compassion, grace and harmony in the night sky (stories on spirituality)

...I had nothing to do with them; they were National, and I ought to leave them to the Justice of God, who is the Governor of Nations, and knows how by National Punishments to make a just Retribution for National Offences...(De Foe, 1836:144).

Here, we see Crusoe rationalising why he shouldn't engage with the cannibals. He plays it off as if it should be up to God to punish the wicked. It is fair to say that Crusoe is afraid for his life and does not want to engage with the cannibals unless he is forced to. This is a stark reminder of my own story and the fear I had for the blacks with the long knives. I believe (and it might be me projecting on Crusoe) that Crusoe, while he may have had a major repentance experience, is resorting to selfish behaviour here. He is using God when it is convenient for him.

Robinson Crusoe's own-self was rather prominently on the foreground when the novel starts out as he leaves his family against their best wishes for him to become a student of law. He followed his own dangerous desire to set out to sea. Crusoe apart from being adventurous and free seems to be quite concerned with material options and how to best accumulate them. When arriving in Brazil, Crusoe becomes consumed with finding ways to make money and takes advantage of every opportunity he has to gain wealth. Once he proves to be living a tremendously lucrative lifestyle, Crusoe decides to go on another voyage because he is not satisfied and wants more.

Within my own story, this is something I grew up with (received ways of life, as White puts it). I myself was taught from a small age that material options are very important and that one has to work hard at school to obtain a 'good' degree at university in order to make lots of material gain in life. In the Afrikaner tradition it seems within my own experience and the children I work with that material options and success is a huge theme that goes together and that one should structure one's life around this as meaningful. This is a very Western way in measuring success by your ability to accumulate things of economic value.

Once Crusoe is stranded on the island, he continues to exercise many economic principles, even though he is completely isolated from society. He capitalises on resources that are abundant and keeps stock of everything that is used. When he comes across money, Crusoe takes it with him, even though he is fully aware of its insignificance on the island. Walking away from money, no matter what its value is, proves to be too difficult for Crusoe. Wealth has become an addiction for him it seems and Crusoe seems to not be able to change his selfish ways. One gets the impression De Foe wants to portray Crusoe in this light in order to show in some way what society does to us. When we are surrounded by a society that promotes rising to the top of the social ladder at all costs, it becomes difficult to act morally.

The co-researchers and I for that matter saw black people as a stumbling block in achieving success within the 'new South Africa'. The emphasis from

parents towards their children on getting good grades and degrees so one could immigrate to another country to be able to achieve success is rather high within the society I live in currently.

For Crusoe every opportunity that comes along is seen as a way to attain wealth for himself and becomes the meaning of life for him, no matter what the consequences may be. People become consumed in trying to achieve this material greatness to such an extent that other things are often forgotten about or placed in different categories in our lives. Success in a societal view is seen as achieving power and attaining wealth. This attitude forces people to become consumed with material options and leads them to forget about all other things. We become spiritually disconnected and use it only as an asset when things get tough in life holding us back from success. This mentality soon becomes all that is known and becomes difficult to move away from, especially once any sort of material gain is made. Instead of hating or condoning Crusoe, we are actually able to relate to him and even see ourselves in him at times.

It would be incorrect to claim that there are no traces of spirituality in the novel with regard to Robinson Crusoe at all. Furthermore, there are many passages in the novel where Crusoe demonstrates some sort of repentance and gives the impression to live a rather Christian life on the island and some passages even have a Protestant connotation, which could be interpreted as De Foe's willingness to share his religious beliefs. Crusoe even reads the Bible every day. Yet, somehow the religious atmosphere seems to be inconsistent. The fact that Crusoe only talks to God during or before a great crisis and that he was intoxicated during his first serious religious experience makes his conversion seem sanctimonious. The feature of realism, however, whether it is realism of the ordinary or economic realism, is consistent throughout the novel. Crusoe has a fondness of accurate calculating and/or detailed descriptions of transactions. It is clear that God is treated as an *I-it* in this novel, however well meant it is all about Crusoe. It is all about me.

This was the same with the co-researcher's stories, my own story and even the story of the Afrikaner. Highly religious people that have great respect for their God, but a God managed and controlled by traditions of interpretations. It seems that after all this control and management we Western Afrikaners engaged in are being shattered when the poetry of spirituality starts working within our total beings as humans. Finally, it seems, comes new dangerous and imaginative possibilities for our country and unity in diversity. To illustrate this from the conversations with the co-researchers I would like to focus our attention on two discussions that happened with spirituality at the core:

Sebastiaan - I was wondering what South Africa would look like if we allowed Jesus to guide us then?

A2 – South Africa would be a place where we hear one another and when we hear one another we can resolve conflicts.

A6 – I think it would be a place of trust.

A7 – It would be a place where there is endless possibilities for all and I think it would be a place where perceptions are broken down.

A1 – I think it would be a country where people love one another over anything else.

A3 – It would be a place where people live humbly towards one another.

A8 – It would be a place where we respect one another as human beings.

A5 – I think Jesus makes us think and act in a new way that we did not know existed.

All of us agreed with A5.

In the 'B' group the conversations with regard to spirituality went like this:

B3 – I think there lies a lot in our history but we need to build the future not getting stuck in the history. We need to take certain steps and initiate conversation and relationships first. I realised that we need to take the first step. Jesus had all the reason to ignore us, yet, he reaches out and seeks a relationship with us. This kind-of makes one think?

Sebastiaan – What is it that you think?

B3 – It makes me think on how self-centred I am sometimes. I hardly ever ask what the meaning of anything is in other people's lives. It is as if Jesus was occupied with others' lives the whole time almost. One needs to get rid of that self-centred attitude so that Jesus can work through you in the lives of others.

B2 – I think you are right B3. I think Jesus guides us in this. Just look at what he did for us, although he was scared, he did it, he went on a cross for all people. Black people, brown people, white people for all of us. Now who am I to decide which people are important in life and which are not? We all sitting here have good lives, am I right?

All of us nodded in agreement.

B2 – I was sitting here and listening to what we said and I just think we have nothing to complain about. What if we were standing in a child's shoes living in a squatter camp looking at us whites? I don't even want to think about that. I just think I need to start acting out what I say I believe in.

B6 – I think we all need to do that B2. If Jesus has endless forgiveness for us we cannot sit here and criticise others based on their race. I think Jesus' heart is breaking when we as fellow human beings resist to engage with one another based on race.

B5 – It is like I would love someone, but there are some criteria that I pose before I truly love another human being. What if Jesus was just like me? Then I would have no hope or meaning in my life. I thought I was a

really good Christian in all aspects of life, but it is as if Jesus is knocking on my door today inviting me into a new phase of relationship through him towards others... I cannot ignore this, this is actually helping me. I'm not going to sit and sulk about this. I see this as growing... I think I want this in my life, I want to be even more like Jesus especially towards other people, well I mean all people.

B6 – I like that you said you are not going to sulk about this. Yes, we are all guilty in some way or another at being racist, but we can help in healing our country and Jesus would lead us on this road if I am prepared to put my own ideas aside and focus my entire life on that of Jesus'. **It is just funny how our ideas and arguments on race disappear when we focus on Jesus.**

Just by reflecting on this we can see how the material options in life disintegrate when spirituality is viewed as a 'lived experience'. This view is not forced, not controlled, not managed, it is simply the *Thou* walking into our lives and we willingly stretch out our hands to engage with spirituality as relational to every aspect of our lives. This then in my mind creates a needed platform for dialogue on race in our beloved country. This study echoes the many philosophical arguments as mentioned in this chapter on the effect of spirituality on the entirety of people's lives towards real awareness, vulnerability and a lived change.

This study would not be true to its own arguments if we don't invite other people into the research. We need to have a interdisciplinary conversation with people from other disciplines to thicken the story, to be open and hear other voices and embrace the otherness. With this I humbly acknowledge that I don't have the ultimate opinion. This then brings us to the next chapter where we don't just eat our own pizza slice carefully created for us, but where we engage the whole enchilada.

CHAPTER EIGHT – Visitors from other islands (transdisciplinary conversation)

8.1 Introduction

Crusoe reflects about how his “island was now peopled, and ... very rich in subjects; [and that he] had an undoubted right of dominion. [with people who] were perfectly subjected.” He felt as “absolute lord and lawgiver, [as] they all owed their lives to [him], and were ready to lay down their lives” (De Foe, 1836: 190).

A practical theologian should always tread carefully. A right of dominion might detain better and thicker understanding. If I was to stay true in this I had to build in a transdisciplinary layer of research and invite others to work with me.

Crusoe should serve as a warning in itself for this study as he illustrates this by contractualizing his “subjects” by instilling a sense of moral reciprocity based on mutual moral concepts and faith, as when he proposed to the Spaniard the deliverance of his men. When his island is visited by other Europeans, he does the same in that with the promise of salvation, the Englishmen would “not pretend any authority” and that any arms placed in their hands were to be returned upon request. Along with this, a passage to England was negotiated, all based on “all the assurances that the invention and faith of man could devise” (De Foe, 1836: 201).

This point could further be substantiated by arguing that the true master of the island is not Crusoe, but Friday who, at any moment, has the capacity to disengage in a number of ways from his relationship with Crusoe, and at his own whim. It would suggest that Friday stays of his own accord out of moral reciprocity. De Foe shows Crusoe, a former slave, as selling Xury and placing Friday in servitude is analogous to how colonial Europeans, former victims of slavery, engaged out of self-interest with the Spanish to ship slaves to their colonial dominions out of self-interest and reciprocity regardless of the lessons learned as a society.

We as practical theologians take another route, we want to include 'others' in such a way that it thickens the research story of the co-researchers. To do that we need to take a step back and let 'others' come to the research table just as they are, without pushing them in a certain direction.

Practical theology is diverse and moves between disciplines making it an interdisciplinary act according to Müller (2011b:4). Bochner and Ellis' (1996) views on ethnography can also be true for practical theology:

It's not the name of a discipline. Ethnography is what ethnographers do. It's activity. Ethnographers inscribe patterns of cultural experience; they give perspective on life. They interact, they take note, they photograph, moralize, and write (Bochner & Ellis 1996:16).

Schleiermacher to a large extent helped modern practical theology to be understood as a science of Christian religion in the praxis of human life according to Gräb (2005:182):

Practical theology needs to explore how the symbolic strength of Christianity for making sense of life and for successfully coping with life can take shape in the church under today's complex sociocultural conditions (Gräb 2005:196).

Practical theology needs social sciences to describe and explain human behaviour within a religious context. As Müller (2011b:4) puts it: "Practical theology as a modern academic discipline developed strongly in the direction of social sciences." Practical theology should thus not be limited to a single, fixed way of understanding and practice. Thus opening the boundaries between theology and disciplines within social sciences, humanities and natural sciences (Müller, 2011b:5).

Perhaps a good start to this chapter would be to clarify the concept of transdisciplinary research as it was conducted in this study.

Fawcett (2013: 376-377) makes clear the difference between the concepts of multidisciplinary, interdisciplinary and transdisciplinary research. In explaining multidisciplinary research she is of the opinion that it is research conducted together by individuals from different disciplines, these individuals do confer with one another although they still work independently and present independent findings. Fawcett (2013: 376) further explains:

Interdisciplinary research involves an integrative and reciprocally interactive approach that actualizes a synthesis of diverse disciplinary perspectives leading to a new level of thinking about and studying of a topic or even to a new discipline.

Going further, she is of the opinion that transdisciplinary research goes beyond collaboration between disciplines and rather moves onto the integration between sciences, in an attempt to “*create a common conceptual-theoretical-empirical structure for research*” (Fawcett 2013: 377). Fuqua, Stokols, Gress, Phillips and Harvey (2004) has the same thoughts. They (Fuqua et al. 2004: 1460) explain that “Although disciplines are defined as distinct fields of inquiry, the boundaries around disciplines are in fact somewhat arbitrary (having fuzzy boundaries). In turn, the boundaries between closely related fields ... are often overlapping rather than mutually exclusive.” This makes it rather possible for co-researchers from different fields of expertise to work toward integration between sciences.

It would be my argument that my research falls within the *transdisciplinary* realm. Dialogue with professionals from other disciplines took place and hopefully created a new understanding. I will also attempt to integrate knowledge gained from the other disciplines into a thicker, more nuanced understanding of the co-researchers stories.

It would make perfect sense to also discuss the reasons for a transdisciplinary study: In my opinion Rhoten and Parker (2004:2046) got it right when they made a distinction between transdisciplinary research as acknowledging “heterogeneity” and the fact that researchers accept “*the scientific complexity*”

of problems currently under study.” The co-researchers stories, for example, is seemingly about *racism*, but it raises questions about history, spirituality, vulnerability, humility, objectivity, subjectivity, otherness, parents, grandparents, church, Christians, dialogue, repentance, economy, privilege, and forgiveness, among others, all of which are of interest to a number of different disciplines and this assist me to appreciate and understand the original question in a better way. As a practical theologian I am obliged by the nature of the discipline to address all of these issues and to do them justice at the same time. If I am to integrate these multiple aspects into answering my original question, then I need to ask other professionals to help me. There is ways to do this by and I can surely study the relevant literature (which I did and is clear from the forgoing chapters), but this would not be the entire answer. Nissani (1997: 201) argues some benefits gained from including ‘other’ disciplines in your research. With the co-researchers stories in my mind, some of the benefits he mentions are: 1. “Immigrants often make important contributions to their new field.” Perhaps they have a new way of looking at something. ‘Others’ often have new insights into the question that went by the original researcher. 2. “Some worthwhile topics of research fall in the interstices among the traditional disciplines.” This clearly would be relevant to the co-researchers stories, as it may be of interest to psychologists, social workers, economists, judges, attorneys, journalists and many others.

Transdisciplinary research is not only heard of now and it is definitely not unique to postfoundational research, it however has a distinct role within postfoundational, social constructionist research. I would argue that it is extremely important that researchers using the postfoundational paradigm needs to hear the voices of professionals from other disciplines to thicken and deepen their understanding of the stories being heard. This will enable the researcher to seek a “balance” between their own thinking and the broader traditions of thinking that may influence their understanding (Müller 2009b: 205). “Experience is situated and experience is always interpreted” (Müller 2009b: 205).

However,

a postfoundationalist notion of rationality helps us to acknowledge contextuality, the shaping role of tradition and of interpreted experience, while at the same time enabling us to reach out beyond our own groups, communities and cultures, in plausible forms of intersubjective, cross-contextual, and cross-disciplinary conversations (Van Huyssteen 2006: n.p.).

To move beyond the co-researchers stories where it can be of value to others, I decided to invite other professionals into the conversation. In this chapter, I shall discuss in detail my reasons for including this step in the research; the method I applied; the ethical concerns around such a study; the professionals' responses and my interpretation of those co-researchers' contributions. I shall also reflect on this process.

8.2 Sail away with me to another world (transversal rationality: an argument for transdisciplinary research)

Van Huyssteen (2006: n.p.) makes a good case for transdisciplinary research not only as a means to open the dialogue between theology and other disciplines but also to move beyond the local context. As a practical theologian, my aim is to thicken the story on *racism* in the context of Afrikaner adolescents. I will be working in this research with the perspective that Van Huyssteen (2006: n.p.) often described in his Gifford Lectures when he argues "For me as a Christian theologian, this today means that we have not understood our world, or ourselves, until we have understood them in relationship to God." As mentioned earlier in this chapter I would attempt to bring theology into a conversation with other disciplines that have done research on *racism* and the effects thereof within their own disciplines. Schrag and Ramsey's (1994: 132) insistence for "narrative interpretation" moves one towards a "holistic understanding" of the co-researchers stories, which cannot be limited in isolation only, but moves within the bigger story of racism, privilege, humility, spirituality, etc. within South Africa.

What would the approach be for dialogue between various disciplines, each with their own traditions and epistemologies of research and still hope to have a meaningful dialogue? Van Huyssteen (2006) and Schrag and Ramsey (1994) helps us in this regard with the concept of: *transversal rationality*. This concept of rationality takes us beyond the positivistic *universal rationality* of modernist epistemologies and the relativistic *multiversal rationality* of postmodern epistemologies and accompany us into a situation where it is possible for multiple and different perspectives to sail along the same stream. Schrag and Ramsey (1994: 134) explains: “the phenomena at issue display an extending over and lying across that effects a convergence without coincidence, the achievement of points of contact without solidifying into a modal identity”. This is very important as it directs us in understanding that a transdisciplinary dialogue may not bring forward a single new perspective to become known with regard to the combined views of the different disciplines: however, it is possible for the dialogue to allow mutual concerns and points of convergence to emerge. This then can show the researchers some areas within their own thinking that need to be looked at again. Nissani (1997: 201) argues that an outsider may find errors or provide new insights.

The idea is not to disregard any of the modern or postmodern rationalities, but rather offer a path in between these two conflicting rationalities so that perhaps dialogue is possible. As Van Huyssteen (2006: n.p.) argues: transversal rationality, as seen within postfoundationalism “does not imply that either modern themes or postmodern concerns are cast aside, but that they are creatively revisioned in a move beyond these extremes, precisely by constructing plausible forms of intersubjective, rational accountability.” In other words it directs us to see the transversal space between disciplines as a reflective space that enable the researcher to reflect upon their own and ‘others’ reasoning and embody that from other disciplines to thicken their interpretation of the local context. Postfoundationalism, wants to honour the local context all while hearing the echoes of the broader context. Van Huyssteen (2006: n.p.) argues that the theologian is allowed “to remain tied to specific communities of faith without being trapped by these communities.” He goes further in arguing that “a form of transversal reasoning that honours

precisely the universal intent of human reason and, consequently, yields a 'cognitive parity' between various and diverse fields of inquiry" (2006: n.p.).

Müller (2011b: 4) supports Van Huyssteen's reasoning by adding that practical theology is emerging out of "religion in the praxis of human life" and that "practical theology leaned heavily on social sciences for the description and explanation of human behaviour within a religious context" (2011b: 4). The fact that practical theology developed with social sciences, emphasizes the fact that practical theology has some common ground with these sciences in asking questions around God and faith. Müller does acknowledge that there are "natural limits to dialogue between disciplines" (2011b: 4) as it should be obvious that despite some overlap each discipline still functions within its own context. However, the close relationship between practical theology and the social sciences cannot be made undone and he argues for what he calls the "edge effect" (2011b: 4). This "edge effect" according to Müller (2011b: 4), happens when diverse disciplines work together within a larger context. This opens up space for growth and development as the resources of both can be drawn upon.

8.3 How to work the sails to catch the wind (method)

Van Huyssteen (2006: n.p.) argues that,

on a postfoundationalist view of rationality, the narrative quality of one's experience, therefore, is always compelling. And in this sense a postfoundationalist notion of rationality is never going to function as a superimposed, modernist metanarrative, but will always develop as an emerging pattern that unifies our experience without in any way totalizing it.

It is important that the researcher stay true to the master narrative and use that as reference when deciding on the transdisciplinary process not excluding the interpretation of data that emerges. With this in mind it was obvious for me to let the co-researchers stories guide the choices I made with regard to the transdisciplinary study. I made the decision to approach a

psychologist, a social worker, and an economist, with the understanding that each person has an active interest in one or more of the following:

- Racism
- History
- Privilege
- Relationships
- Vulnerability and/or humility
- Power abuse
- Spirituality

Because all of the interdisciplinary participants work without any a doubt within the realm of the social sciences this research falls broadly into the social sciences, this transdisciplinary study can be described as “narrow” (Fuqua et al. 2004: 1468); the research include three disciplines that overlap in some areas.

However, the research can be described as “vertical,” in that each discipline focuses on its own “level of analysis” (Fuqua et al. 2004). Economics focuses on the behaviour and interactions of economic agents and how economies work. The ultimate goal of economics is to improve the living conditions of people in their everyday life. Economics is a study of humans in the ordinary business of life. It enquires how he gets his income and how he uses it. Thus, it is on the one side, the study of wealth and on the other and more important side, a part of the study of humans. Psychology, on the other hand, addresses issues of the mind and identity, focusing on a person’s thinking and emotions. Social work again is a discipline and profession that concerns itself with individuals, families, groups and communities in an effort to enhance social functioning and overall well-being.

8.3.1 The process

Each interdisciplinary participant was given the opportunity to read one (“D” group’s) prose version of the co-researchers stories. I had four group discussions (A, B, C and D) and out of respect for my co-researcher’s time I

had to make a choice to give them only one story to read and comment on (all four group discussions will be added in full as addendums). All the group conversations (A, B, C and D) had similar themes like *racism*, history, privilege, relationships, vulnerability, humility, power abuse and spirituality and there was thus no big difference between them except for group “D” that due to my own unfortunate guiding and assuming of the conversation themes opened up an extra path that led to an interesting dialogue about fear and pretence. My decision was then ultimately based on group D’s conversation as it covered broadly the same themes in the other stories and added other themes as well. With group D’s dialogue the interdisciplinary participants would get the best holistic picture of all the conversations and as much as I would have wanted them to contribute on all four dialogues I had to respect their free time and effort as mentioned above. The interdisciplinary participants were asked to respond via email to the following four questions, adopted from Müller (2009b: 227):

- When reading Group D’s story, what do you think *their* concerns would be?
- How would you formulate your discipline’s unique perspective on these concerns and why is it important that this perspective be heard at the transdisciplinary table?
- Why do you think your perspective will be understood and appreciated by co- researchers from other disciplines?
- What would you like to learn from the co-researchers from other disciplines?

The first three questions were adopted from Müller’s (2009b) paper on postfoundational interdisciplinary research. The first question that focused on the co-researchers concerns was developed from Müller’s own experience where he found that it would be dubious if the authors of the stories is not regarded in the dialogue (2009b: 225-226). The next two questions has regard to the possibilities for thinking about presenting one’s own perspective

to members of another discipline. These questions want to keep true to that of transdisciplinary research in a broad sense but also of postfoundational social constructionist ideals, in that the answers would perhaps create a space for these interdisciplinary participants to focus attention into certain areas, and for me to identify potential new learning experiences. Human (2015: 98), led me to also add the fourth question “to encourage participants to think not only about what they will bring to the table, but also about what they hope to take away, in the true reciprocal spirit of transdisciplinary studies.”

After receiving the responses from the interdisciplinary participants they were given the opportunity to read them, via email. They reflected and learned from it. It was important to me to include them in this process, making the study even more in line with a social constructionist approach. It was important for me not to interpret and integrate these responses by myself. This then enabled us to construct meaning together rather than constructing my own meaning and understanding.

8.3.2 The ethics

It was furthermore imperative for this study to conduct responsible research. Ethics is of the utmost importance in a study like this when conducting transdisciplinary research. Hackett (2002: 212), explains that responsible research is rooted in the researcher’s understanding of the people to whom they are responsible for. It goes without saying that I am accountable to the co-researchers for the way I share their stories and whether I share it at all. Sharing the stories of the co-researchers with other interdisciplinary participants, affected the confidential nature of our dialogue because the group of people who would know their stories would now include others and no longer just us. Although no-one had direct interaction with them, they and their legal guardians were aware that their stories were going to be distributed and that might have made them felt vulnerable as a result. Thus, I had to make sure that the co-researchers and their legal guardians understood the process, and gave them informed consent. With great fortune, they were willing to allow me to engage other researchers, on the condition that the co-

researchers should remain anonymous at all times. At the same time, I was accountable to the interdisciplinary participants for the manner in which I engaged them and then used their input. I entered into an agreement with these researchers, in writing, outlining their involvement and obtaining their consent to use relevant information about them, and to use their responses in the next steps of my research.

The outcomes of the conversation will be used to thicken the story in a way that the co-researchers stories reaches far beyond their own experience. This enables us to open it up to speak to 'others' experiences and inform the traditions of interpretation that may have an interest in the original question. The stories of the co-researchers was never intended to be seen in isolation, but rather as a unit within a larger whole.

8.4 Getting the right sailors on board (the participants)

Getting willful participants for a transdisciplinary study like this proved to be a challenge. When working with interdisciplinary participants one has to take into consideration their time and knowledge that they share for free. This was then also the main reason for only giving them one story to reflect on and not all four group dialogues.

I was very fortunate to locate three interdisciplinary participants, from fairly divergent disciplines, who were all willing to contribute. I have chosen these three disciplines because they could thicken certain themes that came out in the stories with the co-researchers. A social worker could speak on individuals, families, groups and communities in an effort to enhance social functioning and overall well-being when confronted with something like *racism*. An economist could speak on improving the living conditions of people in their everyday life that is extremely important in going forward on *racism* and deconstructing privilege whilst at the same time helping us to understand the fear of unfairness in the work place. A psychologist could address the co-researchers psychological and emotional functioning. The most pragmatic approach, in attempting to find interdisciplinary participants, was to start with

professionals with whom I already had an existing relationship or connection. Kalpana, Dolovich, Brazil and Parminder (2008: 113) are also in support of such an approach, since “Research conducted where there was an existing positive relationship was seen as facilitative of knowledge generation and transfer.” I approached a social worker, Annalie Taute, that work in our local community at a community centre funded and run by the church congregation I work for. Amorie Burns, the psychologist, is a congregant in our church and I also conducted her and her husband’s marital ceremony, so we are good friends. Jan van Heerden is a professor in economics at the University of Pretoria whom I also know from the church congregation I work for as he is also a congregant.

The interdisciplinary participants biographical details are given below:

Table 8.1: Biographies of participants

Table 8.1A

Participant 1: Amorie Burns (Counselling Psychologist)

I am Amorie Burns, a Counselling Psychologist. I am a registered Counselling Psychologist at the Health Professions Council of South Africa (HPCSA). I studied psychology for seven years at the University of Pretoria. I am currently working at various hospitals, I run a private practice from home and I work as a lecturer in Psychology at the University of Pretoria part time.

I am looking forward to participate in this holistic approach in research. I must admit this is quite a new method to me and I can’t wait to learn from others and give expertise in my specialist field from which others can also learn.

Table 8.1B

Participant 2: Annalie Taute (Social Worker)

I am Annalie Taute, a Social worker at Pharos Community Center situated in Garsfontein, Pretoria. I worked many years as a government social worker. I worked as a lecturer in social work at the University of Pretoria for some years before I joined Pharos. I mainly work with social need in our community from

physical need to emotional need, I work with extremely diverse people from all genders, class and race.

I am willing to participate in this study and I believe in teamwork to get a good grasp on things.

Table 8.1C

Participant 3: Jan Van Heerden (University Professor: Economics)

I am Jan Van Heerden, a lecturer in economics at the University of Pretoria. I was a school teacher in economics before I joined the university and so all my life I have worked with adolescents and students. I am passionate about economics but even more about the future of our country and that future is our youth.

It gives me great pleasure to participate in a study like this and I am looking forward to this.

8.5 Bring a spring upon her cable... (responses of participants)

The interdisciplinary participants responses are presented here in table format and are quoted directly as was forwarded to me. Following each table I will discuss the responses and unique insights.

8.5.1 First question: When reading Group D's story. What do you think their concerns would be?

Table 8.2: First question responses

Table 8.2A

Participant 1: Amorie Burns (Counselling Psychologist)

In my view a clear concern must be that they feel out of control. In conforming to the belief systems of their parents they feel unable or inhibited to accept and/or express their own objective feelings. They may even feel unable to – or prohibited to create their own understanding. There exists a fear of the consequences of not conforming to the belief systems of their families. They have concerns of being caught up in a system that leaves them out of control

in terms of their future.

Table 8.2B

Participant 2: Annalie Taute (Social Worker)

It seems that these young people come from traditional Afrikaans speaking families where they have been exposed to certain ideas and knowledge of their parents about black people.

They have an idea of black people being people lacking values and people with no respect and regard for other people. They even consider black people as less civilized. Having black friends or marrying a black person would not be considered as appropriate behaviour.

Their fear of being judged or labelled by black people causes them to rather avoid any contact with them. In their experience innocent behaviour is often condemned and called racism and therefore they rather stay away from black people, because of potential confrontations, labelling and legal action. In their opinion the media blow matters up by exploiting incidents where white people are exposed in racial matters.

They consider themselves more superior and smarter than black people and feel it is unfair to be punished for it. Something else that causes concern for them is the fact that black people capitalize on apartheid with affirmative action, BEE and quotas while the white people are discriminated against.

Some of their friends have lost loved ones who were killed by black people and this has aggravated the bitterness. They feel they cannot trust black people, because they are dishonest.

Table 8.2C

Participant 3: Jan Van Heerden (University Professor: Economics)

I think they are concerned with the competition that black people render to them in the work place, and that they as white kids would be treated unfairly. They are very aware of the fact that any remark they make, even if it contains what they deem to be true, would be misunderstood by blacks, and be seen

as racist. They seem to be afraid of engaging with black people in general because they mistrust them.

They are also concerned about what their parents would think if they engage with black persons.

They do work together in school, but at home they must keep up a front that would not disappoint their parents. The introduction of Jesus into the conversation showed that the first half of the discussion was coming from their family backgrounds and parents' views of blacks, but as soon as they realised that Jesus was hearing them, they started to talk more from their personal feelings.

8.5.1.1 Discussion

All three of the interdisciplinary participants indicated that a concern for the co-researchers could be to conform to a belief system that they have inherited from their parents and culture. Amorie went so far as to point out that they feel unable or inhibited to express their own feelings. Annalie pointed out that the parents has exposed their children to certain ideas and knowledge about black people that their parents constructed. Jan linked this concern with the disappointment of their parents and he described this concern of the belief-system as coming from the parents. It seems that the interdisciplinary participants point to concerns of fear. Fear to disappoint and fear to express their own feelings.

All three of the interdisciplinary participants saw a concern that the co-researchers might have for their future and especially their careers. Amorie pointed out that it might make them feel out of control in terms of their future. Annalie pointed out the concern of unfairness and "punishment" the co-researchers experience for things that they have not done. She also noted that a concern in this regard is that of black people capitalizing on the aftermath of apartheid. Jan described this concern as a "competition" in the work place and that the white co-researchers might feel the others have a head start and that it is unfair. It seems that the interdisciplinary participants point to unfairness concerns coupled with the concern of feeling out of control. Unfairness for things done in the past by other people and now placed on the

co-researchers, unfairness in the work place and the ability to get a good job and finally the concern of feeling out of control and not being able to control this aspect. One might even refer to this out of control and unfairness as not having power-over an aspect of your life.

Amorie pointed out that the co-researchers feel unable to create their own understanding and Jan saw that disappointment of their parents attributed to the fact that they have to put up a front or in other words a mask at home. I am concerned that I might read something into this by grouping this concerns of inability to create their own understanding and that concealing it from their parents not to disappoint them, go together. It would be great if Jan and Amorie can clarify whether I am on track with their original meaning.

Jan and Annalie pointed out the concern of being afraid to engage with black people because anything they say or do might be wrongly understood and so the co-researchers rather avoid engagement with black people because they are afraid of being labelled *racists*. The concern of vulnerability could be present here.

Annalie and Jan pointed out the concern of trust towards black people. Jan saw it in a more general way where as Annalie gave a distinct reason for her comment being that “blacks are dishonest” according to the co-researchers. The concern of trust might be accounted for here.

Lastly, Amorie pointed out the concern of being out of control, but Jan described something that might differentiate this better when he said that it was clear to him that the co-researchers in the first half of the conversation talked about their family backgrounds and views but the moment Jesus came into the conversation they started talking about their personal feelings. So perhaps we see something that is clearly putting them out of control (the family belief system) and on the other hand opens up a possibility (the belief system of faith in Jesus) to move through their feelings with more control. This however could be my own inference on these concerns pointed out and I

would like to get some clarity on this from the interdisciplinary participants. So the concern of control is described here, whether in-control or out-of-control.

Overall, the interdisciplinary participants pointed to experienced concerns: the experience of fear, control, no-control, power, vulnerability, unfairness, pretence and trust.

8.5.1.2 Later responses:

Participant 1: Amorie Burns (Counselling Psychologist)

I would agree that the fear of disappointing their parents as pointed out by Jan can certainly contribute to the fear of constructing their own objective feelings. It is interesting that Sebastiaan pointed out his observations on control and out of control and it might be that they feel safe with Jesus realizing that there is no point in hiding and pretending with Jesus.

Participant 3: Jan Van Heerden (University Professor: Economics)

I agree that being unable to create your own understanding can be directed by pretence. I also like the word vulnerability in this specific context. Your interpretation of our dialogue is spot on.

8.5.2 Second question: How would you formulate your discipline's unique perspective on these concerns and why is it important that this perspective be heard at the transdisciplinary table?

Table 8.3: Second question responses.

Table 8.3A

Participant 1: Amorie Burns (Counselling Psychologist)

There are a variety of theories and perspectives in psychology to understand that may assist in the understanding of these phenomena. I will highlight a few that stood out for me:

The role of family: In the environment of the core family or primary caregivers we are brought up with a certain specific way of thinking, feeling and judging. During the process of growing up, children and adolescent learn and accept certain impression and/or assumptions about what is right or wrong. They are

exposed to and accept certain values and norms. Most children accept these as undisputable truths that cannot and should not be challenged. These may include assumptions, impressions and beliefs that are not necessarily objectively true or accurate. This may then influence their perspective of the world and the people around them. This will inevitably result in moulding their conduct, beliefs and behaviour towards certain people or groups of people.

In some families conformity to these assumptions are important and enforced but there are more balanced environments where children and adolescents are allowed and encouraged to challenge and experiment with these assumptions.

Beliefs: Within the discipline of psychology there exist the notion that core beliefs impact our thinking and emotions. These core beliefs are held as unquestionable truths and subsequently influence the way we see ourselves, other people and the world. Core beliefs are formed by experiences whilst growing up. As children and adolescents we absorb everything in our environment. We absorb our parent's reactions, both emotionally and behaviourally, towards experiences.

Through noticing and becoming aware of these core beliefs we as humans have the ability to challenge these beliefs and to consequently change some of these unquestionable core beliefs.

Table 8.3B

Participant 2: Annalie Taute (Social Worker)

At first the social worker would do research into the roots of the underlying problem that the people are experiencing. If we learn more about the perceptions of people and where it originate from, it opens up possibilities for a better understanding of one another. For instance, if people are threatened or their lives are endangered by other human beings, it will influence their attitudes and behaviour towards those people. It is also important to know that knowledge has an impact on attitudes and behaviour. Therefore it is important to know on what knowledge base perceptions were formed. In other

words, were the perceptions formed on personal experience or experience told by other people whom they trust, e.g. parents, grandparents and friends. In this scenario the assumption can be made that these young people come from traditional Afrikaans speaking families. These children do not question the authority of the parents and they accept the opinion of their parents as the truth. Their parents and grandparents were raised in the apartheid era and this must have a strong influence on their perceptions of black people.

Another aspect to consider is the fact that apartheid has caused social isolation between groups of people and there is so much ignorance and lack of knowledge about the different cultures in our society. Therefore it is important to have cross- cultural sessions to bridge the gap between cultures and to enable communities to learn from one another.

On the other hand the people who participated in this study mention that they are living in fear because of the escalating crime and violence in our country. This paralyses them and causes a lot of emotional pain in people's lives. Here again communities can be mobilised to take action against crime. Crime should not be labelled as a racial issue. All citizens should take hands in their fight against crime.

At the transdisciplinary table the social worker acts as an interpreter to explain the historical and cultural context as well as the family systems that these young people come from which has a direct impact on their belief systems. If this is correctly understood and dealt with in a sensitive and empathetic way, it enables people to become more susceptible for change.

Table 8.3C

Participant 3: Jan Van Heerden (University Professor: Economics)

Despite the government's policies regarding Black Economic Empowerment which generally benefit black students above white students, South Africa will always need the same scarce skills as any other country without such skills. The shortages of persons with Mathematics and Science and even Accounting and Business skills are huge. Any young South African from any race group who works very hard and acquire skills that most other persons do

not possess, will always be in high demand for work. The general concern that blacks steal the jobs of whites as a result of BEE policies is only true with respect to skills that are not scarce.

My discipline is Economics and our theories state that the level of scarcity of goods or skills determine its price. Your group of children should make sure they are high in demand and then there will always be work for them.

8.5.2.1 Discussion

One would expect to get three divergent answers in the responses to this question as the question specifically refer to the interdisciplinary participants field of expertise. In a certain sense we got three divergent responses, however Annalie and Amorie had very much the same line of response where Jan took a complete different line from the other two. The thing that emerged for me in studying all three of the responses was the true possibility that the co-researchers could be re-storying their lives and create their own understanding. The positiveness around this is undeniable in all the responses.

Amorie took some time in explaining clearly the role and impact that family and core beliefs has on one emotionally and cognitively whether right or wrong, these environments has the ability to create certain truths even if they are factually not true. What is thus true for one can be completely untrue for another and vice versa. Amorie pointed out that some families might expect conformity no matter what. Whereas in other families spaces are created for members to challenge these assumptions. Through noticing and becoming aware of these core beliefs Amorie is clear that 'we as humans have the ability to challenge these beliefs and to consequently change some of these unquestionable core beliefs'. This opens up the possibility to challenge our own beliefs and invite other stories into our own story while trying to understand my own story.

Annalie had a similar response as Amorie but exaggerated the importance of understanding other stories, because certain 'truths' can affect behaviour. Annalie stressed the difference between personal experience and experience

as told by others that link with Amorie's response as a created 'truth' within the construct of family. Annalie remarks on the possibility of change if handled with sensitivity and empathy.

Jan took a complete other direction by focusing on his skilled profession and I can't help but to recognize how Jan gives hope in a clear-cut approach. Jan does not ignore certain fears or down plays them, but he face the facts and from his perspective the facts is clear that young people have no reason to be afraid. Jan also points his response in the direction of working together, creating space for all to live and thrive in and the possibility thereof.

A common thread that appears here is the emphasis on ownership of their wellbeing. By reclaiming their own stories the co-researchers will be able to change their beliefs and fears and open up new spaces for themselves and others.

8.5.3 Third question: Why do you think your perspective will be understood and appreciated by co- researchers from other disciplines?

Table 8.4: Third question responses

Table 8.4A

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|---|
| <p>Participant 1: Amorie Burns (Counselling Psychologist)</p> <p>Every individual is unique and psychology as a profession allows you to understand the uniqueness of an individual. Within psychology we not only have the privilege to get to know and assist the person in its difficulties but also to understand the reason behind their beliefs or difficulties.</p> <p>Psychology as a profession will allow the psychologist to delve deeper into an understanding of how these assumptions and core beliefs have been learned and reinforced throughout the life of a specific individual. If this is understood, a psychologist may create an understanding by the individual of the effect that certain assumptions and core beliefs have on others. Even more important how these assumptions and beliefs effect and guide their own behaviour and emotions.</p> |
|---|

This exploration by a trained psychologist, will empower the individual to challenge these core beliefs and provide the individual with the opportunity to decide what he/she wants to change and not necessarily because they have been requested to change.

Table 8.4B

Participant 2: Annalie Taute (Social Worker)

Social workers are trained to work with individuals (microlevel), groups (mesolevel) and communities (macrolevel) and to understand the dynamics of the environmental influences on human beings. Therefore we know how attitudes and perceptions can be carried over from one generation to the other.

My perspective creates the social and cultural framework that explains the rationale for the concerns of the young people. Therefore it contributes to a greater understanding of people's ideas and concerns. Once there is better insight into the behaviour of a person or a group of people, it contributes towards better understanding. A platform is then created from where to move further for negotiations.

The goal of social work is to enhance the well-being of people. This is done by utilizing the unique problem solving capacities of people to generate their own solutions for their problems thereby building capacity and empowering them. Working from a person-centred approach the social worker will guide and facilitate the people towards a meaningful outcome in the end.

Table 8.4C

Participant 3: Jan Van Heerden (University Professor: Economics)

Economics is a human science where we try to understand the behaviour of people when they try to satisfy their needs and wants. Every researcher of another discipline becomes an economic subject when they go shopping as consumers, or when they offer their labour services to university departments. As such they would act and think in economic terms which is part of human nature. They buy the commodities which give them the most satisfaction, and

if they want to be the best in their fields, they will be in high demand and be able to increase their remunerations. They should therefore understand what was said in the previous paragraph.

8.5.3.1 Discussion

All the interdisciplinary participants are aware of the value of their discipline's contribution to the bigger picture in not only understanding but truly doing something about *racism* for instance. It is however very clear from the above that the co-researchers 'wholeheartedness' or well-being is in their own hands and whatever these disciplines has to offer, they acknowledge the co-researchers choice in the matter.

Amorie points us to the uniqueness of every individual and also how psychology seeks not only to know and assist but to understand the reasons behind their beliefs. Psychology also have the ability to move individuals beyond themselves to understand certain assumptions and core beliefs and the effect it has on others and guide their behaviour and emotions. Psychology then not only has the ability to empower an individual to challenge their core beliefs but also to give them the opportunity to decide for themselves what they want to change.

Annalie shows that, social work, takes into account not just the individual but also groups and communities and try to understand the dynamics they have on one another and the effect on humans. Social work creates a platform of understanding people's ideas and concerns and gain insight into the behaviour of individuals and groups of people. Social work is then, ultimately, concerned with the well-being of people. This is done in a way where people generate their own solutions for their problems.

In Jan's response, the humanness of economics is stressed in that it is concerned with the needs people want satisfied. He goes on to point out how economics is part of human nature in that everybody thinks at some stage in economic terms. Jan takes us back to his answer on the previous question

and again shows the importance of people creating their own solutions in economic terms.

8.5.4 What would you like to learn from the co-researchers from other disciplines?

Table 8.5: Fourth question responses

Table 8.5A

Participant 1: Amorie Burns (Counselling Psychologist)
Racism is a relevant issue within South Africa and through my own experience has a unique set of implications for young South Africans. It would be helpful to understand how each co-researcher will explore such beliefs from their profession and how they would deal with the uniqueness of the individual and their experience growing up that potentially influenced their view of other cultures.

Table 8.5B

Participant 2: Annalie Taute (Social Worker)
Given the fact that I am a social worker, I admit that I am blindfolded to the wide range of perspectives and interpretations of other disciplines. And that is exactly what I am eager to learn more about.

It will be very interesting to hear the viewpoints of other disciplines on how they interpret the concerns and what kind of contributions they would bring to the table, for instance the economic aspects as well as the political aspects, to just name a few.

Table 8.5C

Participant 3: Jan Van Heerden (University Professor: Economics)
It would be interesting to see their perspectives on the concerns that your sample of school kids have.

8.5.4.1 Discussion

One has to appreciate the fact that each interdisciplinary participant has shown a deep awareness and appreciation of certain areas where they can learn from other disciplines and thus expanding their own practice.

8.6 Fog (Limitations)

It is important to acknowledge the limitations around the transdisciplinary research specifically for this study. Firstly, not all professionals that were invited participated in this research. It makes availability extremely difficult and all the interdisciplinary participants that participated in this research had to dedicate large amounts of time into this. Thus, making it difficult for interdisciplinary participants in their already time constrained lives. This makes it very difficult to participate. I however don't see this as a major concern but I think it would have been even more enlightening to hear from more interdisciplinary participants in more diverse fields. Not taking anything away from the interdisciplinary participants that participated. In fact, I am in serious debt to them for the fantastic participation in this study. Jan, certainly contributed from a different angle as was the case from Amorie and Annalie and it made me aware of the wonderful opportunities that the transdisciplinary study can provide. Invitations to participate in this study was also send to an advocate in the high court as well as a journalist for instance, but unfortunately they could not participate because of their tight schedules, limiting the study. Invitations was also send to some black professionals but unfortunately their time also did not allow for them to participate. In the end I had to continue with this study because of time and I had to use those interdisciplinary participants who were available at the time.

Secondly, it would have been fantastic if the interdisciplinary participants could have been available for face-to-face dialogue. This would have taken us to an even deeper and thicker exchange. This was however not at all possible due to time constraints. In some research Kalpana et al. (2008: 116) found that other researchers had similar challenges: "A few people noted the challenges of working across distances when doing transdisciplinary research and it was typically recommended to work with people where face-to-face meeting was possible." This was not possible because of geographical, time and financial constraints.

Thirdly, in a study like this the outcome depends on who participate. It must however be said that I was fortunate to have worked with these three interdisciplinary participants and the fact that they are interested in a study

like this bringing their passion in their fields of expertise with to the transdisciplinary table was rather humbling to me. They enriched this study with years of experience and knowledge that contributed significantly. I used White Afrikaner interdisciplinary participants in this study because they were available and willing to participate. It would have been good to have had some black interdisciplinary participants too, but unfortunately those I sent invitations to could not accept due to time constraints and busy schedules.

Fourthly, language can put limitations on interpretation in a study like this. Each, discipline has their own language. "Language is a living thing and evolves in everyday use; it also evolves in its use within disciplines." (Bracken & Oughton 2006: 375). Misinterpretation or understanding is forever a great limitation when working across disciplines. Beers and Bots (2009) make a good case for taking the time to establish "common ground" that prevents to a certain extent confusion or misinterpretation. I did not make a specific effort in this study to establish the "common ground" between the interdisciplinary participants and I think that was a limitation. I would however still argue that they certainly learned from one another and the way they described certain concepts with clarity and without confusion gave this study an advantage and for that I must give them credit. It would have been even more contributing to the study if the interdisciplinary participants dialogued more with one another, but it must be mentioned to their credit that they were already time constrained and they communicated very clear from the onset.

Another potential limitation as pointed out by Kalpana et al. (2008: 116) is that "power imbalances could exist" in transdisciplinary work. However, in the case of this specific study it forms only a part of my broader research and that makes me the final interpreter that can contribute to these power imbalances. I went about this possible limitation and included the interdisciplinary participants on my interpretations to keep them in the loop.

Lastly, there is the limitations that ethics can bring to research because of the fact that the co-researchers identity had to be protected. It would have been irresponsible to expose their identity to others and I felt it to be very risky to

share the interdisciplinary participants input with them, considering most of them being under the age of eighteen and this study not being a therapeutic process, but rather a process of understanding.

8.7 Memoirs of the trip (Summary of discussions)

Within this approach of transdisciplinary dialogue I learned some things from the interdisciplinary participants. All of these interdisciplinary participants brought something valuable to the stories of the co-researchers.

From Amorie, I learned that every person is unique and behaviour have a reason. I understand my own story better after dialogue with Amorie on the co-researchers stories. This helps one to take back control of your beliefs and difficulties. I understand the co-researchers stories better on how certain assumptions and core beliefs have been learned and reinforced throughout their lives. I have learned that these co-researchers might feel out of control and this helped me to have more sympathy with them and not only take the face value of their arguments. There exists a deeper story. I have learned from Amorie that these co-researchers must experience an unability to express and grow from their learned beliefs. I have come to a new understanding that the co-researchers families and beliefs play a major part in the way they think and this can either be a free space to explore and form your own ideas or it can be an emotional prison that inhibits space, ideas and exploration. I was also empowered by Amorie in learning that we as humans have the ability to challenge any beliefs and to consequently change some of these unquestionable core beliefs.

From Annalie, I understood the whole concept of context and groups and community so much better. Apart from the close and individual relationships such as family that influence our thinking our environment and community influence and isolate us as well. I learned from Annalie that the co-researchers might experience extreme fear and that might be a block in any diverse dialogue. Annalie makes me understand the importance of origin all the more, especially what the roots of the underlying problem is. I learned from Annalie that knowledge has an impact on attitudes and behaviour, and

thus emphasise the importance of the understanding of knowledge (epistemology). Annalie helped me understand even more that a system like 'Apartheid' isolated all people and especially those that were benefitted from the system (in this case the Afrikaner). This then creates an ignorance and lack of knowledge. I learned from Annalie the importance of cross cultural experiences in bridging the gaps. Again I was empowered by Annalie in the sense that she too gave hope in the fact that if this is correctly understood and dealt with in a sensitive and empathic way, it can enable people to become more susceptible to change.

Jan reminded me of the economic fear the co-researchers might have, especially considered from the work place perspective. Jan thus, made me very acutely aware of the fact that our social construct will carry into all aspects of our lives (in this case the work place). Instead of creatively working towards new concepts in the diverse work place there exists a fear and this fear isolates the co-researchers into competition mode rather than establishing new possibilities for everyone. This links with Amorie's comments on unability and inhibited feelings unable to be expressed and explored in new ways. Jan empowered this study by stating clearly that those fears have no standing in the broader context. This too can be overcome by new knowledge. The importance of epistemology cannot be overstated in this study and Jan emphasized that and helped us to go beyond the individual and also appreciate the broader constructs and understanding of it.

All three interdisciplinary participants taught me that Afrikaners like the co-researchers may re-author their stories. They have the possibility to refigure how they think about *racism* and they can do this by learning about and understanding their own family, beliefs, social and economic constructs. However, it is not the aim of this study to offer therapy to the co-researchers, but to rather gain a better understanding of them and people like them. With that in mind, I now appreciate the fact that reading a dialogue like the one's of the co-researchers is futile, without considering the whole person(s) and how the constructs that they live in are within themselves and in relationship to others affects these person(s) as a whole. It is almost like many-layered

stories and how they are woven together like an orchestra. In some instances, one or two instruments is brought to the front, and others pushed back. In other instances, more instruments are revealed, while others disappear into the back of the sonnet, but they are all still there. The story of their fears and vulnerability is no different. It is woven together with their whole lives, affecting it, and being affected by it. If we were to numb out some instruments, other instruments will be futile.

There is hope for a new direction, I believe, in the co-researchers case, because the story of fear has become overwhelming. This instrument is played too loudly. If however, we could look at it as part of a story amongst many other stories, we could be tempted to concentrate on those instead – we could source out the great ones: humility, vulnerability, subject to subject, Jesus, understanding and spirituality and so many others that are waiting to be revealed in this beautiful sonnet so that it can be relived and revived. It is also possible to focus on new stories that can be brought to the front and change the sonnet completely.

8.8 Sunrise (What light was shed by the transdisciplinary conversation?)

The transdisciplinary dialogue enabled me to broaden my thinking with similar and some additional unique outcomes. The unique outcomes that were identified in my reading of the co-researchers stories were: awareness of my own story and position, *racism* and history (context), power, objectify, subjectify, vulnerability, shame, fear, trust and spirituality. It was interesting that none of the interdisciplinary participants gave particular attention to spirituality and God (Jan did mention it briefly) although the other unique outcomes were paid particular attention in some way or another. The additional unique outcomes from the dialogue with the interdisciplinary participants was: Firstly, 'isolation' and the effect thereof in understanding and comprehending otherness. Also the 'role of family' and the effect it has on the co-researchers. I was wondering why I did not pay particular attention to this in my reading of the co-researchers story as this resonates strongly with Robinson Crusoe and his challenging of the status quo in the family that came

back full circle and migrated back to the same beliefs and assumptions. Not being able to escape it after all.

8.9 See the reflections (outcomes of the transdisciplinary study)

Reflecting on the process and outcomes of the transdisciplinary dialogue, it is important to stay true to its aim. Transdisciplinary dialogue forms part of postfoundational and social constructionist research, this opens up transversal spaces where different disciplines can share experience and knowledge, which enables deeper understanding of one story. With this the objective is not to create a new universal truth but rather explore convergence in knowledge. The aim is to allow unique contributions whether agreeing or disagreeing. Van Huysteen (2006: n.p.) helps us in that “A postfoundationalist notion of rationality thus creates a safe space where our different discourses and actions are seen at times to link up with one another and at other times to contrast or conflict with one another.”

The most obvious link were the agreement on fear not only to form their own identities but to live it out in life.

The second link were agreeing on social constructs and the effect it has on us as humans, whether it is family, beliefs, groups or communities.

The third link were that of agreeing on feeling numb and without power and control, whether through the economy or community or family or future.

The fourth link was visible in their stance on the ability to overcome all these themes mentioned through understanding and knowledge.

Lastly, all of them acknowledged in some way or another that other disciplines can shed new light and no one discipline can contribute solely to a theme like this in approaching a fruitful dialogue on *racism*.

The interdisciplinary participants did not distinctly disagree on anything and appreciated the otherness.

Müller (2011b:4) refers to the potential for new learning between disciplines as the “edge effect.” Similarly, Nissani (1997:201) mentions the “interstices among traditional disciplines” where new knowledge can be co-created. It seems that all the interdisciplinary participants and myself learned much in this study.

Including a chapter like this compelled me to give reasons for the transdisciplinary process of this study not excluding a description on method and outcomes. The idea with a chapter like this was to broaden our understanding of the co-researchers stories on *racism*. I have established this by including the voices of professionals from three diverse disciplines, using the principles of transversal rationality. As such, the interdisciplinary participants were asked to read the stories of the co-researchers from ‘group D’ and to participate by dialoguing on four questions with regard to their discipline’s approach and participation on our way to broaden our understanding on the stories of ‘group D’. Their responses were shared between them (interdisciplinary participants) and myself. The limitations were then discussed with regard to the transdisciplinary study.

The time has now come to go back home, the home I come from, the home that taught me everything I knew. Only this time I will return with a treasure so great that it has the potential to transform my ordinary home into a rainbow drenched pot of gold.

CHAPTER NINE – Final voyage home (reflection, limitations, contributions, questions for future research and a cycle of grace)

9.1 Introduction (to look into the water and see the reflection)

Robinson Crusoe like most stories of this era and culture (17th century European) took us on a rather strange adventure. Throughout this study Crusoe has accompanied me and perhaps in its strangeness for my own day helped me understand the home I have always come from. Although this novel were only published in 1719 its thought and sense came from the 17th century. In my mind this 16th and 17th century obsession of exploring the globe and transformation of it into the familiar and in partnership with the theology of the day created an inaccessible place and island for others.

It seems the stereotyped Afrikaner is still somehow trapped in this thought. I find the Afrikaner quite ironic and a bit sad at the same time. This very brave people whom crossed oceans against terrible odds and settled at the Cape of Good Hope walked into the unknown and then isolated themselves from the natives because of fear. It just seem so surprising that Afrikaners struggle to move beyond this fear and similar to Crusoe that fought wolves with his bare hands (DeFoe, 1836: 271-271) but also can't handle others living on the edge of town.

At the end of this study the time has come to look in the reflection of the water. To reflect over the voyage and adventure we were on and to start dreaming and planning up the next and new promising adventure that awaits, as this cannot be the end but merely the beginning:

All these things, with some very surprising incidents in some new adventures of my own, for ten years more, I may perhaps gave a further account of hereafter. The End (Defoe, 1836: 273).

To reflect can be dangerous ground to be on if we take Eric Stoddart (Practical Theologian) seriously:

The researcher who is properly self-reflective understands who she is in the light of how she believes she ought to be. In other words, reflexivity is not merely a research methodology, but a way of being that, significantly, is shaped by someone's faith... This means that even 'just' describing a practice requires appreciating what you believe you ought to be as a good person (Stoddart, 2014:15-16).

Taking into account the position I have placed myself in with this research one cannot easily separate reflection on the research and myself as a person. "I accept that reflexivity could become a black hole, with its immense gravitational pull of self-analysis...", but it is also true that "... from which actual practical theological can never escape" (Stoddart, 2014: 16).

9.2 Pulling up the sails, enough is enough (Is this study good enough?)

When is the work of describing and with that the work of practical theology over, asks Stoddart (2014: 16) in frustration. In a certain sense it can never be over, he answers his own question, but then he adds "... it has to be stopped when it's good enough." He also annoyingly says: "Well, you've [the researcher] got to decide when it's good enough."

I have made the decision, enough is enough, and I am pulling up the sails. This research project must stop now, because I have been working way too long on this and because I think I have written enough for now and it is good enough, but is it really? This question rightly so hovers in my mind and I think it is also normal for it to be present in my head because every research has limits and defects.

9.2.1 Sailing alone (limitations in the research: Afrikaners only)

On the defects I can say a lot..

The first thing that I questioned was the fact that the co-researchers were only Afrikaners and white. Was this a good approach? Shouldn't I have included black voices into this research? These are questions I pondered on and I am sure some readers might also have had these questions.

I queried the decision I made and the direction the research developed into namely speaking to white Afrikaner adolescents and not including 'others'. So this meta-conversations that I had with Afrikaner adolescents pushed the dialogue with 'others' to the brim or at most moved them into the background. The fact that no attention was given to these voices does not mean that they were not there. It was rather the case that these 'other' voices that were on the background were created by the voices and actions that were on the foreground of this study.

I worked auto-ethnographically in this study as was explained in chapter one. This opened a whole new world for me in realising that my story came with much subjective honesty and I could speak in a way that resembled my exact story. If 'other' voices was included in the telling of my own dialogue it would have guarded my honest story. If that happens it robs the research of new hope, other outcomes, other possibilities, new ideas, new concepts, and even robbing us of the truth and honesty. It was illustrated in the story of group D's dialogue, that the moment they came to a conclusion (wrongly) that a black person was going to join us in the conversation they were disturbed by their honest stories. This led me to proceed only with Afrikaner adolescents and not include 'others' into this research.

Trahar (2011:42), suggested that academics can learn to read their personal and cultural autobiographies as significant resources of knowledge. This opened up a wonderful new world of possibilities within the research, admitting the subjectivity of my own approach but embracing it as a significant resource of knowledge.

A study like this in particular are not facts or findings that reflect an objective reality but versions of a lived reality that is constructed by the researcher and co-constructed by the co-researchers.

One can never underestimate the power of experiencing an experience. That is what we did in writing our own stories on racism in a white Afrikaner adolescent way. What does it tell us about ourselves? How does the reader interpret it? Why did I choose those specific stories?

The casual linkage of events in a narrative is often known only retrospectively within the context of the total episode. The significance and contribution of particular happenings and actions are not finally evident until the denouement of the episode and the understanding of the new action can draw upon previous understanding while being open to the specific and unique elements that make the new episode different from all that have gone before (Polkinghorne, 1995:8).

We could have easily drawn upon previous understandings in diverse dialogues on *racism* but we needed to be open to the specific and unique elements of this research even if it challenges us to question our epistemologies and methodologies. The researcher's / Afrikaners own stories and participation in the research thickened the unique outcomes and added valuable new insights creating new episodes.

Narrative inquirers tend to begin with experience as lived and told stories... Narrative inquiry characteristically begins with the researcher's autobiographically oriented narrative associated with the research puzzle (called by some the research problem or research question) (Clandinin and Connolly, 2000:40).

It is something that speaks deep within every researcher to do research on this specific problem or puzzle. There is thus no way that research in this specific study can be done without my own autobiographically oriented narrative associated with it and those of a specific group called the Afrikaner adolescent. I myself and the co-researchers have experienced a deeper

connection in this research than simply collecting data and interpreting it. Our being is part of this story and we cannot deny that. It had an impact on this study and if we rely on honest research and conversations we need to appreciate our own biases and narrative and the influence it had on this study that led us to constructing new episodes together.

Auto-ethnographic genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth auto-ethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of the personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations (Ellis and Bochner, 2000:739).

This research could not have been done without our own stories honestly told together. This helped us to realise that all diverse groups and people have their own stories and experiences. By working with a specific group on this study that contributed so much more as what we have been focusing outwardly on specific social and cultural aspects of our personal experience, which led us all at some point to look inward and that exposed a vulnerable self that were moved by and may move through, refract and resist cultural interpretations.

9.2.2 Sailing backwards (limitations in the research: history)

The other question that I had plaguing me was if it was really necessary to add a history of the Afrikaner into this study? Which raised another question on how my research and telling of the Afrikaner history in a mere chapter (chapter three) could be the whole story? Which raised yet another question in that I was not a historian and why did I rely so much on another Afrikaner (Hermann Giliomee) in telling this version of the Afrikaner history?

Writing a history of the Afrikaner was never really going to feature in this study when I started out but after exploring auto-ethnographically my own story there was a deep, deep longing to satisfy my hampered knowledge of myself and

the people with whom I share this country. I wanted a balanced understanding of the Afrikaner history, the history of my people. Perhaps I wanted to understand myself in a balanced way. Looking inward, exposing a vulnerable-self, convinced me that this is necessary and if I wanted to stay true to the auto-ethnographic approach I had to include this. It also came apparent after the formal conversations with the co-researchers some days later that I was not the only one feeling this. In conversations I had from this study with some of the co-researchers it became apparent they also had a longing to understand us (the Afrikaners) in a balanced way. That was rather unexpected but confirmed my own feelings and the theory of Ellis and Bochner (2000:739), “then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations.”

If I wanted to be true to this study and my own methodology that I followed (Chapter one) I had to follow this direction by including at least a chapter on the history of the Afrikaner. So then how would I go about this as a chapter cannot even begin to reflect the complete history? It became thus apparent that it was not the idea of this study to write an exhaustive history of the Afrikaner but merely to help me (and perhaps others) understand myself and my people in a balanced way. And for that we don't need an exhaustive history as it was reflecting my own way of understanding as I went on a journey with history on the Afrikaner. This journey was not a documentary that wanted to document everything it was a journey and a subjective one thereby that did not include every single detail. This made it possible to include a chapter on the history of the Afrikaner, admitting to the reader that it can never be a complete work and certainly contains elements of subjectivity.

This is a good example of how the narrative and metaphysics are internally constituted. Hauerwas (2010:157), is of the opinion that “if we existed by necessity, we would not need a story”. The emphasis on the narrative for Hauerwas is a metaphysical act and for him we cannot separate the two and they imply one another (my own formulating).

This telling of a history of the Afrikaner could not be my own account solely, I had to make use of an accurate Afrikaner history and the sources used had to be extremely reliable. Hence, my choice of working primarily with sources related to that of Hermann Giliomee in telling a history of the Afrikaner.

9.2.3 Sailing further (limitations in the research: transdisciplinary dialogue)

Another limitation that I acknowledge was an aspect of the transdisciplinary dialogue. I asked myself the question why I did not share the interdisciplinary participants' response with the adolescent co-researchers? This surely would have thickened the story even more.

The transdisciplinary process is a great process to follow as it really does thicken the story, it brings to the fore unique outcomes that would have been missed otherwise.

I have already mentioned (chapter eight) that I did not want to expose the adolescents to the interdisciplinary participants' responses because of some ethical reasons and this study not being a therapeutic process but rather a process of understanding. That said I keep on wondering what the co-researchers would have said if they had the opportunity to read the responses of the interdisciplinary participants.

Müller (2009a, 2009b) does not mention a sharing of the transdisciplinary responses with the co-researchers as a necessary step in the transdisciplinary process and hence does not make it an obligation in practice. Still, I think it would be a good addition to the transdisciplinary process. That said, one has to evaluate this when working with minors. This alone raises some concerns for me and ultimately guided my choice of not exposing them to the interdisciplinary participants' responses at all. These interdisciplinary participants are not specialists in working with minors and their responses could be interpreted in multiple ways by the minor co-researchers that could cause harm to them.

Thus, ethics limit the transdisciplinary process (all for very good reason). Working with minors also limits some possibilities in this process as mentioned. Yes, we could have had an even richer and thicker understanding of stories and it is a limitation in that sense. However, the process that Müller (2009a, 2009b) encourages was perfect for this research. When I refer to this as being a limitation I do so out of a stance that the process could have moved even further beyond what Müller (2009a, 2009b) suggests but it certainly did not limit the research applied as Müller (2009a, 2009b) suppose.

9.2.4 Was this a voyage at all? (Was this research Practical Theology?)

When working in the field of practical theology one constantly wonders and sometimes worries that your study is not Practical Theology because it seems like it is moving across other disciplines most of the time including many voices. That however is the essence of Practical Theology and beyond the fact that I tried to reflect on the nature and role of Practical Theology I do think that the dimensions of this research fall into the scope of this discipline called Practical Theology.

Cahalan and Mikoski's (2014:1-11) introduction on Practical Theology lists a few defining features of Practical Theology. Reading it at the end of this study I am convinced that my research falls into the discipline of Practical Theology because I could recognize my research through these lists. Dimensions like the fact that Practical Theology contributes to the complexity of theory-practise construct, and orientated with practice and actions: orientated towards a multidimensional dynamic of the social context and embodiment thereof. Practical Theology is holistic, transdisciplinary, self-reflective and self-identified, open, adaptable, and porous, theologically nominated, hermeneutic, critical constructive, teleological and eschatological.

Reflecting on the discipline of Practical Theology and on myself as a Practical Theologian I can but only agree with Cahalan and Mikoski in an interview with Bakker (2014) on their book (Cahalan and Mikoski, 2014): "Practical Theologians employ different ways of combining these core elements into

approaches to the field, which is why we resist defining practical theology and rely on scholars' self-identification as practical theologians". I identify myself as a Practical Theologian within the Practical Theology community and even beyond, as Mikoski states so well in Bakker (2014):

Practical theology is a kind of Christian humanism. It's thinking theologically in relation to the human scale and the human experience. We're less interested in exploring the fine points of metaphysical doctrine about the Trinity and more interested in thinking about, say, how a Trinitarian framework gives us a way to think about unity and diversity in the way people actually live.

The fact that we are wrestling with the nature of Practical Theology and the boundaries of the discipline, perhaps, points us to a characteristic of the discipline.

9.3 Precious memorabilia gathered on the adventure (contributions the research made)

With the many limitations in this research known and unknown to me I truly believe that I still contributed towards the dialogue on *racism* within the Afrikaner community with this research.

9.3.1 A contribution towards Practical Theology

In George Breitman's book (1970:43) he quotes Malcolm X where he said, "Education is our passport to the future, for tomorrow belongs to the people who prepare for it today." One of the practical outcomes of this research would be that the Practical Theology takes note on its role and ability of breaking cycles of *racism* in liberating education. Perhaps this study can contribute to envisage Practical Theology as a core of the 'education of Christian people to be critical disciples and vigorous social commentators and participants in God's beautiful and broken world.' (Stoddard, 2014:90).

It might be a bit presumptuous but what if Practical Theology can be a '*passport to the future?*' when dealing with *racism*. The fact that we as

Practical Theologians make reflection more accessible to so-called-non-experts can perhaps be seen as dangerous and thinking critically does threaten the status quo. This study I believe made Practical Theology more accessible to a South Africa in need of good dialogue. Practical Theology has the ability to place historical projects at the heart of its current self-understanding and see both concrete action and the social sciences as integral to constructive projects.

I believe this study contribute to a Practical Theology that pay attention to the particular, the contingent and the embodied, we subject the self-understanding of the researcher to critical scrutiny, our processes involve mutual encounter of persons before positions. This study I believe demonstrates the value and the importance of making the tools of Practical Theology much more widely accessible to Christian disciples, to whom they rightly belong by virtue of their calling, helping them to think critically and theologically about real world challenges and lived experience. Then indeed would we have a 'fresh expression' of what it means to be the church within and for the world.

This study contributes to Practical Theology in adopting a questioning awareness of the ways in which a privileged minority is being (de) formed by contextual, cultural, political and social forces. Practical Theology is to use this new awareness to go on to challenge and dismantle the structures of oppression so created. Such a process would be for the good not just of the oppressed but also for the oppressors, hitherto blind to the power they wield and the systemic injustice they perpetuate.

This study, I believe, sets before Practical Theologians the task of helping Christian disciples grow in theological wisdom and fluency, equipping them with the tools to exercise a properly critical calling in the world as contributors to the common good. Those engaged in forming a non-racist South Africa should take seriously this study's plea and seek creative ways of putting this thesis into action before the wave of current opportunity crashes and fades on the shore. For it is only by fostering such an imaginative apologetics that Practical Theology will achieve its full, radical, potential and make a difference

in God's world. Only then can the discipline be said to have 'advanced'. I would humbly hope that this study has helped our beloved discipline to have 'advanced' even if it is just so slightly in making us relevant not just as academics but more so as living members/disciples in our social constructs.

9.3.2 A contribution towards researching post-apartheid racism in Afrikaner adolescents

I have a suspicion that this research adds a unique contribution to theology and post-apartheid *racism* by reflecting and exploring true lived experiences of Afrikaner adolescents. This study did not want political correctness and well-crafted ideas and lingo, it wanted to get to a certain core of the issue without much interference (which I think it uniquely did) and then it mobilised and set in motion something that moved us beyond ourselves and our social constructs taking us to some unique outcomes. I did not undertake this research from an observing viewpoint, I was uniquely part of the context. Obviously this has its limitations because the action is so close to me that I cannot give a wide perspective on it. All I can do is to extend an invitation so that this research be done more in South Africa and across all borders of race. I would also hope that this research would empower researchers within *racism* and Theology to also include an auto-ethnographic and narrative approach to research. By doing so enabling themselves to put honest research on the table as it is lived and experienced by non-expert people and ourselves bringing it all the more closer to a better epistemology on *racism*.

9.3.3 A contribution towards a narrative pastoral reflection

I would truly hope that this study from within the Practical Theology can contribute towards this constantly developing field of study and that this study can stimulate interaction between disciplines, cultures and constructs.

We live in a society that puts pressure on people to live non-*racial* lives and I would go as far to comfortably say at this stage of the research that it creates political correctness and a pretence rather than living non-*racial* lives. We are not comfortable with a *racist* story because at some point or another we have

to face ourselves. It is a natural impulse for listeners to withdraw from these conversations or to downplay the pain it causes. People become stigmatised and marginalised, isolated and inclined to hide themselves not feeling a real sense of intimate connection with other people.

This research emphasised Afrikaner adolescents own living worlds on *racism* as it is lived by them. I would hope that this research advocated a direction in pastoral therapy with adolescents that promotes not only a mere change in action but also a change in attitude. This research contributed in emphasising that our conversations were not intellectual conversations about race and God, but rather conversations with race and God.

This research contributed further to demonstrate that it becomes impossible to do life and theology as if we are living in some abstract reality or deceased corner of history. This study advocates for an involvement of ourselves in the world. This emphasises that we respect the adolescents' unique descriptions and experiences even if it is politically incorrect.

The focus of pastoral care for Pattison (1993:204), is “gradually turning from the focus on crisis and pathology ... to a more holistic and preventive approach. This nurturing positive approach is ... a turn away from individualized problem-centeredness to corporate growth in community.” This study contributed in showing that Pastoral therapy is not thinly smeared only to assist in crisis pastorate and pathology, it is much more holistic and preventive when it helps people whose lives are connected with one another to come to richer descriptions of their own situations or social constructs. Narrative pastorate is not something that should be kept in the therapy room alone because of its immense power to guide dialogue so that all can walk away with a richer and thicker understanding. To me it seems that most dialogues on *racism* have the feel of a loser and a winner instead of rich new understandings for both sides of the same coin.

Care for Frank (1991:45) starts where difference is recognised and Sevenhuijsen (1998:15) supports this even further when he states that the “ethics of care” is placed on a dual commitment.

“On the one hand it assumes that people recognise and treat others as different and take into account other people’s individual views of the world and of their place within the world. On the other hand, it does not take needs and narratives as absolute but interprets and judges them in specific contexts of action. The narratives people have of their lives cannot be interpreted as absolute; instead they should be interpreted in a specific context of conduct.” (Truter & Kotze, 2005:975).

Another contribution this study made to narrative pastoral work or theology is that transformation is seen as action that leads to change. “Doing” wants to tell us something of the heart of theology “the understanding of acting the faith and not just verbalising and articulating it” (Isherwood & McEwan 1993:82). According to Truter and Kotze (2005:976) “Faith is not an impersonal abstraction by people; it captures people’s deepest form of existence. Therefore the emphasis on spiritual formation has to shift from: “What do we believe?” to “Who are we?” (Williams, in Rossouw 1993:901”).

I would hope that this study co-constructed richer descriptions and meaning that can be applied in our lives contexts. The co-researchers richer descriptions of *racism* can indeed produce a spiritual climate which may contribute to being a better and holistic community. The implication of narrative pastoral dialogue is that *racism* should not merely be prevented and handled at the outset, but should also be preventive against deterioration and enriching in conduct by increasing meaningful life-possibilities (Dill 1996:253).

9.4 The next adventures (possibilities for research)

One has to stay focused when working on research like this or any research for that matter. One could get distracted very easily into other streams. If you keep your focus you realise a variety of other possibilities, there is a lot of

adventures and directions to go into on this subject of the research. A few things that came to me during the research:

I think a big gap in this research is the lived experiences in the lives of black adolescents. This research showed honesty to the core within Afrikaner adolescents and has awoken a huge curiosity and willingness in me to understand 'others' better. Perhaps this research can be duplicated within some black adolescent constructs.

A writer like Franz Fanon (1963 and 1967), gripped me. A great thinker, frustrated and truly honest. Fanon cracks open the psychopathology of colonization. I think in a certain way this research has shown the psychopathology of colonization within the Afrikaner adolescent community and the presence of it still alive and well today after many centuries. It would be very interesting to do some research with black adolescents exploring insecurity in their consciousness and the mastery of some skill for the sake of recognition in a white world.

I cannot describe in words on a personal level what the auto-ethnographic approach meant for me in this research. One sets off to do a great study on 'others' realising only later that this study has (re)searched my own soul. The relevance of an auto-ethnographic approach of any research concerned with *racism* should take note of Sheila Trahar (2011). It would be a great contribution if this can be explored more in the African and especially the South African constructs within our communities. In my opinion some more research should be done in using this as first steps in approaching a dialogue on race and diversities. This has the potential to strip preconceived and self-promoting ideas to the bone. This has the potential to level the playing field when we approach dialogue on *racism*.

Interesting and contributing research can follow that explores using the narrative approach specifically in diverse dialogue on *racism*. A narrative pastoral approach guides participants into listening and that helps to de-centre and deconstruct so that participants can get to a point of self-

realisation and remembering. Unique outcomes seem to be a logical course in this approach. Perhaps specific research (narrative and *racism*) can contribute to the *racism* dialogue using this approach, broadening the possibilities of the narrative pastoral dialogue. How would this approach work in an everyday diverse work setup and can it be used by non-experts? Research focusing to equip managers, directors and the likes in business and government using the narrative approach could be a massive contribution to the *racism* dialogue in the work place.

The value of history astounds me in this research. It took me on a journey that I will never forget in my life. It helped me understand myself, my parents, my Afrikaner folk and South Africa so much better. Understanding things and oneself better is good, but taking this new understanding and changing direction for the better is priceless. Some people say 'the only thing that we learned from history is that we never learn from history' and this in my opinion is more true than not. Perhaps we tend to only learn from a specific story told in a specific way to suit the outcome I want. History should always be appreciated and should drive us to change direction for the better, in the here and the now, not paralysing us into a motionless lager trapped within our own ideas. We need more research to bring to the fore the history of black tribes of South Africa. Max Du Preez (2003, 2004 and 2014), for instance awakened a curiosity in me when he describes Moshoeshoe. This history was never known to me. Moshoeshoe's absolute philosophical and military brilliance astounds me. We need these histories to be brought from the dead and lived out proudly in our diverse hearts and minds. I can proudly acknowledge now that Moshoeshoe is a historical hero in my life today, the fact that I am a white Afrikaner cannot trap me only to the history and heroism of the Lion of the West-Transvaal known as De La Rey. An honest history helps us to self-realise our bias and helps us to redirect. We need to think of creative and attractive ways to present an honest history to our diverse people because this has the potential to actually bring us closer and not further away.

Another possible contribution could be exploring vulnerability/humilitas and shame within the scope of practical theology and or perhaps narrative

pastoral approaches. The research of Brown (2006, 2007a, 2007b, 2009, 2010a, 2010b, 2012, 2013, 2015 and 2016), should be taken very seriously in my opinion. This has the potential to thicken our discipline even more. It has the potential to expand the transdisciplinary conversation even further and I think theology can contribute to this research, in fact, isn't it exactly what Jesus was all about? Perhaps theology can contribute more than we think on these subjects. In this research we saw how these subjects enables change in difficult situations, this has the potential in making theology and practical theology even more relevant in the world we live in today.

Lastly, I believe the transdisciplinary conversation have got immense potential and needs consistent development. I refer specifically to the questions put to the interdisciplinary participants. This approach in my mind is a great contribution to research already. However, I want to suggest that there could be even more potential locked up in this approach. Perhaps research could critically evaluate the questions and responses done thus far in studies like this. It has the potential to refine and broaden this goldmine in research even more. There could be potential patterns established that can enhance a study like this. Some other questions might extract even more potential for thickening stories. I think more creative and attractive ways should be explored to attract people of other disciplines to contribute in a transdisciplinary process. It is extremely time consuming for participants and potentially great contributions might get lost in the process because of some constraints. I think there is potential to make this more attractive and contributing to all disciplines concerned in the process.

9.5 Post-Apartheid racism among Afrikaans speaking urban adolescents – a narrative pastoral reflection: Final reflections and my own growth as a researcher and a human being.

When a researcher sets off on a study that involves complex matters, the answers do not come in simple and easy ways even if the research is exceptionally designed. In this study it was no different, perhaps the reader has even more questions now than before embarking on this journey with me. So it should be, I would like to think. Research is a journey of discovery and

the more you get into it the more you want to get into it. In all honesty this research was a frustrating, challenging, time consuming and difficult process for me. It did not come easy for me and most of the times I felt so inadequate in doing this. Then somewhere along this road after struggling through all the ethics, methodology and philosophy you discover things and even parts of yourself you never knew and that was exciting, life changing and inspiring.

Yes, there were times during this study that I felt my worth or significance was directly related to my level of contribution. This led me to strive for better performance, which is not a bad thing at all. However, on the long run, the impossibility of continually achieving more indicated to me that I had lost status somehow and I experienced a sense of rejection. I had to do serious reflection on myself and this research, because I wanted to give it all up and just leave. I later learned that pretty much every scholar doing a PhD feel like this at some time during this immense process of research. Little did I know that this reflection would lead me on to the works of Frank Lake and Emil Brunner called “The Dynamic Cycle” (Lake, 1986). Therefor within this cycle (including my own adaptations of it) I want to conclude my reflections and growth in this research, but first the back story:

9.5.1 Dynamics

From a social perspective I understand dynamics to be the forces or properties which stimulate growth, development or change within a system, process or construct and in this case even research and the researchers. This indicates a movement and something that is continually ongoing in a never ending process. I resonate with this and this research from my viewpoint resonates with this. This research is not a conclusion or has a final say on *racism*. No, it is merely a start in some direction towards a life lived wholeheartedly with ‘others’.

9.5.2 Good is not always the best

At the start of this study I found myself battling against influences and expectations on *racism*, academics and the research which threaten to

impose ways of understanding and certain manners of living. I would argue that most of the co-researchers in this study also had some influences and expectations when we started out on *racism*.

In this study, the focus was on, what seems like growing racism within adolescents situated in urban South Africa. We explored the dialogue, spiritual and awareness values in these environments and communities using transversal rationality. A question at hand was how deep *racism* stereotypes (traditions of interpretation) were embedded in the lives of the researcher and co-researchers and how can we have honest conversations to help us realise or be aware of our biases so that we can embrace the diversity in our rainbow nation and going forward as a unity in diversity.

The aim of this study was then to listen to the stories on *racism* of Christian Afrikaner urban adolescents in order to facilitate dialogue with each other, the world and God, aiming for unity in [race] diversity like our own Triune God of the Christian faith inhabits a [grace and love] relation to the world.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He [Jesus] was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life [Holy Spirit], and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it (John 1:1-5 – The Bible: New International Version).

So how can we attempt to live out this ‘love and grace’ that exists deep within all human beings in the context of a diverse South Africa? So I embarked on this study:

I became aware of a pattern in my life that was driven by certain influences and expectations that was transferred onto this study. The first thing I became aware of was the influence and expectation of *contribution*. This was **my** understanding of the world. I had to work extremely hard in everything I did (especially this research) so that I can achieve the greatest accolade humanly

possible for me. If this happened I would have a certain status or significance in **my** academic circles, in **my** work space, in **my** space with friends and family. I think like most human beings, but certainly for myself, I want to feel significant so that I can belong. So for most of my life and especially at the start of this study, I put my head down and worked for contribution so that I could be significant and feel wanted in **my** constructs. Behold, I should never show fear, vulnerability or defeat no matter what, because in **my** mind that would counter acceptance by others. So keep the hard work up or face rejection. This was the way I interpreted life: “Be the best pastor **you** can be, work hard, put in the hours, never say no, never complain, never give up, never show weakness, because God is **your** power”.

This research was so difficult for me I wanted to give up and I almost did. It was not a nice experience. I started seeing academic work and especially academics as this holier than thou intellectual snobs that write papers for each other, that they deliver in great places around the world, sponsored by government and not contributing much to the real world where people struggle and suffer and where life happens and making studying at a university expensive and impossible for ordinary South Africans. I was a mess, to put it lightly... I needed a break, I needed serious introspection... Perhaps my co-researchers had the same kind of feelings towards *racism* in South Africa, as we saw in their initial responses and dialogue...

Finally the poet came for us all as Brueggemann (1989) puts it. It transformed our whole dynamic towards *racism*, this research and life.

9.5.3 Acceptance (input)

According to Brown (2013:10), there is only one variable that separates people living wholehearted lives from those that don't: they believed they were worthy of loving and belonging, that's it, they believe they are worthy.

We had to believe that we are 'worthy'. Something I clearly struggled with. The thing that helped me was writing my own story as honestly as possible.

Working auto-ethnographically helped me to believe that I am 'worthy'. Dialoguing through a narrative approach and creating space for the co-researchers to tell their stories as honestly as possible helped the co-researchers to believe in their own 'worthiness' as the conversation went on. We had to have courage (understanding courage not as bravery but considering the original Latin meaning, namely that courage is with your whole heart), in other words telling the stories of our whole hearts. We had the courage to be imperfect, politically wrong and we had the compassion to be kind to ourselves first and then to others because as it turns out we cannot live with compassion towards others if we can't treat ourselves kindly. We possessed connection. We were willing to let go of whom we thought we should be in order to be who we are, which we absolutely had to do in order for real connection to exist in this research. We had to accept ourselves as we are if we wanted to move even an inch forward.

Frank Lake (1986), realised this very well in studying the life of Jesus. God gives this unequivocal statement of love and acceptance towards Jesus in Matthew 3:17 (The Bible). How did Jesus start out in life? It was all based on who Jesus was, rather than anything he had done. At this point (Matthew 3), Jesus had performed no miracles and made no disciples, he was simply Jesus, the carpenter from Nazareth. We don't know much about Jesus's early childhood. We read in Luke 2 (The Bible), that as Jesus grew he was "filled with wisdom" and that God's grace was "upon him". We also know that as a twelve year old he impressed the teachers of the law when he listened and questioned them for three days in the synagogue, but we don't really know much more about his first thirty years in life.

It is generally accepted that Joseph must have died during this period so Jesus, as the eldest son, would have taken on responsibility for the family business. He had developed his relationship with his heavenly Father in the midst of an ordinary and busy working life. The public declaration (Matthew 3:17) of the Father's pleasure at the river Jordan was simply an affirmation of something Jesus already knew. His knowledge of the Father's love was well established. This sense of acceptance would underpin the whole of his life

and ministry. ***But how is this relevant to this study?*** As a Christian I believe the grace of God has reached down to find us. We have experienced love, acceptance and forgiveness in the same sense Jesus did. We now know the same sense of acceptance that Jesus knew during his earthly life. I could not have effectively build this research on any other basis. I too can stand before this day, a valued part of this country. We are worthy. We are accepted.

In acceptance of our own worthiness I have to agree with Brown (2013) and Lake (1986), that if we want to live as wholehearted people in diverse South Africa, we need to start here. We need to be very honest with ourselves and we need to create spaces for this honesty to be explored. Some research tends to include judging voices and diverse voices too quickly (before accepting ourselves as 'worthy') and may have the result of co-researchers being too afraid of putting their whole hearts on the table. It was noticeable from the data in this research that Afrikaner's are very good at hiding true feelings if the dynamics of expectation and influence is present.

I would argue from this research that this should be a first step if we are to attempt dialogue on diversity and race. Accept that you are accepted and worthy of contributing. If we take Fanon (1963 and 1967) seriously it seems that this goes for anybody irrespective of race.

9.5.4 Vulnerability (input)

Wholehearted people had vulnerability which they fully embraced in common: "Vulnerability is the core, the heart, the centre, of meaningful human experiences." (Brown, 2013:12). Wholehearted people truly believe that what make them vulnerable make them beautiful. I do not at all suggest that we talk about vulnerability as neither being comfortable nor being excruciating. We need to talk about it as being necessary, we need to be willing to say, 'I love you' first, have the willingness to do something where there are no guarantees, willing to invest in a relationship that may or may not work out. I would argue from this research that this is fundamental if we so much as hope to have good dialogue on diversity and race. This means taking the risk of

viewing people as subjects and not as objects, opening oneself up to be a possible object for someone else. Taking a risk on an I-Thou life, thus being the I-Thou that walks into the lives of others.

According to Brown (2013:10-12) 'vulnerability' is the core of shame and fear and our struggle for worthiness but it is also the birthplace of joy, creativity, belonging and love. This is very important as I realised in reading Brown (2013) that what she deduces from her own research data is that people tend to numb 'vulnerability' in dealing with it. I would argue from this research in support of Brown (2013) that one cannot selectively numb emotion and it implies that we cannot numb those feelings like shame, hatred, vulnerability, etc. without numbing the love, joy, gratitude, happiness and we actually then numb everything. Then we are miserable and start looking for purpose and meaning which leads us to feel vulnerable and this then becomes a dangerous cycle.

Before this research I would never have seen myself as *racist*, never. I truly believed that I am not a *racist*. I still believe that, but what I have realised is that I most certainly am not *NON-RACIST*. The best way I can describe myself is that I am a *RECOVERING-RACIST*. Vulnerability made this possible and from this flowed an absolute passion and greed to create opportunity for 'others' and to put myself out there where it matters.

Jesus was fully man. He got tired, he wept, he knew anguish and pain. Although he was the Son of God, he did not have some special inner reserve of divine power and strength. He had to draw on the strength and resources of his Father in exactly the same way as you and I. He chose to divest himself of his divine power, to make himself nothing, and to live his life in total dependence on the Father. Jesus made himself vulnerable and we see this a few times in his life. On mount Gethsemane he prayed to God voicing his fear and asking to pass this task at hand, not once, not twice, but three times. The very next day Jesus hangs on a cross barely alive and voicing again his feeling of God being nowhere, in other words, voicing vulnerably, his feeling of not feeling God, not hearing God, not seeing God. How human and vulnerable

is that? If Jesus shows in such certain terms his vulnerability, how about myself? For some reason I always thought of Jesus as this “Superman” figure and the moment I became aware of my own vulnerability and the freedom it provides, that was the moment that I saw Jesus as scared, uncertain, not willing and not as “Superman”. At that moment Jesus became more alive to me than he was ever before. Based on this research and my own experience I would make a very serious appeal to all interested in dialoguing on race to be vulnerable. Following this research and my own auto-ethnographic process I am of the opinion that we cannot possibly hope to live and dialogue an effective and fulfilled life on diversity and race in any other way. If we want to include joy, creativity, belonging and love in our diverse lives we need to embrace vulnerability consisting of shame and fear. We must create spaces where this is possible and we must accept that we are still ‘worthy’ with all of our vulnerabilities. Vulnerability creates trust (Brown, 2013).

In this research I myself experienced and saw within the co-researchers that acceptance and vulnerability (inward movements) enables an outward movement towards action and other people that arises out of a sense of significance. Frank Lake (1986), shows how we as a people often work the other way around and make contribution, power and significance our inward movements to perhaps experience acceptance as an outward experience. We live in social constructs that so often compares, is full of grades and expectations, and is driven to achieve in so many areas of life. So we are expected and taught to justify ourselves by our works (accomplishments). We feel so many times that we just don’t measure up to the expectations others have of us. Reflecting with this in mind on chapters four (power discourses), five (relationships of object or subject), six (vulnerability, shame, fear and trust) and seven (spirituality) in this research it is clear that we as a people more often than not make our input contribution and significance rather than making acceptance and vulnerability our input that enables an outward movement towards action and other people, showing how significance and contribution flows out of these inputs.

9.5.5 Significance (output)

From my own experience and that of the research I would say that significance is one of our most basic human needs. I think it is quite a normal need and an intrinsic part of humans as a personal being. Significance I would agree with Lake (1986), depends on understanding who I am (for Christians: who I am in Christ). Significance is all about knowing who I am. It seems that Jesus was rather sure about who he was. In John's gospel he makes many profound statements about himself: "I am the bread of life... the light of the world... the resurrection and the life... the way and the truth and the life." This was not arrogance but rather that he knew who he was because he had learned to view his life from the Father's perspective. Jesus saw himself through the Father's eyes. Jesus was "very God". He had all power and all authority, but he chose to make himself nothing and to live his life in total dependence on the Father. His sense of significance and self-worth was rooted in the unconditional love and acceptance of the Father. And as Christians we at the very least are called to live the same way. We will discover our significance as we learn to see ourselves as God sees us (relational and subjective, see chapter five) not with an inflated view, nor with a deflated view but with his perspective. We Christians are a significant people and our significance is not because of anything we've done. It is based solely on the grace of God.

To put it in secular terms loose from Christianity, our significance is based on our input being the acceptance of ourselves (worthy) as we are and embracing our vulnerabilities. In this we are making ourselves truly known to others just as we are and therefor enabling joy, creativity, belonging and love to be born. This sets in motion an outward movement. If you know who you are with all the good and the bad then you can be significant in any situation because it is not so much about the situation as it is about the motion of an outward movement. An outward movement is possible in almost any situation. All of us can make a significant contribution towards *racism* in our respective genres of lived lives. Approaching *racism* or almost anything in life from this perspective brings change. As a Christian I look at it from the perspective of

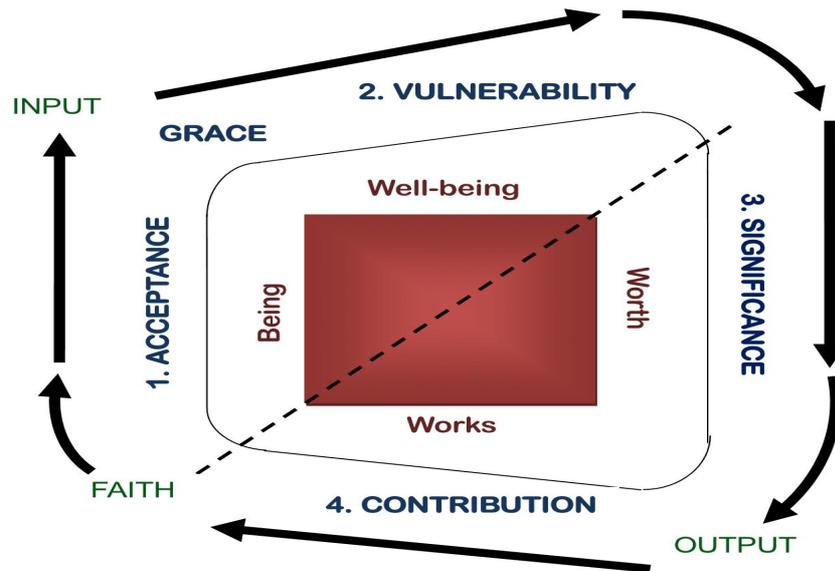
God making Usain Bolt's significance in the world and my own significance (how small it may be) in the world all the same, because we view what we do from God's perspective, making us all significant. As a non-Christian it is not really that different, if you look at it from the perspective of a rainbow South Africa teeming with diversity and deserving the best for all then all South Africans has the potential to set this diverse motion into a significant movement. Perhaps we need to view our lives from the perspective of a rainbow nation. I think extreme political groups and organisations like the Economic Freedom Fighters (EFF) and Afriforum do us no favours in this regard because their significance rely mostly on their own great contributions only realising an inward motion not serving diversity but themselves and getting acceptance from that. I would go so far as to say that if South Africans can view ourselves from a perspective of acceptance-vulnerability-significance-contribution that enables outward movements, organisations and political parties like the EFF and Afriforum would have a hard time to exist in this beautiful country of ours. It is not always easy to trust that this way of life is really possible, a way that redeems failure and affirms us.

9.5.6 Contribution (output)

The credit for my contributions will no longer be mine, but that of South Africa. Nelson Mandela, Beyers Naude, Antjie Krog, Moshoeshe, Desmond Tutu, Pienkie and Kenneth's (chapter two) lives was fruitful, and my life should be the same wherever I am. Perhaps that is why Beyers Naude went to repent at the truth and reconciliation commission saying he could have done more after already doing so much, because his contributions was never about him. He never looked at his contributions as a stepping stone to significance. No, he came from vulnerability. We have a job of work to do. We have a glorious destiny, but we cannot even begin to fulfil it in our own strength. It will only happen if we know that we are loved and accepted, live in complete dependence and discover what South Africa has called us to be. It will only happen as we are filled with the power of the Rainbow nation. Nothing will be impossible to us then.

As Christians we are not called to work for God but to allow God to do His work through us.

9.5.7 Figure 1



9.6 Bon Voyage

The worst thing that can happen after any research and a thesis like this is if the reader states: "So what!". So now I have to ask myself what happened with this research in my lived life and that of the co-researchers?

I have personally grown so much out of this research. Realizing that I am a recovering racist with so much history, power, objectification, proudness and stuck spirituality before, behind, around and within me, that if I do not

intentionally work towards making it a lived reality of embracing diversity and creating platforms where diversity and non-racialism can prosper, it will never happen by itself. I also realized that I was not alone on this journey.

I started this research with my own story and it developed further with stories of urban Afrikaner adolescents on *racism*. Now I want to end this research with another story that includes myself, urban Afrikaner adolescents and a wonderful person called Charlotte Sibanyoni.

By the end of 2016 after all the conversations with the adolescents were completed regarding this study, something deep within me started to move. How do we make this race thing work in our country? What can we do to get closer to one another and not just doing things to be politically correct? How do we break down these racial walls that was built by our ancestors and kept on transferring from generation to generation?

In a church setup there are many outreach programs where you help people, and give stuff away and it is truly amazing to be part of such initiatives. Although it is in almost all cases the privileged white church community that reach out to the very poor black community. The power discourses here are so alive and well and it is almost impossible to escape it. This cannot be the only way I thought to myself.

Then I heard of a black student studying Dutch Reformed theology at the University of Pretoria. At first I was sceptical, was this just another “white western thinking” person in a black skin? So I decided to invite this woman for coffee and see for myself. This was a morning in early November of 2016 when I met Charlotte Sibanyoni. I was blown away by her and her independence struck me as her life story brought me to tears and her passion gave me great joy. Out of that meeting I walked straight into the offices of my colleagues and told them what had just happened. I informed them that I think we should offer her a job and a platform in our church to develop her passion and to help take the Dutch Reformed church into a new beginning. To my utmost surprise my colleagues agreed completely and a few days later we

gathered funding to employ Charlotte for two years while she finished her studies. I had only a few conditions for Charlotte: please don't be a white person in a black skin, be who you are. We have to be honest towards each other even if it hurts sometimes so that we can trust one another. I have to learn as much from you as you have to learn from me so we are in this together.

Charlotte started in January 2017 at our church and she worked mostly with our adolescents, yes, these same adolescents that were co-researchers in this study. I was a bit nervous I have to admit with their voices still ringing in my ears from the research conversations. However, we were very honest from the start and had no pretence. Charlotte had these adolescents eating out of her hand in the course of a month. Charlotte in her teachings, conversations, relationships and presentations got more genuine and life changing responses out of them than what I could have dreamed of myself. It was genuine, there were no pretence. I could not believe what was starting to happen with our adolescents. I remember one evening service where about 60 black teens were sitting in our teen service conducted by Charlotte and myself together. I spoke mostly English to accommodate our new friends and it bothered no one in the Afrikaans community. Charlotte made me aware of so many things within black communities and how they think. We are a great team. We accept one another. We are vulnerable towards one another and we have so much trust alive between us that our significance is greater than ourselves. The astonishing thing was that our contributions happened by itself and we celebrated this togetherness. Charlotte has just completed her trial sermon this past Sunday (3 June 2018). The first black lady Dutch Reformed student preaching a full service for 99% white adult Afrikaners. She was magic and the congregation fully cooperated with her as if she was just another preacher.

In a sense it is important for me to also hear how our youth are doing since Charlotte became part of our story. I asked Charlotte to write something of her experience in our congregation over the last 18 months, I asked her to be truly honest:

A person can experience racism in different ways, I have not experienced racism from our youth verbally. I have seen its characteristics in different ways for example:

At one of our outreach projects, we were sitting there and just talking about life over a drink as a group of friends and one of the guys said to me "Charlotte can I be very blunt with you" and I said "yes, of course". He struggled for a long 20 seconds before he could say it and he was like "I find you very attractive and I think you are one of the most beautiful woman I have ever seen. I have never said this to a black woman before, and my family and friends will disown me if they hear me say this. I am raised not even to look at you in that manner."

I wasn't offended at all, I have heard such statements before from young white boys, so I just hugged him and said "nxaaah, thank you and I really appreciate that". By opening his heart, he allowed the other guys to also speak freely. And the second guy replied, "I think you stunning, smart and bubbly but I will never date you". I was a bit uncomfortable with that statement because I knew where it was going. I smiled and said thank you and brushed it off. The moment of silence in the group made him feel uncomfortable so he decided to justify himself by adding "No offense, it's nothing against you but you're black and I will never date a black woman. Yes, I can look and appreciate you but no, it goes beyond my belief and how I am raised and I am pretty sure my parents will disown me as well".

I usually don't reply to such statements anymore because it only hurts the person who receive them, and most of this young white people don't even understand when you try to explain to them that, you just judged my skin colour and only on that decided I will never be good enough and that is the definition of racism. The group nodded and said they feel the same. The coloured guy in the group said, "I married a white woman but I don't mind colour, I just fell in love with a white woman" He joked around and said "Charlotte, pity I met you after I was married" we all laughed but I knew the comment that will come from the guy who said "I will never date you because you're black" will be racist even before he

even said it. And he replied “duh, you coloured its different”. I was waiting for that statement and I knew that nothing you say to this guy will change his view on equity and equality or even colour. For him it is first white people then the other human-race.

I remember on my first outreach, I was also new in the church, I arrived few days later and I forgot one of my bags on the flight, so I didn't have a towel and my toiletry bag was inside there. All the girls slept in one room, so I said to the girl who was sleeping next to me “Is there a shop close by, I need to buy few things; forgot my toiletry bag on the flight or airport, but I can't find it” so she said to me “don't worry, you can use my towel and toiletry”. I could feel how uncomfortable the other girls became after she said that, it was as if they wanted to say “eeeew” but did not have the guts to say it and when I looked up they all uncomfortably looked away and carried on with their conversations. Myself and this girl became friends, she was the first friend I made in the church. The following day, she plaited my hair in cornrows. She was good at it and I could see it's not her first time, when the other girls saw that in the room they came closer one by one and asked if they could touch my hair. The texture is different of course and they have never touched a black person's hair before. After a few touched my hair they got a bit comfortable and realised its normal. Through the week they became “used” to me and more comfortable and started saying: if I need something and when I do, I should let them know. The action one of this girls took made the rest of them realise their perception of black people are wrong. And to be honest from there on we had a great time in the room. Talked about boys, and they asked questions on whatever was on their minds. This young girl brought a change in the room to the other girls without even realising it. We're still friends even today, she visits me, and I have visited her often.

Most of this young people come from homes where the parents are racist. I think some of them are not even exposed to black people “educated black people”. I think most of them only know their domestic worker and the gardener and the 20 black kids in their school whom they are also not really friends with and of course what they see/watch what's on the media about our president and our government. You hear

this in the manner they speak or the questions they ask that they want to know me as a black person and my culture. I don't really know how to explain it because I can't say "their racist, but not by choice" they come from racist homes and are not sure how to treat a black person.

Some of them accept me because they think I am one of them, Afrikaans kids when you speak Afrikaans as well as they do "with no accent" they "forget you're still black". You will hear this in comments like "jy is anders" (you are different), I don't think they even understand what they are saying. What I have realised is some of the kids had a perception on how I was supposed to be and when they got to know me they loved me and realised they are wrong. And the more they got to know me, all the perceptions they had about black people broke as they started opening and sharing their hearts with me.

I am a very open book and easy to talk to, and when I preach I usually share a piece of me and this made most of them realise they can relate with me. We share the same pain and worries, and I love God as much as they do. These kids became the example for others (like the girl at the outreach) and it opens a path for other kids to also break down the stereotype/ perception they have about black people. I love my youth for being open-minded, I don't think they take what they hear from their parents as it is and digest it as law. They hear it but don't always approve it and for me that is progress, for example: they will say: "my dad calls the taxi driver that "word", but I just think it's wrong" we're in a new South-Africa and cannot carry on like that".

I have hope for our youth because they question everything, and if something doesn't sit right they saw or heard they came and ask me. I respect them for that and for having the courage to ask me about it. The only way forward is to talk about these things and to listen without judgement, and our youth is willing.

Reading Charlotte's short but honest reflection at the back of this research one can absolutely conclude that the difference starts with me, no matter how small, even if it is to share a towel. I can be that difference.

Yes, I personally had nothing to do with apartheid, colonization and all of our history. Yes, I can shrug my shoulders and say, not my problem. But, I can also create platforms to explore and mine the greatness of diversity so that we as a nation can overcome racial issues, so that we can build a South Africa that work together, so that we can be vulnerable and create trust, so that we can believe in ourselves and others again. I have a responsibility towards all South Africans as they have a responsibility towards me. I am recovering into freedom of race.

I will make mistakes, be ignorant and get stuck in some of the above mentioned but I will work intentionally and relentlessly towards freedom from all those things that want to define me into a certain category. I can make a difference and be significant in any situation no matter how small.

I am a proud white male Afrikaner and more than that I am a proud South African and more than that I am a proud African, but more than all of this I am a proud follower of Jesus Christ, called to be His hands and feet across all boundaries and obstacles.

This research then I would state categorically was not “so what!” research. This research at the very least became hands and feet in my everyday life, that I try to live out honestly making a difference with what I have.

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ADDENDUMS

Addendum A – Group A Conversation

Introduction:

What you are about to read is one of four (4) group transcribed conversations that I held with my co-researchers. This would form part of a study that would be submitted in fulfilment of the requirements for the degree *Philosophiae Doctor* in Practical Theology from the University of Pretoria, titled: POST-APARTHEID RACISM AMONG AFRIKAANS SPEAKING URBAN ADOLESCENTS - A NARRATIVE-PASTORAL REFLECTION.

All co-researchers will be referenced in their own words, but by pseudonyms. This is done to be true to the ethic of participation which we have adopted throughout the research process. Even when I am reporting their stories, my re-telling of their stories will have been confirmed by my fellow-researchers.

Group A – Conversation:

At the start of every conversation I posed a question to my co-researchers on “What they understand *racism* to be?” This was to introduce the topic without me guiding the content and thus keeping true to a low structured conversation.

A8 – “A hate towards other nations. There is nothing wrong with the term ‘kaffir’, it has its origins from the Muslims and has nothing to do with blacks or racist it is just a name.”

A6 – “I think it is a hate towards others because of their otherness, I mean white people look down on blacks and perhaps it is because throughout history we [whites] are more advanced. I think I don’t like them just because they are different. I am white and I look down on blacks because they are different, they are not the same as I am.”

A4 – “I think blacks and whites look down on one another both ways. I mean look at all the discrimination against whites these days. Blacks are using every means that they can get to advance themselves even if they don't deserve it. I cannot study what I am entitled to study because of excellent grades in school because my skin color is white. They [blacks] want university education in their own language but my brother told me there does not exist good engineering terms in their language and therefore Afrikaans is still more advanced and therefore is not racism but pure logic. So I really don't understand what is the big deal.”

[Silence]

A4 – “The blacks are looking down on us and it is discriminating that standards need to be dropped for them [blacks] to get into sports teams and universities.”

A2 – “I won't be able to get work one day because the blacks are pushed in front of us [whites] the whole time.”

A1 – “I can understand the language argument in universities, but it is not advanced languages that can be used at university level.”

A2 – “Yes, university influences whether you would get a good job one day or not. Maybe we whites are feeling guilty over racism, I don't know why because things were actually better in the apartheid years, black people actually want those days again.”

Sebastian – “You say black people want apartheid back?”

A2 – “Yes, like the lady in our house tells us that things were better in those days for her.”

A7 – “I think some whites did bad things to blacks during apartheid and now the blacks want to do the same to whites, so it's like an eye for an eye.”

A5 – “I agree, they [blacks] are just looking for any excuse to blame whites for their problems. They oppress us [white adolescents] that was not even a part of apartheid and now they use apartheid to blame us. They just want to blame us and back it up with apartheid.”

A6 – “They just oppress people that weren’t even born during apartheid.”

Sebastiaan – “Am I hearing correctly? Are we saying that the fact that some of us weren’t born in apartheid makes us less racist than people that were born in apartheid?”

A8 – “Absolutely, organizations like Afri-forum and Solidariteit back us [whites] from these people [blacks] that want to take advantage of us and take from us.”

Sebastiaan – “What is it that they [blacks] want to take from us?”

A8 – “They want to force us together in our schools, universities, neighborhoods, they want everything.”

A5 – “It is normal for people to live separate, they choose to do it. It happens by itself. The blacks like to live in squatter camps and we [whites] chose to live in better circumstances and neighbourhoods.”

A7 – “I like it that we live separately in life. I can do what I want and they can do what they want. Don’t make me do something I don’t want.”

A5 - “I am a racist, this is how I was brought up, this is how my parents and their parents were brought up. You do not mingle with blacks you merely tolerate them.”

[Silence]

A5 – “My grandparents stay on a farm and they are extreme racists. They hate everything black. They say the blacks want to take their land. That is just the way it is.”

A8 – “I am a racist, but different from my dad.”

Sebastiaan – “What makes you different from your dad?”

A8 – “My dad really hates blacks; I don’t hate them like he does. I can actually tolerate them.”

Sebastiaan – “Tolerate?”

A8 – “Yes, like its ok to live in a country where blacks are and I can tolerate that but I don’t want to do things their way but its ok if they want to do it, like live in a squatter camp.”

A4 – “I read about a story in the papers the other day that some of the Curro schools separated some of the classes because of language and now it is a black and white issue. I think it is better to have separate classes because people are different and like to mingle with their own type.”

A7 – “It’s because we want to please the masses. Now a practical thing becomes a race issue.”

A6 – “I will never enrol my child at an institution without being able to receive education in his home language of Afrikaans.”

A3 – “It is all about choice and culture. We [whites] have a clean culture by choice. If you take for instance an amount of money and divide it equally between black people and white people and tell them to establish a school, the white people will have a cleaner school. We can see it, our [white] schools are so much cleaner than theirs [blacks]. It is second nature to us [whites] and not to them [blacks].”

A5 – “Blacks never walk the extra mile in life. Like our domestic worker for instance only do vacuum cleaning around the couch and not under it. Blacks are rude and they are lazy.”

Sebastiaan - “Do you think that all blacks are like that?”

A5 - “Yes, absolutely they never do what is asked of them.”

Sebastiaan - “Do you do the things that is asked of you for instance on this programme?”

[Just to give some background and clarity on why I asked that question: Being on an outreach programme we all need to do certain tasks. This specific co-researcher had to be spoken to on various occasions for not doing his tasks. It was a rather big issue at one stage as certain things on the programme depended on his tasks that was not done.]

A5 - “No, actually I don’t. I just realized I am no better.”

A4 – “Yes, but I agree with A3. They [blacks] just throw garbage everywhere. We [whites] where taught from a small age that you throw away your garbage and blacks are not raised like that.”

[Silence]

A4 – “Just look for instance how they [blacks] manage their schools. They cannot do it.”

A2 – “Yes, I know of this school in Mamelodi (informal settlement within Pretoria) that has a white lady that manage the school and that school is thriving. So it just shows that what A4 is saying is true.”

A8 – “We know so much more than they [Blacks] know, we come from Europe remember. I mean just look at American blacks, they are much more civilized because they grew up in a European style environment.”

A7 – “We [whites] are so much more educated and advanced.”

[Long Silence]

A4 – “I hear what you say, but is that really so important? I mean when we go to Mozambique on holiday for instance I cannot help but to notice the pure joy and laughter I witness from children there. Yes, they don’t have what I have, but I don’t have what they have. This makes me wonder about our world we live in and if it really is that superior.”

A8 – “What you just said made me think that blacks are not that bad actually, I cannot begin to describe the caring and sharing most of them have in my school. One day I did not had any food at school and a black student saw this and offered to buy me a sandwich from the tuck shop. That was pretty cool. The other thing that I notice from black children in my school is the respect they treat their parents with. I mean us whites are so cheeky and demanding towards our parents most of the times and I think they set a great example to follow.”

A4 – “I agree with you A8. I would actually like to ride in a minibus taxi sometime. My mom will have a heart attack, but I want to do it sometime. This conversation is making me rather curious about black people and maybe we can even learn from them. The thing is that we get so bombarded at home and through white society that blacks are bad, but what if... it is not so, what if... we dare to know them, what if... we can get along?”

Sebastiaan - “After hearing these stories on black people like we just heard, I am curious what the rest of you think about this?”

A3 – “I do hip-hop dancing as you all know. This is terrible but I must admit blacks are so much friendlier than whites. I learn a lot from blacks in dancing, they have so much more rhythm than us whites and they never hesitate to help me. I think I label some black people unfairly and I assume stereotypes, I don't feel too good now about what I said before.”

Sebastiaan – “What is ‘labeling black people’ making you believe about yourself?”

A3 – “It is telling me that I am a hypocrite and that I might be a racist.”

Sebastiaan – “How would you say are ‘racist and hypocrite’ stealing from A3 and preventing A3 from who she really is?”

A3 – “What do you mean by who I really am?”

Sebastiaan – “I was just wondering actually, this whole week thus far I have seen how you are with people. You are caring, loving, smiling, walking the extra mile literally – remember when you went to fetch that toddler living at the other end of the village just so that he could attend the children's program. So now I was just wondering how ‘racist and hypocrite’ are trying to steal from A3 to be the true A3 she is and can be?”

A3 – “Oh ok. I have never thought about it in that way. That is actually pretty cool looking at it from that angle. Yes, so maybe all these pre-conceived ideas I grew up in is like putting a block in front of me...?”

Sebastiaan – “What do you think?”

A3 – “I think it is, I think I have probably missed out on many things in life and people because of this block. I always thought that is just the way I am and so be it. But when you started talking about what you saw in me I realized that is who I am and that is the things that make me happy.”

Sebastiaan – “I am sure that is who you are because I didn’t make it up from the top of my head, that is truly what I saw in you. Maybe there is other people in this conversation that can confirm it. They also saw you this week, let’s ask them if that is ok with you?”

A3 – “It is ok with me.”

A2 – “I can confirm it and even add that you are also very funny and you make people smile.”

A6 – “That is true, I agree.”

A4 – “I saw some great stuff in all of you sitting here this week. I have never thought of stuff in the way Sebastiaan just put it. Like things stealing from us who we can be. That is really a cool way of looking at things.”

A8 – “Yes, I agree. I think we all have a block when it comes to black people.”

Sebastiaan – “I am rather curious about this “block” we are talking about, but I would just like to hear first if A3 is ok?”

A3 – “Yes, I am alright. Thank you Sebastiaan.”

Sebastiaan – “So if this ‘block’ could talk what would it say?”

A5 – “I don’t think I have this block; it is just the way I am.”

A4 – “I think I have a block, like looking beyond the block I want to ride a taxi. I want to see what it is like, what it feels like, how it is to commute like in this way every day. But this block was drilled into me from a very young age.”

A6 – “I think we are afraid of things in life.”

Sebastiaan – “Can you maybe explain this ‘being afraid’ a little more as I am not sure I understand exactly what you mean?”

A6 – “As you all know I sing in the choir at the University of Pretoria and as a first year student it is a great honor and privilege for me. This is a fantastic choir and world class. The thing is that most of the male members are homosexual, I would say 90%. I love this choir and I really get along so well with the other members although they are homosexual and homosexuality does not bother me at all, but I am scared to share this with my heterosexual friends and be seen with the homosexual friends from choir. I just can’t defend myself. The reason I tell you this story is because I think we all just realized that this is exactly what we do with black people. We are so scared to be seen with them, scared to connect with them and understanding them and I mean like really connecting with them, like being best friends or even dating them because if we do our own parents and society will reject us. Just like the minibus taxis we were talking about earlier, why don’t we just get on them? Because we are afraid of rejection and now we start to build a wall around us.”

A1, A2, A3, A4, A7, A8 – “Yes.”

A5 – “I don’t agree; I really do not want to interact with them [blacks]. Nothing is blocking me.”

Sebastiaan – “Thank you A5, I appreciate your honesty today.”

A5 – “I would talk to a black person as long as he is raised by whites. All is fine as long as they are like me. In all other cases they should know their place in society.”

[Silence]

A5 – “Blacks are lazy and rude; I don’t want to talk to them at all.”

[Long silence]

Sebastiaan - "If the silence could talk, what do you think it would say?"

A7 - "I think it is telling us that we are afraid of being honest with others and ourselves."

A3 - "I think we are afraid. Full stop."

Sebastiaan - "Are you afraid?"

A3 - "Yes I am."

Sebastiaan - "What do you think scares you so much?"

A3 - "I am afraid of being rejected by my family and the white society, I mean they [white society] all pretend to like black people but in reality most white people don't. Maybe they are also just afraid, I said some pretty harsh things earlier on about black people and I now realize that I am so entangled in this fear for black people that it is my defense mechanism and maybe we are all just defending ourselves from getting hurt, I don't know."

A2 - "I label people very easily. I have just realized that I might stand in the way of some friends or people that want to connect with others by labeling those people. My friends might hold back their true feelings because of me labeling people. I know I don't do it on purpose but I wonder why we do that?"

A7 - "I think our society has decided that this is how certain people are and we grow up with that and then we believe that. We never question it we just go along with it. The story of A6 made me realize that I need to create more space for people to live in around me. I am actually shut down from most people and I hardly ever move closer to other people."

A3 – “We live through the understanding of other people like my parents or even some friends instead of making up my own mind. Other people are afraid and now I am afraid because they are afraid and then I shut people out, especially black people.”

A8 – “I just feel at this stage that we are unsure in life and that this uncertainty blocks us from having good relationships in life with blacks.”

Sebastiaan – “You mentioned uncertainty and I was just wondering what might create this uncertainty?”

A8 – “I think like A3 mentioned that other people’s insecurities make us uncertain, like our parents. The people we read about in the newspaper and the things we see on television. When my parents have a braai [BBQ] with their friends I hear how they talk negative of the country and blacks and that have an effect on me. I think we are all [black and white] just waiting for each other to make a move. Why can’t we just reach out to them by being nice first.”

A3 – “I was just wondering, what would Jesus say about all of this?”

Sebastiaan – “What do you think he [Jesus] would say?”

A3 – “I think... Jesus would view all human beings as equal. I think that if we are in Jesus then that makes one free and you don’t have to proof yourself or even defend yourself... like I did when this conversation started out.”

A8 – “I think Jesus would ask us... what if we see souls rather than skin color?”

Sebastiaan – “I was wondering what might happen then if we take that question serious, what I am trying to say is, how would that question look in lived reality?”

A8 – “Well, I think for starters that I would really have to put in an effort and stop labeling people just because their different than me.”

A4 – “I am realizing all the more that we want to put things and obviously people in boxes so that we can have like... would it be right to say something like ‘control’ over them in our minds?”

Sebastiaan – “Yes, there is no right or wrong answer or dialogue in this conversation. If I may ask, what does this ‘control over them in our minds’ mean to you?”

A4 – “What does it mean to me... well, I think if I can place them [blacks] in a certain box like ‘being stupid’ then in my mind I have control over them in that I am not stupid and that places me in another category that would imply that I cannot mix with them because I have more value in life.”

A8 – “But what if Jesus did the same with us [whites], then what we do with blacks? I mean, Jesus was an Afghan or Jew. Well, he was not white... [laughter]... What if he starts putting us in boxes like we do with others?”

A5 – “Ok... for me this is scary, I know what you are saying and I think you are right. It is just so difficult for me, because I really don’t like blacks and actually I like Jesus. Maybe I am putting Jesus in my boxes and have never released him to freely work with me, I don’t know... Sebastiaan I would like to talk to you sometime later today away from this research stuff.”

Sebastiaan – “I want to thank you A5 for sharing this with us, I realize that this must be extremely difficult for you and I think that all of us would respect this and I would be more than happy to talk to you alone later today outside of the scope of this research. Thank you again for sharing that out of your heart...”

[I had a couple of talks with A5 after the research conversations and as much as I would like to add those conversations I am ethically obliged to respect his

wishes for it to fall outside of the research. I can only but say that he made huge shifts in his life.]

[I realized that A5 was going through a tuff time at this stage so I tried to take the attention away from him and asked:]

Sebastiaan - "I was wondering how South Africa would look like if we allowed Jesus to guide us then?"

A2 – "South Africa would be a place where we hear one another and when we hear one another we can resolve conflicts."

A6 – "I think it would be a place of trust."

A7 – "It would be a place where there are endless possibilities for all and I think it would be a place where perceptions are broken down."

A1 – "I think it would be a country where people love one another over anything else."

A3 – "It would be a place where people live humbly towards one another."

A8 – "It would be a place where we respect one another as human beings."

A5 – "I think Jesus makes us think and act in a new way that we did not know existed."

[All of us agreed with A5.]

A6 – "I think this labeling, stereotypes and living through other people's perspectives are like Sebastiaan said stealing from us."

Sebastiaan – "What do you think it is stealing from us?"

A6 – "It is stealing our guts and will to do the right thing."

A3 – “Yes, if we can just be willing to take some chances in life with others and see where it goes.”

A2 – “I agree, like really try and push ourselves in life. Almost like training hard in sports and when one fails, stand up and do it again.”

A8 – “I think it is stealing the possibility for us to work together as a nation. We are all different, how can we assume we are better just by the color of our skin?”

A1 – “I think I want change, because thinking of this I don’t see any real change and I think we are to be that change.”

A5 – “I think the way we approach life is learned from others, so it steals from us talking to each other.”

[Silence]

Sebastiaan – “Are we alright at this point? Do any of you want to add something else or can we conclude this conversation?”

[All nodded that they are alright and that we can conclude.]

Sebastiaan – “I want to thank all of you from the bottom of my heart for your brutal honesty throughout this conversation. We will go through this conversation again tomorrow when I have written it all out to make sure I heard all of you correctly. I realize that there might be some things you want to talk about that were stirred inside of you as a result of this conversation. I want to invite you to come and talk to me anytime, I will gladly walk with you on this journey.”

[All said thank you].

Addendum B – Group B Conversation

Introduction:

What you are about to read is one of four (4) group transcribed conversations that I held with my co-researchers. This would form part of a study that would be submitted in fulfilment of the requirements for the degree *Philosophiae Doctor* in Practical Theology from the University of Pretoria, titled: POST-APARTHEID RACISM AMONG AFRIKAANS SPEAKING URBAN ADOLESCENTS - A NARRATIVE-PASTORAL REFLECTION.

All co-researchers will be referenced in their own words, but by pseudonyms. This is done to be true to the ethic of participation which we have adopted throughout the research process. Even when I am reporting their stories, my re-telling of their stories will have been confirmed by my fellow-researchers.

Group B – Conversation:

At the start of every conversation I posed a question to my co-researchers on “What they understand *racism* to be?” This was to introduce the topic without me guiding the content and thus keeping true to a low structured conversation.

B2 – “Discrimination towards another race”

B4 – “Judging people on the color of their skin”

B6 – “I don’t think referring to other races are all that negative. It is almost like when one refers to a difference in life, then it is called out as racism. I grew up in a house where my parents most of the time did not use race in a negative way. I have worn glasses since I can remember and my parents used it in a positive way, like people that wear glasses are clever. So I grew up with the fact that black people are people and white people are people. My bible study group however gets really angry over skin color.”

B4 – “You’re upbringing plays the most important role on how you react to blacks. I was at home once and people broke into our home so the obvious conclusion was that they were black even though I didn’t see them I just knew it; you could smell them. It is just the way my parents where brought up and their parents where brought up and I think I am fine with that.”

Sebastiaan – “What do you mean by saying you are fine with that?”

B4 – “We [whites] are just so much different from them [blacks]. We [whites] are more important in a way. I think I am more important than blacks, it is just how it is.”

Sebastiaan – “Do you have certain measuring criteria in life to base your statement on?”

B4 – “Yes, I mean we [whites] are definitely smarter and better educated so the world out there sees us as more important, it is just how it is”

Sebastiaan – “Why do you think it is just how it is?”

B4 – “Because we [whites] work for everything and we always have. They [blacks] just use us [whites]. They cannot stay in big houses and drive big cars in any other way than using us [whites] for it. They should work for all they want in the same way as I have to and we will see then whom comes out on top.”

B2 – “We [whites] need to protect ourselves from the uncertain and therefore we need to stay separate.”

[Silence]

B2 – “It is completely discriminating that blacks are being forced into life without earning it and working hard for it.”

B5 – “They just use us [whites] and politics to get rich and what they want in life.”

B2 – “If a white person were to benefit from a situation where I myself would not then I would refer to it as being unfair. If it is a black person benefiting from me that would be discrimination as they do not deserve it.”

Sebastiaan – “Am I hearing you all correctly in that we [whites] look at people differently because of their race?”

B4 – “Yes, like my mother would get angrier in traffic with a taxi than she would get with a white person.”

B2 – “Yes, my step-father is not a racist but he surely reacts differently to blacks than other races if things are done wrong towards him. I don’t think that has an influence on me. I think it is more of a reaction rather than being racism.”

Sebastiaan – “You think it is only a reaction?”

B2 – “Yes, maybe other races are easier to see as the enemy because they are different. You want to protect yourself against the unknown and uncertain. I think it is merely a defense mechanism that is inside all of us.”

B6 – “The language issue is only a race issue that is being put in a different box called language. Who cares about language.”

Sebastiaan – “So would I be correct to say that you think racial issues or hate are being disguised as things like language for instance?”

B6 – “Yes, when I was at university at the start of this year I got death threats on campus by blacks. It was all about a language issue that became a race issue because I think some boxes were shaken. I was scared at that time. It seems that there is so much hate towards other races. Like I know this one

family and their house got broken into by blacks that came through the doggy door. Those blacks taunted them and said really bad things over their whiteness. So yes, people say it is 'race hatred' but I want to agree with B2 that it is not 'race hatred' it is rather a 'fear of race'. So many people immigrate to other countries because they are scared and they want a new comfort zone. I think it is discomfort that makes people want to distance themselves or on the other hand wants to react rather aggressively towards another."

B5 – "What strikes me from what B6 just said is that, yes, it is not in their [blacks] culture to break into our homes. I think it is more a case of our country that has certain stories in it that we are against one another, we are enemy's. I mean, I would emphasize it when a black person is driving bad in front of us or we would emphasize it when a black person is helping a white person."

B3 – "As if it is out of the ordinary and we then have this astonishment when a black person helps a white person."

B4 – "Stereotyping is huge; I am so guilty of that."

[Silence]

B4 – "When I see black people living in security estates it is disturbing because they [blacks] stay in shacks and not in luxury houses in estates. I immediately have thoughts of where do they get money for that house or car, they must steal it somewhere."

B2 – "Yes, people do generalize a lot, me too. The way I am being brought up and the country I live in makes it very difficult for me to be comfortable with blacks. The news has a bad influence on me. Like the other day we went to the department of home affairs and the blacks where helping each other more than the whites, that just pissed us off totally. The blacks just cheat in every way possible."

B6 – “Black people also broke into our home once... no wait... no one was at home... I am just assuming now they were black. There goes my argument...

[Laughter]

B6 – “Seeing what happened during the ‘#afrikaansmustfall’ strikes at the university [University of Pretoria] this year was scary for me. It was a race issue and different race camps were formed so quickly and made me uncomfortable reading the hate messages on social media. People easily gravitate to their own and want to protect their own instead of sharing it. So I agree with B2 but it must be said that at the start of this year [2016] there were massive strikes at the universities across the country and as a first year student at the University of Pretoria I was traumatized and very sad about what was happening. It was very aggressive but the counter reaction of most white people was scary too. I am on a WhatsApp group where many white students are on and the racist and aggressive comments that was on that group was terrible. The messages were so provoking and loaded with angry emotional messages to such an extent that I won’t even be comfortable in sharing those here. This makes me think now that when our cages are being rattled or our comfort zones challenged we disconnect or we react with aggression at least not in front of the world but behind their [blacks] back. There is no understanding of each other and we don’t talk about our fears.

Sebastian – “What is your fears?”

B6 – “Well... I think that people can misunderstand me and my culture and just assume I am racist for being white. So we need to talk about our history.”

Sebastian – “What is it that you would like others to understand from your culture and history for instance?”

B6 – “Apartheid had very good intentions and was an idea that wanted to help all.”

[Silence]

B6 – “It just went bad at the end. So now lots of blacks think they are being discriminated against. They have the exact same opportunities as us now.”

B2 – “I also feel discriminated against sometimes. If I am in a situation where I feel that a black guy is being given better service than myself, like I said in the home affairs story. I would say it is discrimination, but if the same happened and it was a white guy. I must be honest here, I would just say it is a little unfair.”

B4 – “I agree, I have much more sympathy with people from my own ethnicity.”

Sebastiaan – “Is it something you do?”

B4 – “I love black people, but yes, it does slip into my way of thinking. The media is just making it so difficult for us. We think we [whites] are better than black people.”

Sebastiaan – I just want to make sure of something. Earlier you said you are better than black people, now you say we think we are better than black people. So are we better or do we think we are better?”

B4 – “I think it is both, depending on the situation you are in.”

Sebastiaan – “So there is a difference between certain blacks and situations?”

B4 – “Yes, there is.”

B5 – “It would feel strange if a white lady is to wash our bath but it is so much different when a black lady does that. They are different from us; it is there type of work.”

Sebastian – “Their type of work?”

B6 – “I would like to name it. I think it is ‘historical racism’ it is just the way it is. Like that poem of Bouwer Bosch – Kleurblind (Colour-blind) – We call a white lady ‘aunt’ and a black lady on her name.”

B5 – “That is true. For instance, I would never marry a black guy. They are too different from me. It is not my type of guy.”

B3 – “Yes, I cannot trust black people. I will never marry a black guy.”

B4 – “We have this friends. A white guy that married a black lady and he had to pay lobola. He is rather wealthy and the moment her family realised that the lobola went sky high. It is like they play every situation.”

B1 – “Blacks can do anything and they get away with it, it is so unfair if you look at sport, universities and the work place. They can get and do anything they want and they abuse this situation.”

B6 – “People do use it [racism] as an opportunity, even if it does not hurt them anymore and is just used for personal gain.”

[Silence]

B6 – “My mom is not a racist but she said to me in no uncertain terms that I cannot marry a black person and cannot do that to her, she will not make it.”

B5 – “I cannot marry a black person; it just makes me shiver with disgust.”

B6 – “My mom grew up on a farm. I think that is why she don’t want us to marry black guys.”

B4 – “Yes, it is much worse on small farm towns and farms. Like our parents are very serious about us marrying the same race as us.”

B6 – “Like I mentioned before my mother begged me to not marry a black person as it would be a downgrade for me in life.”

B5 – “It is how we grow up. It is like small children that do not even see race, it is just another play mate. That is unless we make them aware of different races. Like my dad grew up on a Christian-mission-station and he has always been good to blacks but he makes the harshest comments on blacks. Although he is good to them, he is definitely a racist. My mom on the other hand grew up in a normal household but she would never say one bad thing over a black person. I have never heard her say anything bad on blacks.”

B4 – “I think this awareness thing on race will eventually disappear over the years. Yes, it is deep in our roots, but I think time will heal everything. I had a black doll when I was little and my grandmother freaked out over it, when they visited I was told to put it away that she would not see it. But, I mean a black batman is fine and a purple Barney the dinosaur is fine.”

B6 – “My dad is completely different, if I talk badly towards a black person he would instruct me to not speak in that manner. He also never says bad things towards blacks. I also think it will all be fine over time.”

Sebastian – “Am I correct in hearing you say that we should just go on with life and all the race issues will disappear over time?”

B4 – “Yes, I mean we don’t have issues with blacks anymore so it would disappear over time.”

B2 – “Wait a minute, I just realized something. We have been talking about racial issues we have with blacks in this conversation for quite a time now and now we are changing our story to fit us. So are we not just being politically correct now?”

[Long silence – I decided to leave us in the silence]

B6 – “There is no doubt that we whites are just being politically correct. We talk differently to the outside world and I don’t think that is a good thing. Are we being hypocrites, liars or what are we doing here? We cannot go on like this; we need to have a hard look towards our attitude. The worst of all is that we are so called Christians.”

B2 – “I think God’s heart is breaking when he sees how we work with other people. It’s like back stabbing God. It’s like we love others but with conditions.”

B5 – “Ok I hear what you are saying. We are actually all lost, it is like we love others but with certain criteria that fits us. I think this is how we approach God sometimes, almost like ticking off criteria on the Jesus list and I don’t think God is like that at all.”

B1 – “What would Jesus say about all the things we said?”

B6 – “That is a good question. Obviously he is a God of love and forgiveness and I know he has so much grace over all of us but I think we are missing something here. Maybe I need to look at my relationship with God afresh and why I am a Christian.”

B5 – “Yes, we are different as humans but why can’t we be one in humanity? This is heavy stuff, but it makes sense. B6 I think we all need to look at our relationship with God afresh.”

[I was very tempted to join in at this stage and give my own thoughts but I realized it would be the opinion of an expert and cleverness on the subject killing it for the co-researchers. I kept quiet and went with the conversation]

B3 – “I think there lies a lot in our history but we need to build the future not getting stuck in the history. We need to take certain steps and initiate conversation and relationship first. I realized that we need to take the first steps. Jesus had all the reason to ignore us, yet, he reaches out and seek a relationship with us. This kind-of makes one think?”

Sebastiaan – “What is it that you think?”

B3 – “It makes me think on how self-centered I am sometimes. I hardly ever ask what is the meaning of something in others’ lives? It is as if Jesus was occupied with others’ lives the whole time almost. One needs to get rid of that attitude so that Jesus can work through you in the lives of others.”

B2 – “I think you are right B3. I think Jesus guides us in this. Just look at what he did for us, although he was scared, he did it, he went on a cross for all people. Black people, brown people, white people, for all of us. Now who am I to decide which people are important in life and which are not? We all sitting here have good lives, am I right?”

[All of us nodded in agreement.]

B2 – “I was sitting here and listening to what we said and I just think we have nothing to complain about. What if we were standing in a child’s shoes living in a squatter camp looking at us whites? I don’t even want to think about that. I just think I need to start acting out what I say I believe in.”

B6 – “I think we all need to do that B2. If Jesus has endless forgiveness for us we cannot sit here and criticize others based on their race. I think Jesus’ heart is breaking when we as fellow human beings resist to engage with one another based on race.”

B5 – “It is like I would love someone, but there are some criteria that I pose before I truly love another human being. What if Jesus was just like me? Then I would have no hope or meaning in my life. I thought I was a really good

Christian in all aspects of life, but it is as if Jesus is knocking on my door today inviting me into a new phase of relationship through him towards others... I cannot ignore this, this is actually helping me. I'm not going to sit and sulk about this. I see this as growing... I think I want this in my life, I want to be even more like Jesus especially towards other people, well I mean all people.

B6 – “I like that you said you are not going to sulk about this. Yes, we are all guilty in some way or another at being racist, but we can help in healing our country and Jesus would lead us on this road if I am prepared to put my own ideas aside and focus my entire life on that of Jesus’. It is just funny how our ideas and arguments on race disappear when we focus on Jesus.”

Sebastiaan – “That is rather interesting B6, why do you think that happens?”

B6 – “I think we are looking at ourselves differently through Jesus. Jesus is a very important part of my life and if I don't include him in my life every day I will never see how he sees.”

B2 – “I agree; I get so caught up in my own ideas that I push Jesus aside sometimes.”

B5 – “I think we can make racism disappear with Jesus in us and not let time heal it. That is like ignoring the issue.”

B1, B2, B3, B4, B6 – “Yes.”

[Silence]

Sebastiaan – “Are we alright at this point? Do any of you want to add something else or can we conclude this conversation?”

B2 – “I think we are alright. I am actually excited to go and make a difference, I feel positive.”

B5 – “Yes, I am alright. I want to thank everyone for being so honest that made me think twice.”

B6 – “Yes, thank you to all and especially to Sebastiaan. We never get to talk about it in this way and it helped a lot.”

Sebastiaan – “It is a pleasure B6. I want to thank all of you from the bottom of my heart for your brutal honesty throughout this conversation. We will go through this conversation again tomorrow when I have written it all out to make sure I heard all of you correctly. I realize that there might be some things you want to talk about that were stirred inside of you as a result of this conversation. I want to invite you to come and talk to me anytime, I will gladly walk with you on this journey.”

[All said thank you].

Addendum C – Group C Conversation

Introduction:

What you are about to read is one of four (4) group transcribed conversations that I held with my co-researchers. This would form part of a study that would be submitted in fulfilment of the requirements for the degree *Philosophiae Doctor* in Practical Theology from the University of Pretoria, titled: POST-APARTHEID RACISM AMONG AFRIKAANS SPEAKING URBAN ADOLESCENTS - A NARRATIVE-PASTORAL REFLECTION.

All co-researchers will be referenced in their own words, but by pseudonyms. This is done to be true to the ethic of participation which we have adopted throughout the research process. Even when I am reporting their stories, my re-telling of their stories will have been confirmed by my fellow-researchers.

Group A – Conversation:

At the start of every conversation I posed a question to my co-researchers on “What they understand *racism* to be?” This was to introduce the topic without me guiding the content and thus keeping true to a low structured conversation.

C5 – “Don’t like people of another color”

C2 – “Discrimination towards another human being based on their race.”

C3 – “Against skin color.”

C4 – “Against cultures other than that of your own”

C1 – “They are actually different than us, why the big deal?”

C5 – “They even drive differently, if a black guy makes a driving error in front of me I would say, yes, look at that black guy again they all drive the same.”

C3 – “We would always refer to someone as that black guy in my school.”

C1 – “If something was stolen and a black guy was near the incident I would assume it was a black person because they [blacks] are different from us [whites] and they [blacks] steal.”

C4 – “There is some colored learners in our school on sport bursaries. It happened on two occasions where I would tell my mother that some boys had a fist fight at school, then she would immediately ask: ‘Was it the colored’s?’. It was not even the colored’s that had the fights.”

C2 – “I am totally against it if we assume certain things, that is wrong. If the lady behind the cash register is incompetent then she is incompetent, but if we assume it only based on her skin color, then that is wrong.”

C5 – “But that is just how it is, I will assume right now this black worker outside did not complete school and I promise you I will be right. So that is just how it is.”

C3 – “When black people drive a nice car I see it as they stole the money to get it. They cannot have that much money from hard work because they don’t work hard. Even when I talk to them [blacks] I must dumb myself down as I they cannot speak proper English or Afrikaans.”

C2 – “I don’t agree, in our heads and thought we assume bad things towards blacks, but in reality when one talks to them it is actually perfectly fine. Thinking of the moments that I have shared with black people where actually perfectly fine and actually great, we just need to get these things out of our heads. We are actually capable of having great relationships with black people.”

C6 – “I think we label people too easily. If we refer to a white girl on the netball team we would distinguish her in saying that short blonde girl. If we refer to a black girl in the same team we would say that black girl.”

C5 – “It is just the way we were brought up.”

C3 – “We immediately think in terms of black and white. What about other races?... I must however also say that black people also use this as an opportunity. I don't think racism hurt them at all anymore it is just an opportunity to get what they want in life.”

[Silence]

C3 – “It is just a matter of the wheel has turned now.”

C2 – “There will always be hate towards others as long as the system is unfair and treat people unfairly.”

C5 – “Blacks are now being put before whites that are pushed down on us in work opportunities and this makes me stress a lot on my own future.”

C2 – “We [whites] are so focused on trying not to be racist that we miss the point in fighting racism. Lots of white people feel they do enough simply by being not racist in front of others.”

C3 – “Yes, but my cousin had to pay more for her Honors studies at the University of Pretoria this year, R7500, so that the blacks could study for free.”

C2 – “I think it is a miss-perception that whites have to pay more, I think hate is a learned thing.”

Sebastian – “What do you mean with that?”

C2 – “I think hate is something that we are taught from a small age, because it is how the white society and our parents feel.”

C6 – “This is how it was presented to us from childhood. If you surround yourself with racists you are going to be a racist.”

[Silence]

C6 – “Being racist came to us from a very young age through our own families without us asking for it.”

C2 – “You are not born with racism as I remember playing in pre-school with lots of black children, but as time moved on I looked at myself as better than blacks... intellectually advanced, morally advanced, socially advanced.”

Sebastiaan – “What made you look at yourself as better than blacks?”

C2 – “I think the system I grew up in force one in a way to look down on others. You grow up thinking you are right because your own people tell you that you are and you truly believe that.”

Sebastiaan – “If I understand correctly then, whites are taught to hate blacks?”

C2 – “Yes, but I also think blacks hate whites and whites hate blacks because of the system. The system should be based on performance and the best person should get the opportunity, yes we [whites] are better in stuff than most blacks and they should also work for things in life. They have all the opportunities we have and I would help them.”

Sebastiaan – “Why would you think this hate you are talking about is vice versa between blacks and whites?”

C2 – “I think so, because it seems that they [blacks] really hate us and don’t care whether we [whites] are allowed into university or sports teams and they would use the system of majority black rule to get what they need at the cost of whites. Perhaps we as whites did the same, but I just want the system to be equal.”

Sebastiaan – “Do you have any suggestions on how such a system should look?”

C2 – “It is very easy, the system should be based on merit and we will see who gets the jobs.”

C4 – “It is good for them to speak Afrikaans as it would help them so much in the future. I was so impressed the other day when a Chinese guy spoke Afrikaans to me in a shop.”

C6 – “My mom spoke to a person on the phone the other day in Afrikaans and when she met that person a few days later she could not believe that he was a black guy, she expected a white person because of the accent and language over the phone.”

Sebastiaan – “Why do you think this is important for blacks to do?”

C6 – “Because if they can just work harder, they will succeed in life too.”

Sebastiaan – “So do I hear correctly that the assumption is that blacks don’t work hard?”

C5 – “Let me be honest, they [blacks] just want to get everything for free, they [blacks] are under us, they are bad people and have no manners. We [whites] brought them Jesus and writing and education and better language that is more advanced as what they will ever be and still they don’t even get those basics. Now they want the best from us too.”

C3 – “Yes, I treat the workers [blacks] in our home so nicely and sometimes it seems that they don’t really appreciate it and they just use the system to force us [whites] being nice to them otherwise we will go to a court of law.”

[Silence]

C3 – “The blacks just use these opportunities of affirmative action and quotas as an opportunity and they don’t deserve it at all and are most of the time incompetent.”

C4 – “I think we are so afraid of the otherness of people and I think racism is being driven by fear and that makes relationship difficult because you cannot show your fear.”

Sebastian – “Why do you think one cannot show fear?”

C4 – “I think it is a sign of giving up and an invitation for others to exploit you and walk over you.”

[Silence]

C4 – “I think we are just scared of the otherness. We are scared and that is why we prefer to do things separate. I have a fear of sharing my life and neighbourhood with blacks. I am scared.”

[Silence]

C4 – “Our [white] culture is just so much different from blacks and I think that is just the way of life and that is how it should remain.”

C5 – “Whites can never allow blacks to be over them. We [whites] are being pushed out by blacks in all places through politics and we must see to it that we are better than them, because we are.”

[Silence]

C5 – “Racism is part of us, my parents had to fight for their rights and we would do the same. Blacks are different than us, they are really bad. My dad stays on a farm and he is a racist, yes, but there is reason for that.”

Sebastiaan – “What do you think is the reason?”

C5 – “Blacks want to take everything from him that he worked for in life, his land, his freedom, his money. Everything.”

C6 – “I want to say something here. I usually just keep quiet in public, if you comment on something you are a racist on the one hand and on the other hand you are a lover of another race and blind and I don’t know what else.”

Sebastiaan – “Is this something you experience a lot?”

C6 – “Yes, and I think it has an influence on me. I have to adapt in every conversation and can’t share my own real thoughts and beliefs. Society makes it extremely difficult. This is actually the first time that I say this to anybody. I believe the human race should be first and not our personal agendas. I am so sick of having to read the people in the conversation and then conforming to them just not to step on toes. I think that drives me actually further away from people and robs me of real authentic relationships.”

Sebastiaan – “It must have taken a lot from you to share this in here. I can only think how hard it must be for you. I want to thank you for trusting us with that.”

C6 – “I just think it is time for me to say something.”

Sebastiaan – “Is there something that you would like to say?”

C6 – “Yes, I think so. I think we are taught from generation to generation just how bad blacks are. How many of us has actually sit with black people and really talked to them like fellow human beings? Just without any pre-conceived ideas. Just trusting that person from the start. Look, I know there are many bad people out there but they are from all colors of the spectrum. We have to walk with every individual and not generalize them into one group. That is what Christianity is all about.

C2 – “I think I feel the same way as you C6. What you just said make sense. Yes, we are Christian, shouldn't we be more open to others?”

C4 – “My whole family is major racists, but I actually have a choice in how I want to up bring my children one day. I think parent's perception has a massive influence on us. My parents would have a fit if I date a black guy, but I have a choice one day to allow my children that freedom.”

C5 – “I am just not comfortable with dating black people because I am white and it is my right. My parents would not speak to me ever again if I date a black person.”

C4 – “I just have this fear that my parents would shift me from their lives and never speak to me again.”

C3 – “I do not have a problem with it at all, my parents will have a problem with it though.”

C6 – “Why do we even have to talk about black and white the whole time, why can't we just talk about all people as human? I think racism brings pain to all humans and I can do more to be aware of this in my own life”

C3 – “Yes, you are right. I think racism brings pain to all humans. As a Christian I can actually work on this in my daily life. To create an awareness and be more careful and be more inviting. They say in English ‘ignorance is bliss.’”

C2 – “I do not see myself as a racist, however my casualness around it prevents me from making a real difference. I just remembered this quote: ‘All that is necessary for evil to prevail is for good men to do nothing.’ I think it is time for me to do something.”

Sebastiaan – “What do you think you can do?”

C2 – “It is difficult to say something because a really don’t know yet. I am going to think about this and look for opportunities to make a difference. Sometimes opportunities come to you and all you have to do is live it.”

C1 – “This is hard to say but I think I can be more aware of the influence my parents have on me. They are very racist. I think it has an influence on me.”

C6 – “God love us all, how can we not love our neighbor?”

C2 – “God showed us that hate is not ok, and we need to try and live that out.”

C4 – “Jesus see all as equal and therefore we need to follow in his footsteps. We can be so ridiculous sometimes focusing on our own needs.”

C3 – “Yes, we should love one another as we love our selves.”

C5 – “I know I have said some harsh things; I know what you are saying about Jesus is all true. I just don’t think it is possible for me at this stage. It is not that I hate them [blacks]. I just have difficulty working with them [blacks] and talking to them, we are just too different. I would however not judge or say bad things to anybody that wants to do that.”

Sebastiaan – “Thank you C5, and I am sure none of us will judge you even if we disagree with you on things.”

C5 – “Thank you I really appreciate that. It means a lot. I actually trust this group.”

C2 – “C5 I think we all have our opinions and although we did not all agree on everything today we still have one another and as Christians we walk the road together.”

Sebastiaan – “Are we alright at this point? Do any of you want to add something else or can we conclude this conversation?”

C6 – “I would just like to thank this group that created the safe space for me to open my mouth. It is the first time I ever said something that I believe in even if it was different from others and that meant a lot to me. So thank you.”

Sebastiaan – “I can see that it means a lot to you C6. I hope that this conversation although it was not the real purpose of it gave you renewed courage to live your own life. If you want, we can talk about this further outside of this conversation.”

C6 – “Thank you Sebastiaan, I would like that. I want to talk about it and be able to do this more in my life.”

Sebastiaan – “Wonderful, are we all alright?”

[All nodded that they are alright and that we can conclude.]

Sebastiaan – “I want to thank all of you from the bottom of my heart for your brutal honesty throughout this conversation. We will go through this conversation again tomorrow when I have written it all out to make sure I heard all of you correctly. We just saw from C6 and I realize that there might be some things you want to talk about that were stirred inside of you as a result of this conversation. I want to invite you to come and talk to me anytime, I will gladly walk with you on this journey.”

[I had another two talks with C6 on the outreach program and C5 and C1 also came to see me. I would have loved to share those conversations but unfortunately have to be ethical in working with people's stories. It was moving conversations for them and for me. I was deeply humbled by it.]

Addendum D – Group D Conversation

Introduction:

What you are about to read is one of four (4) group transcribed conversations that I held with my co-researchers. This would form part of a study that would be submitted in fulfilment of the requirements for the degree *Philosophiae Doctor* in Practical Theology from the University of Pretoria, titled: POST-APARTHEID RACISM AMONG AFRIKAANS SPEAKING URBAN ADOLESCENTS - A NARRATIVE-PASTORAL REFLECTION.

All co-researchers will be referenced in their own words, but by pseudonyms. This is done to be true to the ethic of participation which we have adopted throughout the research process. Even when I am reporting their stories, my re-telling of their stories will have been confirmed by my fellow-researchers.

Four questions to be answered:

When reading Group D's story, what do you think *their* concerns would be?

How would you formulate your discipline's unique perspective on these concerns and why is it important that this perspective be heard at the transdisciplinary table?

Why do you think your perspective will be understood and appreciated by co-researchers from other disciplines?

What would you like to learn from the co-researchers from other disciplines?

Group D – Conversation:

At the start of every conversation I posed a question to my co-researchers on "What they understand *racism* to be?" This was to introduce the topic without me guiding the content and thus keeping true to a low structured conversation.

D3 – “I think it is when one is discriminating against another race. It is like when you think bad things that they are inferior to you.”

D4 – “I think it is hating other races without good reason, I think our culture teaches us this.”

D1 – “Racism in our context is black and white differences.”

D6 – “I would say it is treating people uneven. But I don’t think it to be wrong because we are just not on the same level. Some black people are just beyond stupid and that is the truth.”

Sebastiaan – “You are speaking of the truth, where would you say is this truth coming from?”

D6 – “I see it like on the news, in shops behind the cash registers. My parents tell stories of the stupid things they [blacks] do at work. My grandparents have lots of stories on how stupid blacks have always been, so yes.”

D5 – “People and families are brought up in a specific manner, we believe stuff that we learn from other family members. My grandparents are totally racist. What I mean is that people and families are brought up in a specific manner and we believe stuff we are told. My grandparents talk very negatively towards blacks”

D1 – “My dad always say that he would kill me if I have a black girlfriend.”

D6 – “I would never marry a black person; they are just too different from me. I cannot think of doing that.”

D4 – “I agree I just don’t see myself doing that.”

D2 – “Me too, my father will kill me if I bring a black guy home.”

Sebastiaan – “If I hear you correctly it seems like parents and grandparents play a big role in your thinking on racial issues and some of you use drastic words like ‘kill’. Is that something they would do?”

D1 – “I don’t think my dad would actually kill me, but he would never speak to me again ever. Yes, I trust my dad and what he says so I believe him when he tells me stories reflecting on politics.”

D6 – “My parents play a big role in how I think, so I guess I just always grew up in a way where there is no room for marrying a black person. I can see their point because it’s just like wrong and dirty in a way. It’s just not our type of people.”

Sebastiaan – “What would you say is your type of people then?”

D6 – “People that are more like me, that have the same values and way of life as my family. I just hate the way blacks do life and I can’t see myself doing that.”

Sebastiaan – “You said you hate the way blacks do life, is it perhaps possible for you to elaborate a bit more on that? I just want to make sure I understand what you are saying.”

D6 – “You know, they have no values, no respect for anyone or anything, it’s just how they are but you can’t say anything because then you are racist.”

D4 – “I cannot hate blacks, but I can hate whites. As a white person I need to be so careful as to what I say because I will be labeled a racist. This makes real relationships extremely difficult with blacks. I am actually afraid of just being myself. My guard is permanently on when I am with black people.”

D6 – “I cannot have freedom of speech because I will get judged. We are too afraid to talk, because we are afraid of being labelled and taken to a court of law. The blacks can however be very racist and nothing happens to them.”

D5 – “That is very true, I realize now that I myself actually withdraw from diverse relationships because I am afraid of being labeled a racist so I just stick to my own kind and convince myself that there is good reason not to relate with blacks.”

Sebastian – “Can you perhaps give as an example of what you just said?”

D5 – “Yes, I went to the German primary school when I was little. Then one day a black child wanted some of my sandwiches during break time and I said no. They then started calling me a racist for that. I don’t want anything to do with that.”

D4 – “It’s like those purple girls from Stellenbosch that dressed up as aliens and then they are racist. In the Beeld newspaper we saw a photo of a white guy hitting a black person at Tuks [University of Pretoria], but they would never publish the other hundred incidents of blacks hitting whites. The media makes us look bad, the blacks also throw us with stones. Why isn’t that in the papers?”

D6 – “You can just look around you, if someone is caught stealing they are black.”

D3 – “Yes, my dad was in an armed robbery and again it was blacks. They are dark you can’t see them at night. They are just always in some sort of illegal thing.”

D4 – “My dad buy’s the newspaper every morning from this one black guy in the street and that guy is more interested in the money than in talking to my dad. He is just going to buy alcohol with that money anyway and if you say something, you are the racist”

Sebastiaan – “D3 I am sorry to hear about the armed robbery your dad was in that is just terrible.”

[Silence]

Sebastiaan – “D4 have you ever seen that guy buy alcohol?”

D4 – “No, but they [blacks] all do.”

Sebastiaan – “You are a first year student right? Do you ever buy alcohol with your dad’s money?”

D4 – “Yes, but that is different. I don’t have to provide food for my family I buy it with extra money I have left in my allowance.”

D6 – “Blacks would just take any chance they can to make things work for them.”

D3 – “It is like they [blacks] just misuse the race-card in life situations that benefit them [blacks].”

D1 – “Apartheid is just being used as an excuse because of the benefit they can get from affirmative action, BEE [black economic empowerment], and quotas. It doesn’t really hurt them anymore it’s just being used as an advantage for personal gain.”

D6 – “I really do not know what the big deal is. I mean most of them [blacks] were not even born in the apartheid era. Can we just get on with South Africa, please?”

D5 – “I agree; we were not even born in the apartheid era why should we take so much discrimination against us [whites].”

[Silence]

D5 – “We were not even born in apartheid South Africa and still we face this racism every day in our lives.”

D4 – “It is possible to get along with blacks and don’t look down on them, for instance if I take the two blacks that stay on the same passage as I do in the hostel. They also study B-Com degrees like I do and I must say it is possible to interact with them. It is as if we have a shared interest.”

Sebastiaan – “Are you connecting with blacks around other shared interests as well and do you think that shared interests can assist us in bridging our differences and diversities?”

D4 – “Yes I think it is absolutely possible and yes I did connect during other shared interests with blacks. Things like sport and studies in general made it much easier to connect and view them as equals.”

D5 – “I think if we can just agree to peace and calm as an interest, things would go better.”

D4 – “But it is not that easy, because we are “white-privileged”, remember [sarcastically said].”

Sebastiaan – “I am rather curious on this thing you just labeled “white-privilege” and the way you said it, what do we mean by this?”

D4 – “They [blacks] say we have “white-privilege” meaning we have an advantage over them. We worked for everything we have. They didn’t do anything, we advanced and they didn’t”

D1 – “White people are way more civilized, we are raised with greater values and norms, we have respect for others and we are smarter than blacks and achieve much more.”

[Silence]

D1 – “Now we get punished for having a civilized culture.”

Sebastiaan – “What do you mean by that?”

D1 – “On our farm the blacks just take everything they want, they steal wire cables and even though we take such good care of them. My father is currently in a court case after he shot and killed a farm worker for stealing he’s shoes and got in a scuffle with my dad when he reprimanded him. There is no respect for us [whites] on our farm.

[Long silence]

D5 – “Our family also has a farm and we did everything for the farmworkers. We gave them maize meal, housing and everything, but it was never enough. They always wanted more and that is frustrating.”

D1 – “Obviously certain white people did harm to blacks in the past, but can’t we just move on with our lives. Most white people are good to them [blacks].”

D4 – “My grandfather was in ‘bantu-education’ and I remember at one time a bomb was actually planted in his office and went off. Luckily he was not there. After that he still went on doing good and he did not hold that against any of the other black people. The thing that struck me when he recently died, the many condolences we received from black people’s lives he has touched. There were so many blacks on his funeral and I just realized he was the perfect example of giving and serving no matter what.”

Sebastiaan – “It seems that there are stories of hope then?”

D4 – “Not always.”

Sebastiaan – “What do you mean?”

D4 – “My one friend is an extreme racist and he hate blacks. He says the most horrible things about blacks that I do not want to repeat here. The thing is I cannot talk to him. He just says I don’t trust blacks at all. The reason he says this is because his grandfather was killed on their farm by blacks. This makes it very uncomfortable when he goes on one of his rants against blacks and especially in public when I am with him. I dare not take him on because he thinks he has all the reason to feel like that and I am sensitive to the situation.”

Sebastiaan – “I just want to make sure of something that is not clear from the story. Was the murderers ever caught in this instance?”

D4 – “No not at all, they are probably still free.”

Sebastiaan – “I am rather curious in how this friend knows for a fact that it was blacks murdering his grandfather?”

D4 – “Oh ok, yes they assumed it was blacks. He says it is only a black that would kill like a coward.”

Sebastiaan – “You said he does not trust any blacks now?”

D4 – “Yes, he says it a lot actually. ‘You can’t trust them; they are all the same.’ I strongly disagree with him though. Like the story I told of my grandfather, he did not hold it against anybody. He accepted there are bad people on this planet and he cannot keep this against all other people. Yet, I won’t confront him because of my sensitivity around this matter of a life lost”.

Sebastiaan – “I regret that he had to go through the process of a relative being murdered, that is very sad indeed and I can think that it is tough on him. You said earlier that all blacks are the same when we referred to the newspaper guy buying alcohol, now you disagree with your friend that they

are all the same. I am a bit confused. I just want to make sure I heard you correctly.”

D4 – “Yes, you heard correctly. I don’t think all blacks kill because that is just terrible but I think all blacks are the same in many other aspects of life.”

Sebastiaan – “Oh I see, thank you for clarifying that for me.”

D5 – “I remember how my one aunt was watching how some black kids were playing near water and she said ‘I wish some of them can drown’”.

Sebastiaan – “What do you think about that?”

D5 – “I don’t think it is nice to wish death on another person even if they are black. Maybe it is better if we live apart then there would be peace.”

D1 – “They [blacks] must stay separate like in the old days. You still get good ones [blacks] that still call you boss [baas] and you can work with them but you don’t stay with them. They have their own way of doing things and therefore I prefer to stay separate.”

[Silence]

D1 – “Apartheid was meant well and tried to uplift the country.”

D6 – “Most of them are just so stupid and then they still get the work or the university exemption and that is unfair.”

D1 – “We [whites] work harder and therefore are prone to more success in life, it is how we were raised. One cannot trust them [blacks], they just steal.”

[Silence]

D1 – “The culture of white people is that of more civilized because we [whites] were brought up better and with better values.”

[Reflecting a few days after the conversation I realized that I had a very hard time listening to this being the last group and at this stage within the conversation and it was getting to me. There were these wild statements flying everywhere.

So in the conversation with group ‘D’ something happened by mistake from my side but I believe in return revealed something else of importance. This was the last group I had a conversation with and they were talking about how blacks were so much better in the old days and they were happy with the minimum and not like today’s blacks who just demand. All the other groups ‘A’, ‘B’ and ‘C’ invited Jesus into the conversation by themselves and then by some reason my guard slipped and in group ‘D’, I said:]

Sebastiaan - “we will get back to that topic again later on when I am going to invite someone into this conversation”.

[Long silence, physical reaction of stress visible]

[I assumed they would want to talk about Jesus like the other previous three groups. I meant inviting Jesus. After reflecting on what happened a few days later I realized that I actually needed Jesus in this conversation at this point because I struggled with the way the conversation went and that is why I mentioned it. Not realizing it in the moment and only afterwards: I needed a break from all those statements so I went for Jesus.

Meanwhile all the co-researchers thought I was going to invite a black person. This was at a stage where many bad things were said about blacks already and they thought I was going to expose them in front of a black person. There was a physical reaction by all of them moving chairs and sitting up straight, big eyes. I immediately realized my mistake:]

Sebastiaan – “I am terribly sorry, I just made a huge mistake by assuming that you would invite Jesus into the conversation. I should have been more aware.”

D1 – “I thought you were going to invite a black person in here now and tell them what we said.”

[Nods on agreement with D1’s statement emerged]

Sebastiaan – “Oh no, I am terribly sorry. I would never do something like that. That would break our trust completely. I am really sorry. I was talking about Jesus”

D4 – “No it is fine, don’t worry I just got a big fright.”

Sebastiaan – “I am sorry. Is everyone alright?”

[Nods with smiles suggested that everyone was alright]

Sebastiaan - “Seeing and feeling this physical reaction that we just experienced through me mistakenly assuming something made me rather curious and I am now wondering what this reaction that just happened are saying to us?”

D4 – “I really thought you were going to bring in a black person and I was thinking about all the things we already said up until this point. I got a big scare and I just realized something... [pause for a few seconds] ... I am a racist. I talk behind the backs of people and play the game in front of them. I am scared now by realizing how much I look down on black people. I thought I was ok, because in public I am ok and do not harm anybody, but in my core I am corrupt and racist.”

D3 – “I agree; I now realize this more than I have ever realized it.”

D1 – “I agree; I am actually shocked thinking back on what we said.”

D3 – “I feel guilty; I have the guts to say things behind the backs of people but not in front of them.’

D6 – “This is so un-Christian as can be.”

D5 – “Maybe inviting Jesus into this conversation is not such a bad idea after all. Maybe we are looking just too shallow on our own and need Jesus to help us look deeper into this.”

D6 – “Jesus see more than just a human being.”

D4 – “Jesus doesn’t see skin color. I am now thinking of that poem that Bouwer Bosch wrote – Kleurblind [colorblind]. Can I google it and read it to the group?”

Sebastiaan – “You are more than welcome to do so.”

[Silence]

D4 – “Here it is... [Afrikaans poem]

Kleurblind

Onse vader wat in die hemel is, ons het geen bewyse dat jy wit is, darem weet ek nou dat vrede en liefde nie ’n kleur het nie, ek wens soms ek was kleurblind. Ons gaan aan asof Jesus ’n voortrekker was. my hart is seer want ons mis die punt, my hart is seer want ek dink jy is blind.

Jy kan nie ’n christen en ’n rassis wees nie. Jesus het nie vir jou velkleur gesterf nie. Vryheid van spraak het verander in vryheid van haat spraak, ek kan nie sing nie so ek praat, jy wil nie sien so jy haat, my hart is seer want ons mis die punt, my hart is seer want ek dink jy’s blind.

Op 'n klavier kry jy swart en wit note en almal is ewe belangrik vir 'n liedjie om sin te maak, alleen klink dit leeg maar as almal saam gespeel word los dit die engele stom, ons is so behep met reg wees dat ons dit bo ons gelukkigheid sal kies, daar sal altyd meer goed as sleg in hierdie wêreld wees. Om iemand te haat sê meer van jouself as die persoon wat jy haat.

Ons is vinnig om te spring, van 'n kinderkrans af het ek geleer ek is reg maar eks jammer ek mag dalk 'n rassis wees, Jy sien ek noem 'n wit ouer vrou 'n "tannie" en 'n swart ouer vrou "jy", dis hoe ons groot geword het, en dis hartseer want dis nie hoe dit moet wees nie, dis nie hoe dit moet wees nie.

Ons kan nou aanhou vashou aan die verlede, ons kan nou aanhou baklei vir wat jy dink reg is of vir wat jy voel wat aan jou gedoen is, is verkeerd, of ons kan laat gaan van die verlede en leer om te vergeef want dis in elk geval net genade dat ons is waar ons is, my hart breek vir jou wat so baie haat, ek wens soms jy was kleurblind, ek wens soms ons almal was kleurblind.

So speel my nou tot die note op raak en lees my gebroke hart soos bladmusiek, ek wil maar net 'n lied wees waaroor die blindes saam kan sing.

Bouwer Bosch.

[Silence]

D4 – “So Jesus didn’t die on a cross for the color of your skin. I can’t sit here and claim that I am a Christian and a racist. It simply does not resonate.”

D5 – “I know you [Sebastiaan] apologized for that [introducing Jesus], but actually we need to thank you, when D4 was reading I just realized the truth of all that he said. I think I am racist and I want to do something about this. Yes, we can blame ourselves or we can tackle this issue and create a better world for all.”

D1 – “That just blew me away, I don’t know what to say now.”

Sebastiaan – “What is the first thing that jumps to your mind?”

D1 – “That I am sorry, that I need to stand in the shoes of a black man before I do anything.”

D4 – “This helps me; I got some distance from myself. Looking at it from another perspective – God’s perspective perhaps. We are actually so well equipped as Christians to deal with these things. Why are we not dealing with this? Jesus guides us and we don’t even see it. We just look at ourselves and miss him completely. We just went on and on in this conversation.”

D3 – “This conversation made me realize serious things in my own life that needs work. However, I don’t actually feel that guilty because forgiveness is what God is all about. I just have this urge now to live out that which I claim to believe – God’s love. It is almost as if Jesus touched me now. I actually want to embrace God’s love with all people. That’s what Jesus did. It’s going to be hard though, but possible”

D5 – “I feel so much more aware now.”

D2 – “I am not a racist, but they do still make me angry. I think a little different now.”

D6 – “Some of us whites are actually very stupid, I can’t believe I said that of blacks. I want to make a difference but I don’t know how. I will sit with Jesus like D4 said and I believe he would guide me in this.”

D4 – “I agree; one needs to address this.”

D2, D1, D3, D6 – “Yes.”

Sebastiaan – “I am trying to understand what just happened here. It is as if everything has changed in an instant. The one moment the conversation was in one direction and the next in an opposite direction. Are we being honest here or are we just saying the right things out of shame because ‘Jesus walked into the room’ through a poem?”

D5 – “I think there is an element of shame to it, but that poem that D4 read drives me to make a difference now, I can’t explain it. I think if it was only shame I would have said sorry and disappeared into my own world, but here I am. Yes, I am ashamed of myself but I want to make this country work. I don’t know how, but I am willing to give it a shot.”

D1 – “You said it very well D5, sometimes in life you need a wake-up call. I think I just woke up during this conversation and I am really not saying this to please you or your studies Sebastiaan. I am also not saying that this is going to be easy, I mean my family has a huge impact on me and they are... well, racists. I guess it’s time to have an impact on them. How? I don’t know.”

D4 – “I think I know what you are getting at Sebastiaan. It’s like when people have a great experience in church and give their hearts to Jesus in the service but then when life starts outside of church they fall into the same patterns again. Maybe this is just another one of those moments, time will tell. However, at this point it feels extremely real.”

Sebastiaan – “I was just wondering about that, and even if it is just one of those moments, maybe its ok. I pick up a great sense of awareness in this group and maybe that is all we need for now.”

D6 – “At this moment I am very much aware of my own racism and wanting to defend it. I want to change this. I walk out of this conversation inspired to bring change in myself and within others.”

[Everyone nods in agreement]

Sebastiaan – “I want to thank all of you from the bottom of my heart for your brutal honesty throughout this conversation. We will go through this conversation again tomorrow when I have written it all out to make sure I heard all of you correctly. I realize that there might be some things you want to talk about that were stirred inside of you as a result of this conversation. I want to invite you to come and talk to me anytime, I will gladly walk with you on this journey.”

D4 – “Thank you Sebastiaan, I think we all walk out here better people today. Would you maybe pray with us before we leave?”

Sebastiaan – “I have no problem with that, let us pray.”

[Pray together].

Addendum E – Letter of introduction and informed consent

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title Of The Study:

POST-APARTHEID RACISM AMONG AFRIKAANS SPEAKING URBAN
ADOLESCENTS – A NARRATIVE-PASTORAL REFLECTION

Researcher:

Ds. Sebastiaan van Dyk (Dutch Reformed Church Lux Mundi and University
of Pretoria)

Cell: 079-499-8790, e-mail: svandyk@luxmundi.org.za

You are cordially invited to participate in an academic research study due to your local experience and knowledge in the research area, namely Practical Theology. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to understand and interpret racism and the traditions of interpretation within this specific context, undertaking an autoethnographical journey, understanding biases and subjectivity, understanding spirituality within this specific context, understanding dialogue within this specific context, co-creating unique outcomes that point beyond the local community. The purpose is to facilitate better conversations while we appreciate each other. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of 4 years and its projected date of completion is August 2016.
- **Research procedures:** The study is based in the Narrative approach within Practical Theology and will be conducted on a Postfoundational methodology. The interviews will be of low structure to semi-structured interviews.
- **What is expected of you:** To take part in the interviews and reflect as honest as possible on your local knowledge and feelings regarding the subject. Conversations will be about an hour or two at a time and there might be a couple of these conversations. The conversation detail and

data will also be shared with the participants to reflect on and correct the content to what it truly was and meant.

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated and be kept confidential at all times, participants and/or their organisations will be kept anonymous, who will have access to the raw data and motivation in the case that data will not be confidential or when participants and/or their organisations will not be anonymous. The relevant data will be destroyed, should you choose to withdraw.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent (parent/legal guardian):

Co-researcher (adolescent):

Name: _____

Name: _____

Signature: _____

Signature: _____

Contact nr: _____

Contact nr: _____

Researcher:

Name: Sebastiaan van Dyk



Signature:

Date: 31 July 2016

Contact number of the Researcher: 0794998790

Addendum F – Letter of consent from the institution



Waar
Geloof
LEWE
word

LUX MUNDI GEMEENTE
DEEL VAN DIE NG KERK FAMILIE

15 January 2016

Letter of consent

Ds. Sebastiaan van Dyk

The governing body of the Dutch-Reformed-Church of Lux Mundi, gladly extends consent to Ds. Sebastiaan van Dyk (ID: 8305185048084, University of Pretoria Student no: 24265642) to make use of the advantage in asking subjects to participate as co-researchers within the scope of his PhD studies that are also members of our congregation.

These subjects however needs to give themselves written consent in the form of a “letter on introduction and informed consent for participation in academic research” as stipulated by the University of Pretoria’s ethical code of conduct. Where subjects are under the age of 18 the necessary written consent needs to be obtained from the parent/legal guardian.

We wish Ds. Van Dyk well on his PhD studies.

Yours truly,

Mr. Dawie Klopper
Chair – Governing body (Dutch Reformed Church of Lux Mundi)

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