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An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery

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by

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DECLARATION.

I, Sandiso Njeza, herewith declare and confess that this thesis is a product of my own work and diligence, except where particularly acknowledged. This work was done under the supervision of Prof GA Duncan.

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Sandiso Njeza

2023

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I thank God for this milestone, it was truly a tough journey that required a lot of dedication. As a Christian who believes in God, I am convinced that if God was not by my side, this work wouldn't be finished. I wish to extent words of gratitude to the following people, who have helped me in finishing this dissertation: Prof GA Duncan for your patience and clear guidance in giving me excellent feedbacks. I met you after I have experienced a huge disappointment in the life of academics; you believed in me, and help me along achieving this work. My Wife (Vusokazi Njeza); as young couples as we are, sometimes it was not easy to be together, but you were patient with me, thank you for that. To my son (Liphilise Njeza) thank you for being my inspiration towards obtaining this work. To my parents (Mlindeli and Bulelwa Njeza), thank you for your support in my school life since day one, your financially and emotionally support has kept me going. Also to my siblings (Sihle Njeza and Nwabisa Njeza) your financial support in my journey of academics does not go unnoticed. To Mr P. Madubela for your support in transporting me when I struggled during the process of data collection, God will bless you for being kind. To my seniors (the UPCSA ministers such as Rev Dr Lungile Mpetsheni) thank you for sharing with me some information with regards to our church as the general secretary of the denomination. To my brother Rev Dr Malinge Njeza, thank you for your moral support Gubevu. My appreciation also goes on to the leadership of St. George's Presbyterian Church in East London (Rev B. Finca, Ms Sharon the secretary, and the elders), and also to all those who have filled the research questionnaires. Special thanks to my funding (NRF scarce skills masters) without your financial assistance this dissertation would never been successful. Last but not least, I would like to extend words of appreciation to everyone who has helped me towards finishing this dissertation.

Dedication.

I' Sandiso Njeza, dedicate this work to the late Mr Mvuyelelo Njeza, who gave me the inspiration to study further. Mr Mvuyelelo when he was still alive, he would utter encouraging statements such as, "When are you graduating, I want the community to see that we are capable of giving birth to bright children also?" Those words alone, shows that Mr Mvuyelelo was proud of me. Death has taken away this opportunity of witnessing my academic success. May his soul continue to rest in peace!

LIST OF ACRONYMS.

UPCSA   Uniting Presbyterian Church in Southern Africa

UPCSA MOFO Uniting Presbyterian Church in Southern Africa Manual of Faith and Order

NRF   National Research Foundation

STA   Statements

P   Participants

GA   General Assembly

PCSA   Presbyterian Church of Southern Africa

RPCSA   Reformed Presbyterian Church in Southern Africa

LIST OF KEY WORDS.

The Uniting Presbyterian Church in Southern Africa, racism, inequities, inequality, racial segregation, Amathole Presbytery.

ABSTRACT.

This study was an investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery. The study was an effort to determine whether racism plays a role in delaying the process of encouraging and embracing unity, equality, and diversity of the Uniting Presbyterian Church in Southern Africa (UPCSA. The study intended to achieve the following research questions and research objectives:

Research Questions: (i) What are the perceptions of Christians on the togetherness of the church within the Uniting Presbyterian Church; (ii) To what extent do congregations within Uniting Presbyterian Church reflect unity in diversity? (iii) To verify whether there are any available programmes or policies that promotes unity, and diversity within the Uniting Presbyterian Church in Southern Africa?

Research objectives: are (a) to determine the perceptions of Christians with regards to unity, (b) to encourage Christians to reflect diversity in their congregations, (c) to establish programmes that will assist the church to reflect unity in diversity.

In dealing with the subject an understanding of mixed method (qualitative and quantitative) research methodology was demonstrated, and applied. Research tools for data collection such as; non-probability sampling (convenience sampling) were also applied and discussed further.

Every study has its own limitations, the researcher sampled forty (40) participants at St. George's Presbyterian Church in East London, who self-selected themselves to represent the wider church population, and regrettably only seventeen (17) participants returned the research questions. The seventeen included a population of white people, coloured and blacks. Thematic analysis was used with its flexibility in the way of identifying subjects or themes within mixed-method.

The aim of this research was to ascertain the response of the UPCSA to racism, and to clarify whether or not the UPCSA is taking a holistic approach to eradicating racism. This research provides the following findings: (a) racism is not the problem of the past, and that was proven by some participants who indicated that racism affected them directly. (b) Also, though the vision of the UPCSA is to be reconciled community Christians exercising prophetic witness to Christ, the UPCSA continues to work, and witness in a situation where other members doubt its unity and peace. (c) This study

shows that many people, especially whites, including some blacks, and coloured are resistant in speaking out about racism. According to the researcher, there could be many generated assumptions around such unwillingness to talk about racism: One, many people view racism as a sensitive topic to talk about. Two, there is a fear of being exposed or detected as racist, and also the fear of the unknown. Practical speaking, some people refused to participate in this study, on the grounds that they are afraid of being accused of racism. The study also shows that even though the majority of black people suspect racism as something hindering the process of embracing unity, and peace, however, there are available programmes designed to promote equality of all people in the UPCSA. (c) The study also shows that racial segregation purposefully does affect the visible unity of the church as it was agreed by the majority response. (e) This study also reveals that the church in South Africa is still divided along racial lines because of apartheid.

In the conclusion, the researcher confirmed through the research findings that racism indeed is not the problem of the past, and is not only the problem of the UPCSA. People live with racism in their societies, schools, counter shops etc. We are almost born with racism just as we are born in sin, and alternative measures were suggested as part of research recommendations.

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CHAPTER ONE.

1.1 GENERAL INTRODUCTION.

The topic that is understudy in this researcher paper is; an investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery. This is a crucial and sensitive subject to deal with. The researcher has selected the Amathole Presbytery as case study because of its wide diversity with forty-three congregations, white, coloured, and black congregations. The essence of this research study was to check or verify, whether racism is a major effect that continues to delay the process of promoting, and embracing unity, equality, and diversity of the Uniting Presbyterian Church in Southern Africa (UPCSA). According to the researcher's general assumptions, racism, and segregation in a post-democratic society are the major challenges that the church is faced with. In addition, the researcher is of a point of view that, if the research findings, indeed confirms that racism is the biggest challenge that the UPCSA is faced with, that would mean, the UPCSA has a significant role to play in the fight against a free denomination with no race issues. Also the researcher believes that racism is not only the challenge to the UPCSA denomination, it is worldwide challenge. However, the researcher believes that, the church should take a lead on matters related to racism. In my lived experience as a member of the UPCSA, the UPCSA does condemn racism in speech and theories; the problem is in its *praxis*. Groome (1980: xvii) defines *praxis* as:

> " Reflective action", that is, a practice that is informed by theoretical reflection, or, conversely, a theoretical reflection that is informed by practice. The term *praxis* attempts to keep theory and practice together as dual and mutually enriching moments of the same intentional human activity.

The researcher is aware that the topic of racism has somehow been previously discussed at the church's General Assembly (the UPCSA's highest council). However, from the writer's point of view, there are signs that shows lack of proper follow up on decisions taken at the General Assembly. The following will attempt to evaluate and verify whether are there any improvements done at local levels, where things are happening, at presbyteries and in congregations. The question that is

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under review is: If for example, racism was a priority subject to the General Assembly in a particular year, why it is not a priority subject at presbyteries and in congregations?

The researcher strongly believes that the subject of racism requires serious consideration, and that the church must be fair in dealing with it! According to the researcher, serious efforts to eradicate racism and racial segregation in the UPCSA must be at the centre of discussions without delays, dealing with racist attitudes must be a priority. The arguments must be considered in all church councils – General Assembly, synods, presbyteries, and congregations. Challenging racism must be a corporate effort of black, coloured, and white congregations. In justifying the above statement, according to Wilson (1999:11-12) from an American point of view, plans to ease the economic challenges facing the majority of Americans, will never be found until white, black, Latino, Asian, and the Native Americans start to think less about things that make them different, and think more about what they have in common, including common challenges, common hopes and desires. I am of the point of view that, most of the time it is difficult to consider what is argued above by Wilson, as those who are not affected by racism do not engage with it seriously.

Wilson further indicates that 'Proponents of racial equality can pursue policies that unite rather than policies that divide racial groups, thus opening the way for the formation of multiracial progressive coalitions in national politics' (Wilson 1999:11-12). Nevertheless, the researcher regards Wilson's comments as also relevant to the UPCSA context, where the church needs to adopt and implement policies that unite, rather than policies that divide.

Reasons for embarking on this research project include; lived experiences, as, for instance, in a Presbytery that is multiracial, when there is an ordination of a black minister, on many occasions, it is only black ministers and black congregants who attend. That is not the way to reflect unity in diversity.

It is believed that problems relating to racism can be resolved and have to be initiated, and promoted by the church. If Christians claim to follow Jesus Christ who constantly crossed the racial lines of prejudice. This also gives Christians the mandate to imitate him because Jesus left his disciples with the great command to love one another. That command is one of the core principles of Christianity, to love

and care; care also included visible unity. At the end of this study, the researcher hopes to arrive into relevant findings that will either support the researcher's assumption to be true, or provide findings that will disprove the researcher's presupposition. The following section will focus on the research problem statement.

1.2 PROBLEM STATEMENT.

The Uniting Presbyterian Church in Southern Africa is a diverse community of Christian believers from vast communities transnationally. However, the problem is that, UPCSA continues to live, work, and witness in a situation where some members within the denomination suspect that some remnants of racism and racial segregation, continues to disturb its unity, and peace. Disturbing or delaying a process which the denomination has embarked on since 1999.

For example, one of my observations as a UPCSA member is that, in the UPCSA there is lack of fellowship between people of different ethnic origins. Another example that justifies my observation are as follows: According to the resolution of the General Assembly (2016) a meeting that was held in (East London 2016 in the bounds of Amathole Presbytery (*inter alia*).The council made an important resolution in fighting against racial inequality, making a follow up on the information that was shared, that there are some ministers who are having difficulties of placement on the bases of skin colour (UPCSA general assembly papers 2016:439 & 514). This means that congregations when looking for a minister, first demonstrate their preferences based on skin colour.

In addition, during the meeting of the Church in Society Committee of the General Assembly held at Emseni, Benoni centre, Gauteng, South Africa in 2018, the issue of inequality within the UPCSA was considered. Amongst other things that the meeting highlighted were issues of racial inequality and racism. To mention just one: the issue of disunity between the haves and have nots: after viewing and careful examination of the situation, the council agrees to enhance the process of unity, reconciliation, healing, and transformation to address the effects of and eliminate racism, tribalism, and ethnicity that are prevalent in the church. Then, the council urged UPCSA to engage in continuous dialogue to address issues of racism

(General Secretary Report Mpetsheni 2018:4-5). The above statements and others form part of the great concern that the researcher has.

Further, one can easily notice during associations' or/ fellowship conferences; even though we are saying we are one church; however, we are not one for unity is not reflected in our activities.

The researcher is of the point of view that, the displayed characteristics of racial segregation are affecting the visible unity of the UPCSA, especially after 29 years of democracy, and twenty-four years of union. The researcher further argues that in order for the UPCSA be able to visibly proclaim the triune God to the world, its members must first strive to live in harmony with each other. Without harmony and peace among the members the researcher believes that reconciliation, and unity will always be doubted, if not viewed as a theory on paper. Basically, this study is trying to seek such understanding on leading factors that makes this unity in diversity a matter of doubt.

Another attitude that the researcher has observed is that, many people have no interest of speaking about racism or have fears of talking about racism/racial segregation. They may even say that racism is a thing of the past, and they believe that it is no longer a serious issue. They may also suggest that people should forget about the past, and focus on the future because we no longer live with the system of apartheid. Consequences of that attitude we see on daily bases, on news, and social media platforms, there are elements of xenophobia, sexism, racism, and hatred amongst people, especially in South Africa.

According to Feagin (2010:12), such resistance in dealing with the current realities of racism is not good for the future. This simply means that, having fears in dealing with current realities of the past, does not provide any solution to the current racist issues; instead, it continues to divide black, and white people, and even aggravate the situation.

In addition, Jeffrey (2012:12) believes that so long as the churches continue to worship, and preach within their separate racial groups, it may not appear as racist as such, however, this does suggest ongoing racial segregation.

My last example is this; the Truth and Reconciliation Committee after 1994, and other related programmes tried in their own mandate of reconciling and uniting the citizens of South Africa. Then, the researcher is of the belief that, this unity and reconciliation should be reflected in all aspects of life and the church should take a lead in showing it. The idea behind the study is to ascertain the role of the church in promoting unity, justice, and peace.

1.3 PURPOSE OF THE STUDY.

The purpose of this study is to ascertain the response of the church to racism, and to clarify whether or not the UPCSA is taking a holistic approach to condemning racism.

1.4 RESEARCH QUESTIONS.

What are the perceptions of Christians on the togetherness of the church within the Uniting Presbyterian Church?

To what extent do congregations within Uniting Presbyterian Church reflect unity in diversity?

Are there any available programs or policies which promote unity and diversity within the Uniting Presbyterian Church?

1.5 OBJECTIVES.

To determine the perceptions of Christians with regards to unity.

To encourage Christians to reflect diversity in their congregations.

To establish programs that will assist the church to reflect unity in diversity.

1.6 MIXED-METHODOLOGY (QUALITATIVE & QUANTITATIVE).

According to Asenahabi (2019:84), a mixed-method is combination of quantitative, and qualitative research in study research. Also, Dawadi, Shrestha & Giri (2021:27) indicate that, 'Mixed-method is a research methodology that joins multiple methods in order to address research questions in an ethical manner. This process includes,

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collecting, analysing, and the interpretation of information in both qualitative and quantitative ways' which means that this approach is very helpful in the process of collecting, analysing, interpretation, and reporting of data in both qualitative and quantitative angles. Therefore, this study will use the mixed-method approach because of its rich dynamic approach in revealing the comprehensive information in both qualitative and quantitative methods.

According to the researcher, since using a mixed-method of qualitative and quantitative research techniques, it is necessary to differentiate and give a brief description of qualitative and quantitative methods.

According to the research's point of view, qualitative research methodology is a process of analysing words, in order to find meaning, from non-numerical data, interviews, documents, and archival material.

Asenahabi (2019:79) indicate that:

> Quantitative research methodology refers to the process of collecting, analysing, and interpreting data in mathematical and statistical ways. The data which focuses either on non-experimental or experimental methods on collecting numerical data and generalising the analysed results to the study population.

In summary, qualitative research methods focus on the process of collecting, analysing, and interpreting data by using the formulation of themes and context in a non-numerical approach, while quantitative focuses on the collection, analysing, and interpretation of data from statistical ways.

Research questionnaires will be formulated in a qualitative manner, though the results will be interpreted both qualitatively and quantitatively when necessary.

In conclusion, the mixed-method will be very useful in behaviour analysis because of its flexibility in integrating with other methods. This method is appropriate for discovering underlying motives, and desires. Attitudes and opinions are considered in this method because sometimes a person's opinion determines his/her behaviour, way of thinking or understanding.

The researcher will analyse the reasons behind the ongoing racism in detail (and using numbers when necessary), because of a need for the translation of meanings, words, symbols, and calculate participant's response from a numerical point view, in order to get the generalised phenomena.

1.7 PRELIMINARY LITERATURE REVIEW.

The reality is that this topic of racism has been dealt with elsewhere from different perspectives or angles. The writer understands that any research without consulting other available material is inadequate; an argument must be supported by literature, and the must be an engagement and interaction of thoughts and ideas.

The role of this section is to look at the contribution of other scholars on the issues of racism by investigating the origins of racism; segregation; its features and also the consequences of racism in general. For example, Mdingi indicates that 'the same things that were desired during the liberation struggle are still unachieved, racism, and discrimination tendencies that were irritating 20 years ago, are still a matter of concern even today' (Mdingi 2016:98).

Mdingi (2016:106-107) mentions that:

> There is much popular talk in South Africa that we are a country that is striving towards a non-racial society. Something attached to this statement is a talk that assumes racial prejudice can be quickly deleted. There is also much talk of reverse racism in South Africa, as if the effect (whites) might experience is equivalent to what (black people) experience. Such talk is possible because we have restricted our talk about racism to racial prejudice and have not extended it to systems and structures that discriminate and continue to discriminate against people based on race.

The above description goes well with the aims and objectives of investigating the impact of racism. Even though slight differences exist. It is not the same, and that is evident, but the researcher thinks that remnants of apartheid prevent the country from total reconciliation. The next sub-section will focus on the origins of racism and racial segregation in-depth.

1.8 THE ORIGINS OF RACISM & RACIAL SEGREGATION

1.8.1 HISTORY OF RACISM.

Albert (2000:184) mentions that:

> The term racism was originally used in animal breeding and it was not applied to humans until the beginning of the seventeenth century. This indicates that racism dates from the birth of colonialism. The natives were not just viewed as inferior which would not have been their fault; they were also defined as depraved and thus morally culpable, warranting or at least sanctification

In addition, Albert (2000:185) indicates that the

> Africa Slave trade reached its acme in the seventieth century arose in correspondence with the first expositions of biological racism. The period of colonialism on African soil brought a radical and negative influence of racism, where people of the place or land were undermined and accused of lacking knowledge.

According to the current book edited by Werbner & Modood (2015:141) they indicate that:

> More than thirty years ago, the theory of racism did not create a huge challenge as such: Racism was a method of thinking and acting that referred to the idea of the human race and the differentiation and classification of groups and individuals in terms of their natural phenotypically and genetic attributes. Racism was in the terminal phase of its classical and biological period. But then the concept exploded, a distinction was made between flagrant and subtle or symbolic racism, institutional racism was discussed and above all the idea of cultural racism was developed, sometimes also described as differentials or referred to by the term neo-racism or new racism.

To put more emphasis on the above background of racism, the researcher believes that the *Kairos and Conversion* (1986) document is still a relevant source for investigating the current problems, particularly the problems of racism and the legacy of apartheid in South Africa:

One of the most serious and lasting legacies of European colonialism is racism, in South Africa, it has been institutionalised and legalised in the form of the notorious systems of apartheid (*Kairos and Conversion* 1986:1)

1.8.2 HISTORY OF SEGREGATION.

Beinart & Dubow (ed. 2003:1) state that:

> The history, and origins of racism and racial segregation in South Africa date from the time of European Settlers. They gained strength from apartheid Laws and practices. Originally segregation was the name coined in early twentieth-century South Africa for the set of government policies and social practices which sought to regulate the relationship between white and black, colonizers and colonized.

They (Beinart & Dubow 2003:1) indicate that, 'Many elements of segregation had precursors in the period of Dutch rule between 1652 and 1806, as well as in the nineteenth-century Boer republics and British colonies'.

In addition, they also indicate that:

> It was only in the twentieth century that the term segregation receives its momentum. This followed a lengthy historical process that saw the final conquest of African chiefdoms in the 1890s and the consolidation of the boundaries of the South African state in the aftermath of the 1899–1902 South African War. Modern segregation represented a response to the industrialisation of the subcontinent, initiated by the discovery and exploitation of diamonds and gold in the 1860s. It arose out of the modernising dynamics of a newly industrialising society and was therefore not, as some have suggested, a mere carryover into the twentieth century of older traditions of slavery, agricultural paternalism or frontier conflict' (Beinart and Dubow 2003:1).

Furthermore (ed. Beinart & Dubow 2003:62):

The system of segregation, which emerged in a period in which 'gold' and 'maize' were the dominant productive sectors of the economy, undergoes

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rationalization and 'modernization' in the context of an economy in which massive 'secondary industrialization' is occurring.

Racial segregation was meant to disadvantage another ethnic group.

According to Durrheim & Dixon (2010:8), segregation gave birth to apartheid laws and other forms of the social divide. For example, for a number of decades in South Africa black people were oppressed by European settlers who took ownership of the land, and exploited those who were born in Africa. Indians, and coloureds generated extensive wealth, and used undemocratic government and racial segregation to ensure that white privilege was preserved.

In addition, (Durrheim & Dixon 2010:8-9) stresses that:

> Apartheid policies and practices furthered the acts of segregation and racism, for example, the Carnegie Commission of 1932, which bolstered support of segregation. Based on the recommendation of the so-called Carnegie Commission, the apartheid government embarked on an ambitious social engineering programs to strengthen existing colour bars, and create new differentiation between the races. This included the provision of segregated, and unequal schooling which specifically aimed at under-skilled black learners, so they could not compete in the job market.

Theologically, Borght (2007:1) indicates that, 'The dawn of segregation it all started during the period of the beginning of the reformation period'. As for Borght, the unity of the church from all that period did not grow into a major theological topic.

Borght (2007:1) blames the Reformation period when the focus was more on reformed theology and that resulted in neglecting a thorough verification of the question, of whether are no elements in its theology that support this dividing trend.

Grudem (1994:766), an expert in this subject matter, indicates that:

> During the first thousand years of the church there was for the most part visible unity, and there had been some minor divisions during the controversies with groups like the Montanists (second century) and Donatists (fourth century). And there was minor separation by some Monophysite churches (fifth and sixth

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centuries), but the prevailing sentiment was one of strong opposition to division in the body of Christ.

Biblically the researcher concurs with Grudem because the book of Acts (2:44) indicates that from the early church all who believed were together (Acts 2:44).

Having looked at this rich history, it is so transparent that racism and racial segregation has its roots way back in history. And it was deliberately designed to make the other human kind, black people to be precisely be on the disadvantaged side.

In other words, the division that has been experienced in recent centuries has doubled if not tripled in so many ways. Grudem (1994:766) states that 'The first major division in the church came in 1054 A.D when the Eastern now Orthodox Church separate from the Western Roman Catholic church".

Further, Grudem (1994:766) mentions that:

> The separation was caused by the pope, the Eastern Church protested against the Western church, believing that the pope has changed the church creed on his own authority, and the Eastern Church believed that he had no right to do so. From there, in the Reformation of the sixteenth century, the Western church separated into Roman Catholic and Protestant branches. However, the aim was not to cause formal division. Martin Luther wanted to reform the church without dividing it, but he was excommunicated in 1521.

According to Grudem (1994:766) there number of things that resulted in this division namely: personal ambitions (human-centeredness); pride; differences in minor doctrines; reasons for conscience and practical considerations.

On the other side, Vischer (2007:7) also indicates that the:

> Reformed tradition has its own good and positive developments, the churches have grown, church members have doubled, tripled in so many places, however, they haven't been able to preserve the bond of unity, and have allowed themselves to be driven apart often for quite insignificant reasons

It is true that church members have allowed themselves to be driven apart from each other, especially on the grounds of culture, and social background.

In addition, Vischer (2007:7) also substantiates his argument by this thought 'This is not always fully approved by supporters of the reformed tradition, sometimes it is ignored or brushed off, as it is regarded as unimportant aspect'. The researcher concurs with Vischer and believes that it is the problem of the 21st-century church.

Last but not least, Beinart and Dubow (2003:9) further state:

> Segregation refers as well to a composite ideology and set of practices seeking to legitimize social difference and economic inequality in every aspect of life. Many of the spatial and social elements of segregation, such as the division of churches on the basis of colour, were initially governed by convention rather than law.

1.8.3 FEATURES OF SEGREGATION AND ITS CAUSES.

There are many things that might be contributing factors to segregation and racism. For example Vischer (2007:33-38), identifies some of the factors that might contribute a strong effect on the cause of division:

> First, the debate on doctrines and on the structures of governance of the church. Second the meaning of confession of faith, and how the bible is being interpreted can be the reason for splintered churches because God's truth is at stake. A third essential characteristic of the reformed philosophy is their witness in society, as a consequence of the call for sanctification aspect of all life; ordination of women, etc.

According to Jeffrey (2012:69) using Western Esotericism (Western Philosophy), when analysing the reason for segregation in the Baptist Bible Fellowship, Exeter in Victoria, and South West England after the seventeenth century Civil War, the impact of history on the present time is the reasons of segregation.

Jeffrey also believes that 'The implication of the deeply rooted segregation is that the issue was never clearly been addressed, admitted, or apologized properly to the Baptist Bible Followership' (Jeffrey 2012:69).

Jeffrey (ed. Jeffrey 2012:69) upholds the understanding of segregation among Christians by quoting Keith Bassham when Bassham indicates, "It is true whether

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differences are cultural, generational, methodological, geographical or racial, our fellowship history is strewn with examples of this resistance of the new or different". This is so true, even in our churches most of the time, we see these things that people are so reluctant in learning new things, and that at times causes a split of unity.

According to Jeffrey (2012:70) when churches purposefully decide to worship and preach amongst their own ethnic group, this may not exactly appear as racist, but it does perpetuate the ongoing racial segregation.

Jeffrey's analysis supports the interest of the researcher in wanting to investigate for the reasons for segregation in the UPCSA denomination. The question that is explored by Jeffrey at the end of his argument is:

> Given the fact that Jesus is the founder of Christianity, continuously crossed racial lines in His ministry, why shouldn't His followers have the same desires to minister equally to all, without regards to race, or sexual orientation? (Jeffrey 2012:71)

Jeffrey (2012:1-2) concluded with a suggestion that something must be done. The researcher believes even in the case of the UPCSA there is a strong need of doing something, something strong that will take racism and its roots and burn it to hell.

At the same time, Kropiwnicki (2014:84-86) indicates views that are similar to Jeffrey's that 'Segregation comes from the past, and it does influence the future, especially if the past has not been cleared off well, Kropiwnicki further argues that the past can be the disturbance of peace and social harmony.

Kropiwnicki findings, about the former exiles, after apartheid ended in South Africa, reveal that the former exiles thought that society would show sympathy for them, that they will be treated as brothers and sisters by those who remained in their country. They expected to come to an appreciative and welcoming society. Lastly, they thought they will come to a united society. Instead, the returners from exile were treated as cowards, who ran during hard times and go and lived a comfortable life (Kropiwnicki 2014:84).

Kropiwnicki (2014:85) further indicates that:

Language was often used as a proxy for discrimination, their failure to speak the South African language had an adverse effect on their social inclusion, surely this made it difficult for former exiles to communicate with their relatives and peers and many argued that language affected their sense of belonging.

In other words, their failure to speak the indigenous languages resulted in them being segregated.

The writer proposes that our minds when we deal with segregation in our churches must not be limited to what we see, but we must think beyond what we see. Considering the illustration above, it is clear that though honest in its actual state, language can be used as a scapegoat for excluding others. Contrary, it must be noted that language has an element of uniting different people from different backgrounds.

1.8.4 CONSEQUENCES OF SEGREGATION AND RACISM WITHIN CHRISTIANS.

According to Burrow's (2016:79) theological approach; racism and segregation affect the visibly unity of the church, which say the church is one, the church is holy, and the church is apostolic and also catholic.

Another consequence of racism and racial segregation in South Africa has created a huge stumbling block, which makes people less considerate of the other ethnic groups. From my opinion, people tend to consider what looks like them.

In addition, regarding racism and racial segregation within Christians, I am of the view that, it has led the church to be less effective in spreading the gospel of Christ, which is to 'Go out and make disciples in all nations' (Matthew 28:19).

This is my position, the one who thoroughly applies the holiness and oneness principle must know that race and prejudice constitute emphatic denials of the unity that believers have in Jesus Christ, and for Him, there is neither Jew nor Greek, slave nor freedman, female nor male. All are one in Christ; this is part of God's Holy purpose that at least we as humans be visible united (Galatians 3:28). Therefore, union with Christ takes away all the human differences that we have imposed on one another.

In summary, the researcher takes a position that racism, segregation, and hatred makes Christians to be less Evangelical effective. Last, the researcher is of the opinion that racism should not be a thing that is tolerated by Christians.

1.8.5 THEORETICAL FRQAMEWORKS.

Due to the nature of the topic racism (sensitivity), in-depth understanding is required, and the information must be looked in a comprehensive manner. Ideas, experiences, and theories will be examined; hence the researcher has selected social theory as bases of theoretical framework for this study.

Harrington (2005:1) defines social theory as:

> A set of ideas, arguments, hypotheses, thoughts, experiments and explanatory speculations about how and why human societies or elements or structures of such societies, come to be formed, change, and develop over time or disappear.

Social theory can mean general sources of ideas about social phenomena relevant to other disciplines of the social sciences and humanities, such as anthropology, political science, economics, history, cultural and media studies, and gender studies (Harrington 2005:2). Social theory is very fruitful also in explaining why such phenomena exist, i.e analysing social causes that lead to a particular behaviour, social theory would definitely be relevant in analysing such behaviour in social manner, so that one understand why such a behaviour exists. Also, in a study like this, analysing past experience is expected to be raised.

According to recent study by Olyan (2012: 12), a society is made up of individuals and groups bound together by social relations. He further argues that individual aspects of society cannot be studied in isolation, but rather each social component must be considered as it relates to every other component.

According to the above description, social theory examines the reasons behind what has happened and checks why those particular phenomena occurred the way it has occurred as Harrington has defined above. Further, the theory focuses on what is happening to a particular society. For example, looking at congregations that were previously dominantly white, and later they changed in form, leads one to understand

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social events that has led into such changes. Social theoretical framework is the operative way to proceed.

1.9 RESEARCH POPULATION.

According to Shukla (2020:2) population is a set or cluster of all the entities on which the findings of the research can be generalised or applied. Attempts were made in other multiracial congregations around Amathole Presbytery, unfortunately only one congregation showed interest in taking part in this research paper. Having said that, this study's population consists of St. George's Presbyterian members.

A). St. George's Congregation.

St. George's Presbyterian Church is one of the older churches in East London. According to a historical documentary titled centennial history (1984:1-2 & 17-18; 35&43):

> St. George's Presbyterian Church was found in 1884; this document also reveals that St. George's Presbyterian Church is the second Presbyterian Church to be found on the Oxford Street of East London. With its evolving in history, in 1920 for the very first time to have women in leadership being part of the board of management. Since its official opening in 1884 there has been some growth and developments, new church buildings were established, such as the coloured church, 1953 in Parkside, the Stirling congregation on the side of Stirling area was also erected around 1960 and officially opened on 8 February 1961. In 1967 Stirling became officially a separate congregation with its own minister.

In 2019 December the church was celebrating its milestone of 135 years of existence. Since 1994 the church has undergone tremendous changes in its form of ministry and diversity. Back in the days, it used to be a white dominant church, the current composition of the church according to the roll book (2023) includes eighty-four African (84), fifty-one (51) coloured and seven (7) white congregants. According to oral history the current minister who is serving the congregation is a second black person to be appointed. This is just a summary trying to show how this church has

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evolve in history. Now one would realise that St. George's Presbyterian church was a relevant place for data collection when looking to the nature of this research topic.

1.10 SAMPLING METHODOLOGY.

According to Alvi (2016:11) a sample can be defined as a group of a relatively smaller number of people selected from a population for investigation purposes.

1.11 CONVIENCE SAMPLING.

This study will use convenience sampling as a research approach in gathering required information. Stratton (2021:373) classified this type of research sampling as the 'Non-probability sampling', simply because it does not require that every member in the population should participate instead 'They are selected by the researcher, referred to the researcher or self-selected to participate in the study'.
In addition to Stratton, Etikan (2016:1) mentions that:

> Convenience sampling is a type of non-probability or non-random sampling where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study.

Even though this type of sampling has its own limitation in terms of proving its validity, however it has said to be fruitful if used properly. Also, it is said to be affordable and time effective in research.

1.12 SAMPLING SIZE.

The study was announced during church service and members were asked to take the research questionnaires. Only forty (40) participants from St. George's took the questionnaire; of these only seventeen (17) participants including the resident minister returned the questionnaires. It was difficult to find reasons of why the others did not return the questionnaire, since they volunteered to participate.

1.13 SAMPLING CRITERIA.

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Since the study investigates the impact of racism in the Uniting Presbyterian Church in Southern Africa, - a case study of the Amathole Presbytery. Those who were expected to participate must meet the following criteria:

- Be a member of the Amathole Presbytery.
- No person less than eighteen years (18)
- Those who are willing to participate, includes both female and male.
- Different ethnic groups (coloured, black, Indian, white people, and etc.)

1.14 RESEARCH INSTRUMENTS.

For adequate and sound research paper, information will be collected using all the available search platforms: information from, e-books, Google scholar, encyclopaedia, and all the recent published literature in books and journals that speak to the subject matter will be used. The information such as but not limited to minutes of both General Assembly and presbyteries resolutions taken will be used. Also, the most important tool that the researcher will be using is research interviews in a form of using questions contained in a research questionnaire.

1.15 SIGNIFICANCE OF THE RESEARCH.

Racism does not only affect a few individuals in a particular area; it is a problem that has affected other African countries, and a subject of that nature is very crucial. Therefore, the church will benefit from this study, in the sense that the outcomes of this research can also be used as a pathway for the search for possible solutions, on matters related to racism; unity in diversity and perhaps lead to non-racial congregations (where people will worship with no reference to race).
The writer believes that the findings of this study may be used to can help many church leaders and members to create space for and content of worship appropriate for everyone. The study also reflects the UPCSA vision statement, 'To be a reconciled community of Christian believers' (UPCSA vision statement n.d). This research project is a response to the UPCSA vision and mission statement. Further,

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the researcher argues that this is an important attempt to deal with and combat the concurrent evil of racism and racial segregation.

1.16 ETHICAL CONSIDERATIONS.

The researcher is aware of a need to work to a code of ethics during research. For example, certain aspects such as name, gender, age are to be respected and observed when conducting research. Therefore, the researcher gave due respect and compliance to the ethical values and protocols of the University of Pretoria.

Permission to do this research will be requested from the respective institutions, and the purpose of the study will be fully explained to the participants who will answer questions voluntarily based on their personal experience of racism. The ethical clearance will be obtained from the University of Pretoria which allows a researcher to do research at these Institutions.

The researcher also notes that it is important to think through carefully the likely impact on participants or vulnerable groups of any data collection methods. Certain groups are particularly vulnerable, or will be placed in a vulnerable position in relation to research, and may succumb to pressure. Throughout this study, the researcher guarantees to do no harm to the participants whose rights will be taken into consideration including the right to privacy which will be maintained.

1.17 INTELLECTUAL PROPERTY CONSIDERATIONS.

The research will uphold the ethical conduct of a higher learning institution. It is necessary to do so, because University of Pretoria is the institution that holds to a strong adherence to ethical conduct, and integrity. The University of Pretoria also uphold the standard of the South African Bill of Rights, which include amongst other rights, the freedom to confidentiality (Act no 108 of 1996).

1.18 ENVISAGED STRUCTURE OF THE THESIS (OR DISSERTATION).

The structure of this dissertation goes as follows:

Chapter 1. The General introduction and background of the study.

Chapter presents the general introduction of this paper; the problem statements that resulted with the researcher to embark in this work, the purpose of this study was also outlined; research questions and research objectives; introduction of the research mythologies including preliminary literature review and significance of the study. Also the ethical consideration and intellectual property is part of this chapter.

Chapter 2. Literature review.

Chapter two provide the literature review that is applied to advance this dissertation, special the aspect of racism in relation with the church.

Chapter 3. Research Methodologies and theories.

Chapter three explore research methodologies such as (mixed-method of qualitative and quantitative**)** and other related research designed that were used in data collections.

Chapter 4. Data Presentation, Data analysis.

This chapter provides the results that were gathered during the process of data collection and data analysis.

Chapter 5. Findings, Recommendation and Research Summary.

Chapter five deals with the research findings, and provide recommendations which can help the UPCSA as it strives towards being a reconcile community of Christians exercising prophetic witness to Christ.

1.19 CHAPTER SUMMARY.

This chapter dealt with the general introduction, problem statement, research questions, and research questions. The purpose of the researcher to embark on this thesis was elaborated in this chapter, also the preliminary literature review, research methodologies, and intellectual property and ethical consideration was also outlined in this chapter. The following chapter will focuses on literature review applied in this study.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION.

The previous chapter dealt with general background of the study, including preliminary literature review. Part of the preliminary literature review related to the origins of racism with its features, and also the consequences that it causes. The research problem, aims and objectives, the research questions; the significance of the study, were also defined and discussed.

The role of this chapter focuses at the scholarly work, the academic literature that relates to the research topic. In this chapter the writer will bring in the history of the church, reflecting to the period of the early church, the metaphors; the formation of the UPCSA and its recent developments pertaining to racism, racial inequality will also be considered. All this will be done in a manner that assists the writer in identifying the missing gaps. The following section deals with the concept of the church.

2.2 UNDERSTANDING OF THE CONCEPT-CHURCH.

Field (2013:333) indicate that 'The church is a church only as it exists to the community of communities. It is portrayed in the New Testament as the people of God'. In other words, there is no church in isolation; it is a church because it lives within society**.**

Henn (2004:3-4) refers to the church as:

> The community of persons who have faith in and love God. People that share their belief with others, those who rejoice in worship and sacraments the new life and hope they have received as Disciples of Christ. People who serve one another with kindness and love, by being inspired by the grace of the Holy Spirit.

Smyrgala (2014:97) reflecting on the theology of Jan Hus and Leonardo mentions that 'The church is a Sacrament of the Holy Spirit'. This means that a church becomes a vessel or an instrument that carries the third person of God, the immortality of God.

According to Lathrop and Wengert (2004:3-4) a church is an assembly, they put a strong emphasis on the book of Nehemiah 8, when Ezra gathered all the people from all the towns, in front of the water gate of Jerusalem to read for them the book law.

In addition, Lathrop & Wengert (2004:6) mentions that:

> Ecclesia it is the term that the early Christians communities named themselves, the term they conventionally and somewhat translate as church, and also sometimes referred to as whole.

As for Ayl (2019:461) 'Jesus Christ is the founder of the church, the King of the Spiritual commonwealth'. In this perspective, the researcher disagrees with Ayl, theological speaking this explanation suggest a perception that there were no church in the Old Testament, until Jesus was born. The researcher is aware that this belief is normally supported by those who literally interpret what Jesus said to Peter, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18). This statement must be understood both literally and figuratively. The views of the writer is that, the church that we see in the New Testament is a continuation of the church of the Old Testament, the Assembly of God, for example (Deuteronomy 23:1-2 & 1 Chronicles 29:10-20).

A church is for all, for everyone, as the book of (Galatians 3:28) mentions that 'There is neither Jew nor Greek, there is neither slave nor free, there is no male, and female, for you are all one in Christ Jesus'.

A current essay edited by the Lutheran World Federation (2009) suggests that, the church is the object of faith in the same manner as it believes in God the Father, Jesus Christ, and the Holy Spirit.

Also, Pillay & Mushayavanhu (2018:12) mentions that:

> The Christian church is called upon to embrace, engage, and continue with its task of being an agent for transformation and change. It has to fulfil the gospel imperative of making the world a better place for all to live with justice, peace and harmony.

This description by Pillay also suggests the role and the task of a Christian, that it must be visible, active, and make a world a better place. Also, in reflecting to the above description, the Christian church can do that, by collaborating with other structures, and religion that exist in the society of people!

Grudem (1994:743) indicates that:

The church is the community of all true believers for all times. His definition of the church covers all true believers for all time, both believers in the Old Testament time and New Testament. In addition, the process whereby Christ builds the church is a continuation of the pattern established by God in Old Testament. God called people to himself to be a worshiping assembly before him. He further state that there are several indications in the Old Testament where people will do an assembly to worship God.

Biblically this is true, think for instance when Moses tells the people that the Lord said to him in Deut 4 (vv. 10:) 'Gather the people to me, that I may let them hear my words so that they may learn to fear me all the days they live on the earth and that they may teach their children so'. The point that the writer is trying to make is that the church long existed whether visible or invisible.

In addition, the researcher is also aware and acknowledges the fact that there are some scholars who believe that it is not right to think of the Old Testament believers with the New Testament believers as constituting one church. However, the researcher receives Grudem (1994:744)) that even though it was invisible, but it already existed and the day of the Pentecost in according to Act 2 (vv.1-41) made it visible.

The UPCSA *Manual of Faith and Order* (2007:1 para 1.1) indicates that:

The church has been called into existence by the will of God, who gathers all people into a fellowship in Christ, which is created and sustained by the power of the Holy Spirit. Its purpose and function are to bear witness to the saving Gospel of Jesus Christ to all who do not yet believe in him, to build up in faith, hope and love those who already believe, and to proclaim his sovereignty over the world.

All the definitions and descriptions of scholars about the term church, indicate no mention of a structure or building, the common word is church as community, or the collective. Another popular description that comes out of the definition of the word church is that, those who believe in God must serve each other with love, not just each other, but be open to everyone. The Christian assembly has to share the love that has no exclusion, love for all people regardless of their ethnicity, race or any

other circumstances. The question that is raised in this study by the researcher is: are Presbyterians, particularly the Uniting Presbyterian Church in Southern Africa, that church?

Tucker (2012:6) indicate that 'Presbyterians are facing a paradox in the 21st century'. This means that the church lacks consistence and relevance. The church is aware of what is missing; however, the church is very slowly in addressing the 21st century dynamic's that includes among other things, issues of racism and inequality. In addition, Tucker (2012:6) indicates that 'It must be admitted that there is no fixed biblical model of the social structure by which the church is to exist in the world'. This suggests that the church must find itself in the midst of today's transformative challenges.

To add my justification on the inconstancy of the church in the 21st century let me refer the reader to one of the remarks made by Boesak in Port Elizabeth at the 20th celebration of Uniting Presbyterian Church Southern Africa, he was invited in 2019 to make a presentation, on the role of the church, after 1994. Boesak (2019) on his presentation mentioned that 'The church is wandering in the wilderness and the church in South Africa has lost its prophetic voice, its prophetic presence, and its prophetic courage'. The role of this chapter also revolves around investigating, and searching for an impact of the church in the post-democratic society, to search whether the church is facing inconsistency or is the church of today still doing justice to its primary goal, which it was built for.

In the next sections, the researcher will mirror this above definition, by looking at the developments of an early church. The researcher is of the view that, whenever we are trying to do church, we must try to go back and reflect on what was the primary goal of an early church, so that whatever we are doing, we do not distort that primary goal, we rather develop it.

2.3. THE PERIOD OF THE EARLY CHURCH.

In this particular section, the researcher will focus on the historical background of the early church. Abumere (2013) mention that:

The early church invented in Roman Judea in the first century AD, founded on the teachings of Jesus of Nazareth who believed by Christians to be the Son of God and Christ the Messiah. It is usually thought of as beginning with Jesus' Apostles and according to scripture, Jesus commanded the Apostle to spread the teaching to the entire world

The current study investigation conducted by Moesch (2019:9) on the role, and the influence of Augustine of Hippo, who is identified and classified as one of the early church fathers, indicates that:

'Augustine believed that there are certain elements that differentiate the church from other places and one of those elements includes the immortal soul and eternal mission that the church has'.

This means that, the church has an undying spirit, it has the spirit to live forever, or it cannot be destroyed or perish.

In support to what has been discussed from the previous section, references with Grudem's (1994:743) arguments that the church in the New Testament is also the fulfilment of the church in the Old Testament. Moesch (2019:36) mentions that:

Augustine has stated that Abraham was born in the Assyrian state and then his and Sarah's long-awaited heir Isaac, who himself had the twins Esau and Jacob together with his wife Rebecca. The Roman Empire as the *antitypos* must then be relevant for the New Testament.

The above explanation shows relevance or connectivity of the church in the Old Testament, together with the church in New Testament, by bringing the relevance of events or occasions in the Old and New Testament.

A sourcebook of original writings from the early church, including texts from Tertullian, Hermas, Ignatius, Justin, Polycarp, Irenaeus, Origen, Clement of Alexandra and biblical sayings of Jesus edited by Arnold (2003:2) indicates that, 'People from the early church were transformed by the death of Jesus Christ'. The writer of this research paper believed that there is a need for the church of today to mirror itself from this transformation of the early church. The researcher believes that the death of Jesus Christ, whom the bible proclaims crossed all the racial lines of

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prejudice, his death supposed to transform and pushes the church of today towards speaking one voice and to strive to be one united church for the good purpose of glorifying God.

In addition, Arnold (2003:2) mentions that:

> The early Church strength to die, was inherited from Jesus' sacrifice. Jesus death led them to heroically accept the way of martyrdom, and more, it assured them of victory over demonic powers of wickedness and disease. He who rose to life through the Spirit had a strength that exploded in an utterly new attitude to life, love to brothers and sisters and love to one's enemy, the divine justice of the coming kingdom. Through this new spirit, the property was abolished in the early church. Material possessions were handed over to the ambassadors for the poor of the church. Through the presence and power of the Spirit and faith in the Messiah, this band of followers became a brotherhood. The Earl church had this as their duty and mandate, to sever each other daily and they established this task from the writings of the Jewish commandments and Jesus Himself.

These particular lines in Acts 4 (vv. 6–8) refer the reader to the notion that the early church had all things in common; they had one heart, one soul. The writer is of the opinion that visible unity in diversity, in the Uniting Presbyterian church should be seen other than heard. There should not be a church that is labelled as white or black church; instead, there should be a church, of all people, where race does not matter as of the early church did. The following section will discuss the reformed theology in according Calvin perception.

2.4 REFORMED THEOLOGY OF THE CHURCH.

2.4.1 UNDERSTANDING OF THE CHURCH-CALVIN.

In this section, we seek an understanding of the church reflecting John Calvin's views. This section examine Calvin's impact on the growth and development of the Reformed church. However, it is necessary to give a brief introduction to Calvin's thinking. Many scholars including Picken (2012) argues that John Calvin was a great French reformer who was born 10 July 1509 at Noyon in Picardy. According to

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Benedetto, & McKim (ed. 2010:47) Calvin's work took its origins in French-speaking Switzerland, and in France.

Picken (2012:1) mentions that:

> Coming as he did a generation after Martin Luther between 1483– 1546, he belonged to the period during which the Reformation required consolidation rather than charismatic inspiration. His monumental work the Institutes of the Christian Religion 1536 provided the expanding Reformed Church with a comprehensive and carefully expounded alternative to the doctrines of the Roman Catholic Church.

Meaning, Calvin belongs to the period where reformation needed unity than attraction; a struggle of the Protestant churches in breaking away from Roman Catholic Christianity, and its dogmas, and the person of the pope.

In addition, Picken (2012:1) further states that:

> The theological and ecclesiological understanding of Calvin is derived from the study of both Old and New Testament. This entails that, his understanding and influence of the church is taken from both studies Old and New Testament. Amongst other things that were Calvin's influence in the Reformation period, was the theology of the Thirty-nine Articles of the Church of England, the Westminster Confession of Faith, which is still recognized as the subordinate standard of the Church of Scotland, a very active document. The legacy of Calvin together with other reformers on the Christian church worldwide cannot be set-aside.

Significantly, this means that the contribution Calvin brought in reforming the church did not end at France or Geneva, but it went global, and their contribution cannot be neglected for it has contributed a lot in the liberation struggle of the church up-to this day.

According to Benedetto & McKim (2010:47) it was Calvin's tireless work as preacher, teacher, writer, and social and church reformer that brought a significant structure of literature and enabled reformed tradition to grow which demonstrates that Calvin has contributed immensely to the reformation of the church. As mentioned earlier that the

institute of the Christian Religion, was modelled on the Apostles Creed, the work that discussed the Trinitarian connection (Father, Son and Holy Spirit) and the church in its four books, is the famous work of Calvin (Benedetto & McKim 2010:47)

Manetsch (2013:1) indicates that 'John Calvin was undoubtedly the leading theologian and chief architect of Geneva's Protestant church in the sixteenth century'.

In addition, Manetsch (2013:7-10) mentions that:

> Calvin had a great care for the church, he also participated in the theological training of candidates for ministers of the Word and sacrament, so that the gospel can be rightly taught, and sacrament be rightly administered. He devoted his entire ministry, and his energy addressing practical matters of Christian's discipleship enjoying townspeople and peasants similarly to conduct lives characterised by faith, love and repentance. His death in 1564 has served as great loss for the scholarship on religious life.

Picken (2012:18) mentions that:

> The most influential route came into being when Calvinism was translated into the English-speaking world. In this respect, Scotland was the pivotal point, and John Knox was the key figure. He rendered Calvinism into the new emerging post-medieval culture of Scotland and England. From there it made its way round the world, first across the Atlantic to the New England colonies, and then it travelled with the expansion of the British Empire in the 18th and 19th centuries. Many of Calvin's theological doctrines survived historically in the numerous confessions of faith that were written at the time, notably the Scots' Confession of 1560 and the Westminster Confession of 1643, the latter of which became a doctrinal standard for most of the Reformed and subsequently Presbyterian churches that grew up around the world.

Calvin's legacy and that of other is not always well developed by the most Protestant churches, particularly with Presbyterians that the writer knows. In summary, the researcher argues that, it is necessary for Presbyterians to reflect on Calvin's theology of the church, to mirror the church of today wearing his spectacles.

2.5 METAPHORS OF THE CHURCH.

In this section, the researcher takes the general perception of the metaphors of the church in order to integrate all that has been discussed above with regards to the meaning and understanding of the church. The researcher is of the opinion that these metaphors have implications for the church's life, health, and growth. In order to understand the diversity of the church, we must reflect on the metaphors of the church. According to the current document edited by Thate, Vanhoozer, & Campbell (2014:72) some of the most convincing ways in which Paul states the union that believers have with Christ is through the use of corporate metaphors such as; 'Marriage, bride, body, temple, branches, and building'. These metaphors emerge from Paul's perception of the church.

From the writer's point of view, metaphors are figures of speech, when using metaphors; it's when you talk about something, in referring to something else. Initially: (Campbell, Thate & Vonhoozer 2014:73) indicate that:

> 'A metaphor is an extraordinary feature of human language. The Greek word "μεταφορά" literally means to carry over, and refers to a particular set of linguistic processes whereby aspects of one object are "carried over" or transferred to another object, so that the second object is spoken of as if it were the first'.

The two questions raised by Hellerman (2001:3) are helpful in digging the roots of the early Christians: 'What did the early church look like to the outsiders and what kind of the group did the early Christians perceive themselves to be?' Providing answers to these questions it offers a great sense of understanding Christian faith, however, failing to answer these questions, results in a lack of knowledge regarding our understanding of the Christian faith. It is church leaders' duty is to unite, not to divide, hence in the following section we will look at the church as the family.

2.6 CHURCH AS FAMILY.

According to the recent published journal by Widok (2019:168) a family is always a place of planting moral values, including religious values. A similar version is

mentioned by the online Oxford English dictionary (n.d.), that a family is a group of individuals or nations bound together by political, religious, or other ties.

Joiner (2009:160) mentions that:

> Family it is an environment where reactivation connection occurs, a place where children bonding with each other, and bonding with their parents as well. Joiner asks this question that sounds so relevant 'why is it so difficult for the church to behave like a family?

History always reveals that during the period of the early church, Christians would gather in a house or a home of a particular servant who offers his house for prayer and for religious meetings. Even Paul in his personal greetings in the book of Romans 16 (vv.5) mentions: 'Greet also the church in their house'. Again his 1st letter to Corinthians 16 (vv.19) mentions that 'The churches in the province of Asia send you, their greetings; Aquila and Priscilla and the church that meets in their house send warm Christian greetings'. This is true that some of us in growing up, have witnessed so many of the churches beginning fellowship in small family houses, and now they have church structures/buildings. That alone reveals that a home / a family can 'sometimes' be defined as a foundation of the church. When looking at the church as family one must also consider this example: In a household, there is a family structure, a father and mother and children, in most cases the parents preside over children. There same applies on the church; there is a church structure, a system of operating.

The researcher is aware that it is very important in literature to focus on the current information pertaining to the subject matter. However, it is very difficult sometimes to ignore a rich statement shared by Hellerman (2001:221) who mentions that:

> From the early church people who carried out this image of a church as family were the poor, the enslaved, the imprisoned, the hungry, the orphans, and the widows. With everything they encounter, they encounter it with solidarity. The brotherhood-sisterhood was their strategy to cope in life. Sources from the second century, including a source from Clement of Alexandria, reveal that; there were some individuals who sold themselves into slavery to obtain finances to help the community of the poor, and starving.

In other words, from the early Christians, this was a solidarity strategy to carry on with life, where support was uttered and lived. If a whole church can behave like a family, which alone can have a positive effect on how the church is viewed to the outside world, and a positive impact on how we view the church from the inside.

The remarks made by Hellerman (2009:1) are true that 'A church is a place where Spiritual formation takes place'. A church is a place of strengthening and mending relationships. For example, in previous section when have dealt with the marks of the church, there is a strong emphasis on unity or the communion of believers, as Christians who are mindful and respectful of ethnic differences, but Christians who oppose ethnocentrism.

In addition, Hellerman (2009:1) mentions that

> People who remain connected with their brothers and sisters in the local church almost invariably grow in self-understanding, and they mature in their ability to relate in healthy ways to God, and to their fellow human beings.

However, being connected with brothers and sisters of a local church does not mean that people they are not going to caught themselves in disagreements. We are all different after all; children of the same parents are different too. Different in approach, views, thoughts and style, but the researcher is of the opinion that; the important part is tolerance and accepting each other's differences, because at the end we are a family that carries the same mandate.

Last according Hellerman (2009:7) the world in which Jesus and his followers lived possessed a strong group culture, in which the health of a group other than individual was given a direct priority. In the movement of joining PCSA and RPCSA in 1999 forming the UPCSA, after 23 years still the issue of uniforms worn by members of church associations is still a challenge.

2.7 THE CHURCH AS BRIDE OF CHRIST.

In this section we look at the church as the bride. In our efforts to unpack the definition of the church, there are many areas that need to be taken into account.

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The metaphors of the church cannot be viewed in isolation or literally; rather, readers must try to understand the symbolic and figurative meaning that these terms carry.

If church is referred to as the bride of Christ, this means Jesus is the bridegroom. In the book of Ephesians 5 (vv. 25) we note: 'As Christ loved the church and gave himself up for her'. There are other New Testament passages which give a picture of the church as engaged with Christ, for example (Revelations 19:6-9 & 2 Corinthians 11:2-3)

Kereszty (2019:281) states that 'The twofold process of the church getting the full distinction of Christ and becoming the perfect Bride of Christ begins on earth, but is accomplished in heaven'. Colossians 3:4 refers the reader to the statement that says 'When Christ, who is your life, appears, then you also will appear with him in glory'. Therefore, the writer strongly believes that this passage corresponds exactly with the theological statement justified by Kereszty (2019:281) from the above citation. 'To love Jesus is to love the church, his bride and our mother' (Shealy 2012:1). In the previous section, the church has been defined as the people who have faith in Jesus Christ, regardless of their race. Therefore, if the church is all people who proclaim faith in Jesus Christ, anyone who hates the church hates God, one cannot claim to love God if he/she hates Jesus, whom has been referred as one who made the invisible church to be visible.

Shealy (2012:2-4) mentions that:

> The church as bride of Christ and mother of Christians forms an important tradition of ecclesiological reflection, particularly among evangelical, Roman Catholic, and feminist theologians. The relationship between these images is paradoxical. The Church does not progress from bride to mother as one would expect given the pattern for women of marriage then motherhood; rather, she advances from earthly mother to heavenly bride. This notion is supported historically and biblically in three ways: First, the image of the church as mother of believers describes the church on earth in that she gives birth to the children of God and provides nourishment in the form of word and sacrament. Second, the image of the church as bride describes the church eagerly awaiting her eschatological state as united to her bridegroom, Jesus

Christ. Thirdly, the clear progression of these metaphors is from earthly mother to heavenly bride and not vice versa

The above narrative means that the church as the mother and bride, means mother to all the Christians on earth, and bride of Christ in heaven. Not the other way round, as it normally happens from human cultures, (bride-to-being a mother).

Cooper (2013:330) indicates that 'Church as bride of Christ it was a name that was inspired by the New Testament letter to the Ephesians, which had compared the obedient love of the church for Christ to that of a wife for her husband'. In other words, people need to love the church for Christ as a wife would love her husband.

However, Dobson (2012:15) indicates that 'When we look at the church as bride of Christ, we need to put our attention between the relationship of Christ to that of the church, and also individual soul'. In addition, according to Shealy (2012:2-3) and Cooper (2012:15), people must love Christ and the church. Their argument is that, you cannot claim to love Christ, and hate the church; remember the church is God's people, not the building. The majority of the church's business today is distinct, from that of a church as a bride who supposed to listen and discern what the husband seeks (the bride must not forget the needs of the bridegroom), which is to be the transforming agent of carrying the good news to the world, so that the world becomes a better place as Christ desires**.** In the next section the writer is going to look at the church as the building.

2.8 CHURCH AS BUILDING.

This particular section deals with the biblical metaphor of church as building. It has been discovered that the debate is very broad, when we talk about metaphors. It is already mentioned on the previous sub-section that metaphors use something that is a figure of speech. The writer has also discovered that speaking metaphorically has raised questions like; does this really mean what it says or is it just a linguistic approach to a certain matter. It is part of the scope of this section to look at what Paul real means about church as building.

Vanhoozer, & Campbell (2014:67) also mentions that:

The metaphors of temple and building convey the corporate nature of the church with one exception. The people of God are regarded as the new temple, indwelt by the Holy Spirit, so that the congregation has superseded the physical construction of the temple. The people of God are also described metaphorically as a building, of which Christ is the foundation upon which Paul builds as a master builder. Temple and building are connected metaphors, explicitly so in Ephesians 2:21–22, which also depicts a Trinitarian image of God's purposes for his people.

According Serrano (2018:4) church as the building represents the dwelling place of God, and the presence of the Holy Spirit on earth. The idea of Christians as the temple of God is not well understood, though it is sometimes taken for granted. Paul when addressing the Corinthian Church (in an effort to save them from adultery, iniquities, prostitution, and disobeying God), correcting them, he asked very profound questions 'Do you not know that your body is a temple of the Holy Spirit who is within you, whom you have received, as gift from God, and that you are not your own (property)? Paul's questions should help Christians to understand that, church as building, is not referring to earthly structures, but to our bodies as living sacrifice to God (Romans 12:1).

In addition, Serrano 2018:4-5) states that:

From the beginning, God charged spiritual leaders to keep and expand his glory. In the Old Testament, this charge referred to the physical Tabernacle and subsequent temples, which stood as earthy manifestations of God's eternal dwelling place. In the New Testament, Christ stands as the cornerstone of a new temple, which includes all believers' bearers of the Spirit.

Finally, the duties of Christians on earth, are to keep this building clean and in good spirit, so that when Christ returns, recognises it. In the next section the writer is going to look at the church as the branches.

2.9 CHURCH AS BRANCHES.

This section focuses on one of the metaphors mentioned in John 15 (vv.1-17), the church as the branch and Jesus Christ as true vine. Fourie (2013:4) has raised something of importance that the main focus of John 15 particularly (vv.1-8) is 'The total dependence of the branches, meaning the disciples, on the vine which is Jesus Christ'. In the same manner John 15:4-5 refers the reader to these particular lines:

> Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

In essence, Fourie (2013:4) indicate that 'The whole passage, Jesus first indicates unity as the core principle for the church'. The unity of the church was practiced by the early church, now the church is so divided due to some self-centred ethical attitudes.

According to Augsburger (2009:5-6) the illustration that was made by Jesus Christ in John 15 was that disciples, as the branches of Christ cannot do anything without having first a relationship with him as their true Vine. Further, Augsburger (2009:9) mentions that 'Abiding enables a person to walk, even as Christ walked'.

In this context, this actually means that without Christ being the true Vine, the church as the branch cannot do anything; this stresses the inability to do things on our own. In the previous section, the section that dealt with the marks of the church, the indication by De Ymaz (2010:4) are so true that 'These no greater tool of evangelism than the witness of diverse believers, walking, working, and worshipping God together as one in and throughout the local church'. This is something that the Uniting Presbyterian Church in Southern Africa (UPCSA), struggling to reflect.

This is similar to 'The purpose of the branch is to bear fruits' (Augsburger 2009:8). In reflecting with *abiding* as a common word in this section, that abiding enables believers to walk as Christ walked. Christ destroyed walls of segregation in his earthly work, therefore as the way of bearing fruits, the church or believers should do the same. The researcher is using believers or church in the same context in this section.

Keefer (2006:1) suggests that:

In the context of the metaphor where Jesus appeared saying 'I am the vine you are the branches', by that, it was Jesus' ways of illustrating the interconnectedness between the disciples and him. The wellness of the disciples depends upon him. The dual images of vine and branches along with explicit references to fruit emphasize growth, nourishment, and fecundity. Along with the rest of the discourse of chapters 15-17, Jesus' explication of the vine and branches strives to create a sense of unity and belonging among the disciples and to provide encouragement to the hearers of the Gospel.

This refers to the effective unity of the disciples of Jesus as all believes are the disciples not only the first disciples the bible mentions. History has shown that the church has grown in many parts of the world, and has contributed significantly to the liberation struggles especial in African lands where i9t has borne much fruit.

However, it is true what has been said by Pillay & Mushayavanhu (2018:9) that 'The church has been involved in the establishment of the society, though its contributions were not at all times positive'. He supports his statement further by stating that:

Sometimes the church has promoted division amongst its people negatively. For example, in South Africa the Dutch Reformed Church, in particular, used its economic and political power to secure the rights of the white minority, seriously depriving the majority black people, and even providing theological justification for such economic and political policies by misinterpreting Calvin's theology. This was evident in the policy of separate development which led to the rich white getting richer and the poor black getting poorer.

In as much as the church has played a positive role of bearing so much fruit, we cannot turn a blind eye on the negative contribution that it has done, such as allowing racism and segregation to take place. In short, it will be noticed that the church as branch has somewhere, somehow, failed to bear good fruits for it has allowed itself to be torn apart, instead of being one tree with united branches that are joint in one body, hence in the next section the writer is going to focus in the church as the body of Christ.

2.10 THE CHURCH AS BODY OF CHRIST.

This section focuses at the metaphor of the church as the body of Christ. There are two bodies mentioned in the Bible, the prominent one, 'this is my body, which is given for you' (Luke 22:19). Christ as bread that was broken for the sins of the world. The other body of Christ is the church, which is mentioned in (Ephesians 1:23 & 1 Corinthians 12:12-31) and forms the scope of this section. Beek (2013:255) state that 'As Jesus physical body ascended to heaven, his body on earth is the church where his Spirit dwells'.

Serrano (2018:6) comments 'The metaphor of church as the body of Christ presents the church as a complex system made up of equally important, yet functionally different parts. Let us look at the body literally, a body full of its organs, performing different tasks, though belonging to the same body. In the context of this section, there is an understanding that people are different, different in terms of cultural background, ethos and etc. However, despite differences, the body unites all these different organs, and these parts must work together, for a good cause. This is the reason we are looking at the church as the body of Christ.

According to Lee (2006:1) Paul compared a church to a human body, to encourage the congregants to work together, each member to contribute to the good of the whole according to his or her special gift. This means that the significance of this metaphor lies with an understanding that the body of Christ is comprised of different parts, but the important part is the unity of the whole body. Bouyer (2011:295) referring to the church as body of Christ comments:

> That The church is made and unceasingly maintained through the mass, for the mass it is the assembly in which the evangelical Word is proclaimed and the Christian faith is confessed, the bread is broken, the Cup is shared, which this Word and the prayer that receives it have consecrated, where hope is built for the coming of the reign is besought and accelerated. The metaphor of the church as the body referring to the mass, or the whole community of believes, it is in the *mass* that the whole body come to its existence, a collection of individuals to form one body.

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From this discussion, it is clear that when we look at these metaphors of the church as family; bride, branches, building, body, we are referring to the collective or to the interconnectedness of the church. Having dealt with the historical background, and metaphorical concept of the church, the following section will focus on the context of the UPCSA briefly.

2.11 THE ESTABLISHMENT OF THE DENOMINATION: UPCSA.

Having dealt with the concept of the church and its historical background, this section focuses on a short historical background of the Uniting Presbyterian Church in Southern Africa (UPCSA). In order to adequately develop this section, one needs to use both archival materials found either online and source documents.

The Uniting Presbyterian Church in Southern Africa, General Assembly papers (2017:298), indicates that:

> Uniting Presbyterian Church in Southern Africa is a product of the union of Presbyterian streams, which were separated for almost over a century-due to the shocking history of racism, colonialism, economic exclusion, sexism, masochism and patriarchy, among others.

After the removal of apartheid laws in South Africa, the Reformed Presbyterian Church Southern Africa and Presbyterian Church of Southern Africa recognised the source of separation, and established what is now called the UPCSA.

The Uniting Presbyterian Church in Southern Africa archives website (n.d. http://www.upcsa.org.za/upcsa-home-docs-archived) mentions that:

> The Uniting Presbyterian Church in Southern Africa was established in 1999 as the outcome of the union between the Reformed Presbyterian Church in Southern Africa (RPCSA) and the Presbyterian Church of Southern Africa (PCSA). The two churches had very different backgrounds. The Presbyterian Church in Southern Africa was first established amongst soldiers and settlers mainly of Scottish origin, who arrived at the Cape in the early years of the nineteenth century and became essentially a privileged settler church, although later planted missions amongst the indigenous and disadvantaged

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communities. The Reformed Presbyterian Church (RPC), on the other hand, was a product of a mission originating from the Free Church of Scotland intended for the indigenous population. Furthermore, according to this report, this started at Lovedale Mission in Alice in 1923.

In addition, according to the historical website of the Presbyterian (https://www.presbyterianmission.org/what-we-believe/), Presbyterians trace their history to the 16th century and the Protestant Reformation. This began with the Scottish academic, Andrew Melville.

Duncan (2020) found that both denominations PCSA and RPCSA had a significant history, one in the settler/colonial tradition, the other in the tradition of the Scottish mission. Pillay (2018:2) stresses that:

> The Presbyterian Church is a part of the Reformed tradition within Protestantism which traces its origins to the British Isles, particularly Scotland. The Presbyterian theology typically emphasises the sovereignty of God, the authority of the Scriptures and the necessity of grace through faith in Christ.

As far as concerned, the Uniting Presbyterian Church in Southern Africa (UPCSA) is a growing church that exists across three different countries, namely: South Africa, Zimbabwe, Zambia (General Assemble paper 2018:1-5).

According to Tucker (2012:6-7), the Uniting Presbyterian Church in Southern Africa is a missional church. Tucker (2012:7) defines a missional church as:

> A church where mission is the originating desire, and the organising principle of the Church whether by intention or implication. A missional church is a church that is being obedient to the *missio Dei* mission of God, in which God, as a missionary God, sends the church to fulfil his mission in the world.

This is confirmed by the Uniting Presbyterian Church in Southern Africa (UPCSA) mission statement: To proclaim the Triune God in Southern Africa, through; bearing witness to the saving love of Jesus Christ, and also building vital and reforming congregations for worship, ministry and discipleship. This is the matter of concerned and it has been supported by Professor Duncan, a teacher of systematic theology and a minister emeritus, who was present during the processes of union of the

PCSA and RPCSA to form UPCSA in 1999 and years before that.
According to Duncan (2020) the unity of the UPCSA has been delayed by the things of the past.

2.12 THEOLOGICAL UNDERSTANDING OF THE CONCEPT (UPCSA).

This particular section, deals with the theological meaning of the Uniting Presbyterian Church in Southern Africa. According to the UPCSA *Manual of Faith and Order* (MOFO 2007:iii) the Uniting Presbyterian Church in Southern Africa, was a new name that was approved by the General Assembly of 2004. The theological understanding of the Uniting Presbyterian Church in Southern Africa, the meaning is in the name itself. The theological meaning of this name is based on the outcomes of union of between both denominations, the PCSA and the RPCSA. Hence its uniting, not united Presbyterian Church. Also, the UPCSA has a vision to be a reconciled community of Christians exercising prophetic to Christ. It wishes to be a reconciled community of Christians, however, it has not yet done so. Since the process is not yet complete, and it is still going on with its obstacles. As Duncan (2020) specifies that 'Our union as Presbyterians has been disturbed by things of the past which were never really resolved properly'. In the next section, the writer will look at the membership of the UPCSA.

2.13 MEMBERSHIP (UPCSA).

The UPCSA MOFO (2014, para 6.120) states that:

> The members of the congregation are those who have been baptised into the Name of the Father and of the Son and of the Holy Spirit. Those members who have made public profession of their Faith may be admitted as enrolled members of the congregation by the session, at which time their names shall be placed on the Roll of Members.

The form of entry into membership of the Uniting Presbyterian Church in Southern, is through baptism in the name of the Father, Son and Holy Spirit, and through public confession of their Faith. Baptism in the UPCSA is done by sprinkling of water, or deep immersion in water, or pouring of water, the amount of the water does not matter. Children who have been baptised are members of the church, and are also then required to make a public confession once they reach the age of maturity, since

baptism was done on their behalf. Those who were baptised already reached the age of maturity, once baptised are members of the UPCSA.

2.14 GOVERNANCE OF THE CHURCH (UPCSA).

The church's system of government is Presbyterian; this form of government is held to be in accordance with the scripture (UPCSA *MOFO* 2007, section 4, para 1.8). This means that the UPCSA governance is through elders, who are elected by the congregants to lead.

Miller (1836:8) mentions that:

> Presbyterianism is a term which primarily refers to the form of church government where the presbytery is the radical and leading judicatory, in which teaching and ruling is by presbyters or elders who have committed to them the watch and care of the whole flock. This is a format where elders are given the ruling power and the ministers act as the teaching elders.

According to Pillay & Mushayavanhu (2018:2) Presbyterian churches originate their name from the Presbyterian form of church administration, which is governed by representative assemblies of elders. In addition, they further argue that, the majority reformed churches are grouped or organised this way. But the word Presbyterian, when capitalised, is often applied exclusively to churches that trace their roots to the Scottish and English Presbyterians. In their view, this means that, this system of governance is organised by churches who originated in Scotland and English Presbyterian.

In addition, Pillay and Mushayavanhu (2018:2) indicate that, '

> Presbyterian theology typically emphasises the dominion of God, the authority of the Scriptures, and the necessity of grace through faith in Christ. Further they state that, local congregations of churches which use Presbyterian polity are governed by sessions made up of members of the congregation (elders), a conciliar approach which is found at other levels of decision-making at the (presbytery, synod and general assembly). Last, they also state that, Calvin's legacy is to be found in his teaching on the sovereignty of God, the priesthood of all believers and the Presbyterian Church structure.

This means that the Presbyterian governance should be inspired by the power of God, be based on the teaching of the biblical scripture and through having faith in Jesus Christ. Elders who are elected may also take part in decision making as commissioners in the presbytery, synods, and general assembly. In simplest ways, elders are the voice of the congregants in their local districts or areas.

2.15 THE CURRENT STATUS IN THE UPCSA, PERTAINING TO RACISM, INQUALITIES, AND INJUSTICE.

This section looks at the current status of the UPCSA since its establishment from 1999, taking into consideration the history that has been shared from the previous sections. This section will deal with matters related to segregation, racism and inequalities, the focal point of this research project. According to the unpublished paper by Duncan on 'The journey of the UPCSA since 1999', presented at conference that was organized by the UPCSA when the UPCSA was celebrating its 21st birthday in 2020, he said:

> 'The idea that says racism is no longer a problem in the UPCSA is a problem on its own. Racism is not a thing of the past, and it is actually a threat in the UPCSA union, as it is divided based ostensibly on uniforms/associations that actual divide it. However, the greatest threat of this division is caused to be racial lines of prejudice. Our union has not been going so well; it has been disturbed by racism and segregation'. The union between the Presbyterian Church in Southern Africa (PCSA) and the Reformed Presbyterian Church in Southern Africa (RPCSA) has been affected by things of the past which were never really resolved'.

In addition, in that presentation Duncan (2020) mentioned that:

> We are all racists at heart – we all fear that which is different and make an issue of difference. It becomes clear that the first sub-problem is denial. We just do not see our own racism. We refuse to talk about it and act as if it does not exist and if it does not exist then it is not an issue. Removing racist apartheid legislation was only a beginning of confronting racism.

There is a tendency of refusing to talk about racism and pretending that racism does not exist, and the removal of some apartheid laws according to the above explanation was just a start, not the end of it. Other than that, the struggle continues.

According to the UPCSA MOFO, and principles adopted by this church including (the mission statement of the UPCSA 2018/19), the UPCSA condemns racism, although it is not speaking specifically about racism *per se,* other than equality of all people. Also, in that conference (The 21st UPCSA birthday), Mushayavanhu (2020) from Zimbabwe, also reflecting on the 21 years of union, argues that resolutions to end racism, segregation, and all the injustice in the UPCSA are 'taken daily, however 0there's lack of implementation'. The UPCSA has become so good on paper.

For example: The General Assembly of 2018 approved an action plan document from Church in Society Committee, a document that plans to address inequalities, and injustice in the UPCSA:

> The General Assembly, further encourages all the members of the UPCSA to familiarise themselves with the content of the plan to address inequalities and inequities. In addition, the GA instructs the structures of the UPCSA to implement its principles as guided. It also resolved that Presbyteries must identify any areas of injustices, inequalities and inequities within their bounds and to communicate the action they have taken to the Church in Society Committee through the Presbytery Conveners. (General Assembly Decisions 2018:610).

In deed this was significant step the church (UPCSA) initiated, a journey of a thousand miles begins with one single step. However, the UPCSA has long been involved in these initiatives, but small remnants are causing trouble. Currently minor changes may have been made even though the five-year strategic plan has expired according to the above resolutions of the general assembly in 2016 (UPCSA-GA Papers 2016:436-448). The issue of reconciliation and the fight against racial segregation is moving very slowly pace. Because the issue of separation in the UPCSA as whole, it is an old matter, as Duncan (2005:39) argues that, it dates back as early in the nineteenth century.

In addition, Duncan (2005:39-40) argues that:

The Scottish branch of Southern African Presbyterianism has its roots in the early years of the nineteenth century in Cape Town. From its establishment, it arose as a divided body. The efforts to unite the disparate colonial congregations and presbyteries had begun since 1812. The idea was to embrace different races but even then, setbacks developed which prevented this unity in diverse, and that resulted in splitting of many Presbyterian Church's. The splitting was the result of racism people were moving away from the white domination. Relationship was maintained through representation at general Assembly level.

Relationships have been long broken, the process to heal and mend was taken more than a century ago. It is very important for the purpose of this study to look at congregations that has managed, mixing together with another race, the researcher is interested in finding out, what did they do?

Schoeman (2010:137) mentions that:

Many church leaders agree that visible unity is essential; however, they are not sure whether their congregations are ready for union. They feel very strongly about deciding independently about unification with neighbouring congregations, the power to decide must be in their own hands. This is a theory and practice problem, saying yes is one thing, but doing is another.

This is a very common phenomena, whereby everyone recognises the need or the perception that something must be done on matters that involve injustice, but the difficult thing is always implementation. This also suggests and reveals that indeed, there is a thin line between saying something and doing something.

 In the context of the UPCSA the researcher believes that issues, are discussed at General Assembly meetings and given very little considerations at Synod, Presbytery, and Session and at congregational level. Since the UPCSA is a diverse community of Christian believes, a general knowledge would mean that, the UPCSA condemns racism. However, in order that to be effective it needs every person to be committed and show willingness to convert our beautiful theories into practice. The researcher is the point of view that, visible actions must be taken in all platforms, we cannot always depend only on documents. Visible interest must be shown at all

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levels including at congregational level. The UPCSA has its own significant strategic plan in addressing the current race issues, however the process is very slow.

According to Duncan (2020) the UPCSA can achieve proper unity through empowerment. Even though the researcher disagrees with him, the future of proper unity appears to be impossible, we have allowed ourselves for a long time to be defined by our differences (Our differences defined us, and we appear to be comfortable with that definition). The desire to reflect unity in diversity or destroying the lines of racial prejudice must be a collective effort.

2.16 CHAPTER SUMMARY.

This chapter has reviewed literature from different scholars around the world who has published work with related with church, especial the Reformed theology. This chapter has visited the work of other scholars with regard with Reformed churches, investigating deeper, the definition of the church, and also looking at the period of the early church. The metaphors of the church have been discussed, with the aim of ascertaining or determining the role of the Uniting Presbyterian Church in Southern Africa (UPCSA) with these metaphors which the researcher view them as essential in maintaining the strength of unity in diversity. Also the history or formation of the Uniting Presbyterian Church in Southern Africa has been discussed. The chapter also reflected the journey of UPCSA in fighting against racism, segregation and racial inequalities. This has been showed that there is a still a long journey to go. The following chapter is the research methodology of this research project.

CHAPTER THREE RESEARCH METHODOLOGY.

3.1 INTRODUCTION.

In the previous chapter, the researcher discussed the literature review, looking at sub-topics such as, the concept of the church, (looking very closely to the wholeness of the church) that is to say the church at large, or the comprehensiveness of the church. This chapter discusses issues related to methodology applied in this study; the research methodology used in this study is mixed-method (qualitative and quantitative). The assumption is that this method will help in producing good results for this research project on matters such as racism and segregation in the Uniting Presbyterian Church in Southern Africa in various approaches. This chapter tries to find-out whether the data collected for this research project did address the original aims and objectives of this research. The chapter discusses the following issues in detail: the research methodology, research design, study area, research population, research instrument's, sample, data collection and the procedure for data analysis and presentation, validity and reliability. The research design used in this study is also explained. The next section is the research methodology.

3.2 RESEARCH METHODOLOGY.

According to Williman (2011:1) research methods are the tools and techniques for doing research which enables the researcher to adopt the right direction of doing research, it assists a researcher on finding relevant information. Kumar (2011:25) argues that:

> 'Most profession's uses research methods in varying amounts in many areas. They use the methods and procedures developed by research methodologists in order to increase understanding in their own profession and to advance the professional knowledge base. In addition, it is through the application of research methodology that they strengthen and advance their own profession, the validity of your findings entirely depends upon the soundness of the research methods and procedures adopted by you.

Good research methodology enables the study to achieve consistent results, and also a good research method to yield reliable findings for that particular study!

Research method is very important in a research project as the findings of the research depend entirely to the type of method selected. This study was guided by the following research questions:

> What are the perceptions of Christians on the marks of the church within the Uniting Presbyterian Church?
>
> To what extent do congregations within Uniting Presbyterian Church reflects Unity in diversity.
>
> Are there any available programmes or policies which promote unity and diversity within the Uniting Presbyterian Church.

The next section, outlines a comprehensive justification on selecting mixed research methodology.

3.3 JUSTIFICATION FOR USING MIXED-METHOD (QUALITATIVE & QUANTITATIVE).

According to Fischler (n.d.), a mixed-method research design is a method for gathering, and analysing data in both qualitative, and quantitative ways in one study. Creswell (2009:22) argues that, qualitative, and quantitative research design should not be regarded as an opposite procedure, instead they represent the studies outcomes from different angles. This means that, the study's findings do not relay on a single procedure to be collected, and analysed. Instead, the data is collected, and analysed in various ways which include, quantifying data and digging out meaning. In the same way that, Dawadi, Shrestha, & Giri (2021:27) indicate that, 'A mixed method, is a research design that has its own philosophical assumptions, and method of inquiry. It allows data to be collected, and analysed from multiple sources in a single study'. This is one of the benefits of using mixed-methods, because it means that, the data will be collected, and analysed in a more complex ways that coined different phenomena into a single study.

It is vital that a distinction be made between quantitative, and qualitative research design. Creswell (2009:22) indicates that:

Quantitative research it is a procedure for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analysed using statistical procedures. While qualitative is a procedure for exploring, and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.

In addition, according to Hammarberg, Kirkman & Lacey (2016:499) qualitative methods are used to answer questions about experience, meaning, and perspective, most often from the standpoint of the participant. Further, Anas (2022:89) indicates that, 'Qualitative research methods are very crucial in developing an understanding on human and social sciences to find the thinking way of people'. In summary, while quantitative uses numbers to assume the generated response, qualitative focuses on the interpretation and explanation of words, building up related themes.

The researched used mixed-methods, because of its flexibility in accommodating other research designs, and it covers a wider spectrum. It does not relay on a single approach, for the process of collecting, analysing, and interpreting data. Also, the mixed-method approach was able to assist the researcher in dealing with the data in a more comprehensive ways, than to relay on a single method for the outcomes, it was also helpful in providing reliable findings. For example, data collected in this study was either analysed, and interpreted using themes or statistical measures.

Since it is mentioned numerically in this research paper that, there are people who suspects racism, and inequities in the UPCSA, the mixed method was very helpful towards generating the relevant information. Also, the researcher used mixed-method, because it was very helpful in strengthening the understanding of the situation, for it allows the researcher to find issues that are often missed out, such as: 'complexities by the scientific, and more positivistic inquiries' (Mcleod 2017:3) that is to say it looks at the missing gaps by applying deep reasoning. The next section will focus on the research design followed in this study.

3.4 RESEARCH DESIGN.

According to Kumar (2011:96) a research design is a procedural strategy that is adopted by the researcher for the answering of questions honestly, objectively, correctly and economically. In other words, a research design helps the researcher in finding the relevant answers to the research questions. (Kumar (2011:96) describes that a research design should include the following:

> The study design per se and the logistical arrangements that you propose to undertake.

> The measurement procedures.

> The sampling strategy.

> The frame of analysis and the timeframe

In addition, (Kumar 2011:41) narrates that a research design is crucial in enabling a researcher towards relevant findings, comparisons and conclusions. A faulty design results in misleading findings and is therefore tantamount to wasting human and financial resources. Therefore, it is important for a researcher to choose the best design that will address the actual topic of the study.

According Akhtar (2016:71) a research design is necessary because it makes possible the smooth sailing of the various research procedures. In other words, a research design, is like a navigator on a road trip, once you set it wrong, it will take you to the wrong destination.

Akhtar (2016:70) list seven features of a research design:

> 1. It is a plan that specifies the sources and type of information relevant to the research problem.

> 2. It is a strategy specifying which approach clean to be used in gathering and analysing data.

> 3. It also includes the time and cost budgets since most studies are done under these two constraints.

> 4. A clear statement of research problem.

5. Procedures and technique to be used for gathering data or information.

6. The population to be studied.

7. Methods to be used in processing & analysis data.

It is clear that a research design is crucial in research because it supports a researcher with flexible guidance, and also it is a research design that helps the researcher towards maintaining the context of the research.

The simple definition by Akhtar (2016:68) indicates that 'Research design can be considered as the structure of research, it acts like a glue that holds all the elements in a research project together. The design which minimizes bias and collected & analyses is considered a good design'.

There are numerous types of research design that are appropriate for different types of research projects, the choice of which design to apply depends on the nature of the problems posed by the research aims. Amongst of these research design that are available, include: historical, descriptive, correlation, comparative, experimental, simulation, evaluation, action, ethnological, feminist, cultural, (Walliman 2011:9-13). For this study, descriptive research design will be used in order to get into the gist of the matter (The investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa). With the hope that the research design selected will lead the study into meaningful findings and recommendations.

3.5 DESCRIPTIVE RESEARCH DESIGN.

Several scholars including (Nassaji 2015:2, Akhtar 2016:68 and Manjunatha 2019:863) defined descriptive research design as a method that can 'Describe the characteristics of the population or phenomenon that is being studied'. Manjunatha (2019:863) puts it in simple terms that descriptive research design focuses more on the, 'What of the research than the why'. Primarily focusing on describing the nature of a demographic segment'. That is to say the study of the people looks at the current situation.

In addition, Nassaji (2015:2) indicates that:

Qualitative and descriptive research methods have been very common procedures for conducting research in many disciplines, including education, psychology, and social sciences. The two terms, qualitative research and descriptive research are sometimes used interchangeably; however, a distinction can be made between the two. One fundamental characteristic of both types of research is that they involve naturalistic data. That is, they attempt to study language learning and teaching in their naturally occurring settings without any intervention or manipulation of variables.

This means that there is a connection between qualitative research methodology and descriptive design as they seek to develop an understanding from the standpoint of the participants, and the advantage is that both they use the description of words, or themes or language, in its natural setting.

Similarly, Walliman (2011:8) indicates that: 'Descriptive research relies on observation as a means of collecting data. It attempts to examine situations in order to establish what the norm, for example; what can be predicted to happen again under the same circumstances.

Last but not least, in support of the above statement Walliman (2011:11-12) argues that the:

Descriptive type of research is specifically designed to deal with complex social issues, it aims to move beyond just getting the facts, by trying to make sense of the myriad human, political, social, cultural and contextual elements involved.

Data contained in this research is from different members of the UPCSA. Amongst participates are members of the Congregation of St. George's Uniting Presbyterian Church in Southern Africa. The researcher distributed research questionnaires and sometimes used face to face interviews where necessary where the method of in-depth interview was applied. Some of the interviews were telephonic. The research questionnaires were given to the participants to answer in their own personal capacity where they have enough time to reflect.

This study design was suitable for the nature of this study because of the flexibility it entails in data collection and data analysis. The researcher took notice that this type

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of research design also uses observation and survey tools to gather data, and also the researcher notes that views and personal experience regarding the phenomena is allowed in this type of a design. The following sections deals with sampling procedure followed in this study.

3.6. SAMPLING METHODOLOGY.

According to Kumar (2011:177) a sample is the process of selecting a few a sample from a bigger group the sampling population to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. Interestingly, Walliman (2011:93) state that 'A process of selecting just a smaller group of cases from out of a large group is called sampling'. However, readers must be aware that this process of selecting a sample from the total population has advantages and disadvantages' (Kumar 2011:177). In response Kumar (2011:177) explains the advantages and disadvantages in the following:

> First, the advantages are that it saves time as well as financial and human resources. Second, the disadvantage is that you do not find out the information about the population's characteristics of interest to you, but only estimate or predict them. Hence, the possibility of an error in your estimation exists. Sampling is a trade-off between certain benefits and disadvantages. While on the one hand you save time and resources, on the other hand you may compromise the level of accuracy in your findings.

Due to lack of time and money, it was not possible to interview every member of the UPCSA. Mostly, those who participated in this study were not selected rather than volunteered themselves to participate. Even though the outcomes will be a general response of the church, the reality is that the study does not capture the wider reality of the Amathole Presbytery. In between those that were approached to form a sample of this study, there were those who viewed this research topic as too difficult to engage with.

3.7. SAMPLE SIZE.

The sample of the study consists of seventeen (17) participants from members of St. George's Presbyterian Church in East London, including (their Minister in charger) are the sample from which the study' s findings were originated.

This was the actual group respondents out of the potential population whom the researcher collected data from.

Those participants were taken from the large population and they were able to provide a rich description of their experience and they were willing to share their experience, and give information that is necessary for this research. As indicated in chapter one (research proposal). A sampling procedure adopted in this study was convenience sampling. Simply because of its flexibility in data collection, it gives a right for the researcher to select or participants to self-select themselves if they wish to participate. Stratton (2021:373) classified this type of research sampling as the 'None-probability sampling'. Simply because it does not require that every member in the population should participate instead 'They are selected by the researcher, referred to the researcher or self-selected to participate in the study'.

In explaining convenience sampling, Stratton (2021:373) indicate that 'The researcher announces the study and participants self-select if they wish to participate' it was those reason for chosen this sampling strategy.

The researcher also collected data using information from the record books (archives), about the nature of previous Ministers, elders, session clerks, finance/ board of management.

3.8. POPULATION.

A population is a collective term used to describe the total quantity of cases of the type which are the subject of the study. It can consist of objects, people and even event (Walliman 2011:175). The population of this study consists of the members of the St. George's Presbyterian Church in East London starting from middle age up to old age were total population of this study whom they self-select to represent the entire population.

3.9 RESEARCH INSTRUMENT.

3.9.1 RESEARCH QUESTIONNAIRE.

Research questionnaires are very fruitful in research if are used effectively, Rani & Roopa (2017:273) indicate that 'Questionnaires forms the backbone of any survey and the success of it lies in the designing of a questionnaire'. That it is to say, when one creates the research questionnaire, he/she must design it in manner that deals with the subject matter, and a questionnaire must provide answers into real issues. A questionnaire must be relevant to the topic, irrelevant research questionnaire may yield to irrelevant findings. According to Kumar (2011:138), a questionnaire is a written list of questions, the answers to which are recorded by respondents. Meaning you write all the questions down, the list of questions to be asked to the participants.

Kumar (2011:138) state that the only difference between an interview schedule and a questionnaire is that 'In the former it is the interviewer who asks the questions and if necessary, explains them and records the respondent's replies, however on an interview schedule, and in the latter replies are recorded by the respondent's themselves'. Meaning the difference is on how one uses these tools, otherwise they are intertwined.

A questionnaire should allow us to collect the most complete and accurate data in a logical flow. This must be done in way that will help to reach reliable conclusions from what we are planning to observe (Abawi 2013:5). In addition, Abawi (2013:5) specifies that a well-designed questionnaire should meet the research goal and objectives and minimise unanswered questions-a common problem bound to many surveys.

Further, Kumar (2011:141) indicates that:

> One of the advantages of a questionnaire is that it offers great 'anonymity'
> participants don't have to disclose their names when these are no face-to-face
> interaction between the interviewer and respondents, it helps to increase the
> likelihood of obtaining accurate information. Hence the respondents will
> participate anonymously, the belief is that a person will state his/her feelings

or experience freely or without any intimidations, knowing that his/her identity is not revealed.

This is true, a person in a questionnaire can be more comfortable due to a high intensity level of confidentiality and privacy. However, the researcher notices that questionnaire has its disadvantages as well. To mention just one; the researcher notes that, there's self-selecting bias, since there's no assurance that all people will return their questionnaire, the findings may not be representing the total population of the study, others may respond with anger, or attitudes.

Even so, the researcher has used questionnaires in the study, because it was helpful in the findings of this study.

Questionnaires were used as primary tool for generating the findings of this research paper. The questionnaires were designed in a suitable way (relevant questions that speaks to the topic).

3.9.2 INTERVIEWS.

Interviews are used for specific purposes, for example private sector and government institutions when hiring people, and they use interviews for short listed candidates. In research, interviews are used for the collection of information about a specified research topic, to get a lived experience. For example, Rani & Roopa (2017:275) indicate that 'Personal interviews are surveys conducted in person by an interviewer who usually goes to the person being surveyed'. Interviews are widely used as data collection tool in qualitative research (Ryan, Coughlan & Cronin 2009:309). Otherwise, the term interview is not a recent concept, it is easy to understand the word 'interview', and we have used the term almost every decade. The only thing that makes it different is when it is applied to each and every context used, including the purpose behind; otherwise, the content is always the same. Another example; structured interview and unstructured interview. Kumar 2011:138) indicates that 'In a structured interview the researcher asks a predetermined set of questions, using the same wording and order of questions as specified in the interview schedule'. Whereas in the unstructured interviews it is a vice-versa situation. In addition, according to Kumar (2011:137), any person-to-person

interaction, either face-to-face or otherwise, between two   or more individuals with a specific purpose in mind is called an interview. For this study, interactions of various kinds were made between the church leaders, church members to generate the required data.

In the study, the researcher has used structured interviews most of the time, because structured interviews provide uniform information, which assures the comparability of data. On the other hand, unstructured interview provides freedom in terms of content and structure (Kumar 2011:138). According to Kumar (2011:137-138), in the unstructured interview the researcher has complete freedom in terms of the wording that he/she wants to use and the way h/s explain questions to the respondents. A researcher may formulate questions and raise issues on the spur of the moment, depending upon what occurs to her/him in the context of the discussion.

One of the advantages of using interviews in research as research instruments is that, some people prefer to talk than to write. Their understanding is that writing is more time consuming. However, the researcher is also cognisant that, this description is an advantage to the respondents, and a disadvantage to the researcher at times. It is a disadvantage in this sense, it has financial implications, and it is time consuming when a researcher has to move from one place to another looking the respondents, unlike when you find them in one place. The following section deals with the place where some of the research interviews were conducted.

3.9.3 ATTENDING OF THE CHURCH SERVICES INCLUDING CHRISTMAS CELEBRATION.

The researcher attended two church services in St. George's Presbyterian Church, including Christmas service on the 22 December 2019. During those services attended, the researcher observed several things including, the set-up of the leadership, the order of church services, and also how singing is done including (the choir).

To mention a few observations, at St. George's Presbyterian Church, when one enters the church hall, a booklet that specifies the theme and everything for that particular service, it is normal offered for everyone who comes in. There is a man at

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the door who welcomes people who enters the hall, and after the church service, people are invited to the dining hall to enjoy coffee or tea. The researcher was also told that there are new social media platforms that are created as means of communication, and workshops are being done to educate the elderly people on how to use social media. However, the lack of young people at St. George's was raised as the main concern that the church needs to focus on, especially (white) young people.

The researcher also attended other congregations around East London, one minister of another congregation refused to give the researcher a permission to do an investigation around racism, the minister in charge after several attempts trying to be in contact with him, said 'I am afraid, I feel like we will be accused of racism'. The researcher was left with no option other than to leave that congregation. The researcher also decided to work with St. George's and the minister of St. George's Church did his level best to assist the researcher with the necessary information required.

The reason for looking at other congregations was that the researcher wanted to do a comparison between two congregations that has different people in terms of their race. Maybe a question one needs to ask him or herself is this: running away from speaking about racism in the church, does that provide solutions or it just raises suspicions to on the matter that is investigated?

3.9.4 SOURCE DOCUMENTS

From the first day the researcher went to the congregation, the researcher was given a book that narrates the background of St. George's Church from its beginning, and the book has helped the researcher in gaining insight about the developments and the transformation the church has made since its beginning from 1884-1984. Both public information and private information of the church that the researcher collected data from were used as secondary data for this research project, including general historical information, and organisational structure (leadership).

The year plans of previous years and the current year plan was also used to check the available programmes the congregation has. The researcher has also used the

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General Assembly papers, looking at the resolutions that were taken by the church (UPCSA) at large, on matters related to racism and racial segregation, the general assembly papers of 2016, 2017 and 2018 (executives commission), resolutions of the General Assembly, compiled by general secretary. A resolution of the Church and Society Committee was also examined including the UPCSA manual of Faith and Order.

3.10 DATA COLLECTION PROCEDURE

Data collection is the most important and time-consuming phase in research (Kumar 2011:308). In addition, Kumar (2011:308) mentions that whether quantitative or qualitative methods were used for data collection 'It is significant to ensure that quality is kept in the processes.

For both the standard and the quality of this research study, the researcher structured the research questionnaire and gave it to both members of St. George's and St Columba's Presbyterian Church. Interviews were circulated by the Ministers (Reverend) of both congregations. Elders and members of both congregations were interviewed using the same research questions contained in the research questionnaire to maintain the sequential findings of this research. The researcher explained the aims and research questions to the participants as Walliman (2011:73) explains that qualitative research depends on careful definition of the meaning of words. This was done to make sure that people know and understand what they are participating at. Right of privacy was honoured and the researcher made it clear that people are participating with this study because they want to help, not that they were forced, all the relevant themes was explained and people were given enough time to answer the questions.

3.11 DATA ANALYSIS

Data analysis is the process of presenting, describing, defining, and analysing data for the purpose of gaining new information about new suggestions, new solutions, transforming the existing knowledge, etc. Thematic analysis was used for both

individuals who were interviewed during the course of gathering data, and also to the questioners that we handed to people.

3.12 THEMATIC ANALYSIS

The researcher used thematic procedure to analyse the data that was collected from individuals that were interviewed. Thematic analysis is the process of identifying patterns or themes within qualitative data (Maguire & Delahunt 2017:2), meaning you identify particular response and from that response creates relevant themes, analyse the use of language. It said that if a researcher is looking for the accurate findings, the researcher must prepare research questions that best address the problem or that speaks to the topic of the research.

Baun & Clarker (2006:6) state it well that:

'Thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data. It slightly organises and describes your data set in (rich) detail. Thematic analysis can be a method which works both to reflect reality, and to unpick or unravel the surface of reality'.

In the same manner with Ibrahim (92012:40) indicates that:

Thematic Analysis allows the researcher to determine precisely the relationships between concepts and compare them with the replicated data. By using thematic analysis there is the possibility to link the various concepts and opinions of the participants and compare these with the data that has been gathered in different situation at different times during the project. All possibilities for interpretation are possible.

The writer used the thematic analysis procedure of analysing the data because it was easy to use it after collected data qualitatively.

3.13 LIMITATION OF THE STUDY

All research studies also have limitations, and limitations are often imposed by time by time and budget constraints (Bhakar & Sikarawe 2014:21). As well in this research, there were limitations caused by time and budget constraints as mentioned by Bhakar & Sikarwar (2014:21). For example: The researcher stayed in another

town at distance from the area from which he obtained data. Moving from Port Elizabeth (Gqeberha) was a challenge the researcher faced with during the time of collecting data. Traveling and petrol is also expensive.

3.14 ETHICAL CONSIDERATIONS

The University of Pretoria gives a great priority to education, it regards research as an important tool to equip the communities of South Africa and abroad. It does so by upholding the ethical standards of our communities. For example, it is true what is said by Cacciattolo (2015:55) that it is a responsibility of a researcher to make sure that 'Participants are safe from harm and protected from any unnecessary stresses. According to Cacciatolo (2015:56) research without ethics will definitely leave participants and researchers feeling vulnerable and exposed in negative ways. It is important that research must be carried out in a correct manner in order to protect anyone/thing that may be exposed with danger.

In addition, Ethics helps the researcher to act with integrity for research without ethical consideration cannot be trusted and honest is the key. A great deal should be considered when dealing with the participants, how a researcher conducts himself before, during and after the research, is very important, as Walliman (2011:42) suggests, that:

> Working with human participants in your research always raises ethical issues about how you treat them. People should be treated with respect, which has many implications for how exactly you deal with them before, during and after the research.

There must be mutual respect at all times since people need to participate in the study with choice, not by being forced to participate, and their rights should be always considered.

All people that participated with this study were asked to participate by choice. The researcher avoided at his level best 'deficit' and not being honest was considered. The researcher is aware that failing to comply with all that is said above can result to humiliation or even worse 'penalty'. All the people participating at this study participated willingly.

3.15 VALIDITY

The concept of validity can be applied to any aspect of the research process (Kumar 2011:26). Validity ensures that in a research study correct procedures have been applied to find answers to a question. According to Bhakar & Sikarwar (2014:20), validity refers to the accuracy or truthfulness of a measure. Validity in the broader sense refers to the ability of a research instrument to demonstrate that it is finding out what you designed it to (Kumar 2011:171). Walliman (2011:7) argues that if a researcher used the right sort of methods for particular research, then one can be able to convince other people that his/her conclusions have some validity. A valid research study can be used in promoting the existing and ignored knowledge and if used well that knowledge can be used in the transformation of our societies.

For the validity outcomes of this research study, the researcher made an effort to ensure that the participants had enough time to look at the research questionnaire thoroughly. The researcher made a point that research questions are clear and simple, so that it became easy for the participants to give the required answer. The researcher avoided using complicated language, as Rani & Roopa (2917:276) indicate that 'The study's findings may lack order due to complicated language used in research questionnaires'. The research formulated the research questionnaire that speaks to the aims and objectives of the study, and avoided generalisation.

3.16 RELIABILITY

Reliability refers to the quality of a measurement procedure that provides repeatability and accuracy (Kumar 2011:26). Bhakar & Sikarwar (2014:21) specifies that:

> Reliability is synonymous with repeatability or stability. A measure that yields consistent results over time is said to be reliable. When a measure is prone to random error, it lacks reliability.

In other words, a procedure or method that keeps on generating the same results is reliable, and can be trusted.

The researcher followed all protocols of doing research also followed the standards of the University of Pretoria as the institution of higher learning and training. The information provided in this study is transparent and traceable as Harmmarberg, Kirkman and Lacey (2016:500) state that the purpose of the research, how it was conducted, procedural decisions, and details of data generation and management, should be 'Transparent and explicit'. The following section will be the conclusion of this chapter.

3.16 CHAPTER SUMMARY

This chapter dealt with research methodologies used in this study. This chapter analysed in detail why used mixed-method design, research design used for this study was also described and analysed, including research sampling, research population, research instruments such as (questionnaire & interviews) and source documents, including (historical documents, and archival material). The type of procedure that was used for data analyses is thematic analysis and it was discussed above. The researcher notes the research limitations in the study and discussed ethical issues, the researcher also takes notices of the sensitivity of participants before, during and after the process of collecting data as suggested by (Walliman 2011:42), therefore the researcher was very considerable on ethics and reliability and validity of the study. The next chapter focuses on data presentation, analysis.

CHAPTER FOUR: DATA PRESENTATION AND DATA ANALYSIS.

4.1 INTRODUCTION.

The previous chapter focused on the relevant methodologies applied in this research study. The mixed-method was used when collecting data, because of its flexibility in accommodating other methods within the subject matter. This chapter will focus on data presentation and data analysis. Research questions were given for people to answer in their own free and private space. A number of attempts were made in three different congregation around Amathole Presbytery by means of asking permission to collect data. The target was on congregations that have a history of being white dominant, and after 1994, have changed into a new different form, that is no longer dominantly white. The aim was to get a diverse response as possible from different races, since the subject under study has to do with racism. In three congregations, only one congregation gave a positive response and that was St. George's Presbyterian Church, in Oxford Street East London**.** The other congregation out of twenty (20) questionnaires submitted only one (1) from the resident minister that returned the questionnaire. The third congregation, permission was totally denied by the resident minister because he felt that, they will be accused of racism (Telephonic response).

4.2 RESPONSE FROM St. GEORGE'S PRESBYTERIAN CHURCH.

The total number of questionnaires handed over to people during Sunday Service and, after Sunday service through admin clerk, was forty (40). The round figure of those who return the questionnaire were forty-three percent (43%), which represents seventeen (17) people. The majority of the responses were from the senior members, no responses were received from the youth (persons under the age of thirty-five -35). It was very important for the researcher to do demographics of the participants according to race, because of the nature of the research title and demographics are as follows:

Table 1. Shows demographics of white people who participated.

Gender	Age	Marital status	Level of education	Employment status	Membership period in the church
1. Female	49-61	Married	High school	Formally employed	Almost 30 years as member
2. Female	+ 75	Widow	High school	Retired	+ 31 years
3. Female	49-61	Married	High school	Formally employed	+ 31 years
4. Female	49-61	Married	Post graduate qualification	Unemployed	+ 31 years

Table 2. Shows demographics of coloured people who participated

Gender	Age	Marital status	Level of education	Employment status	Membership period in the church
1. Male	62-74	Married	Attended University	Pensioner	+31 years
2. Male	62-74	Married	Attended college	Retired	+ 31 years
3. Male	62-74	Married	Attended college	Retired	+ 31 years

Table 3. Shows demographics of black people who participated

Gender	Age	Marital status	Level of education	Employment status	Membership period in the church
1. Male	36-48	Married	College education	Formally employed	+31
2. Male	+ 71	Married	Attended University	Pensioner	+ 31
3. Male	+ 71	Married	Post-graduate	Pensioner	+ 31
4. Female	62	Divorced	Attended college	Retired	+ 31
5. Female	36-48	Single	College education	Formally employed	+ 15 years
6. Male	62-74	Married	Post-graduate	Retired	+ 31 years
7. Male	62-74	Married	Attended University	Retired	+ 31 years
8. Female	62-74	Married	Attended University	Self-employed	+ 7 years
9. Female	49-61	Divorced	Attended college	Formally employed	+ 31 years
10. Male	62-74	Married	Attended college	Retired	+ 31 years

The research title for this study is**:** An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of

the Amathole Presbytery**.** The researcher tackled the subject of this study, using the following research questions:

Section A, People were requested to tick the appropriate response, to either choose between, strongly agree, agree, neutral, disagree, and strongly disagree.

RQ 1. Racism is not a problem of the past.

RQ 2. Racial segregation affects the visible unity of the church.

RQ 3. The UPCSA must continue running programmes that seeks to promote equality of all people.

RQ 4. Our church does not tolerate racism.

RQ 5. In our church we do have activities that are designed to promote unity in diversity.

RQ 6. Getting married with person of another race is another strategy that can be useful in promoting unity in diversity.

RQ 7. Which one do you think is the most appropriate procedure to be used in promoting unity in diversity? (a) Workshop (b) Seminars (c) Joint Worship Service (d) Bible study addresses racism/ racial segregation or other.

Section B, in this participant were either given statements to tick and give reasons for that particular tick (i.e., Yes/No) and also questions to answer.

RQ 8. Does racism affect you? If yes, give reasons.

RQ 9. Do you see a need for a church to teach unity in diversity?

RQ10. Do you see a need for a multiracial congregation?

RQ 11. What do you think the church and government should do, to erase racism to the entire South Africa?

RQ 12. What role can be played by an individual in fighting racism?

RQ13. We ask to give any additional information you wish to suggest.

At the end of the questionnaire there was also a message of gratitude to those who participated.

4.3 PROCEDURE FOR GIVING QUESTIONNAIRES TO THE PARTICIPANTS.

The researcher called the resident minister and explained the reasons for the call. They agreed that the researcher should come and present the research title first to the leadership of the church, then after to the congregation during Sunday service. It was towards the end of the year, the attendance was very good, the meeting went as planned, the researcher explained in both leadership, and congregants the nature of the study, and why it is important for people to participate in this kind of a research project. Participation was also mentioned that, it is on a voluntary basis. No one is forced to fill the questionnaire which is private and confidential. After the presentation the resident Minister encouraged congregants to support this research by taking research questionnaires. After Sunday Service the researcher stood at the door and gave those who were willing to take the questionnaire's as they went out for tea after the service. A request that other research questionnaires must be given to session clerk was made, and it happened as requested. Participants took the forms with them, and answered in their own private time, anyone who was not clear with anything was requested to call the resident minister. Those who responded to the questionnaire submitted them to admin clerk, and clerk emailed back to the researcher.

4.4 RESULTS.

The results of this case study are from the questionnaire response that was given to the congregants of St. George's Presbyterian Church in East London Oxford Street. According to Young (2016:3) research questions are design in order to test the assumption or the theory. The content of the research questionnaire that was given to people was simple, in order for the participants not to wrestle with theological concept, people were given enough time to share their knowledge or experience of racism, and these results are the outcome of that shared experiences.

FIGURE 1: RESPONSE FROM DIFFERENT RACES

Response from different races

58.82% 23.53% 17.65%

■ Black ■ White ■ Coloured
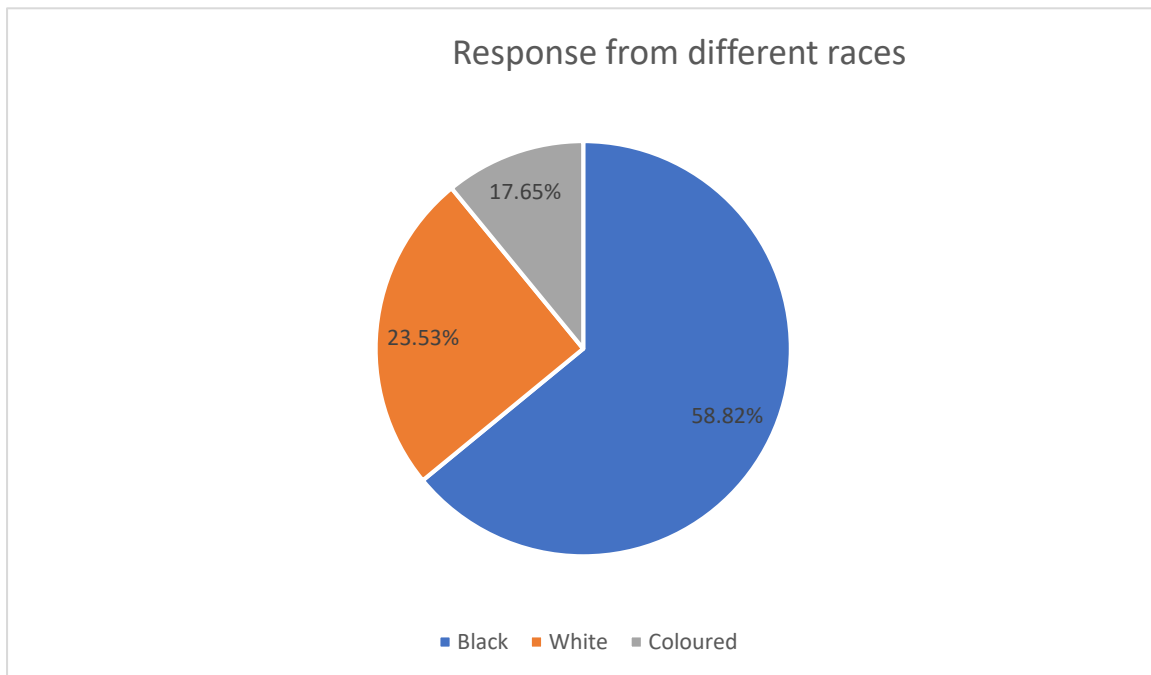
The total number of questionnaires returned back was seventeen (17) from St. George's Church. As shown in figure 1, the number of black participants were fifty-eight-point eighty-two percent (58.82%), white participants were twenty-three-point fifty-three percent (23.53%), and coloured people were seventeen-point sixty five percent (17.65%).

Table 4. Shows the category of all participants according to age

Youth 18-35	Middle-Age 36-60	Old-Age +61
0 response	2 responses	15 responses

The above table shows that out of seventeen (17) participants, the majority of the people who participated in this case study are senior members, who have been members not less than five years (5), meaning they have a knowledge of the congregation. Also, no person under the age of thirty-five (35) has shown interest in taking part in filling in the questionnaire or participated in any manner. Due to the fact that both ages where present during presentation of the research topic, assumptions could be made that; first, young people have no direct experience of racism. Second, for the youth, racism is not a problem for them as it was for the generation before them (before the birth of freedom, after 1994). They went to the same school, play

same sport, do sleep overs. Third, the topic of racism is more relevant to elderly people than to young people. Fourth, there is no response from them because of lack of interest in reflecting in real life issues.

4.5 DEFINING RACISM

According to Babacan (2008:1) racism is a way of thinking that results in an attitude or behaviour that assumes that other groups of people are not worthy to have access to equal opportunities such as socio and economic benefits. Racism can be expressed in different ways, and one of the common elements of racist attitudes is a belief system that other races are physically and ethnically inferior. Racism is a way of devaluing, exploiting and excluding and manipulating other races in many different ways such as exclusion from power (Socio-economic power, political power, religious power, etc). One of the dangers that occurs in the 21st century when it comes to a race issues, is denial. Denial makes racism worse. Some of the difficulties in collecting data for this case study were caused by unwillingness to participate in the nature of this study, by arguing that racism is no longer a serious threat and it is a system of the past. Relevant to this is something interesting the researcher found, the Canadian Medical Association Journal (2023:1) that indicates 'Denial of racism is racism itself'.

TABLE 5. SHOWING STATEMENTS AND THE RESPONSE FROM PARTICIPANTS.

Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. Racism is not a problem of the past	5	6	3	3	0
2. Racial segregation affects the visible unity of the church	3	12	1	1	0
3. The UPCSA must continue running programmes that seeks to promote equality to all people	6	7	4	0	0
4. Our Church does not tolerate racism	2	9	3	2	1
5. In our Church we do have activities that are designed to promote unity in diversity	6	7	3	1	0
6. Getting married with a person of another race is another strategy that can be useful in promoting unity in diversity	1	3	6	7	0

Sta 1. Response from the first statement shows that the majority of the respondent admit that at least racism is not a problem of the past. According to the results from

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the above table, table 5, they are few of those who disagree and those who remained neutral on the statement that says, racism is not a problem of the past. This question has been the centre of debate in this research project. Mpho-Walsh (2021:14 &16) indicates that 'Apartheid in South Africa did not die, it was privatised, and to avoid the term is to sugar-coat reality'. Of course, apartheid and racism cannot be used in isolation, from my perspective racism is the child of apartheid. Whether we disagree and choose to be neutral does not address the feeling of those who are experiencing it now. Sta 2. On the question of whether racial segregation affects the visible unity of the church, though the majority agreed to that, the way it is in South Africa depends on the income level. It is a matter of haves and have not's. Nowadays people may stay in close proximity with each other without even knowing each other. The concept of *Makhelwana* (meaning neighbour) is no longer practical, especial in the suburban areas. To the contrary, many people may choose to worship in the nearest place where they live. Many have agreed that indeed the UPCSA must continue to live its vision of being a reconciled community of Christian believes exercising a prophetic witness to Jesus that is to say, it must continue running programmes that seeks to promote the equality of all people.

Sta 3 & 4. Our church does not tolerate racism: my experience in this question is that, first one may answer this question looking at his/her own congregation. Second, one may answer looking at the whole denomination, the UPCSA at large. More than fifty percent have agreed that their church does not tolerate racism and that there are activities in place designed to promote unity in diversity.

Sta 5. Out of the total respondent only four (4) people who agreed that getting married to a person of another race can be another strategy of promoting unity in diversity and some have remained neutral.

Sta 6.   According to the majority response from all races, one of the methods that can assist the church in promoting unity in diversity is through joint worship service (Including social activities that involve all races), and bible studies that address racism. One participant mentioned something very unique, 'mind-set change is a key'

4.6 MIND-SET CHANGE IS A KEY.

According to the Clinical psychologist Hendricks (n.d.) mind set is an attitude; our mind-set influences how we think and how we perceive the world around us. For example, from my own perception, what one thinks one can do or not do, depends on one's perception about him/herself. Mind-set is not a fixed quality; it can change if one wishes. Another example, if you believe that you are a failure, that is how you have set you mind to be, and your mind will satisfy that. The researcher concurs with Dweck (2017:14) that 'Through training, application and experience, a mind-set can change'. The researcher believes that what was raised as another response from the participants the 'mind-set change' is more powerful when trying to confront race issues. It starts with you and I to believe in the theme of the UPCSA current Moderator of General Assembly, Rt Rev Lydia Neshangwe, (2023-2025) that, "We are stronger together", for without that mind-set, unity in diversity will always be a thing of a paper not a practical thing.

4.7 RESPONSE FROM THE RESEARCH QUESTIONS.

RQ 1. Does racism affect you? Yes or no, if yes how? According to the response from participants fifty-two-point nine four percent (52.94 %) indicated that they are not affected by racism, forty-seven point zero five (47.05 %) has indicated that they are affected.

The following statements are from participants who have ticked yes:

P 1. *"Yes, discriminating at our coloured children, government can do more".*

P 2. *"Being raised in the apartheid regime, my parents were fair people to all races, so I am not racist as racism does not exist in the Christian World".*

P 3. *"In my view racism affect all South Africans. For those of us who lived in the pre-1994 South Africa it affected us directly as we fought for non-racial society. Post 1994 we continued to be hated by the ghost of apartheid".*

P 4. *"Whether formally or informally, but I have experienced racism in my own church. I joined Children's ministry as a Sunday school teacher and I was*

joining white Sunday school teachers. I felt I was not given space to voice out my suggestions, as few suggestions that I have suggested were not implemented".

P 5. "Racism closes all the doors of developing each other, it promotes hatred".

P 6. "Yes, I have experience both world of South Africa before 1994 and post-apartheid. I sometimes feel that my voice is not heard, I suspect that is because of my blackness"

P 7. "Yes, at shop counters. There is a reminder of white people who still hold on to white superiority"

My analysis of these responses will be in terms of creating themes out of these responses from top to bottom:

4.8 "Discriminating at our Coloured Children's".

This response has opened up my eyes on the fact that the issue of racism is a wider issue that has to be looked at both sides (not only affecting black people). One does not need to be self-centred when confronting race issues. Some people are affected by racism not just them alone, but together with their children, and family, this has showed to me that racism can affect the whole family. Part of this response has a line that says "government can do more", which means this person blames the system of government that continues to fail many South Africans especially when it comes to race issues, and inequality.

4.9 "I am not racist".

The respondent believes that she is not racist because of the teaching she acquired from her parents, because her parents were fair people to all races. This suggests a view that says, no one is born racist, racism is learned behaviour and is also taught. However, even those who were taught to hate by their parents, can still repent and unlearn all the hatred, and learn to love as she believed that 'racism does not exist in

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the Christian world'. The statement would not sound like a cover- up or masking the current reality, if the statement was saying, *racism supposes not to exist in the Christian world.* Subsequently to this Mpofu-Walsh (2021:16) indicates that:

> 'Shying away from apartheid abets those who wish to claim premature victory in South Africa's pursuit of liberation. To consign apartheid to the past and refuse to recognise it in the present, is to preserve a dangerous binary which causes an infinity of troubles' which is true.

4.10 "In my view Racism affects all South Africans".

According this person all those who live in South Africa are affected by racism, he further alludes that as racism affected South Africans before 1994, it continued to affect South Africans even after 1994 "We continued to be hated by apartheid ghost". Apartheid ghosts are those supporters or gurus of apartheid. The researcher agrees with this for a number of reasons; first, apartheid gurus made us think we are less important, they indoctrinated our people, once upon a time we attended a family wedding, now we were sleeping in the rented apartment, when we came in to sleep during the night, a security guy shouted at us saying 'You are making noise, and do you know that there are white people sleeping here, white people don't like noise'. Personally, I did not like that kind of remark. Who does like noise when sleeping? Why use that form of a question has to be asked because of a particular situation/n? Second, racism in South Africa still persists though its form has changed, but we continue to live with it.

4.11 "Because of my blackness my voice was never heard".

There are two similar responses from different people expressing the same feeling, the other mentions that she was joining the white Sunday school teachers, and the few suggestions that she made, were not implemented. She suspects that was because of her skin colour.

4.12 "Racism Promotes hatred"

The participants here even indicated that "Racism closes all doors of opportunities". This is similar to what is raised by the people who felt like there were not given space to work; also, their ideas were never taken into consideration. Inequality at church, it is something that should never be tolerated, all people should be listened to and heard.

4.13 RQ 2. Do you see a need for a church (the UPCSA) to teach about unity in diversity?

Majority of the participants see a need of a church to teach about unity in diversity, the following are some of the responses:

> *Anonymous 1. "Teach Unity of God's people as we are all created in his image".*

> *Anonymous 2. "Yes, I believe that God created all races for a reason. I also believe that all races need to embrace their differences, respect each other and learn from each other".*

> *Anonymous 3. "Yes, we are mostly black but different with ethnicities, we therefore need to be taught that in Christ we are one, black or white".*

> *Anonymous 4. "Yes, the Bible says love your neighbour as you love yourself and if we are followers of Christ we should teach about those principles in the bible*

Anonymous one, two, three and four they believe that there is a need to teach about unity in diversity because God created all human being into his own likeness and that it is part of Christian ethics to love each other. These sounds as all scriptural bases and for me to avoid over emphasis, will leave these remarks as they are. This is part of Jesus' longest prayer found in John 17:21 'I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you? May they be one, so that the world will believe that you sent me?'

> *Anonymous 5. "The Church in South Africa is still vastly separated along the apartheid racial patterns. Very little teaching is done to confront this reality".*

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Anonymous 6. "The matter of fact is that we are post-apartheid and the church should take a lead in unifying congregants, black, coloured, Indian or white".

Anonymous 7. "Yes, because there are still some remnants of racism even though it is not the same as before".

Anonymous 8. "Yes, because racism still exists in my church. I sometimes feel like white people thinks this church is theirs only".

Anonymous five, six, seven and eight, agreed that the church must continue to teach about unity in diversity for four reasons; first, the church in South Africa is still divided along racial lines because of apartheid regime and little work that has been done to confront this schism. Second, the church should take a lead in reconciling and building up our societies. The research concurs with this motion fully, however sometimes if not most of the times the church in South Africa is failing to do that, instead of reconciling it is viewed by some as an institution that is not independent, because of its failure to influence government. But the church continues to be influenced by government, accepting every government policy, including those policies that continue to divide South Africans mostly on racial lines of prejudice. Third, the church must teach about unity in diversity because there are still some remainders of racism, it is not yet *uhuru*. Ever since embarking on this research work, I have noticed that the majority of those who believe that racism does not exist in South Africa, are those who never been directly affected by the system of unequal treatment. Last but not least, teaching about the important of unity in diversity in church is necessary because some people are directly affected by unequal treatment, whereby others will feel like they do not belong because of the attitude they perceive, for example a statement that says, "I sometimes feel like white people thinks that this church is theirs only"

Anonymous 9. "Yes, not only in churches, but teach about unity also at homes where we live."

The summary of the anonymous response would be for Africans to remember that charity begins at home. We do not learn respect and love outside; it starts at home. According to anonymous 10 the teaching about the importance of unity in diversity should be in our vocabulary.

Anonymous 10. "I would emphasise teaching about unity, and delete diversity. I have an issue with the general usage of the word unity in diversity, as most of the times it is used to infiltrate injustice, inequality, and supremacy. It perpetrates the life-threatening practice, such as racism, negative ethnicity, patriarchy, sexism and at central. Unity is the heart of the gospel, it is the reason Jesus came down, became God incarnate. Jesus prayed for this and instructed his disciples about it. It is the characteristic of the early church, as shown in Acts 2".

According anonymous 10, there is no need to include the word diversity, the emphasis should be strictly on unity. As the general usage of the word unity in diversity he feels it has been used to promote injustice and unfair treatment. He believes unity is what identifies Christians.

Anonymous 11. "Yes, we firstly need to understand where we come from to be able to embrace our cultural differences".

Contrary to anonymous 10, anonymous 11 believes that there is need to teach about 'unity in diversity' because of cultural differences. As for anonymous 11, unity in diversity will help to embrace those cultural differences. From my own reflection on this, it is then people can learn to celebrate each other knowing that it is part of God plans that we became different, but that is not tantamount for people to hate each other on the account of being different.

Anonymous 12. "Yes, in our church you don't only find black and white but other African people from Ghana, Uganda and Nigeria".

Anonymous 13. Yes, we used to have a problem in our session, where members were dominantly male, but through workshops things have changed".

Anonymous 14. "No, possibly in other churches, at St. George's Presbyterian Church we never been racist".

Anonymous 15. "No, because in our congregation everyone is welcomed".

Anonymous 16. "Maybe in some congregations. In our congregation we have grown closer through social activities and social media groups such as WhatsApp groups".

Last in this question, anonymous 12 and 13, agrees that unity in diversity must be taught. One, because the church for the fact that it has different people from Uganda, Ghana, Nigeria and South Africans, there must be taught the importance of unity in diversity, so that they may learn to tolerate each other as they are from different countries with different contexts. Two, anonymous 13 admires that through education/teaching they have now learned to embrace their differences, the session used to be male dominant, but because of workshops things have changed. In other words, teaching must continue because it is helping in shaping the system.

On the contrary, anonymous 14, 15 and 16, see no need for teaching people about unity in diversity as they believe that racism does not exist in their church. The question says since your church has people from different ethnical backgrounds, do you see a need for a church to teach about unity in diversity, not racism as they have answered.

4.14 RQ 3. Do you see a need of a multiracial congregation?

Those who answered this question, the majority they see a need of a multiracial congregation; they indicate that 'We worship one God, and one create'. This group believes that in order to bear witness to the gospel Christians need to remove the spiritual residential boundaries as the physical boundaries were removed after the country obtained its democracy. This group also believes that the church should take a lead in being multiracial because schools have also started the process. For those who answered yes, multiracial space will grant an opportunity of rebuilding/ building up the bond that was crushed by apartheid, also an opportunity of learning different cultures.

To others whether it is a multiracial church or not, it is one the same thing. Some of those who responded no, they even suggest that at church race should not be considered.

Anonymous 1. "Much as we are different by nature, but we are the same by creation"

Anonymous 2. "Residential boundaries have been removed and people will attend the nearest church to their home"

Anonymous 3. "We are all God's people, regardless of race, colour skin"

Anonymous 4. "Yes, because our congregation is multiracial"

Anonymous 5. "Yes, we are part of an integrated racially"

Anonymous 6. "Yes, Jesus calls his disciples to be the light of the world"

Anonymous 7. "Yes, so that we learn from different cultures and skills on the basis of Christianity"

Anonymous 8. "Yes, it is important to research about other cultures to maintain peace and unity amongst humanity"

Anonymous 9. "Yes, in a democratic country participation must be diverse"

Anonymous 10. "Yes, Congregations on the nearby locations should mix up with others"

Anonymous 11. "Not real, for me it makes no difference, what is important is to change our mind-set. Whether we are one congregation or multiracial or two congregations black or white visiting each other"

Anonymous 12. "Yes, to teach everyone that although someone may look different than you, it does not make you better than him and that God's Word teaches us to love all creatures and people created by him"

Anonymous 13. "Yes, because our majority are old people who experience apartheid. To renew the bond, we need to be open to one another"

Anonymous 14. "Yes, we cannot live in isolation according to our races. The school have started multiracial schools and the church should follow

Anonymous 15. "Yes, if churches lead the way by encouraging unity amongst the various cultures, it will eventually filter through to the public and racism will diminish if not be wiped out altogether"

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Anonymous 16. "No, at church we shouldn't be looking who is who"

Anonymous 17. "Yes, because we are a multiracial country".

4.15 RQ 4. What do you think the church and government should do to erase racism in the entire South Africa?

The last set of questions was formed in the manner that they should provide solutions to the problems that came up in the previous questions. It is now a solution time. The researcher will focus only on relevant responses, anything that does not address the question will be cut off.

Anonymous 1. "Government are law makers. The church should speak out about racism and not be afraid".

Anonymous 2. "Treat everybody equal as human being".

Anonymous 3. "Unfortunately, because of separate development laws in the past, people really did not mix with other cultures and did not get to know them. Government cannot force people to mix. It must be done in the churches from my own opinion".

Anonymous 4. "The government and the church should come together when addressing racism".

Anonymous 5. "Treat all people as equal".

Anonymous 6. "Love one another as I have loved you. By this shall all men know that you are my disciples".

Anonymous 7. "Joint worship service by churches".

Anonymous 8. "The government works through the legislation. The church works through the change of heart and mind".

Anonymous 9. "Government and the church must enforce discipline".

Anonymous 10. "Government must create organisations that accommodate every person".

Anonymous 11. "At church on events that has different races, arrangement sitting must be diverse, and the choice of music must be accommodative".

Anonymous 12. "When the two churches joined together RPCSA and PCSA that was a great achievement, what is needed is to strengthen that relationship".

Anonymous 13. "To promote combined activities and treat everyone equally. Not to tolerate people who thinks they are superior to others".

Anonymous 14. "Our government must be inclusive. In our church we have started in 2019 mixing hymns in Afrikaans, Xhosa, and English".

Anonymous 15. "Exchange podiums in discussing racial issues and avoid being angry as much as possible".

Anonymous 16. "Concentrated efforts on programmes that does not tolerate racism".

Anonymous 17. "The government must create a space where everyone has equal opportunities, decolonise Christianity, decolonise the institution of the church, and promote Ubuntu as an ethic for liberation".

The summary of the participant's response is that, first; Government as law makers must focus on making legislation that will embrace South Africa's rainbow nation. Create systems that grants space for everyone, decolonise Africa. A system that will give equal opportunity to all those who live in South Africa, particularly on black people who were previously disadvantaged apparently by apartheid government.

Second, the church should focus on decolonising itself, building up programmes that will confront racism, (where people will engage each other on public platforms on issues of racism without being defensive. As opposed to the minister who denied me access to collect data in his church on account of being afraid of being accused of racism, the popular response is that at church racism must be confronted and people must not be afraid to talk about it. Shying away from speaking about racism is racism itself. The other interesting response was based on the union of the RPCSA and PCSA and that what is needed is to strengthen that union. Joint worship services again were mentioned as another possible solution.

We have looked at what racism has done at both our government institutions and places of worship, and what it continues doing. Also dealt with the role of both government and church in fighting racism. The next question focuses on the role of the individual.

4.16 RQ 5. According to your thinking, what role can be played by an individual in fighting racism?

This question focuses on a positive contribution that can be played by an individual, in a fight against the injustices of racism.

These questions are very important so are the responses as well, and if used appropriately, the church can benefit from the findings of this study, because of the nature of its content and context. The following summarises the responses:

"Being cautious and friendly to a person of other race".

"Reach out to your neighbours irrespective of race".

"Every individual must conquer the demon of racism inside. But that is not the end. Deliberate programs of action must be embarked on to foster a united body of believers".

"People need to meet up and form a social structure and stand against the evil of racism".

"An individual must change mind-set or even the word racism be unused. We erase the word and it out".

"People must engage in social activities that aim in fighting social injustice"

" Individual who were born out of racism should express the evil of racism".

"Not to tolerate racism nonsense. Promote togetherness, respect each other's background".

"By taking the lead in showing love, respect and kindness to people from other races. To lead by example and not follow the majority who practice racism".

"As an individual we need to be open to one another, create a space where we can talk things that unites us".

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"Being assertive in discussing racial issues and avoid being angry as much as possible".

"Mixing socially with other cultures. Talking to them. Getting to know and understand them. We are basically the same and want the same things in life".

"Reach out to other people".

"By accepting everyone as human beings".

"By being excessing patience and tolerance of other background".

"Respect others and treat them like you, equally".

"Everyone must have a sense of belonging to the community. Individualism must not be promoted"

"Believe in the bible, practice it, and promote the gospel principles, by not tolerating racism"

According to the feedback of the participants as indicated, an individual can play a role in fighting against racism by first being friendly and open to a person of the other race. Second, it is a responsibility of an individual not to tolerate racism when we experience it. Third, fight racism through the change of mind set. Fourth, by engaging in social platforms aimed to address social ills. Fifth, accept and treat the other person the way one would expect to be treated. Indeed, it is true, treat a person the way you would like to be treated, a lot of times people look at the racism of others, and even forget about their own racism. When dealing or fighting we need to be realistic and be mindful about our own racism.

In addition, one of the participants have indicated that

'The previous government kept the South Africa of different cultures apart. It cannot be rectified overnight. However, in our church St. George's the relationship is good, we are a family church, since the year 2000 we had members of the RPCSA churches, coloured and Ghanaians who have joined'.

On the contrary one of the participants indicated that 'I would like to see young white people attending services in our Church and also their kids attending Sunday

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school'. In other words, according to this statement, white young people do not attend services. Last but not least, another response from the participants indicates that 'People who are not willing to talk about the evil of racism are just in denial regarding their own racism'. This is something that has been mentioned by different scholars throughout this research project, in fact, this linked well to my story where the researcher was denied opportunity to collect data on the basis of being afraid to be accused of racism.

4.17 CHAPTER SUMMARY

This chapter dealt with data presentation and data analysis, from the outcomes of data collections it was apparent that all those who responded to these questionnaires did not have any problems of understanding, as the majority has at least standard 12 of education. All who participated answered well according to the content of the questions, they understood well all that was required. In this chapter demographics was list, without reflecting who is real who (maintaining privacy) the reason for that was to at least show competence in terms of understanding, competence in terms diversity. These outcomes are competent because many different races were represented, though they will always be limitations as in any study. Presentation of the sets of research questionnaire was also listed; the term racism was also defined; the procedure for giving out research questionnaires was also outlined. The results were presented and analysed using also pie charts and table figures. From this chapter it was proven that racism indeed it is not a problem of the past as shown that more than 47 % of people who responded in these questionnaires are affected by racism. One of the prominent suggestions that runs out of this chapter as a solution into racist reality issues was 'mind-set change', joint worship service, bible studies and other social activities designed to address racism. The next chapter will focus exactly on the research findings, recommendations and research summary.

CHAPTER FIVE: SUMMARY OF THE RESEARCH FINDINGS, RECOMMENDATIONS AND RESEARCH SUMMARY.

5.1 INTRODUCTION.

This is the last chapter of this research project and an important chapter as the research comes towards an end. It's been such a great exposure of learning and a difficult journey, as many people find difficulties in speaking about the topic of racism. This chapter focuses on research findings, recommendations and research summary. According to the researcher's opinion, the outcomes and recommendation of this research project will advance the scholarly work in terms of learning and providing understanding about racism and its continued effect in the new South Africa. Also, the church (UPCSA) can also benefit from this research findings and recommendations, provided a certain degree of commitment is applied, because talking is cheap, and hard is the practical work.

5.2 SURMMARY OF THE RESEARCH FINDINGS.

According to Usman & Saad (2016:3) the research is incomplete without research findings and conclusion. This section presents the whole research findings according to the information collected, both literature review and response from those who participated in filling the research questionnaire.

The purpose of this study was to ascertain the response of the church to racism and to clarify whether or not the UPCSA is taking a holistic approach in condemning racism. Using convenience sampling when collecting data this was also an attempt to determine whether racism is a major effect that continues delaying or / disturbing the process of promoting, embracing unity, equality and diversity of the Uniting Presbyterian Church in Southern Africa (UPCSA). Throughout this research project it has been find by the majority response that racism is not a problem of the past, as many would argue, and this confirms the researcher's problem statement.

The researcher believes that these outcomes when are not ignored they may help the UPCSA towards reconciliation, peace and harmony. The researcher is

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mentioning this with a view that, pretending that racism and inequalities is a problem of the past, that is provoking to those members of the UPCSA who are experiencing racism and that create uncertainty of its unity and peace for the future.

5.2.1 RESISTANCE IN SPEAKING OUT ABOUT RACISM.

Initially: (Baaz, Lilja, Schulz & Vinthagen 2017:3) they define resisistance as 'an act and is always oppositional to power'. In this section resistance is viewed in a manner, where one would refuse to acknowledge or to comply on a situation/ any kind of a matter, it can also mean an act of refusal to change or accept something. Therefore, if resistance is an act, then refusal to speak about racism is also an act. In addition, (Baaz et al. 2017:5) indicates that 'Resistance can sometimes be regularly and this form of resistance it avoids being detected as resistance'. From the researcher's point of view, they could be many reasons why a person would avoid being noticed as resistant into something; first denial; second fear of being exposed; third; not willing to accept the reality; fourth, obviously not want to be detected as such resistant person. One of the recent interesting journals by (Lilja 2022:5-6) indicate that:

> 'The close relationship between power and resistance, implies that resistance not only challenges or provokes power but sometimes ends up supporting power. In addition, Lilja argues that resistance is carried out by subjects who are marked by the postcolonial situation'.

The findings of this research project shows that many white people (not all, including few black and coloured people) are resistance when it comes to speaking/ participating in a debate or a talk about racism. Some they even argue that racism is no longer a serious threat it belongs to the past, and the more you mention it you are bringing it back. People like the pastor of congregation 'B' who refused to allow data collection be collected at his congregation by stating that he is afraid of being accused of racism. The researcher together with other participants diverges with those who assimilate racism to be the problem of the past, racism is real and it is alive, whether we mention it or we choose to be silent about it. Racism is a current reality that South Africa is faced with. It is also true what Mpofu-Walsh (2021:16) has

mentions that, the refusal to acknowledge current race realities is more like perpetrating endless problems. According to Feagin (2010:12) resistance to speak about racism is not good for the future. I concur with Kropiwnicki (2014:85-86) that racism comes from the past that was not properly addressed, it comes from the previous apartheid laws that were only removed structural, and changed into a new different form.

Table 5, of chapter four, at least shows that in a scale of hundred percent (100%) at-least sixty-four-point seventy (64.70) of people do agree that racism is indeed a current reality. Such testimony can never be denied on the account of those who are privileged not to experience racism. At the end of this paper the researcher will come with measures on how the Uniting Presbyterian Church in South Africa can address such testimony and not to deny a current reality that other people live with.

5.2.2 RACIAL SEGREGATION AFFECTS THE VISIBLE UNITY OF THE CHURCH.

Jeffrey (2012:70) argues that, when churches purposefully decide to worship and preach amongst their own ethnic group, this may not exactly appear as racist, but it does perpetuate the ongoing racial segregation. This was also mentioned in the research problem statement and now it has been confirmed in chapter four, table 5, that seventy-point fifty-eight percent (70.58%) of people within the UPCSA agrees that truly racial segregation does affect the visible unity of the church. Of course, worshiping together of the same race is not a problem, but the problem as mentioned by Jeffrey (2012:70) lays when this is done 'Purposefully', as if the other race does not want to be mixed with the other. It has also been find-out that the UPCSA which is a diverse community of Christians, continues to live, work, and witness in a situation where there is a still a concern that some remnants of racism and racial segregation within the UPCSA family, continues to disturb its unity and peace.

5.3. SUMMARY OF THE FINDINGS BASED ON THE RESEARCH QUESTIONS:

5.3.1 RQ 1. DOES RACISM AFFECT YOU?

Out of the total population of those who responded to the research questionnaire, research findings reveal that, forty-seven-point zero-five percent (47.05%) of people within the UPCSA agrees that they are affected by racism. Few statements that have been quoted on chapter four includes the following statements:

> *"In my view racism affect all South Africans. For those of us who lived in the pre-1994 South Africa it affected us directly as we fought for non-racial society. Post 1994 we continued to be hated by the ghost of apartheid"*

> *"Whether formally or informally, but I have experienced racism in my own church. I joined Children's ministry as a Sunday school teacher and I was joining white Sunday school teachers. I felt I was not given space to voice out my suggestions, as few suggestions that I have suggested were not implemented"*

> *"Racism closes all the doors of developing each other, it promotes hatred".*

> *"Yes, I have experience both world of South Africa before 1994 and post-apartheid. I sometimes feel that my voice is not heard, I suspect that is because of my blackness"*

> *"Yes, at shop counters. There is a reminder of white people who still hold on to white superiority"*

It has been also find-out that all those who have indicated that racism affects them are black people. Therefore, the researchers' presupposition on the research background and problem statement has been proven to be correct, that indeed there are people within the Uniting Presbyterian Church in Southern Africa, who still believes that racism is a serious problem that continues affecting its members. And this was not been find by surprise as it was indicated earlier on that, this is just part of the reasons that has led the researcher in embarking in this kind of research project.

5.4.2 RQ 2. DO YOU SEE A NEED FOR A CHURCH (UPCSA) TO TEACH ABOUT UNITY IN DIVERSITY?

According to the majority response of those who participated in this research study, findings shows that they warmly agree that the Uniting Presbyterian Church in Southern Africa must teach about unity in diversity. For both research findings and research recommendations this part is essential because it also provides a solution. Part of the response, there are three statements which caught the writer's attention and they are:

> *"The Church in South Africa is still vastly separated along the apartheid racial patterns. Very little teaching is done to confront this reality".*

> *"The matter of fact is that we are post-apartheid and the church should take a lead in unifying congregants, black, coloured, Indian or white".*

> *"Yes, because there are still some remnants of racism even though it is not the same as before"*

Through this research question response, the purpose of this study to ascertain the response of the church to racism and to clarify whether or not the UPCSA is taking a holistic approach in condemning racism has been identified. These findings show that, the work done by the church (UPCSA) in teaching about unity in diversity is very little and yet the church should take a lead in teaching about the importance of diversity. One of the persons whom the researcher has engaged with, regarding the subject understudy, he mentions that biblically exposition of text like Genesis 11:1-9 should be dealt in details, as he believed that might help people see the importance of mixing with other races from a biblically point of view.

The last sets of research questions were designed in a manner that should provide solutions to the problems that were already listed or mentioned; therefore, they will be included on research recommendations.

5.4 SUMMARY OF RESEARCH RECOMMENDATIONS.

After a lengthy process of relating relevant literature for this study, and collecting and analysing data, it has been proven by now that, one, racism is not the problem of the past. Two, specifically to the UPCSA (not just literature), some members of the

UPCSA community confirm that racism is not a problem of the past. Of those who have participated, there are people who have been affected by racism directly during their times of leading. For example, the lady who was mentioned during data presentation that, as black Sunday school teacher, she experienced that, her ideas were not taken into consideration. Subsequently, whether one is not affected by racism, however, people need to come to a realisation and admission that, some people in the UPCSA experience racism. Therefore, serious efforts must be done to fix this problem, as it has been agreed by the UPCSA that a five strategic year plan be implemented that will look in issues of race and inequalities (The General Assembly of 2016). By now it is so apparent that there is racism in the UPCSA and some people continue being affected by it. Also, the following research questions (four and five), form part of the research recommendations.

5.5. RECOMMENDATIONS BASED ON RESEARCH QUESTION FOUR AND FIVE

5.5.1 RQ 4. WHAT DO YOU THINK THE CHURCH AND GOVERNMENT SHOULD DO TO ERASE RACISM IN THE ENTIRE SOUTH AFRICA?

The following are my research recommendations based on the study's findings:

- Many participants have suggested that since government are law makers, they must fix the system and create systems that will not disadvantaged others based on their race or social ethics. The church and government should try to find ways of integration or coming up together when addressing racism. In this, the UPCSA can take the first step or lead the way up, so that its prophetic voice be heard, we as the church cannot fold arms and do nothing about racism. Government and the church must create spaces of practical equal opportunities (including equal opportunity in terms of appointment of black minister in white congregations, and white minister on black congregations in the context of UPCSA).

- Majority of participants believed that joint worship service in the UPCSA may help in the fight against taking out racial attitudes. Also, at church gatherings be it denominational or at local level, sitting arrangements must be set in a manner that will make people to mix up. Balance in church music choice where there are different races, so that everyone would experience that they are noticed if not

accommodated. Language barrier not be used as an excuse to accommodate the other.

- The UPCSA should speak out about racism and not be afraid and spaces or platforms for discussing racial issues must be created. The UPCSA must put more efforts on programs that unites than programs that divide.

It should not be difficult to confront racism, no matter how busy the business of the church is, slots in church meetings, (Presbytery, synods in the areas where the synods are active, at General assembly) must be created, racism is a serious topic.

- Decolonise the institution of the church through teachings and practical work and promote *Ubuntu* as an act for liberation.

5.5.2 RQ 5. ACCORDING TO YOUR THINKING WHAT ROLE CAN BE PLAYED BY AN INDIVIDUAL IN FIGHTING RACISM?

This question was meant for an individual response of each person towards contributing in a fight against racism, a question of this nature requires personal commitment not just beautiful theories and themes that have been proposed in the UPCSA but not being followed. According to participants recommendations:

- People must show efforts in reaching to others, circumstances such as skin colours must not be used as scapegoat, God created every race with a purpose.

- The drive towards participating in social activities must be driven by the spirit of *Ubuntu* that says 'I am because we are'.

5.7 SUMMARY OF RECOMMENDATION BASED ON MIND-SET CHANGE.

According to Dweck (2017:14) through training, application and experience, a mind-set can change.

> One morning, I met an old man in the restaurant, and we had a conversation, the old man throughout our conversation indicated that he was once sent to exile during apartheid times. Then I got interested to tell him that, I am doing

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research on a topic of racism, and that many of my research participants have mentioned the issue of mind-set change as part of possible solutions in fighting against racism. He laughed at me, and said, "All the best". He further indicated that, 'mind-set change is a beautiful concept, however, the fight against racism would require more than just mind-set change. To change people's mind is not easy, as people are reluctant to change by nature'. Contrary, he then said, 'this is possible when personal commitment is applied, people must commit themselves to treat others the way they would preferred to be treated. Through mind-set change, would enable every person to see him/her from the other, in that way all will realize we are the same human being created by the same God'.

Of course, that cannot happen out of space, mind-set change requires personal commitment to each member of the UPCSA to rebuke racism with its signs. It also requires practical work be done.

Concurrently to what Dweck (2017:14) has mention that 'Through training a mind-set can change' majority of the respondents indicated that in fighting against racism and the promotion of unity in diversity, biblical lectures addressing racial segregation, seminars, and workshop might help the UPCSA members through strengthening the mind-set change. Basically biblical workshop designed to address racism, and racial segregation might address the attitude of people to view racism as sin against humanity.

5.7 RECOMMENDATIONS FOR FURTHER RESEARCH.

Any research findings, can advance the knowledge about the subject that is being understudied. However, like any study, there will always be areas which has not been dealt with well. Hence the researcher, finds it necessary to recommend that further studies be conducted on the following subjects:

➢ Resistance and reluctance in members of the UPCSA to speak out about racism and inequalities.

➢ The topic of this nature to be conducted in other parts of presbyteries where UPCSA exists, including, Zambia, and Zimbabwe.

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> ➢ What causes people to believe that racism is the problem of the past, and what are the consequences that belief may bring for the current future?

5.8 RESEARCH SUMMARY.

In chapter one of this research paper, the research dealt with the general background of the introduction. The introduction was based on the assumptions which were late confirmed during the process of data collection and interpretation. The purpose of this study was to ascertain whether racism is major effect that continues hampering the process of promoting, and embracing unity, equality, and diversity of the Uniting Presbyterian Church in Southern Africa. Problem statement was also outlined in chapter one. According to Dusim (2020:52) problem statement assists the reader in understanding the purpose of the study in a broader sense. Problem statement also defines the problem that will be addressed. In the context of this research, the research problem   was that how can the UPCSA which is a diverse community of Christian continue to live, work and witness in a situation where there is still a cry that some remainders of racism and racial segregation within the UPCSA continues to disturb its unity and peace, a process which the UPCSA embarked on for more than 24 years. This cry was/is coming from some of the general members of the UPCSA, black people to be precisely. Research questions and research objectives were also listed. A preliminary outline of the research methodologies was also dealt with in chapter one. Likewise, in the literature review, the significance of the study, and the research structure was also outlined in chapter one.

Chapter two, focused on literature review where the research dealt with the concept of the church, trying to develop a sense of understanding on the term or the institution of the church. Chapter two also dealt with the Biblical meaning of the word church, as well the UPCSA definition of church. The reformed theology, the establishment of the UPCSA, its form and system of governance were also outlined.

Chapter three dealt with all the research methodologies applied in this study, including all the technical tools that were used during research such as, research design, the type of research sampling (convenience sampling was used, in

convenience sampling participants self-select themselves to participate). In addition, research population, research instrument, and research limitations were outlined, with a view that every study has its own limitations (hence in the last chapter of this research, the researcher listed recommendation for further studies to be conducted on various topics that were not covered well). Data collection procedures and ethical consideration was also kept well in chapter three broadly.

Validity and Reliability: In chapter three the research dealt also with the issue of validity and reliability, it is safe for me to say this research contains literature where scholars that were quoted, have been cited well with quotation marks were necessary. Both literature and the participants responses contained in this study correspond. Valid information can be used to transform the existing information about how the UPCSA can deal with race issues raised by some members of the UPCSA when responding in the research questionnaires, and also the general cry of its members as outlined in the problem statement. According to Kumar (2011:26) reliability refers to the quality of measurement procedure that provides repeatability and accuracy.

In chapter four the research dealt with data presentation and data analysis where several themes were developed based on the response contained in the participant's feedback.

Chapter five, the research dealt with the summary of the research findings, summary of the research recommendations, summary of recommendations for further studies to be conducted. Also dealt with research summary for the whole research project, and chapter summary.

5.9 CHAPTER SUMMARY

- This chapter intensely focused on the research findings, recommendation and research summary. It must be noted that it was determined through the response findings that racism is not the problem of the past as it was mentioned in the research problem statement and is not only the problem of the UPCSA only, we live with racism, in our societies, schools, counter shops etc. Therefore, that is a clear indication we are born with racism just

as we are born in sin and alternative measures were suggested as part of solutions.

- The issue of resistance in some members of the UPCSA to speak out about racism was also highlighted as the major issue that needs serious attention and further recommended that further research must be done, to navigate the cause of this resistance.

- Racial segregation and its effect on the visible unity of the church was also outlined.

- Also, research findings based on the research questions was outlined, and research recommendation were listed as well.

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7. APPENDICES

APPENDIX A: RESEARCH QUESTIONNAIRE

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Questionnaire

An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery

My name is Sandiso Njeza, a registered Master's student at the University of Pretoria. This survey is conducted on the above-mentioned topic for a research project. Data contained in this survey shall be treated as STRICTLY CONFIDENTIAL and anonymous, designed for academic purposes and the mutual benefit of the institution, researcher, and respondents. The aim of this survey is not to harm any-one. Participants will answer this questionnaire based on their own knowledge and/or experience of racism, even though the outcomes of the research will stand as the general response of the UPCSA. The UPCSA at large will benefit from this study in the sense that the outcomes of this research can be used as a way-finder for possible solutions on matters related to unity in diversity. Please kindly fill in the questionnaire and tick the response that is most appropriate where necessary, as honestly and truthfully as possible. If you feel you want to make any additional comments at the end of the questionnaire, please feel free to do so.

SECTION 1

What is your age?

18-35 yrs	36-48yrs	49-61yrs	62-74yrs	+75yrs

Gender

Female	Male

Race

Black	Coloured	Indian	White	Other

Marital status

Single	Married	Divorced	Widowed

Highest level of education

Primary Level	High School	Post Graduate	College/University

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Employment status

Unemployed	Self-employed	Student	Employed formally	Retired/pensioner

How long have you been attending Church?

1-3 yrs	4-6 yrs	7-14 yrs	15-25 yrs	26-30 yrs	+31 yrs

Section 2

2.1 Please rate the statement below with your understanding of racism

Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Racism is not a problem of the past.					
Racial segregation affects the visible unity of the UPCSA.					
The UPCSA must continue running programs that seek to promote equality to all people.					
Our church (the UPCSA) does not tolerate racism.					
In our church (the UPCSA) we do have activities that are designed to promote unity in diversity.					
Getting married to a person of another race is another strategy that can be useful in promoting unity in diversity.					

2.2 Which one do you think is the most appropriate procedure to be used in promoting unity in diversity?

Workshop	Seminars	Joint Worship services	Bible Studies addresses racism/ racial segregation	Other, please specify

Section 3

3.1 Does racism affect you?

Yes	No

3.2 If yes: Please explain "how"

……………………………………………………………………..……………………………………
………
………

3.3 Do you see a need for the church (the UPCSA) to teach about unity in diversity? Please explain?

………
………
………

3.4 Do you see a need for a multi-racial congregation?

YES	NO

3.5 Please explain your preferred answer.

....
....
....

3.6 What do you think the UPCSA and the government should do to erase racism in the entire South Africa?

....
....
....

3.7 According to your thinking, what role can be played by an individual in fighting racism?

………
………
………

3.8 Is there any additional information you would like to add to this study?

………
………
………

Thank you very much for your cooperation!

APPENDIX B: UPCSA PERMISSION TO MR S. NJEZA TO USE UPCSA AS CASE STUDY TOWARDS COMPLETING HIS MASTERS DEGREE
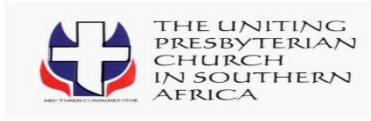
14th June 2022

TO WHOM IT MAY CONCERN

ETHICAL CLEARANCE FOR THE REV SANDISO NJEZA TO CONDUCT A STUDY TOWARDS THE COMPLETION OF A DEGREE WITH THE UNIVERSITY OF PRETORIA

Greetings from the Uniting Presbyterian Church in Southern Africa (UPCSA).

Permission is hereby granted for the Rev Sandiso Njeza, a minister in good standing in the UPCSA, to conduct a research/study within the UPCSA towards the completion of a degree with the University of Pretoria. His topic is, "An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An Ethical-theological case Study of Amathole Presbytery". Rev Njeza has confirmed that he has already secured a clearance from the Presbytery of Amathole. The UPCSA is pleased to give a recognition to him, and the clearance is, thus, granted. The permission is issued in line with the requirements from the University of Pretoria and it serves as an ethical clearance for the Rev Njeza to conduct this study. It is also requested that he should be allowed access to the information that he may need towards the completion of this project.

Yours sincerely,

Rev. Lungile Mpetsheni

General Secretary of the Uniting Presbyterian Church in Southern Africa

APPENDIX C: AMATHOLE PRESBYTERY GRANT PERMISION TO COLLECT DATA

THE UNITING
PRESBYTERIAN
CHURCH
IN SOUTHERN
AFRICA

PRESBYTERY OF AMATHOLE

Moderator: Rev. Allan Nyoni
Presbytery Clerk: Mr Siyanda Mqalo
Contact Numbers: 078 177 9559/
083 290 9813
e-mail: clerk.amathole@unitingpresbyterian.org
14 June 2022

Dear Sir/Madam

PERMISSION TO OBTAIN DATA: MR S NJEZA

The Amathole Presbytery grants Mr Sandiso Njeza permission to use our Presbytery as case study for his research project on the topic: *"An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery."*

Yours in the Service of the Lord

Elder Siyanda Mqalo
Amathole Presbytery Clerk

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APPENDIX D: UNIVERSITY OF PRETORIA RESEARCH APPROVAL AND ETHICAL CLREARANCE

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

Research Office
Mrs Daleen Kotzé

17 August 2022

NAME: Mr S Njeza
STUDENT NUMBER: 20739402
COURSE: Masters
DATE: 17 August 2022
APPLICATION NUMBER: T026/22

This letter serves as confirmation that the research proposal of this student was evaluated by:

1) **The Research committee**: This applies to all research proposals
2) **The Research Ethics committee**: This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.

_____
Prof E van Eck
Chairperson: Research committee: Faculty of Theology and Religion

_____
Prof T van Wyk
Chairperson: Research Ethics committee: Faculty of Theology and Religion

APPENDIX E: INFORMED CONSENT AND VERBAL CONSENT

Systematic and Historical Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of the Study:
An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery

Researcher:
SANDISO NJEZA
UNIVERSITY OF PRETORIA
Cell no: 073 821 0358
Email address: sandisonjeza91@gmail.com

You are hereby cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely racism. 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 participate in this 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 ascertain the response of the UPCSA to racism, and to clarify whether or not the UPCSA is taking a holistic approach to condemning racism. The results of the study will be published in an academic dissertation and may be published in an academic journal. You will be provided with a summary of the study's 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 two (2 years) and its projected date of completion is 27 December 2023.
- **Research procedures**: The study is based on the Uniting Presbyterian Church in Southern Africa. The procedure for obtaining this data will be based on the questions contained on the research questionnaire.
- **What is expected of you**: You are kindly invited to share your experience and knowledge about racism by filling in the research questionnaire.
- **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

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this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality**: All data contained in this survey shall be treated as STRICTLY CONFIDENTIAL and anonymous, designed for academic purposes and mutual benefit of the institution, researcher and respondents. The aim of this survey is not to harm any-one. Participants will answer this questionnaire based on their own knowledge and/or experience of racism, even though the outcomes of the research will stand as the general response of the UPCSA. The UPCSA at large will benefit from this study in the sense that the outcomes of this research can be used as a way-finder for possible solutions on matters related to unity in diversity.
- 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: _____

Researcher: _____

Date: _____

Contact number of the Researcher:

_____

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of informed consent. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

APPENDIX F: PROOF OF TURN-IT-IN DIGITAL SUBMISSION

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UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

An investigation of the effect of racism in the Uniting Presbyterian Church in Southern Africa: An ethical-theological case study of the Amathole Presbytery

FACULTY OF THEOLOGY AND RELIGION

by

SANDISO NJEZA

STUDENT NUMBER: 20739402

for the degree

Magister Theologiae

in

Systematic and Historical Theology

SUPERVISORS: Prof D Veldsman

Prof GA Duncan

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