

# **Design for Racial Reconciliation Dialogue: A South African Case Study**

A dissertation by

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## **Abstract**

The issue of racism and cross-cultural hostility is still prevalent in post-apartheid South Africa, including in church-based contexts. 'One New Humanity' (ONH) is an initiative that seeks to promote racial reconciliation dialogue through church congregant meetings in Durban. This research serves the ONH initiative through a practice-related case study that culminates in the design of a social media campaign. The aim of both the research and the campaign design is to stimulate increased racial reconciliation dialogue amongst ONH congregants, and in so doing spread racial reconciliation to wider communities.

Research interviews with ONH congregants and pastors were framed using the theory of relational dialectics. This theory concerns conflict in interpersonal and social relations that are dialectical and contradictory. Relational dialectics is also closely linked to Bakhtin's dialogical theory. The relational dialectics framework is established in the literature review and is then used as a methodological tool of inquiry leading to its final application in the graphic design of illustrated posts for a social media campaign.

The graphic design of the social media campaign is a response to, and application of, the research inquiry into ONH congregants' views on current racial tensions in South Africa. It is also guided by ONH pastors' goals for their initiative.

The praxis of the study then encompasses the guiding strategy for the ONH campaign, the creative brief for graphic design and the resulting social media

content. This enables the ONH leadership to review the campaign for real time implementation.

The visual language of the social media campaign draws upon screen print and linocut effects that are reminiscent of anti-apartheid posters of the liberation struggle. From the research data analysis through to the formulation of the creative brief and the design production, the campaign follows responsible design values regarding the impact of graphic design on the viewer's thinking about racial reconciliation.

The ONH Campaign takes the position that both sides of any racial conflict issue need to be understood for racial reconciliation to proceed. This even-handed understanding may be best communicated through provocatively juxtaposed visual image pairs that are digitally disseminated. As such, the research knowledge artefact lies within the ambit of 'graphic design for good' endeavours. The research conclusion reflects on the citizen design approach taken in this study, and it may support further 'graphic design for good' praxis research.

Key words: graphic design for good, racial reconciliation, relational dialectics, social media campaign

## **Declaration**

I, Victoria Robbertze, declare that this dissertation is my original work. It has never been presented anywhere else for any purpose. All sentences or passages quoted in this dissertation from other people's work have been specifically acknowledged by clear cross-referencing to author, work and page(s). Any illustrations which are not the work of the author of this dissertation have been specifically acknowledged. I understand that failure to do this amounts to plagiarism and will be considered grounds for failure in this dissertation.

Signed:

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## Glossary of terms

**Apartheid:** Meaning “apartness” in Afrikaans. A policy that institutionalised racial segregation in South Africa and South West Africa (now Namibia) from 1940s to 1990s, sanctioning political and economic discrimination against any persons who were not white.

**Black Lives Matter:** A social movement started in 2013 that protests against racism and discrimination.

**Church-based:** A traditional or non-denominational, Christian church setting.

**Elder:** The title used for a pastor in some evangelical churches.

**Initiative:** A bold or complex project that is undertaken.

**Instagram:** A free, online photo-sharing application and social network platform. Users can edit and upload photos and short videos, add hashtags, comment on and like other users’ photos.

**Keyboard activists:** People who post passive-aggressive comments on social media about social issues but tend to have little real commitment to the issue.

**LGBTQA+:** Acronym for lesbian, gay, bisexual, transgender, queer, questioning, asexual, ally + other identities.

**Linocut:** Also known as lino print, is a printmaking technique, a variant of woodcut, in which a sheet of linoleum is used for a relief surface. After being cut in reverse, it is then inked and impressed onto paper or fabric.

**Pinterest:** An image sharing and social media service designed to enable the saving and discovery of information on the internet using images. Often used for inspiration.

**Post:** The content that is uploaded by the user to a social networking platform, such as Instagram.

**Screen printing:** The printing technique of creating a picture or pattern by applying ink onto paper or fabric through a screen of fine material such as silk, using a stencil to block certain areas.

**Stock:** Stock photographs are professional-grade images made available on the internet for download to be used for free or bought and sold for a range of purposes.

# Chapter 1: Introduction

Martin Luther King Jr's sermon *A tough mind and a tender heart* (Carson *et al.* 1992), embraced Gerald Hamilton Kennedy's heart and mind dichotomy. King implores the listener to hold two seemingly opposite characteristics in tension: to be strong minded in the fight against racism, yet at the same time have a compassionate heart, which is the only way to truly see the humanity of another.

King's words hark to the long-standing problem of racial tension and conflict in South Africa and may also inspire the goal of racial reconciliation. This practice-related research project is motivated by this goal. The project aspires to practical graphic design that may provoke the tough-minded resolve and tender-hearted understanding that is necessary for racial reconciliation in South African communities. Through the power of visual communication, graphic design can provide practical and effective solutions to diverse problems, from the commercial to the social. The following discussion introduces the field of graphic design and its applications, to attempt to show how graphic design may work as a force for social good.

## 1.1 The field of research

This research falls within the field of graphic design, which serves the main purpose of visual communication (Hollis 2012). For this reason, graphic design is also referred to as 'visual communication' design. Graphic design is the art of producing visual content that communicates messages. Through graphic design, verbal language is translated into a visual language, often using the combination of images and type. Such design solutions can effectively promote or challenge social ideas amongst a targeted audience or social group. For these reasons, graphic designers are increasingly required to investigate and research the audience that is targeted in order to produce effective and unique design solutions (Vessella and McKay 2011).

Visual communication or graphic design skills are becoming more multidisciplinary to meet diverse needs such as brand building, illustration, or social media marketing. Further to this, Buchanan (2001:38) says:

Design is not merely an adornment of cultural life but one of the practical disciplines of responsible action for bringing the high values of a country or a culture into concrete reality, allowing us to transform abstract ideas into specific manageable form.

Design provides a means of communication within cultures and environments that is relevant across different disciplines. Design is a voice, or a window, creating a space to view and engage with values and community identity.

Atzmon (2010) calls this the cultural communication of graphic design. Designed graphics have symbolic significance. The observer interacts with the design, interpreting layers of rhetorical meanings. The observer's interpretation of the designed graphics depends on both the visual aspect of the design and the observer's cultural beliefs and attitudes. Barnard (2013) describes graphic design as a mirror of society and culture whereby social values can be reflected back to the observer. Through design, cultural identities are established and social relations are codified (Barnard 2013). It is in the context of social relations that this study's research focus lies, where these relations are relations of conflict.

## **1.2. Context of research**

### **1.2.1 Conflict in South Africa**

Conflict in the form of racism and segregation has caused untold suffering throughout the world. South Africa has particularly complex layers of racial challenges and tensions as a post-apartheid society. On the one hand, in Nelson Mandela's words, South Africa managed to experience a "dramatic and peaceful transition to democracy, which serves as an inspiration to the world" (Van der Merwe 2000: 7). But on the other hand, the history of apartheid has caused a divide between ethnicities that still persists, with the added strain of internal violence, economic frustration, tensions over land, and refugees from other African states (Bradshaw and Haines 2015).

However, all through South Africa's history there have been people and organisations who work towards conflict resolution and reconciliation. A current example is Zoë-Life Innovative Solutions (Zoë-Life 2017), a professional and innovative South African capacity building and development organization that was founded in 2004 by Dr Stephanie Thomas, to address the burgeoning HIV epidemic. Zoë-Life Innovative Solutions has now expanded into a social transformation organisation working against poverty and injustice, and for social cohesion. This is just one of many initiatives that are working towards a better South Africa.

### **1.2.2 The research setting**

During the xenophobia attacks on foreign nationals in Durban 2015, a large group of church leaders, called Durban Dialogue, met together to facilitate conflict resolution through dialogue. Out of these dialogues another smaller group was formed, led by five local church elders. This is the One New Humanity (hereafter ONH) initiative that facilitates reconciliation dialogues and events at churches in Durban. The ONH participating churches could be described as non-denominational, evangelical, charismatic churches, with a diversity of congregants. ONH strives to create safe spaces where church congregants can come together to confront racial and cultural tensions, and work towards harmony and unity. ONH pastor leaders feel it is important to lead the conversation around reconciliation from a biblical perspective for their congregations (ONH aims are further discussed in chapters Three and Four). ONH maintains that reconciliation is achieved through meaningful engagement with each other. ONH's view is that living together in harmony is not a pleasant add-on to church life but rather central to the Christian gospel. Their intention is to see reconciliation among themselves so that by example, they can have a positive impact on the communities around them.

### **1.3 The focus and aim of the research**

The research focus is on producing an effective social media campaign promoting the ONH racial reconciliation dialogue initiative. The focus of the study is on the promotion of reconciliation dialogue, in a church-based context, using the ONH initiative as a case study. The case study parameters are progressively defined

through the processes of establishing a theoretical framework and through data generation and analysis. The research data was gathered from participants of the ONH initiative, the data was then translated into visual language in the way of a graphic design social media campaign. Then, the ONH participating churches are the audience that were targeted through the campaign.

The aim of this research is graphic design that stimulates ONH dialogue on racial reconciliation. The desired outcome and purpose of the research is to motivate dialogue on racial reconciliation using visual communication (graphic design) within a church-based context. The idea of graphic design being a powerful tool in social justice movements, prompting interaction and engagement (in this case through social media) will be further covered in Chapter Two.

The research question is then, how can a graphic design campaign be used to motivate and stimulate ONH racial reconciliation dialogue? This will be covered in more depth in the literature review.

#### **1.4 The significance of the research**

Reconciliation is a weighty and important topic, not only in South Africa but globally. The research significance is for harmony and reconciliation between races and ethnicities. The research has been narrowed down to a case study within local Durban churches but will also be meaningful further afield. The research can uncover the less obvious aspects of post-apartheid racial conflict and translate these to visual aids for dialogue.

There are two more dimensions of research significance that should be mentioned. The first being that this research is relevant to graphic design for social good which will be further covered in section 2.6 of the literature review, under the term citizen design. Citizen design was coined by Heller and Vienne (2003) and refers to the responsibility that designers have in moving beyond aesthetics to also consider how their work impacts society. Secondly, this research is contributing to the production of knowledge for graphic design researchers. The very process of designing is

'research' gathering information, analysing in the creative design process, and producing an outcome.

This graphic design for social good research project is a significant example of the methods and choices made in the process of producing graphic design for social good, where dialogue is at stake. This is the graphic design motivation, to answer a need for progressive and effective visual communication. The ONH case study involving a graphic design campaign accomplishes these research goals.

#### **1.4.1 The researcher's own motivation**

I worked as a graphic designer for one of the ONH participating churches for several years. My role was to communicate to the congregation various events and community messages through digital and print media. It was imperative that the right tone and theological standing of the church were clearly visually communicated. The church is in Durban CBD which allows easy access to a wide range of people groups in Durban. The congregation includes the homeless and wealthy, locals and foreigners, and a diversity of languages and cultures. Although all the ONH participating churches' ideal is that congregations should be racially and culturally diverse, in reality there are still many challenges in bridging the divide between people groups in a post-conflict society. Mphaphuli (2006) in his paper on the challenge of multiculturalism in churches, states that racial segregation attitudes are still prevalent in South African churches today. With these challenges in mind, through the graphic design production for the ONH initiative case study, I hope to contribute not only to knowledge in the approach citizen designers may take towards practice-based design, but also to contribute to awareness of the positive influence they may have on the communities around them.

#### **1.5 The qualitative case study approach**

This research takes a case study approach because it is confined to racial reconciliation within the bounds of the ONH initiative. As discussed in section 1.2.2, this case study describes an initiative or ongoing project requiring an in-depth understanding of the case concerns and aims around racial reconciliation. As such, the research is qualitative rather than quantitative. Qualitative approaches are

indicated where meaning needs to be interpreted and understood in order to take a final research position (Jenkins and Noone 2019).

The interpretation of meaning is particularly important where visual imagery must convey ideas that might be associated with racial conflict in the practical component of the research. It is the designer's responsibility to interpret meaning for the audience. This study is thus interpretivist in its approach. Interpretivist studies accept the complex and unique views different people may have, and as Buzzanell (2017: 2) advises "Interpretivism provides the means of gaining insight into the insider's views of their worlds". These views are gained through data collection from volunteer participants.

The theoretical frameworks elaborated in Chapter Two lead the research in guiding data generation through participant interviews and analysis, and with the entire practical component. A theoretical framework of relational dialectics was chosen. Although the topic of the study is racial reconciliation, I wanted to avoid the problems of defining race and racism that critical race theory identifies. By contrast, relational dialectics allows relations of conflict that may have originated in race, to be accommodated in an unrestrictive way, as I argue in Chapter Two.

## **1.6 Practice-related research**

Practice can be understood as the application of skills and methods in a particular field. It is possible then to say that practice that relates to research blends the application of skills and methods with research inquiry. In this study, this blend may be called 'praxis' because of the interlinking of research inquiry and graphic design practice.

Candy (2006) clarifies the two spheres of practice-related research in the arts:

- Practice-based research, where new knowledge is gained through the process of producing creative outcomes, such as art, design, or digital media. The artefacts themselves give a complete understanding of the significance of the knowledge produced. The creative outcomes are the basis of the research.

- Practice-led research, which does not necessarily require the inclusion of creative artefacts, is more concerned with advancing knowledge within the practice process. The interpretation and significance of the research contributes to new understandings of the method of practice.

This study can be described as practice-related, as it combines aspects of both practice-based and practice-led research. It is practice-based in that the creative artefacts produced in the study are for the promotion of the ONH initiative of racial reconciliation dialogue. And owing to its intensive research enquiry, the study also contributes to understanding how 'graphic design for good' (as practice-led research) may be approached.

### **1.7 Description of the graphic design campaign**

Graphic design artefacts produced for this study form the coordinated elements of a social media campaign that seeks to promote the ONH reconciliation dialogue initiative. The campaign is designed for the online social media application Instagram (Meta 2022a). The visual component centres on the conflicting race-related images that are placed together in conceptual tension. These images are supported by appropriate copywriting.

The campaign is presented to the ONH leadership as a strategy to be implemented in real time at their discretion. ONH racial reconciliation events are envisaged and the reasoning around design decisions is therefore incorporated. The document which comprises the social media campaign for ONH, as well as all strategy decisions taken in planning this campaign, is therefore entitled the ONH Social Media Campaign Strategy. This strategy presentation is a comprehensive, research-based rationale for the graphic design campaign pitch to the ONH leadership

Within the ONH Social Media Campaign Strategy, a creative brief forms the linchpin for the graphic design illustrated social media posts. In Chapter Four, I reflect on the implementation of this brief. Then, the strategy for the campaign and the social media posts as the product of the creative brief are offered in Chapter Five.

## **1.8 The dissertation structure**

The dissertation chapters are outlined as follows:

Chapter One covers the context and background, the focus, aim and significance, the research approach, delimitation, and chapter outlines.

Chapter Two argues for the theoretical framework. Relational dialectics as a theoretical framework is preferred because it offers an expanded view on racial tensions. Links are made between relational dialectics, dialogue, and the racial reconciliation aim of the study. Then the 'citizen design' approach of the graphic design campaign is considered in light of the relational dialectics framework.

Chapter Three recounts the methodology of the study. The chapter takes a retrospective view of study aims, questions, and the methods used to achieve them. The research setting, research participants, ethical considerations, and validity are discussed.

Chapter Four is divided in two parts. The first part shows how a creative brief for the ONH Social Media Campaign was formulated. The second part reflects on the process of implementing this brief within the strategy.

Chapter Five revisits the study aim and research questions. The ONH Social Media Campaign Strategy is then presented as the knowledge artefact and research product of the case study. Next, the key research design elements of the study are examined in the light of research outcomes. Finally, the researcher reflects on what the ONH graphic design campaign indicates for other graphic design for social good endeavours.

## Chapter 2: Literature Review and Theoretical Framework

### 2.1 Introduction

This research inquiry is a case study focusing on the ONH church-based initiative for racial reconciliation. Case studies inquire into a circumscribed and defined area of research in a particular context (Harrison *et al.* 2017). So, it is important to understand what a particular case does and does not include. This is not as simple as it may appear; a case study lies within a context, but the context of the study in question is not easily bounded. There are many circumstances, variables and interrelationships that may impact upon a research context that makes the case what it is (Harrison *et al.* 2017).

The bounding of this case study to the ONH church-based initiative is clear, but racial reconciliation is a very large and very indeterminate issue. This chapter goes some way toward theoretically orienting the case study in such a way as to allow a bounded research focus on the ONH case yet allowing wider implications of the case to emerge. It is the express aim of the pastor leaders of ONH that their church congregants will promote racial reconciliation within their communities, outside of church racial reconciliation dialogue events (see **Table 3.5** Section 3.5.2). In this regard, one most important way of bounding this case study lies with the theoretical viewpoint it adopts, which may allow for an in-depth focus on the case of a particular racial reconciliation initiative, without precluding wider implications.

This chapter then reviews literature to argue for the theoretical framework adopted in this study. Because the theoretical framework forms the crux of the practical graphic design component of this study, it is especially important to explain how and why it was chosen. Therefore, I first explore the theoretical landscape in which the chosen framework lies: Conflict theory. Conflict theory allows a broad view of racial conflict and the possibilities of racial reconciliation, without constraining such a view to the particular circumstances in South Africa. Then, within this broad ambit, I examine what critical race theory might offer the study's stated aim of motivating racial reconciliation dialogue within the ONH church groups. After this examination,

I turn to the theory of relational dialectics and show how this theory may expand narrower understandings of race.

It may be expected that critical race theory, as a theoretical approach that is associated with systemic racism, should guide this study. However, as I argue below, the theory of relational dialectics offers strong possibilities for the promotion of dialogue. Relational dialectics may also provide a more subtle tool for investigating unobvious racial tensions that critical race theory tends to treat thematically.

Then, the theory of dialogism, closely linked to relational dialectics, is also well suited to the topic of reconciliation dialogue. Bakhtin's (1981) understanding of dialogism is one that emphasizes deeper understanding of one's own point of view through the deep understanding of others' points of view (further covered in Section 2.5). This is appropriate to the ONH aim of stimulating dialogue about racial tensions, because it may cause participants to identify attitudes of which they were possibly unaware.

As this is a practice-related graphic design study, I also unpack the concept of 'graphic design for good' and how graphic design may be used to promote community reconciliation. This leads to the research questions that must be addressed in order to shape the graphic design ONH racial reconciliation campaign.

## **2.2 Conflict and conflict resolution**

A conflict is a struggle between people which may be physical, or it may be a conflict of ideas. Conflicts can either be within a person, between partners, or between people groups. Conflicts arise because there are needs, values or ideas that are seen to be different, and there is no means to reconcile the dispute. Conflict theory is then a broad term that corresponds with critical theories such as gender, post-colonial, and critical race theories. Hostilities between people from differing community identities that are based on race, ethnicity or religion (Abu-Nimer 2001) are often examined from a conflict theory viewpoint.

### 2.2.1 Oppression and conflict

Deutsch (2006) states that the root of conflict is oppression. 'Oppression' in the context of this study, is *racial* oppression, as opposed to gender or other forms of oppression. In his paper, *A framework for thinking about oppression and its change*, Deutsch (2006) writes that oppression is an ongoing and extensive injustice. And furthermore, it is difficult to eliminate oppression by changing the laws, because oppressions are ingrained in economic and cultural systems, with privileged sides benefiting from the oppression of the other. Although oppressors may not see themselves individually as agents of oppression, it is in their best interest to uphold the oppressive system.

One result of an oppressive system is inequality. The traditional Marxist theory on conflict stated that the "power group has access to resources and life chances which the unprivileged have not" (Omer and Jabeen 2016: 1), thus creating a divide between those that have, and those who don't. In many societies, there are rifts along racial and cultural lines but tragically in apartheid South Africa, these lines were enforced by law, causing a chasm between the power group and the unprivileged.

This chasm is fertile ground for oppression and inequality, and as such there will be resulting conflict behaviours: either violent and coercive, or working towards resolution. One of these behaviours is the expression of hostility. Hostility could be expressed in various degrees and ways - from violent coercion to non-violent cooperation (Bartos and Wehr 2002). Although the apartheid regime has officially ended, we are still dealing with the consequences of oppression and violent hostility in a post-conflict society. The resulting inequality not only keeps communities divided but also has a deep impact on psychosocial development, families and human relations (Soudien, Reddy and Woolard 2019). The particular conflict to be resolved in South Africa is broadly described by Ugbem (2014:12):

The history of many post-colonial states across Africa is replete with the construction and reconstruction of identities to contest, enforce, reinforce,

create and manipulate boundaries and differences in order to access scarce economic state resources and associated rights and responsibilities.

Equally though, while conflict theory helps describe the conflict, it is also directed toward the resolution of conflict through compromising, collaborating and accommodating (Austin *et al.* 2012). This can also be referred to as post-conflict reconstruction (Kotzé and Solomon 2008). In conflicts between people groups, the conflict tensions can provide a way of moving resolution forward (Paramitha 2020).

### **2.2.2 Conflict resolution**

The KROC Institute for International Peace Studies describes conflict resolution as falling under the umbrella term 'peacebuilding' (2021). Peacebuilding refers to the development of post-conflict societies and the rebuilding of communities.

Peacebuilding also aims to tackle injustices and structural inequality. Aspects of peacebuilding include conflict prevention, management, resolution and reconciliation.

There are three main areas in rebuilding post-conflict societies: Structural and institutional change and development; justice and healing; and conflict response.

Conflict response includes non-violent change on a government and social level, and conflict resolution, of which dialogue and education make up the most part (KROC 2021). Conflict resolution aims to equip communities in analysing and reframing their perspectives, in order to move beyond conflict (Austin *et al.* 2012).

Conflict resolution in Africa may differ from western (colonial) resolution practices.

Western values are chiefly individualistic whereas in Africa, social life is community orientated. For example, the concept of *Ubuntu*, which is a deeply rooted African ethos, loosely meaning, "people are connected" (Gade 2012: 5). Mbiti (1990: 106) phrased this concept, "I am because we are, and since we are, therefore I am." This ideology of interconnectedness has had a profound impact on how South Africa has managed to transition into a democracy. In 1995, the South African Truth and Reconciliation Commission (TRC) was set up to address the deep-rooted trauma resulting from human rights abuses and violent conflict during apartheid. The TRC was founded by Desmond Tutu and the viewpoint was largely Christian based but unfortunately, many were disappointed with the lack of justice and reparation.

Furthermore, the opportunity of making the TRC permanent and seeing it to the end was missed by the new government (Bradshaw and Haines 2015). Likewise, Akpome (2017) asserts that the TRC did not effectively address the injustices of apartheid, therefore there is still conflict in South Africa that needs to be resolved.

Despite its flaws, Krog (2008) argues that through the TRC the world view of Ubuntu enabled the Commission to do some work towards rehabilitation, forgiveness and healing of a society. Similarly, Chang, Yeh and Hsu (2016) write about the importance of forgiveness in conflict resolution and peacebuilding. These views correspond to the Christian theology of forgiveness, which forms a part of many ONH discussions.

### **2.2.3 The Churches' role in conflict and conflict resolution**

The Christian church, however, has not been exempt from participation in apartheid – both for and against, bearing in mind that there are many denominations in Christianity, divided along racial, economic and ideological lines (Venter 2004). Despite Christianity's scriptural mandate to bring reconciliation between all peoples of the earth through Jesus (The Holy Bible. Ephesians. 1:3-10, 2:11-18 & 4:32; Hebrews. 12:14; 2 Corinthians. 5:18-20), some churches in South Africa, with roots in colonialist systems, at times “motivated and justified” apartheid (Venter 2004: 112). The South African Christian church was not living up to its biblical ideology, and as a result, in 1985, the Kairos Document was published in Soweto, forcing churches to take a socio-political stand. This document “began a critical analysis of the role of the Church and also sought to come to terms with the political realities of South African society” (Goba 1987: 313). Equally as significant was the moment in 1990 when the Dutch Reformed Church publicly confessed its involvement in apartheid. Out of this came the Rustenburg declaration which denounced apartheid and called “for a democratic constitution and more equitable distribution of wealth” (Spies 2002: 1). This had a momentous impact, not only in the Christian church but also on society, in terms of a transition and transformation into a democracy.

Although South Africa has to some measure moved into a new reality, with some churches reflecting a racially diverse congregation, the challenge of establishing

communities where the common good for all is achieved, still remains. This challenge “lies at the heart of what is meant by the church as an agent of a new humanity” (de Gruchy 2018: unpagged). One of the main ways in which ONH aims to achieve this ideal is to tackle racial tensions through dialogue and the telling of people’s stories. Mbembe’s idea of “rethinking the world in a way that opens up an alternative way of being-in-the world” (Gädeke 2018: 497) describes well what the pastors are moving towards – rethinking what is ‘normal’ in South Africa to address the racial conflict.

### **2.3 Critical race theory – a specific view on racial conflict**

Critical race theory studies and aims to transform the role of race, racism, and power in societies. It is a diverse theory that has become a broad umbrella term for the rights of many ethnic and LGBTQA+ groups (Delgado and Stefancic 2017).

Critical race theory originated in the critical theory approach, which grew out of Marxism. Marxist theory argues that social struggles are caused by the disparities between those in power and the unprivileged (Omer and Jabeen 2016). In Germany, in the 1930s, scholars joined together at the Frankfurt School where critical theory emerged and grew in influence, with writings on anti-Semitism, fascism, and socialism (Corradetti 2017). Many of the views though, were generally, deeply pessimistic about social cohesion (Bottomore 2002). So, it is not surprising that critical *race* theory emerged from this deep scrutiny of social conflict.

American conflict during the civil rights movement of the 1960s was followed by the emergence of critical race theory in American law studies. It progressed in the 1970s, when Bell (1993), started to focus particularly on race, and how law had been used to justify white dominance. Bell joined other scholars such as Freeman and Delgado in drawing from critical legal studies and radical feminism to clarify social issues and combat racism (Delgado and Stefancic 2017). Other leading scholars of critical race theory to emerge at that time included Patricia Williams (1988) and Kimberlé Crenshaw (1989) who coined the term ‘intersectionality’. More recent prominent critical race theory authors include DiAngelo (2018) who wrote *White Fragility* aimed at white people; Ibram X. Kendi (2019) author of the New York Times

bestseller: *How to be an antiracist*; and the African philosopher Achille Mbembe (2017). These scholars have contributed to understandings of race as a social construct, of feminism, of equity, of politics, and of systemic racism.

### **2.3.1 Race and racism**

The concept of race itself has developed and changed over time. It should be noted that it is largely accepted that race is a social construct (Erwin and Maré 2013). Indeed, classifications according to skin colour may be more to do with systems of power than actual biology, as Benjamin (2018) explains. Mbembe in his own words says, “Black, or blackness, is not so much a matter of ontology as it is a matter of historicity or even contingency” (cited in: Goldberg 2018: unpagged). Mbembe then takes this point as far as to say that the idea of race is intrinsically linked to capitalism. Capitalism separates societies into levels of value and those that are ‘deemed valueless’ are expendable. Societies then become deeply separated and unequal along these levels of value. Unfortunately, in most societies, these levels of value are set according to race (DiAngelo 2018). Similarly, Soudien (2018) points out that the way people order and classify their everyday social life embodies the significance of the social aspects of race.

When looking at race through critical race theory, there are five core tenets that underpin the theory:

(Solorzano and Yosso 2000; Hartlep 2009; Crenshaw 2017; Shenvi 2020)

- i. Racism is normal and permanent. Disparities are the result of a white supremacist system.
- ii. Race is a social construct. Laws concerning race were put in place to further increase the power and wealth of the government.
- iii. Interest convergence - claims of objectivity hide inherent racism. In other words, movements of anti-racism that make progress are in the best interests of those in power.
- iv. Counter-storytelling. The predominantly white narrative, especially in education, needs to change. A lived experience is critical to understanding.
- v. The intersectionality of racism means that it coincides with gender and physical ability inequalities, amongst other forms of oppression.

These critical race theory terms used to describe racism have become familiar beyond the world of academic theory. Since the advent of a widely accessible surge of information through the internet, as well as the Black Lives Matter movement gaining momentum in 2020, phrases such as 'privilege', 'white fragility', 'colour-blind racism' and 'intersectionality' are terms that are finding their way into media and everyday language in many circles. As Soudien (2018: 4) asserts, "The concern here is not to remove the idea of 'race' but simply to understand the ways in which it has been constituted as a totalising framework of explanation and come to signpost the normative order". The term 'race' is a 'totalising' placeholder for deeper and wider meanings. And so, racism too may have been constituted beyond skin colour, culture, legality, prejudice. Post-apartheid South Africans are left in a "complete muddle" around race identity (de Wall 2013: unpagged). This description by de Wall suggests that critical race theory is possibly not wide enough to help the reconciliation project.

### **2.3.3 Critical race theory and One New Humanity**

In the words of one of South Africa's most famous apartheid struggle heroes, "In order to get to the right answer, we must ask the right questions" (Biko 1978: 10). While the critical race theory tenets above may have some value in framing what the problem of racism is, in a church-based context the 'right question' may differ. Critical race theory may ask, "How do we change the system?" while ONH may ask, "How do we live together in authentic unity?" Critical race theorists (Erwin and Maré 2013) doubt the possibility of racial reconciliation, but the existence of the ONH initiative in which five churches bring willing participants together indicates that there is belief in reconciliation. The ONH initiative seeks to establish more authentic understandings of interpersonal relationships that may, in some way, concern race. It is agreed that racism is a heinous evil that needs to be eradicated but in order to gain a greater understanding of reconciliation, this study will look at relational conflict around race rather than 'racism'. This approach may give a more neutral and nuanced view of the relational tensions between historically divided people.

## **2.4 Relational dialectics – an expansive view on racial conflict**

While the focus of this study is on graphic design for reconciliation dialogue for post-apartheid conflict, the research acknowledges that conflicts may come in various guises and may also be resolved in unexpected ways. Racial tensions can be thought of as *relational* tensions. Where there are human interactions, it is normal and natural to find tensions and contradictions (Mifsud and Johnson 2000). This study attempts to understand racial tensions using the framework of relational dialectics. “Dialectics as a way of thinking emphasizes internal, essential connections between people rather than a separated individual, an abstract consciousness” (Dafermos 2018: 7). The theory of relational dialectics examines those relational tensions that keep people from understanding each other. With its more nuanced, intuitive approach, relational dialectics may thus provide a sharper tool for penetrating issues than the more prescriptive critical race theory does. Beyond this, relational dialectics theory is seated in dialogue (Baxter 2004) and therefore holds promise for the racial reconciliation initiative at the heart of this study.

### **2.4.1 Assumptions of relational dialectics**

Dialectics is a method of problem solving, originating from Socrates’ elenchus method of using question and answer dialogue to get to the truth. Dialectics is “an attempt to offer a living, sensory concrete perception of the world in the process of its change and becoming” (Dafermos 2018: 5). In ancient China, this way of thinking was visualized by the ‘yin and yang’ symbol. Simply, yin is shadow; feminine and cold and yang is light; masculine and heat. They are opposed to each other but interdependent. This Chinese dialectic viewpoint also states that opposites constantly change and are eternally in flux (Jiang 2013). The nineteenth century Hegelian view of dialectics was linear, moving from thesis and antithesis to synthesis, but this notion is now largely avoided by researchers who favour a more circular approach (Baxter and Scharp 2015). The relational aspect is then one in which seemingly opposite or inimical elements are nevertheless related.

Developed by Baxter and Montgomery in the 1990s, using an interpretivist approach, the theory of relational dialectics deals with opposing cultural values and identities in social and personal interactions (Huisman 2017). “Social life is a dynamic knot of

contradictions, a ceaseless interplay between contrary or opposing tendencies” (Baxter 2004: 3). Relational dialectics then describes the struggle and opposition between differing points of view between people from different sides of a divide.

There are four key assumptions in relational dialectics:

i. Contradiction

There are multiple layers of contradiction in discursive struggles. These contradictions are fundamental to relational change and communication is central in the enactment of these contradictions (Baxter and Braithwaite 2007). Communication around contradictions is in accord with ONH’s aim of increasing dialogue between congregants who come from opposite sides of a divide.

ii. Totality:

When interacting with other people, the whole context needs to be considered, both the personal interactional tensions and the contextual, external tensions (Dumlao and Janke 2012). There will be differing tensions between people depending on the cultural context that they are in, as well as whom they are interacting with (Martin and Nakayama 2010). For example, a female doctor of colour may experience tensions in her medical practice because of her race and gender and may experience a different kind of tension in her home community because of her education and wealth but the total picture of her as a community doctor must be considered.

iii. Process:

Some worldviews and meanings “can constrain the emergence of new, creative meanings” (Baxter and Scharp 2015: 2) but Conville (1991) asserts relational change is like a spiral, with ongoing interactions reflecting changing tensions over time. It is an ongoing process of change over time.

iv. Praxis:

This refers to how individuals respond to relational tensions. For example, responses range from denying that tensions exist, “Racism is not an issue. ‘They’ must get over it now” to intentional dialogue for reconciliation, “I’m listening. How can we transform this relationship?” (Wilson and Sabee 2003).

Further to these assumptions, contradictory tension in any relationship is to be expected and is not necessarily negative (Halliwell 2015). Relational conflicts may entail movement towards knowing the other. Baxter and Erbert (1999) maintain that relational tensions are turning points that may lead to profound change in a relationship. Dialectical struggles are ongoing in any relationship and are not necessarily hostile. They explain that these dialectical interplays propel the relationship towards change. Dialectical contradictions may never be fully resolved and may come up again in a different way or at a different time. An example of relational dialectics in the research context could be *Secure–Unknown*: the grapple between having a secure identity in being a South African citizen or conversely feeling unseen, unknown, and unaccepted. A person of any race may feel positioned on one or the other side of this dialectic.

#### **2.4.2 Relational dialectics as the theoretical framework of the study**

Racial tensions in this study are seen in terms of relational dialectics. The earlier discussion of conflict theory is important to the use of relational dialectics as a theoretical framework. Overall, the relational dialectics anticipated to appear in this study are relations of conflict that may have originated in racism and race issues but may have subsequently been translated into a diverse range of emergent social issues. The theory of relational dialectics as applied to relations of conflict then enables the casting of a wider and more nuanced net for understanding ONH congregants' views on cross-cultural and racially inflected relationships. Relations of conflict are then the focus of relational dialectics in data generation and analysis for this study.

These relational dialectics are named through the process of dialoguing. Dialogism is a theoretical framework based on the concepts of dialogue, expression of oneself, discourse and language and is closely linked with relational dialectics, as discussed below.

#### **2.5 Dialogism, Relational Dialectics and Racial Reconciliation**

Dialogue can be described in four ways, as outlined by Dafermos (2018): a deep conversation between two or more people; a way of teaching; both written and

spoken language; and self-awareness. The founder of dialogism theory, Bakhtin, describes how we are only conscious of ourselves and *are* ourselves when we reveal ourselves to others through dialogue (Bakhtin 1981: 287). As Dafermos (2018) explains, we can only grasp the complexity of the world around us and make meaning of it when we are relating to another. Dialoguing together (as opposed to monologue) develops our consciousness and is a process of making meaning of our human existence. Although not every conversation promotes human development, dialogue aims to promote growth by drawing attention to the contradictions and tensions in the relationship.

The dialogical approach and relational dialectics have been closely linked by some scholars, especially Baxter (2004), and although others state that they are incompatible, Dafermos (2018) asserts that the two frameworks have a common space between them. Relationships are the expression of multifaceted views which may be in contradictory tension because of differences in outlook. Relational dialectical theory holds that tensions in interpersonal or more generalised communication may be resolved if dialectically conflicting elements are part of dialogue (Baxter 2004).

As Dafermos (2018) explains, dialogue doesn't aim to conclude but rather listens to differing perspectives and meanings behind the communication shared in complex situations - race relations being one such situation.

### **2.5.1 Reconciliation through dialectical dialogue**

Reconciliation is a well-worn word in South Africa and is a "much misunderstood and elusive notion, one that is abused in rhetoric and difficult to achieve in reality" (De Gruchy 2002: 1). Reconciliation is about building relationships (Vorster 2018). However, the challenge with building relationships and with it, reconciliation, is that it involves individuals. Governments can change policies, but it is up to citizens to do the hard work of healing. This is a long and laborious journey as people change their thoughts about the other. Reconciliation is "a process in which there is mutual attempt to heal and overcome enmities, build trust and relationships and develop shared commitment to the common good" (De Gruchy 2002: 15).

Kolb *et al* (2002) encourage an embracing of differences and a willingness to engage in dialogue, which is key to the reconciliation process. Similarly, Stone, Heen, and Patton (2010) state that by listening to other people's stories and being open to understanding, perceptions may change and biases may be overcome. It is through relational dialectics that awareness of opposing perceptions and inherent bias may come. With strong significance for racial reconciliation dialogue, Huisman (2017: 1409) emphasises the dialogical significance of relational dialectics theory:

In relational dialectics theory dialogue is specifically about how meaning is constructed between speakers using multiple “voices”—or discourses—in relational and cultural history. In dialogue, discourses include systems of meaning for a particular relationship or to broader culture in which a relationship is immersed. Discourses may also be viewpoints, beliefs, or general understandings of how the world works.

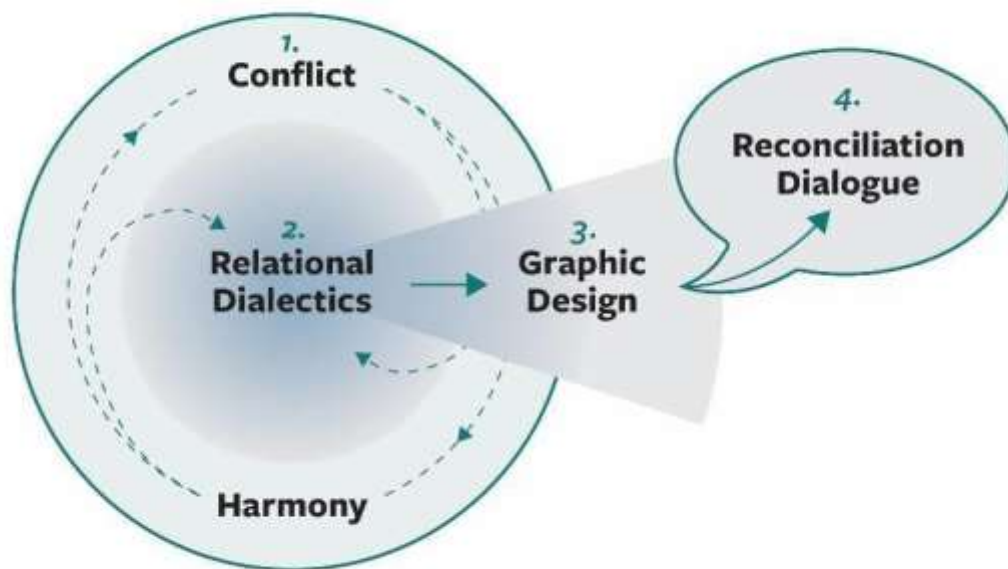
The ONH dialogues allow access to race relational dialectic tensions that have formed historically and culturally over time. These dialogues aim to create a space where participants can experience a connection to the other through the hearing of their lived experience, thereby moving towards reconciliation. The practical designs produced in this study hope to stimulate the informal racial reconciliation dialogues facilitated by ONH.

## **2.6 Relational dialectics and citizen design**

Designers play a role in community activism, according to design anthropologist Tunstall (2018). She promotes the idea that design is important in making community values tangible and visible. Her comments particularly enlighten the concept of relational dialectics. For instance, Tunstall advises that the dynamics of communities are never stagnant. This means that new relational conflicts, as well as reconciliations, will arise over time. In the same vein, Brincat and Ling (2014) draw attention to the interconnected and complex nature of social life. The interplay of differences and similarities in communities is always changing as each ‘push and pull’ with the status quo. Because communities are dynamic, relational tensions and harmonies emerge in many areas of social life. There is an “interplay of multiple and

often competing discourses of relational and cultural identity” (Huisman 2017: 6). Not only do designers reflect society and culture but they can also express a way of seeing the future (Mainsah 2014). This is the work of the designer as a citizen who designs for the good of society.

The graphic design campaign’s purpose is to visually communicate these relational complexities and tensions of racial and cultural conflict, in such a way as to motivate church congregants to support the ONH reconciliation dialogue initiative. Data concerning these relational dialectics then forms the foundation of the praxis of the research study. Praxis is the incorporation of the theoretically oriented data analysis which informs graphic design practice. In the case of this study, graphic design practice is a graphic design campaign to promote ONH and provide a platform for reconciliation dialogue. The study’s praxis, as seen in **Figure 2.1**, shows how conflict as the theoretical starting point of the research is dialectically related to harmony and empathy. The graphic design campaign seeks to visually represent these dialectical relations of conflict, thereby promoting participation in ONH reconciliation dialogues.



**Figure 2.1** *The praxis of the ONH case study*

### 2.6.1 Relational dialectics and visual communication

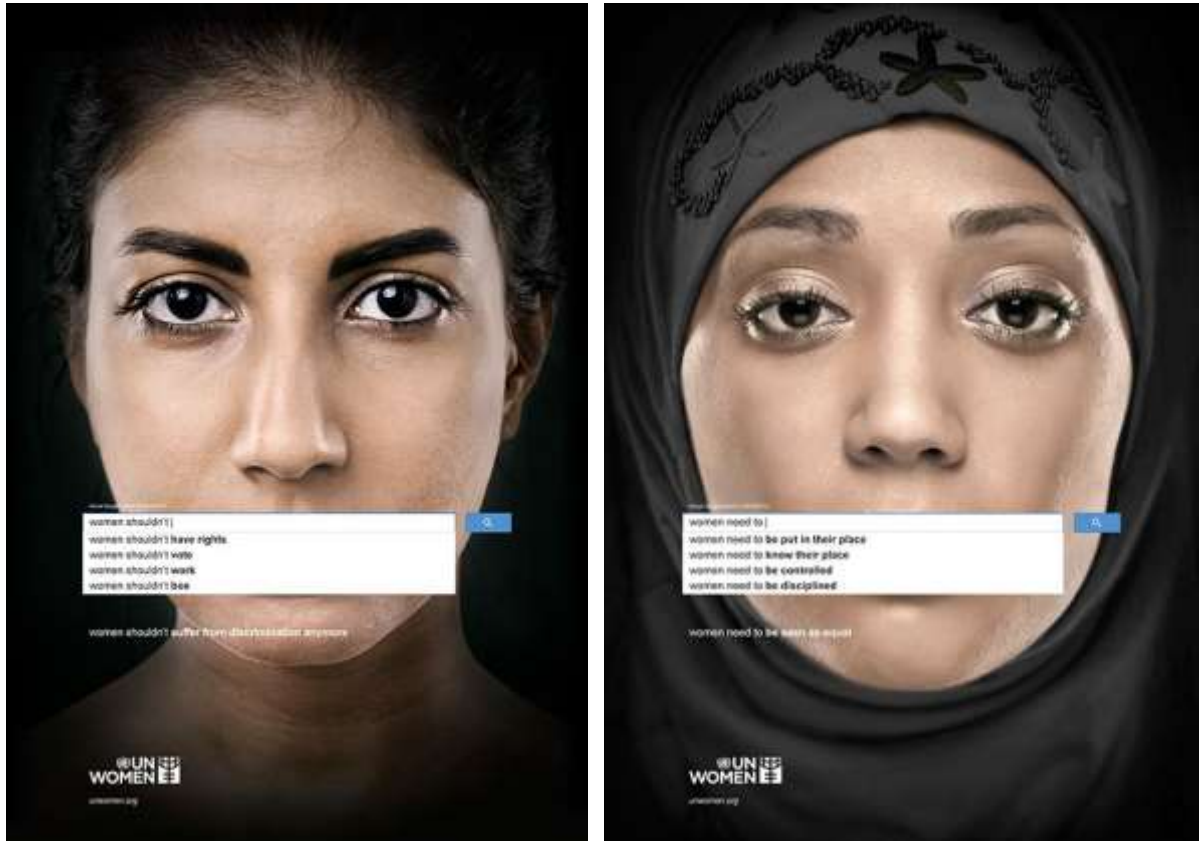
Social relations have been communicated visually as dialectically composed, with profound effects on their targeted audiences. Below are two examples of how a relationally dialectical design process has been used previously. **Figure 2.2** is a visual representation of the conflict in the USA over gun laws. The contrast of an innocent child holding a copy of Little Red Riding Hood in juxtaposition with another child holding a gun. The viewer is confronted with the question, 'Guess which one (has been banned – the book or the gun?)'. In the USA context, the astonishing answer is 'the book'. This is a visual dialectical tension that could be viewed as 'innocence versus violence'. The jarring image has a profound impact, prompting dialogue about the opposing views on gun ownership.



**Figure 2.2** Moms demand action (image). n.d. (Source: Bored Panda, 2014)

In **Figure 2.3**, the juxtaposition of two genuine Google search windows digitally manipulated to cover the mouths of two women, with each window showing it's suggested search prompts of "women need to...; women should...", is a visual statement of the silencing of women across cultures. It is a provocative image, taking

a stand against sexism and gender inequality and asks for a response from the viewer. Here the relational dialectic could be described as ‘keeping quiet versus having rights’.



**Figure 2.3** *UN Women ad campaign (image).* n.d. Source: (UN Women 2013)

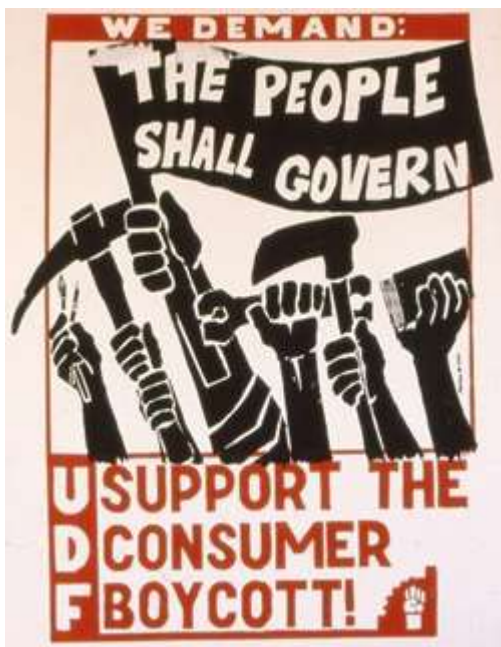
### 2.6.2 Relational dialectic graphic design for ONH

The images above show how graphic designers can design for social good using dialectical concepts in juxtaposition. ONH presents a graphic design challenge of communicating the relational dialectics experienced among church congregants to bring them together in a safe space for the good of stimulating dialogue around racial reconciliation. This is a challenge that responds to Buchanan's (2001) call upon designers to grasp the significance of the content that they create.

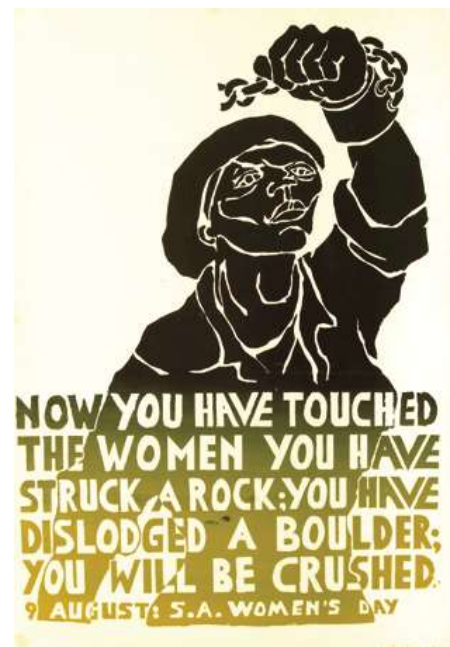
In considering how the ONH social media campaign design might be approached, it was helpful to analyse some historical examples of graphic design for political and social expression. In a South African context, the anti-apartheid cultural movement produced an array of arts, music and culture that fought for the social good of

democracy. In particular, screen print and linocut posters specifically served the oppressed by giving them a platform to expose the hidden atrocities of apartheid and to express their rights to freedom and dignity. These posters became forms of resistance that were effective in the fight against injustice and mobilised people and organizations towards democracy (White 2017). This was before the internet and mobile phones; therefore, posters were a vital form of visual communication, especially when radios, T.V. and newspapers were heavily censored. The artists printing these posters were at risk of imprisonment and sometimes even death. Therefore, they produced simple, cheap and fast posters that required minimal training to print. Their prints were often bold and brave in their design, using a limited colour palette and strong typography.

The use of silkscreen and linocut printing produces a raw and evocative design style that is recognisable as social activism and will be further discussed in section 4.2 as the visual language for the study. See **Figures 2.4 – 2.5** below for examples of hand printed posters. The research praxis will follow this design style but on a digital platform, that is social media.



**Figure 2.4** *The People Shall Govern.* United Democratic Front. 1985. (Source: South African History Online 2019.)



**Figure 2.5** *Touched the Women,* J.A. Seidman with Medu Art Ensemble. 1981. Silkscreen. (Source: Judy Ann Seidman).

### **2.6.3 ONH relational dialectics and social media**

The practical component of this study is a social media campaign strategy. The keyword here is 'social'. Internet platforms have created a space for communities to engage and interact with each other and with businesses and organizations like the ONH initiative. Social media platforms such as Instagram are predominantly focused on sharing visuals, therefore it can be argued that Instagram can visually depict dialectical social relations with great impact.

Social media has become a large part of many people's lives, and although social media platforms are still relatively new, they quickly become widely used. Blogs began in the 90s, Facebook in 2004, and now social media platforms can gain billions of users worldwide in as little as five years since launching, as is the case with TikTok (Backlinko 2021). With this exponential rise in global connection came a rise in social activism, with social media being used as a platform to easily learn about, share, challenge and address social issues such as environmentalism and racism (Nakagawa and Arzubaiaga 2014). Although a lot of positive information and views are expressed through social media, a downside is that negative and harmful or misleading information can be spread just as easily. Social media 'keyboard activists' are very quick to share or comment before verifying their sources (Miller 2020). Having said that, social media can use the connectedness between users to have a significant and positive impact and influence on communities (Li, Larimo and Leonidou 2021). It is this positive aspect of connectedness that the graphic designer can use for pursuing the social good.

### **2.7 Research questions for the graphic design approach**

Every graphic design campaign begins with a creative brief, which is informed by the client's aims, values, and a communication problem (Blakeman 2018). In this study, the client is ONH and their aims are to promote racial reconciliation through increased engagement with ONH events and dialogues. By using the filter of the ONH values, as conveyed by the organising pastors, the researcher created a social media campaign strategy to address the communication problem: engage existing and potential ONH congregants in reflection on, and dialogue with, topics of racial reconciliation.

The three research questions below are derived from the issues reviewed in this chapter and are answered by the ONH case study. Social relations that are associated with race-based conflict or tension have been conceptualised through the relational dialectics theoretical framework.

The first research question has two parts:

**1a.** How do church congregants from the participating ONH churches relate their everyday life experiences to race-related issues or topics?

**1b.** How do the organising pastors of the five ONH participating churches view the aims of ONH?

The second research question is linked to the first research question and seeks an analysis of key race-related tensions using the relational dialectics framework:

**2.** What race-related issues or topics can be regarded as most important to the ONH dialogue initiative?

The third research question brings the first and second research questions to bear on the practice-based component of this graphic design study:

**3.** How can race-related concepts identified in research data be translated into a motivational graphic design campaign that promotes and explains ONH's aims around racial reconciliation dialogue?

## **2.8 Conclusion**

This literature review has addressed the research aim of promoting racial reconciliation dialogue under the auspices of ONH initiative. Conflict theory has provided a broad backdrop for considering the specific instance of racial conflict. Against this backdrop, critical race and relational dialectics theories were evaluated for their potential to provide insight into the social tensions that might underlie racial conflict and might therefore also inform racial reconciliation. The conclusion reached was that critical race theory might be too broadly thematic to reveal subtle tensions involved in racial conflict. Instead, relational dialectics as a way of understanding conflict or tensions in social relations may be a more useful

approach to guide the study. Relational dialectics allows for the identification of ideas that may be opposed but, at the same time, mutually meaningful. The literature review has then argued for using relational dialectics of racial conflict or tension as the case study theoretical perspective.

With the above in mind, the research approach subscribes to the Professional Association of Design's (AIGA) idea of 'designing for good', which is "an ethos to use problem-solving and design thinking towards social change" (AIGA 2019: unpagged). In the practice-related case of this research, the theoretical framework of relational dialectics informs the planning of a graphic design campaign that can promote the ONH initiative through social media.

Research questions were then formulated that could be used to inquire into ONH congregants' views of racial tensions, and pastor aims for ONH. The relational dialectics framework might work to guide the interviews that would form the basis of data generation and analysis. The resulting analysis might then provide the basis of a creative brief for the graphic design of the ONH social media campaign strategy.

## **Chapter 3: Case Study Methodology**

This chapter shows how the relational dialectics theoretical framing developed in the previous chapter was used in the data generation and analysis strategy. The chapter starts by returning briefly to the study research problem and research questions. Each of the research questions formulated to address this problem are then related to strategies for data generation and analysis.

I then show the analysis of the ONH congregant and pastor interviews. This analysis works to define the racial reconciliation dimensions of this case study more closely, and the ONH aims in this regard. As Starman (2013) advises, what makes a study a case study is decision-making about what precisely the case consists of. In the following Chapter Four, I draw on the analysis of data to design the campaign strategy that was used to further the reach of ONH.

### **3.1 Qualitative methods, the research problem and questions**

The qualitative research questions given in Chapter Two may be articulated as the following research problem: How can a graphic design campaign stimulate and promote ONH reconciliation dialogue? Put differently, the aim of the research is graphic design that stimulates and promotes ONH dialogue about racial reconciliation. The broader significance of this aim is social harmony between races and race-related cultures in Durban.

The graphic design for the social media campaign that constitutes the practical component of this research then serves the ONH initiative. This initiative involves inter-church events where ethnically diverse church congregants can have frank and authentic conversations regarding the realities of South Africa's racial and cultural conflicts. A strategy for the graphic design of the social media campaign that promotes an ONH dialogue event serves to promote the ONH aims and values. While the event's focus is on 'post-apartheid' racial tensions, the research acknowledges that 'racial' tensions may come in various guises and may also be resolved in unexpected ways. Therefore, to inform the social media campaign strategy, the theoretical component of the research generates data that informs the

development of visual and verbal language for expressing racial tensions to promote dialogue. By doing so, the researcher as designer sought to address the question: How should the data with which citizen designers are concerned (i.e. data concerning the social good), be translated into a visual (graphic design) form of communication?

In this section I link research questions articulated in Chapter Two with the methods of primary data generation and analysis that allow these research questions to be investigated. The account given here is an overview of the study methodology, and each method is further detailed in the following sections. Below are three questions that the research asks:

The first research question targets data generation in two ways:

- 1a.** How do ONH church congregants relate their everyday life experiences to race-related tensions or topics?
- 1b.** How do the organising pastors of the five participating churches view the aims of ONH?

This question is addressed through a semi-structured interview schedule, oriented to relational dialectics that may be embedded in congregants' everyday experiences, memories, and beliefs, or may be encompassed by the pastors' ONH aims. This schedule is given in section 3.2 and was used in:

- Individual interviews with potential ONH participants who are church congregants from any of the five churches associated with ONH, as well as church congregants who are already participating in ONH (See Section 3.5.1).
- A focus group interview with the pastors who represent each of the five participating ONH churches (See Section 3.5.2).

The second research question targeted data analysis:

- 2.** What race-related issues or topics can be regarded as most important to the ONH dialogue initiative?

The strategy for data analysis was to compare thematic relational dialectics across the individual interviews, and then to look at how these race-relational

themes might resonate with the ONH aims expressed by the participating pastors.

The third research question targets the rationale for the practice-based component:

**3.** How can race-related concepts identified in research data be translated into a motivational graphic design campaign that promotes and explains ONH's aims around racial reconciliation dialogue?

### **3.1.1 The case study epistemology and ontology**

In this study I adopt the view that a case study may use any methods that serve the research aim (Starman 2013). The research aim is a qualitative one, which demands a perspectival, interpretivist view because it seeks deep and nuanced social meanings (Buzzanell 2017). An interpretivist epistemology leads to a relational and relative ontology, where no objective view of reality is thought possible (Cooren 2018).

In case study research, there is a need to closely define the core of the case and to specify and inquire into those contextual events, circumstances and characteristics which allow the case to be a research focus (Starman 2013). This is because of the in-depth nature of case studies: as Starman (2013: 32) cites Simons (2009), "Case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in 'real life'".

Although interviews do not really count as 'real life' situations as Simons (cited above by Starman, 2013) mentions, the participants' feelings about racial conflict and reconciliation were palpable in the interview data. Similarly, the focus group interview with pastors yielded a qualitatively rich view of their aims for ONH. In accordance with Simons' assertion that a case study should be explored from multiple perspectives, some eighteen interviews were conducted with ONH congregants. These eighteen interviews allowed a broad perspective of what views on racial conflict and racial reconciliation might be shared by congregants, because of repetition of these views in the interview data. This was valuable to understanding the ONH case, as a case concerning racial conflict, notwithstanding

the decision to select ten interviews for analysis. The selection of ten interviews allowed me to select contrasting views on racial conflict, giving some understanding of the scope of racial tensions.

The ONH case study parameters concerning racial conflict and aims for racial reconciliation dialogue could then be discerned through the data generation and analysis strategies. This determination of case study parameters through the research processes of the case study itself is recommended by Mesec (cited in Starman, 2013:31). As Starman (2013:35) asserts, “A case study is about determining what the investigated case may be; it is not about defining populations and selecting appropriate samples” (Sagadin and Bertoncelj 1991: 34).

Most importantly, the data generation and analysis shaped the creative brief for the ONH Social Media Campaign Strategy, as the epicentre of this case study. As I describe in Chapter Four, the analysis yielded relational dialectics concerning racial conflict as seen from the perspective of ONH congregants. Case study objectives regarding the translation of verbally expressed dialectical relations of racial conflict into evocative visual depictions of these dialectical relations could then be defined.

### **3.2 Overview of the individual and focus group interviews**

As a researcher interviewer I was in the position of an ‘inside researcher’ because I am a congregant who participates in ONH dialogues. This has the advantages of some previous understanding of the topic; familiarity with the initiative being studied; and a good rapport with the volunteers. Disadvantages to insider research include not being alert and sensitive enough, so missing certain aspects because of preconceived ideas and assumptions (Saidin and Yaacob 2017). My questioning was short and open-ended, for example, “What are your thoughts on the concept of racism?” and participants were free to express any bias they favoured.

As researcher my social positioning is aligned with the volunteers, who fall within the bounds of the case study, that is, participants of the ONH initiative and may therefore support a similar bias towards racial reconciliation (Rollwage *et al* 2020).

These assumptions about racial reconciliation were clear in the consent form and there was reciprocity between myself and the participants with both sides benefiting from the interviews (Gray 2018). It may have been possible that the volunteers were subconsciously swayed by my own religious orientation and would have spoken in a different way had I been a secular interviewer but to quote Galdas (2017) “Those carrying out qualitative research are an integral part of the process and final product, and separation from this is neither possible nor desirable”.

Further to this, my ethical responsibility was to conduct the analysis in line with the study aims as was communicated in the consent forms to the volunteers. I stated that,

“The participants understanding around reconciliation in the church is greatly valued. Your input will benefit the congregation at large and will help to ensure that the graphic design produced for ONH will be authentic and genuine. I hope that you will have the satisfaction of knowing that the research will contribute to the growth and extension of this area of ministry in your churches, as well as contributing to research in interracial relationships in South Africa at this time. The researcher will benefit from a deeper understanding on the complexities of interracial relationships” (Appendix A).

My analysis of the data therefore sought indications of racial conflict that could inform reconciliation, without antipathy towards any racial characterisation that might emerge. I took the view that such racial characterisations might provide insight into resentments resulting from historic and current hurts. These could provide avenues for racial reconciliation among ONH participating churches.

All individual interviews were with church congregants, and their participation was voluntary. Pastors from the five churches alerted their congregants to the call for individual interview participants after church services. Congregants were then able to put their contact details forward for the researcher. I then messaged each volunteer on WhatsApp (Meta 2022b) introducing myself and wrote,

"I'm wondering if you would be interested in participating in my research interviews? I'm doing one on one "chats" [interviews] with people to get their insight into race related tensions and reconciliation. Let me know if you're keen. Then we can arrange a time and place that is convenient for you. It won't be longer than an hour. Absolutely no pressure at all to participate."

All the volunteers, except one who was unavailable, agreed to be interviewed. Before the interview, I again messaged with a digital copy of the Letter of Information (Appendix A) for them to read before the time.

Initially I aimed for twenty-five interviews, five from each church, but eighteen people were interviewed in total. The participants who volunteered were a range of people living in Durban, all regular congregants of the five ONH churches and of differing ages and gender. The volunteers were a mix of ethnicities but mostly English and Zulu speaking with one French speaker and two Afrikaans speakers. All the interviews were conducted in English but phrases in other languages were welcomed and translated later during the transcribing. It must be noted that four of the interviews were combined into two. The reason being that two married couples were interviewed at the same time. In both cases this was suggested from their side and completely voluntary, so these two interviews were a three-way conversation between the married couple and me.

The interviews took place in coffee shops and at participants' homes. On arrival, after introductions if we hadn't met before, I gave the volunteers a printed copy of the Letter of Information and a Consent Form (Appendix A) for them to sign. The interview meetings generally lasted an hour, but the recorded and transcribed interviews lasted between twenty to forty minutes. I only started the recording when the volunteers were ready. I began by saying that there are no right answers and that I was interested in their thoughts on racism and reconciliation. Many volunteers were prepared to talk and had well thought-through opinions, but a few of the quieter people needed some prompting before expressing their opinions. I did aim to keep the recorded interviews between twenty and thirty minutes long. The first interview was forty minutes, but this was too long-winded and repetitive. Twenty

minutes was a good length of time for the volunteers' comfort. A few of the volunteers noticeably relaxed after the recorder was turned off and shared more straight forward points of view in our after-chats. I did not use any of those as data though. I am mindful not to mention any names or details from the interviews with anyone, other than my supervisors, for the sake of the volunteers' privacy and anonymity.

A single focus group interview with the pastor leaders of the participating ONH churches was subsequently held. This focus group interview took place after the individual in-depth church congregant interviews so that the researcher was not influenced by pastor viewpoints before conducting individual in-depth interviews. Four out of the five leading pastors were available for the focus group. With the four pastors' knowledge, the fifth pastor leader who was not at the focus group, was sent the transcription and audio via e-mail and welcomed to add his thoughts to the discussion. The fifth pastor then sent his contribution to the focus group questions via WhatsApp (see Appendix B). The overarching topics envisaged for the congregant individual in-depth interviews were used to guide the topics for the pastor focus group.

### **3.2.1 Interviews with church congregants**

As the church congregants come from diverse backgrounds, I looked for some degree of congregant representation in the demographics of the eighteen voluntary participants. Their demographic profiles are outlined as follows:

#### Age:

- The youngest participant was eighteen years of age and the oldest was in their early fifties.

#### Sex:

- Eleven volunteers were women and seven were men.

#### Ethnicity:

- Seven volunteers were black, ten white and one was mixed ethnicity.

#### Language:

- Nine participants were English speakers, six were Zulu speakers, two were Afrikaans speakers, and one was a French speaker.

Details of the locations where interviews were held, and their duration are as follows:

Locations:

- The interviews took place at coffee shops (ten interviews); in volunteers' homes (eight interviews); and in the researcher's home (two interviews). The researcher paid for the beverages consumed at the coffee shops.

Duration:

- The recorded discussions ranged from twenty to forty minutes long.

### **3.2.1.1 Semi structured interview schedule: participant interviews**

Wengraf (2013) advises that the way to prepare for semi-structured interviews is to have some topics planned in advance but to leave them open-ended. The interviewer needs to carefully improvise after the interviewee's response to the initial question or comment. This is because interviewees' life-experience narratives can produce a wealth of unanticipated data. In this regard, Wengraf explains that to go 'in-depth' means that the interviewer seeks a deeper understanding of what they knew to begin with.

Race-related social conflict has been explored in Chapter Two, the literature review, where possibilities were explored for how race relational themes might be comprised. For instance, as pointed out in Section 2.6, relational conflicts may arise from change because the dynamics of communities are never stagnant. Therefore, the first category to be included in the semi-structured interview schedule is historical and generational.

Similarly, as mentioned in the literature review, there is a 'push and pull' within the status quo of social justice which is the second broad topic of the interview schedule. Also, as the literature review reveals, there is an "interplay of multiple and often competing discourses of relational and cultural identity" (Huisman 2017: 6). Such discourses were sought in the third section of the interview schedule.

These three categories of relational dialectics are considered to establish broad areas of enquiry which do not overly influence the data collection. Within these categories some suggested sub-themes are given, as shown in the semi-structured interview schedule in **Table 3.1** below. Historical/generational themes could relate to the interviewees' memories, their family and culture, political changes they experienced, how their views differ from the previous generation, and their fears. The second theme on social justice/citizenship could be relevant to the sense of belonging to a nation or community, entitlement, recognition, privilege, and humanity (humanity meaning personhood; belonging to the human race). The third area, quality of life/identity, link with the subcategories: social activities, education, access to resources and opportunities, leadership and reconciliation. The meaning of reconciliation here is living together in authentic unity with people from different ethnicities. These themes and sub-categories are a very loose pointer to some of the topics covered in the data generation. They also easily overlap. For example, 'access to resources and opportunities' (falling under Quality of life/Identity) is linked with 'privilege', which also falls under Social Justice/Citizenship. Similarly, 'belonging' is closely linked to 'humanity' and 'identity' as well as to the 'histories' and 'memories' that might fall under Historical/Generational'. These topics served as a guide only and did not pre-empt the data outcome.

**Table 3.1** *Semi-structured interview schedule*

1. Historical/Generational	2. Social Justice/Citizenship	3. Quality of Life/Identity
<ul style="list-style-type: none"> <li>a. Memories</li> <li>b. Family</li> <li>c. Culture</li> <li>d. Political changes</li> <li>e. Previous generation</li> <li>f. Fears</li> </ul>	<ul style="list-style-type: none"> <li>a. Belonging</li> <li>b. Entitlement</li> <li>c. Recognition</li> <li>d. Privilege</li> <li>e. Humanity</li> </ul>	<ul style="list-style-type: none"> <li>a. Social activities</li> <li>b. Education</li> <li>c. Access to resources and opportunities</li> <li>d. Leadership</li> <li>e. Reconciliation</li> </ul>

### **3.2.1.2 Ethical considerations: participant interviews**

Ethical clearance for the data collection interviews was obtained from the Institutional Ethics Research committee, following Gatekeeper's permission (Appendix A) before the interviews took place. For church congregants from the five ONH member churches, the decision to participate in this research was made on a volunteer basis. Those who volunteered to participate in the study were able to do so without the knowledge of other congregants as all communication between the researcher and the volunteer was private and no other names of volunteers were mentioned at any time. These participants were apprised of the study aims through an informed consent document, and also assured of the anonymity of their participation through this document. They were advised that they may withdraw from the study at any time and were furnished with the contact details of the researcher and supervisor. See Appendix B for the Letter of Information and the Letter of Consent.

As a researcher I made a conscious decision to remain respectful of all views relating to religious belief and race-related issues. My view was one of being indebted to participants for their time and interest, as well as their willingness to speak on sensitive issues that could be considered controversial.

### **3.2.1.3 Selection of interviews for analysis**

Eighteen interviews with volunteer participants were conducted, recorded and transcribed. Out of these eighteen completed interviews, I selected eight interviews for in-depth analysis. The reason for this reduction being that in the early phases of transcribing and analysis, it quickly became clear that there was an excess of data needed for the ONH Social Media Campaign Strategy. On average, about ten different relationally dialectical themes of racial conflict were discernible within each interview (see Appendix E for a full list of relational dialectics found across eighteen interviews).

These relationally dialectical themes were highly diverse. There was some reference to personal race-related disadvantage or trauma, but the tendency was toward description of highly varied racial tensions. In order to achieve a smaller but

uncompromised corpus of data for analysis, I decided that interviews selected for analysis should reflect this diversity of data, and at the same time comply with the original congregant sampling frame.

Choosing eight interviews (ten volunteers) meant that data from ten of the eighteen participant volunteers was analysed, since two of the eight interviews were conducted with married couples. It was possible to achieve a sample of interview data from a diversity of participant demographics profiled in Section 3.2.1 and depicted in **Table 3.2**.

**Table 3.2** *Semi-structured sampling frame for interview data analysis*

Male	Female	Younger	Older	Zulu	French	Afrikaans	English
	X		X	X			
X			X		X		
X			X				X
	X	X		X			
	X		X				X
X			X			X	
X		X		X			
X			X			X	
	X		X				X
X		X					X

### 3.2.2. Pastor focus group interview

The focus group interview with pastors proceeded on the basis of their agreement to participate in the study as ONH organisers and collaborators. The purpose of the focus group was to provide data regarding the ONH vision for racial reconciliation within a church-based setting. This data provided a background against which to consider the analysis of congregant individual interview data, and as a means of steering the graphic design campaign.

There was no question of participant selection with the pastor focus group since their status as ONH leaders was the basis for participation. However, it is worth

noting that the pastors share particular characteristics: all are male, and they are aged between thirty and fifty years. Apart from these similarities, three pastors are black and two are white. The focus group interview was conducted in an office within one of the five churches. The interview was conducted in English and was thirty minutes long.

### **3.2.2.1 Interview schedule: pastor focus group**

The overarching topics envisaged for the congregant individual in-depth interviews were also used to guide the pastor focus group, as shown in **Table 3.3** below. However, these broad themes were only to be ventured if the discussion were to flag at any point.

**Table 3.3** *Pastor focus group interview schedule.*

1. Historical/Generational	2. Social justice/Citizenship	3. Quality of Life/Identity
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### **3.2.2.2 Ethical Considerations: Pastor Focus Group**

The ONH pastors support this research study and the graphic design campaign arising out of it. This represents considerable trust in me as a researcher and conductor of the focus group interview. I considered it my reciprocal ethical obligation to the pastors to always remain aware of their investment in ONH. Although the pastor group has a good rapport and a high level of trust between them, it is possible that group members could possibly be expected to want to protect the agreed vision for ONH and not to upset the ONH status quo. Therefore, my role in conducting the focus group was one of seeking enlightenment as to the ONH values and learning from pastors what goals they wished to pursue as ONH organisers. This influenced the creative brief for the social media campaign, as seen in Communication Objectives, Section 4.1.1

## **3.3 Analysis of the individual and focus group interviews**

### **3.3.1 Individual interviews**

In this section, I present an analysis of race-based relational dialectics that emerged in the congregant interview data. Using the theory of relational dialectics as a framework, as outlined in Chapter Two, I sought dialectical pairings that represented race-relational attitudes and beliefs that were in conflict. As previously mentioned, these pairings were to be translated into visually contrastive or conflicting image pairings that provoke questions around racial reconciliation.

The strategy of a large data generation of eighteen interviews allowed for a wide purview of relationally dialectical themes from the outset of analysis. As mentioned in section 3.2.1.3 there was an over-abundance of useful relational dialectical data, but this did afford me with a broad overview of the diverse of racial tensions in participant data.

As the researcher in this study, these tensions were my chief concern, rather than the viewpoint of any racial group. It was therefore encouraging to see that individual participants were able to freely reflect on and explore racial tensions in the interview space. I found participants' eagerness to engage with complex and often uncomfortable issues inspiring. The depth of some of the interviewees' understanding of racial tensions was startling. These racial tensions were accompanied by deeply felt hopes for future reconciliation. Upon analysis, I was pleasantly surprised to find that each interview yielded at least four relationally dialectical concepts connected to racial conflict or to racial reconciliation barriers.

Relationally dialectical race-related themes were found over several of the eighteen interviews, with minor variations (see Appendix E). Quotes that evidenced dialectical relations were coded using the qualitative analysis software Quirkos, version 2.4.1 (Turner and Balog 2013). The approach to coding was to read and re-read the eight transcripts chosen, to gain a broad sense of how relational dialectics might be present in the data. These were expressly indicated by participants in two ways: either inimical (or relationally dialectical) racial values or attitudes identified over larger sections of the transcript; or identified more directly within brief sections or sentences. In both cases, a qualifier like 'but' or 'instead' was either explicit or

clearly implied. Once captured in a Quirkos report, a quote was selected from each of the ten participants to be used in the social media campaign.

It was necessary for the validity of the study and the resulting ONH social media campaign strategy to select relationally dialectical themes emanating from a representative sample of participants: racially diverse, English, Afrikaans, or African language speakers; ranging in age and gender. Since each of these interviews contained several relationally dialectical race themes, there was some latitude for choosing those themes that might translate well into images for use on social media. The resulting choice of quotes from the interviews, my interpretation of these quotes, and the relational dialectic phrasing I used to sum up these interpretations are given in **Table 3.4** below. The codes on the left of the quote eg, PI 1, can be found in the interview transcripts in Appendix D.

**Table 3.4** *Participant interview analysis that includes 10 people.*

**Interview 1**

Participant Quote  <b>PI 1</b>	“Also, assuming about people, that's also not right. We need to really just know where people stand so I think the whole Black Lives Matter movement has been received in many different ways, with many different people, but I think all these people need to sit in at a table and sort of discuss where they really are, you know. So where are we? Where our assumptions?”	<b>PI 2</b>	“...so I think the whole Black Lives Matter movement has been received in many different ways, with many different people, but I think all these people need to sit in at a table and sort of discuss where they really are, you know.”
Researcher's Interpretation	Participant refers to the tendency to make assumptions about others' lived experiences.		Participant refers to the reality of people's lived experiences.
Relational Dialectic	<b>Assumptions</b>		<b>Lived Reality</b>

**Interview 2**

Participant Quote  <b>PI 3</b>	“I've always thought is that like that separation, that like clinical separation that came with apartheid was such a huge thing in South African culture because it really enforced that kind of superiority complex etc. Or the inferiority	<b>PI 4</b>	“Or the inferiority complex on the other side. Whereas the more you begin to, like, live in different people's space, the more you just naturally it breaks down that stuff. Like, for example, if you look at like the Bantu education and then like you could easily grow up, well
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	<p>complex on the other side. Whereas the more you begin to, like, live in different people's space, the more you just naturally it breaks down that stuff. Like, for example, if you look at like the Bantu education and then like you could easily grow up, well not easily, <i>laughs</i>... Trying to think of the right language to use, but you know I mean, like you can see why people grow up with a superiority complex because they've had a superior education. Whereas where I went to school, I was under no illusion that like I'm cleverer than black people because I used to get my ass whipped in mathematics by a lot of black kids, you know what I mean? So it's like that natural superiority that just comes with that space, just gets more and more degraded, you know."</p>		<p>not easily, <i>laughs</i></p>
<p>Researcher's Interpretation</p>	<p>Participant points out the fallacy of superiority that comes with opportunities like good education.</p>		<p>Participant points out the result and equally false sense of inferiority when educational opportunities are lacking.</p>

Relational Dialectic	<b>Superiority complex</b>		<b>Inferiority complex</b>
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### Interview 3

Participant Quote  <b>PI 5</b>	“...so I saw that playing out where it was almost like the rainbow nation that we, you know, had hoped for and prayed for where there was just this wonderful celebration of Jesus together and it worked, ja. It was fantastic. And it was authentic. And I think, I think for me, in some church settings there's just there is that authenticity.”	<b>PI 6</b>	“I've been in other church settings where, if it's there, it's almost contrived, almost politically correct.”
Researcher's Interpretation	Participant asserts the authenticity of believing in a rainbow nation.		Participant asserts that belief in a rainbow nation is sometimes faked.
Relational Dialectic	<b>Authentic</b>		<b>Fake</b>

### Interview 4

Participant Quote  <b>PI 7</b>	“So, I think, unfortunately, too often in too many instances, the church reflects society. More than it influences society.”	<b>PI 8</b>	“So, I think, unfortunately, too often in too many instances, the church reflects society. More than it influences society.”
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Researcher's Interpretation	Participant feels that the church may reinforce the racial divide in South Africa.		Participant feels that the church should neutralize the racial divide in South Africa.
Relational Dialectic	<b>Reinforce Division</b>		<b>Neutralize Division</b>

### Interview 5

Participant Quote <b>PI 9</b>	"And it was almost like there was this complete like, being blinded to the fact that there is a history that comes before..."	<b>PI 10</b>	"...white people are under this impression that we, this generation is not responsible for what happened in the past."
Researcher's Interpretation	Participant highlights complete ignorance of black people's past.		Participant acknowledges the lack of awareness of the past of black people in South Africa.
Relational Dialectic	<b>Wilful Ignorance</b>		<b>Awareness</b>

### Interview 6

Participant Quote <b>PI 11</b>	"And that is why you have got 16-year-olds, right now, that are feeling the apartheid pain. They never been there. They probably hadn't actually really even spoken to somebody that had been there, but they can feel the pain because they carry it in the DNA. And it takes	<b>PI 12</b>	"If you look at the flip side of it. And I was chatting to a, how do you say it – he's not really a colleague or customer - it's someone at work. And we were spending alone time together, we were doing some checks. And I cornered him with some questions, black guy, and he said something very interesting. He was telling me a story, he's a physicist, medical
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	one or two generations to get rid of that pain out of that DNA”		physicist, and he said ‘I wouldn't be what I am today if it wasn't for a white man. It was an old white man that opened doors for me that no one else wanted me to walk into, and I wouldn't be where I am today if it wasn't for him.’”
Researcher's Interpretation	Participant refers to black trauma passed down through generations.		Participant refers to opportunities arising over time.
Relational Dialectic	<b>Generational trauma</b>		<b>Generational opportunities</b>

## Interview 7

Participant Quote  <b>PI 13</b>	<p>“...I think we got to realize that their lived experience, many people's lived experience is completely different to ours...”</p> <p>“That's the thing. If you're in a position of privilege, then there's no problem. It's only as soon as you start to get infringed upon that suddenly there is a problem.”</p>	<b>PI 14</b>	<p>“‘I [refers to imagined black person] have felt oppressed my whole life. The system doesn't work’,”</p>
Researcher's Interpretation	Participant feels like ‘others’ have not shared their [white] experience of privilege.		Participant acknowledges the oppression experienced by black people.

Relational Dialectic	<b>Privilege</b>		<b>Oppression</b>
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## Interview 8

Participant Quote <b>PI 15</b>	“I [refers to black person telling the story] was going to pay my bills, my loans and everything I can’t even afford but she [referring to white colleague] was booking to go to Australia.”	<b>PI 16</b>	“I [refers to black person telling the story] was going to pay my bills, my loans and everything I can’t even afford but she [referring to white colleague] was booking to go to Australia.”
Researcher’s Interpretation	Participant refers to the struggle to meet basic expenses		Participant refers to being able to pay for extravagant luxuries
Relational Dialectic	<b>Striving</b>		<b>Thriving</b>
Participant Quote <b>PI 17</b>	“So, we’re not seeing true reconciliation because there was no justice. So, we need social justice. We need community justice in this country. There was no such justice.”	<b>PI 18</b>	“If I’m here at the front of the church, I’ll say, [reconciliation is not possible] without Jesus but Justice/Jesus [putting hands out balancing motion]. Is it possible?”
Researcher’s Interpretation	Justice here seems to be understood as reparations; deserved reward or punishment for past actions.		Participant now considers whether Jesus’s sacrifice for sins and way of forgiveness is all we need for reconciliation.
Relational Dialectic	<b>Justice</b>		<b>Jesus</b>

## Interview 9

Participant Quote  <b>PI 19</b>	“Treating people, a person in a particular way, because of the <i>race</i> that they belong to and not necessarily judge them as a person, but just immediately judge them according to race.”	<b>PI 20</b>	“Treating people, a person in a particular way, because of the <i>race</i> that they belong to and not necessarily judge them as a person, but just immediately judge them according to race.”
Researcher’s Interpretation	Participant emphasises that race seems to be seen before personhood.		Participant feels that personhood should be seen before race.
Relational Dialectic	<b>Race</b>		<b>Personhood</b>

## Interview 10

Participant Quote  <b>PI 21</b>	“A thinking that begins to invite you to becoming a sympathy case. That means you are just wanting to be a recipient. You feel as if you cannot offer.”	<b>PI 22</b>	“I’m dehumanizing you because I’m reducing you to your capacity to give me resource. So, we’re looking at that. The fact that you have nothing to offer me - would I actually relate with you? Would I see the significance of your human-ness?”
Researcher’s Interpretation	Participant is critical of a victim mindset or ‘sympathy case’ thinking.		Participant feels that his personhood is dehumanised if he is only seen as a resource.
Relational Dialectic	<b>Victimhood</b>		<b>Personhood</b>

### 3.3.2 Pastor focus group interview analysis

As has been mentioned previously, the ONH pastor focus group interview was conducted only after the congregant individual interviews, so that I would not be influenced by pastor aims when engaging with congregant participants. This precaution was well taken as the pastor focus group analysis evidenced that the ONH aims are well adapted to the relational dialectic analysis of the congregant individual interviews.

The analysis of the pastor focus group interview simply sought their aims for ONH. This analysis is therefore far more straightforward as to researcher interpretation, given in **Table 3.5** below. The table is organised according to the aims identified in the analysis of focus group data. These aims are supported by quotes from the data, also coded using 'PFG' to indicate a relevant 'Pastor Focus Group' comment. This was done for the purpose of cross-reference with the creative brief developed for the ONH Social Media Campaign Strategy in Chapter Four, and for the purpose of cross-reference with the Pastor Focus Group transcript in Appendix C.

**Table 3.5** *Analysis of ONH pastors focus group*

#### **Aim 1.**

Pastor 4 Quote	"I think what we trying to achieve because it's not that you don't have multicultural churches, but you're trying to create a forum for ourselves and then for us to try and create a forum broader, to be able to have meaningful engagement. And I think, not just that people can meet together but that people can understand that racial reconciliation is central to the gospel."
<b>PFG 1</b>	
<b>PFG 2</b>	"... it's more than just, "I happen to be in a church, alongside someone from a different race or different background" but actually that I'm having meaningful engagement around what

	it means for them and what it means for me but built on a theological understanding.”
<b>PFG 3</b>	“...we've tried to then project that [readjusted mindsets] out onto broader communities by having some of our One New Humanity meetings.”
Researcher's Interpretation of Aim	ONH aims to provide a race reconciliation forum that is both broad and meaningful

## Aim 2.

Pastor 4 Quote <b>PFG 4</b>	“I think it's both an understanding, but also creating listening, listening opportunities. Listening. So, dialogue I think is a keyword because I think a lot of people have opinions but very few people listen. And very few people listen to stories that are different to their own and in conflict with their own.”
Researcher's Interpretation of Aim	Racial understanding requires that people listen to each other

## Aim 3.

Pastor 4 Quote <b>PFG 5</b>	“...we've had to literally readjust our minds...”
Pastor 5 Quote <b>PFG 6</b>	“Narratives driven by different racial groups and households are a major contributor to these tensions.”
Researcher's Interpretation of Aim	ONH aims to change racial mindsets

## Aim 4.

Pastor 1 Quote <b>PFG 7</b>	“... I learned here that some issues need to be confronted, unfortunately.”
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Pastor 2 Quote <b>PFG 8</b>	“And part of this is teaching people to confront well. Keep on teaching people to be honest...”
Pastor 3 Quote <b>PFG 9</b>	“Is it possible for the church in South Africa to witness effectively to the South African society when itself has a problem of racism? So, I see it as a witnessing imperative that the church is able to deal with, and confront issues of race and racism, so that we can witness not just with our mouth, but with the very construct of our churches.”
Pastor 2 Quote <b>PFG 10</b>	“...it [racial tensions] can be dealt with in a Godly way or confronted in a Godly way or it can just bring huge degrees of pain, or disappointment or whatever it is, depending on the context.”
Pastor 1 Quote <b>PFG 11</b>	“...the issues of racism, the gospel of social justice and whatever. It's never, it's never tackled in our churches, so we need spaces like this.”
Researcher's Interpretation of Aim	Issues of racism need to be confronted, but in a Godly way

#### **Aim 5.**

Pastor 1 Quote <b>PFG 12</b>	“...I like the idea that we seem to be leading this as the church, in handling these discussions, because if we don't, either people from the left or right, will mess it up.”
Pastor 2 Quote <b>PFG 13</b>	“And I think what's happening though, which is the sadness, is that the world is pushing us there, instead of the church leading us there.”
Pastor 5 Quote <b>PFG 14</b>	“The misunderstanding of the concept of racial diversity - most people think discussions on issue of race and culture are political and shouldn't be associated with church nor discussed in the platforms of church.”

Researcher's Interpretation of Aim	Church should lead racial reconciliation dialogue
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#### Aim 6.

Pastor 3 Quote <b>PFG 15</b>	"...if you come together and build churches, it's a symphony, it's a sound of music. So, when we talk about diversity and we talk about everybody thinking the same we talk about a blending of lives."
Pastor 2 Quote <b>PFG 16</b>	"...And we've said, actually, we've become friends, because we value each other's voice..."
<b>PFG 17</b>	"It's not a party, it's not a partnership it's a, it's a brotherhood, it's a family, it's organic, it's relational, it's Jesus, the Spirit of God, it's all of these things, putting it together."
<b>PFG 17</b>	"And He says, actually you better deal with yourselves, so that you and T can be brothers. Not, not, partners, actually brothers in this..." "And I think what's happening is, you cannot solve racism with political agendas."
Pastor 5 Quote <b>PFG 18</b>	"Racial tensions manifest through mistrust and prejudice that defies logical and intellectual principles. They rob people an opportunity to genuinely experience the fruitfulness and abundance of diversity; they intensify apartness and deepen fear and stereotypes."
Researcher's Interpretation of Aim	People should live in kinship rather than see themselves as racially separated

#### Aim 7.

Pastor 4 Quote <b>PFG 19</b>	"... it [early ONH dialogues] bought some relationships or renewed relationships..."
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Pastor 2 Quote <b>PFG 20</b>	"...having the privilege of knowing each other, for the sake of each other, so that we can have a collective future."
Researcher's Interpretation of Aim	People may build a collective (non-racial) future through relationships

#### Aim 8.

Pastor 3 Quote <b>PFG 21</b>	"And so how do we create spaces where people come together to agree but you can't actually agree until you actually talk to one another."
Pastor 1 Quote <b>PFG 22</b>	"We solve everything by prayer. We don't talk. Don't discuss issues. As long as we throw it to the Lord in prayer and thanksgiving, that's it."
Pastor 4 Quote <b>PFG 23</b>	"You can't miss any bases; you can't just jump there without actually doing the legwork of talking it through and listening and hearing"
Researcher's Interpretation of Aim	People need to talk to each other and engage in dialogue about racial reconciliation

#### Aim 9.

Pastor 3 Quote <b>PFG 24</b>	"...actually following Jesus is a race issue. Discipleship. It's not an optional extra for discipleship, to differentiate each other because of our skin colour or our culture.
Pastor 2 Quote  <b>PFG 25</b>  <b>PFG 26</b>	"...this is not only a white thing." "So, the church, not the black church, the white church or Indian church or coloured church. It's the church that has got this reality [of racism] ... it's a discipleship issue. " "So, you gotta to teach, you've got to disciple people to walk through the fire [racial tensions]."
Pastor 3 Quote <b>PFG 27</b>	"...you're not building disciples for the sake of [our] churches, you are building disciples for the world."

<p>Pastor 5 Quote</p> <p><b>PFG 28</b></p>	<p>“People must understand that the whole purpose of One New Humanity as outlined in Ephesians 2 is not just the reconciliation of people but a holistic journey of discipleship; from our redemption to genuine harmony with each other is the concept.”</p>
<p>Researcher’s Interpretation of Aim</p>	<p>Racial reconciliation should be regarded as spiritual discipleship</p>

#### Aim 10.

<p>Pastor 3 Quote</p> <p><b>PFG 29</b></p> <p><b>PFG 30</b></p>	<p>“So I think, for me, I think that's the next challenge I feel for us as a team, is how do we actually build an understanding, actually reframe your work [as pastors] from Sunday morning, or your church organization to South Africa.”</p> <p>“I think the churches are witnessing a mandate, a mission, commissioned to go make disciples. So the church in South Africa has a witnessing mission to South Africa.”</p>
<p>Researcher’s interpretation of Aim</p>	<p>The Church must act as a witness to racial suffering</p>

#### Aim 11.

<p>Pastor 4 Quote</p> <p><b>PFG 31</b></p>	<p>“...but we actually do it by building a banner of something that is contrary to society, which is a demonstration and an embodiment to the principalities and powers. And the principalities and powers can't withstand. So the church actually becomes an instrument of spiritual warfare, not because we pray, but because we actually embody it.”</p>
<p>Researcher’s Interpretation of Aim</p>	<p>People need to build a spiritual culture contrary to the racial pain in society</p>

**Aim 12.**

Pastor 4 Quote <b>PFG 32</b>	"...built on a theological understanding."
Pastor 2 Quote <b>PFG 33</b> <b>PFG 34</b>	"I think the Bible comes up with the problem. And it gives you a solution." "You've got to solve it with a Jesus/Bible agenda"
Researcher's Interpretation of Aim	People need to build spiritual and theological understanding of racial tensions

**Aim 13.**

Pastor 4 Quote <b>PFG 35</b>	"And one of the key ingredients...is clearly laughter is intercession because laughter has been a big part of it, at times we've laughed at ourselves and at times laughed at each other. But I honestly think the laughter that has come out of this room, it has at times been an act of intercession."
Researcher's Interpretation of Aim	People need to inject humour into racial reconciliation

**Aim 14.**

Pastor 4 Quote <b>PFG 36</b>  <b>PFG 37</b>  <b>PFG 38</b>	"One of the things that we fell short in was we, as white Christians, were not led in repentance and apology for the past, we just sailed over it. We got away, we literally got away with murder." "I don't know if we can have reconciliation without repentance. And I think we've kicked the can down the road, and kicked it down the road, and I think the feeling, the atmosphere in our country would have been different, we still would have had challenges, would have been different if someone had actually held up a mirror and said, "This is what
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Pastor 5 Quote <b>PFG 45</b>	“Comfort zones are a major contributor especially on those who stand on the platform of privilege and ignorance.”
Researcher’s Interpretation of Aim	People should take the necessary time and trouble over racial reconciliation

### 3.4 Validity and the case study

Case studies are not restricted as to method, but instead rely upon a coherent research design (Starman 2013). The connection of a research design to a study context is a crucial validity issue (Maxwell 2013). So, an important validity consideration in this case study is the match between the ONH context and the research design. In this regard, Chapter Two has attempted to argue for the relational dialectics framing of the racial conflict and reconciliation dimension of the ONH case study. The relational dialectics framing in turn has led to the refinement over time of research questions that might best address the aims of the study, which go beyond the ONH aims articulated by the pastors (**Table 3.5**) to graphic design for the ONH social media campaign.

Regarding research design coherence as a validity issue, I take the view that graphic design for communication with a specific audience demands research into the attitudes and beliefs of that audience. Therefore, graphic or visual communication with ONH congregants is based on an extensive data generation exercise, and a selective but thorough data analysis. The creative brief for the design of the ONH Social Media Campaign Strategy has been developed from this data analysis, and the design implementation has similarly been shaped by the brief. This is not to say that the research design has developed in a linear way. Rather, there has been a most taxing demand to be flexible and adapt to the effects of research design choices.

As mentioned above, the methodology employed in this study extends to the implementation of data analysis in the practice-based component, described in

Chapter Four. The connection between the research generation and analysis and the practical component is a key validity concern. But the visual interpretation of verbal data is very much a matter of interpretation and creative translation. So, validity must in this regard rest on the researcher's account (in Chapter Four) of her creative translation of research data that she has interpretively analysed. This amounts to an interpretive construction best evaluated in terms of the purpose of the research as a whole. Here the term 'purpose' should include both the aim and significance of the research. The aim is to promote racial reconciliation dialogue through ONH, and the significance of the research is the social harmony and human welfare that might result from racial reconciliation. The validity of the practice-based component then rests on the "quality of fit" (Gaede 2004: 13) between the ONH Social Media Campaign Strategy and the purpose of the study.

## Chapter 4: The ONH Social Media Campaign Strategy

This chapter is divided into two parts: in the first section the research inquiry described in Chapter Three is assimilated into a creative brief for what was named the One New Humanity (ONH) Social Media Campaign Strategy. This first section gives a summary of the brief as it was conceptualised. The fulfilment of the creative brief is integral to this dissertation although it is presented in a separate file (ONH Social Media Campaign Strategy PDF). In the second section of the chapter, I reflect on the implementation of the brief for the purpose of drawing conclusions about this case study in Chapter Five.

### 4.1 Creative brief for the ONH Social Media Campaign Strategy

The praxis of this study is an ONH social media campaign, that meets the creative brief, devised to guide the planning and graphic design of social media posts that visualise race-relational tensions in such a way as to provoke discussion and debate (dialogue), whether on social media or in-person. The analysis of the race-relational data from interviews was crucial to the formulation of the social media strategy and posts. The analysis had to be considered at length for its potential to translate data into visual depictions of relational dialectics that might resonate with ONH dialogue participants. In keeping with the acknowledged power of visual images to persuade and motivate (shown in **Figures 2.2** and **2.3**) the graphic depiction of relational tensions around ethnicities was intended to foster ONH congregants' understanding of these tensions.

The creative brief given below was planned to guide the development of the ONH Social Media Campaign Strategy. This brief follows industry practice to implement the client's message (the client being ONH, the message being that of racial reconciliation) through strategically planned visual communication, using graphic design and illustration to create posts for social media. Hence, the practice of this study is referred to as the 'ONH Social Media Campaign Strategy'.

The social media campaign strategy with its social media posts was designed for the promotion of a three-day inter-church event, planned for a later date. A core group of congregants from the five ONH participating churches regularly attend such events and dialogues. The campaign was designed with the communication objective to increase this attendance, and to promote racial reconciliation beyond ONH, into the communities of Durban. Accordingly, the social media campaign strategy includes a carefully scheduled series of nine Instagram posts and two marketing emails to achieve this communication objective.

The creative brief given below follows a typical and detailed format for a social media campaign creative brief (Hubspot 2021) and consists of:

1. The Communication Objective
2. Project Deliverables and Timeline
3. Target Audience
4. Verbal Language
5. Visual Language

#### **4.1.1 The communication objective**

The communication objective of the creative brief draws primarily upon the data analysis from the ONH congregant individual interviews (Chapter 3, Section 3.5.1) and the ONH pastor focus group interview (Chapter 3, Section 3.5.2). It must be emphasised that the congregant interviews were held before the pastor focus group interview, so that I, as researcher-interviewer might not unconsciously lead the congregant interviews in the direction of ONH pastor aims for racial reconciliation.

However, I give a summation of the analysis of the pastor focus group here first and follow with a summation of the analysis of the congregant interviews. The purpose of this is to show these analyses in relation to each other as comprising part of the communication objective for the ONH Social Media Campaign Strategy.

#### 4.1.1.1 The pastor aims for ONH

The ONH pastors see racial reconciliation as central to the gospel and encourage congregants to face issues of racism and reconciliation (Pastor Focus Group, 18 March 2021, Appendix C). One way in which congregants can do this is through participating in ONH events and dialogues about racial reconciliation. The upcoming event is advertised to inform all existing and potential ONH participants of the event details and topics and encourage them to engage in dialogue about the racial tensions experienced in South Africa. In so doing, ONH may meet its aims and fulfil its mandate.

The aims and principles of the ONH initiative, as condensed from the sixteen aims identified in the Pastor Focus Group interview are as follows:

- Promote deep and authentic racial reconciliation through dialogue and the building of cross-racial relationships (**Table 3.5**; Pastor 1,2,3,4; Aim 1,7,8).
- Take time to listen and engage with vulnerability and maturity towards others. This provides fertile ground for shifting mindsets (**Table 3.5**; Pastors 1,2,3,4,5; Aims 2,3,8,14).
- One imperative step in reconciliation is repentance and apology for the racial pain of the past and present. The church is a witness to people's suffering (**Table 3.5**, Pastor 3,4, Aim 10,14).
- These reconciliation dialogues have a place in the church as issues of race need to be confronted in a Godly way (**Table 3.5**; Pastors 1,2,3,5; Aims 4,5).
- The church leads and builds a Kingdom culture based on Biblical truths that are often in opposition to society (**Table 3.5**; Pastors 1,2,4; Aim 11,12).
- Laughing at ourselves and with one another draws us together (**Table 3.5**; Pastors 4; Aim 13).
- Through ongoing spiritual discipleship, it is possible to live in kinship and harmony with believers from all ethnicities and cultures (**Table 3.5**, Pastors 2,3,4,5, Aim 6,9,15).

#### 4.1.1.2 The selected relational dialectics from individual congregant interviews

Although several dialectics from each of the ten interviews emerged, I only chose one dialectic concept from each interview - with the exception of Interview 8 from which two strong dialectical concepts were chosen (see **Table 3.4**). Thus, there are eleven relational dialectics that were selected for the graphic design campaign (**Table 4.1** below).

**Table 4.1** *Relational Dialectics for graphic design campaign*

Interview 1	Interview 2	Interview 3	Interview 4	Interview 5
Assumptions - Lived reality	Superiority Complex - Inferiority Complex	Fake - Authentic	Reinforce Division - Neutralise Division	Wilful Ignorance - Awareness
Interview 6	Interview 7	Interview 8	Interview 9	Interview 10
Generational Trauma - Generational Opportunities	Oppression - Privilege	Striving - Thriving  Justice - Jesus	Race - Personhood	Victimhood - Personhood

Whilst these dialectical pairs do derive from congregant data, they were chosen because of their capacity to resonate not just with ONH congregants but in communities beyond this church group.

#### 4.1.1.3 ONH campaign communication objective

The communication objective derived from these analyses is to present two sides of the story of racial tension by translating relational dialectics into graphic images. In

a nutshell, the social media audience should be motivated toward ongoing and authentic change in racial attitudes as an expression of spiritual discipleship.

#### 4.1.2 Project deliverables and timeline

The social media campaign strategy proposes a series of social media content to be launched three weeks before the ONH dialogue event takes place. A timeline outlining a potential flow of the posts (on Instagram and email to church congregants) promoting the event is shown in **Table 4.2** below. The follow-up and ongoing posts on Instagram are planned to create awareness and excitement surrounding the event. A second marketing email is planned to be sent the week before the event to remind congregants to register for the event. The event is planned to be an in-person event that will also be live-streamed on YouTube to make attendance flexible for participants in and outside of Durban.

**Table 4.2** Campaign timeline

	Mon Post 1&2	Wed Post 3	Fri Post 4	Mon Post 5	Wed Post 6
<b>Instagram</b>	Reinforce Division - Neutralise Division	Superiority Complex - Inferiority Complex	Striving - Thriving	Wilful Ignorance - Awareness	Assumptions - Lived reality
<b>E-mail</b>	Fake - Authentic				
	Fri Post 7	Mon Post 8&9	Wed Post 10	Fri Post 11	
<b>Instagram</b>	Generational Trauma - Generational Opportunities	Victimhood - Personhood	Race - Personhood	Justice - Jesus	
<b>E-mail</b>		Oppression - Privilege		(Start of the 3 day event)	

#### 4.1.3 Target audience

The target audience is people living in and around Durban who may be interested in attending the ONH event. This includes existing ONH participants (the primary

target audience) and potential participants (the secondary target audience). The aim is to engage with the primary target audience again using visual, thought-provoking, social media posts that illustrate relational dialectics, and for them to promote dialogue and sharing of the posts to entice the secondary target audience to attend. When posts are shared by the enthusiastic primary target audience, they will reach further spheres on the social media platform, thereby helping ONH reach the secondary target audience.

The marketing emails are sent to the primary target audience, so that they may forward the registration details to the secondary audience. Further classification of these target audiences follows below.

#### **4.1.3.1 Primary audience**

The primary audience are Christians from the ONH participating churches in Durban. They are adults of various ages, ethnicities, and socioeconomic backgrounds, who own smartphones and use social media, particularly Instagram, to stay connected and informed. The primary aim is to create share-worthy posts that promote dialogue about racial reconciliation. The secondary aim is to alert the members of the participating churches to the details of the next ONH event, times, venue, speakers etc.

#### **4.1.3.2 Secondary audience**

The secondary audience are those on Instagram who have never attended ONH but are interested in engaging in racial reconciliation and dialogue around the racial tensions of life in South Africa. They may or may not live in Durban, so they may be able to attend the event in person, or at the very least engage with the social media and the live streaming event online. They enjoy using social media and the aim is to create content that they would share because the posts are thought-provoking, and they want their friends to think about racism and reconciliation. The aim is to get them to follow ONH on social media because they are interested in what ONH has to say on these issues, thereby growing ONH's social impact.

#### 4.1.4 Verbal language

The verbal language is the message and tone that is used in the social media campaign on the ONH social platforms leading up to the event. The concepts used in the posts - both in the visual post and the accompanying text caption - are guided by the research data. The text captions further unpack the visual post in the same tone of the ONH pastor values, extracted from the focus group analysis. That is to say, the ONH pastor values inherent in these aims will influence the way the data is presented to the audience, as I am 'speaking' on their behalf. The communication in the posts can be brief: a question or a phrase that corresponds to the image and prompts reflection on the image in the post. The verbal language in the post also aims to connect with the target audience in a considered manner.

#### 4.1.5 Visual language

The visual language chosen is that of a rough, poster style evocative of handcrafted printing techniques like screen printing and linocut. As mentioned in Chapter Two, Section 2.6.2 and further below, graphic design had an important role to play in dismantling apartheid. Continuing in this protest style to dismantle racism fits well with the verbal message that continues to be vital today, namely reconciliation between ethnicities. Screen printing and linocut printing required no electricity and cheap resources in the apartheid era, allowing the artists to mass-produce the same poster. These posters also had a unique boldness and authenticity which is eye-catching and moving. The elements of the DIY printmaking style can be described as having irregular textures; shapes and lines of a handmade quality; stylised human figures with angular shapes; and handmade, geometric typography. The style-board in **Figure 4.1** below shows a selection of historic and contemporary examples of this printmaking style.



**Figure 4.1** Visual language style board. Tori Robbertze 2021. Pinterest. (See Image References.)

## 4.2 Reflection on the ONH campaign praxis

This section reflects critically on the decisions taken to fulfil the creative brief given in the previous section. My intention is to examine how and why I made design decisions, and what the effects of these decisions might be on the social media campaign strategy. As such, this is a reflection on graphic design praxis.

The scope of this study does not include testing of the efficacy of the ONH campaign once it is implemented on Instagram in real time. Instead, my intention is to reflect upon my own graphic design practice for my own purposes, and so that others who might face similar challenges may possibly benefit. A graphic designer cannot revise choices made in mounting a campaign once the campaign is activated; therefore, reflection on past practice must inform future practice. Equally, graphic designers learn from the work of other graphic designers in what is often a high-stakes endeavour.

Certainly, in the case of ONH the stake of racial reconciliation is high indeed. From a graphic design standpoint, decisions on style, colour, typography and many other design choices are critical. The timeline of the campaign was carefully weighed in

terms of time to absorb and reflect on each post. This forms the first avenue of reflection on the implementation of the campaign. It is followed by sections on design choices as they grew and changed with immersion in the project.

Throughout the design process, two things needed to be closely monitored: the creative brief requirements and remaining faithful to the research data from the individual interviews with ONH congregants. In one way, the latter seems a straightforward matter of taking my visual graphic design cues from the data. But in another way, it was important to me to respect the trust that participants placed in me by sharing their views on racial tensions so generously and so honestly. The data was powerfully expressive of race-related relational dialectics. It was also rich in variety and contrast. I was surprised and intrigued by participants' views in almost all cases. This meant that my own long-held and commonly shared feelings about racial reconciliation very much took a back seat.

My intention was that dialectical racial tensions found in the data should be interpreted and crafted into designs that visually and verbally impact the desire of church congregants and others to engage in reconciliation dialogue. To achieve this, I endeavoured to reflect participants' views back to the audience through visual and verbal language. Visual language can make abstract concepts easier to grasp, facilitating thinking about possibly painful, hidden or challenging ideas about relational tensions. This however was not easy to achieve, and I describe more fully the process of developing a visual language in Section 4.2.2.

I enhanced the visual language of the concepts by employing a design style that has a historical connection to the context of racial tensions in South Africa, as rationalised in Section 4.2.3.1. Verbal language was used in a complementary way to reinforce the concepts of the visual language through copywriting and typography, as discussed in Section 4.2.3.2. Overall, it was my hope that through careful implementation of visual and verbal language to communicate relational

dialectics, the design of the ONH social media campaign would make the insights of some accessible to many.

#### **4.2.1 The campaign timeline**

The ONH campaign timeline was a consideration of opportunities for the campaign audience to view dialogue stimuli in the form of visual and verbal language ahead of the planned ONH event. I also planned for potential audience involvement with ONH to build steadily and strongly as the event dates approach. Reflection and evaluation of the participants' response to and engagement with the social media campaign are beyond the limitations of this dissertation. For the purposes of this study, the strategy is simply presented and may only be rolled-out on social media at a future date, when and if ONH require it.

#### **4.2.2 Graphic ideation of the dialectical concepts**

The approach to graphic ideation is given here in overview to provide a snapshot of the iterative and interconnected design process. As explained in the previous section, the relational dialectics interpreted from the data were the starting point for the concepts. In order to develop these into visual language, my first step was to mind-map the concepts; compare and contrast related concepts; and in so doing, find creative ways of communicating the dialectical tensions. Next, I moved on to visualising these connected concepts in a quick and rough way - a process commonly referred to as 'scamping'.

Scamps, which are quick sketches of ideas, are an important stage in the ideation process. The scamping process is done in pencil, allowing fluidity and open-ended exploration. It serves to communicate ideas with the creative team, in this case, the co-supervisor. Some of the dialectical concepts needed more attention than others because some ideas came quickly, while others needed long deliberation. Through the scamping process, ideas were evaluated and chosen for digital development.

Digital experimentation of the image concept was then done in Adobe Illustrator

(Adobe 26.0 2021). Using the scamps as a guide, rough vector concepts were created. Digital software allows for many variations to be compared and worked through without losing the original idea. Further to the conceptual decisions, layout and composition could be easily adjusted and clarified. During this stage in the exploration process, ideas to depict the dialectical tensions were finalised.

#### **4.2.2.1 Divergent thinking: Mind maps of dialectical relations in interview data**

Mind mapping the dialectical image pairs involved exploration of various terms and concepts that could be implied on each side of a dialectical pair. This exploratory process began with internet research of dictionary definitions, synonyms, antonyms, and imagery related to the dialectical pairs in order to stimulate new and exciting connections and contrasts. These were then placed together in an interconnected web called a mind map, either on a physical page or Google Jamboard (Google 2021), an online application for visual thinking, to visualise the concepts and how they related to each other.

Many mind maps were created throughout the ideation process. Mind-maps were informal and explored many connections between concepts and then the best ideas from these were explored further in scamps. Examples of mind maps for two concepts are shown in **Figure 4.2 and 4.3** below. The best concepts that emerged were highlighted in colour. A complete collection of exploratory mind maps can be found in Appendix F. This strategy of divergent thinking in the form of mind mapping provided me with a field of options to consider when developing scamps. Because of the number of options available it was easier to engage in the convergent thinking process of selecting which among them might work best or might more readily bring visual images to mind.

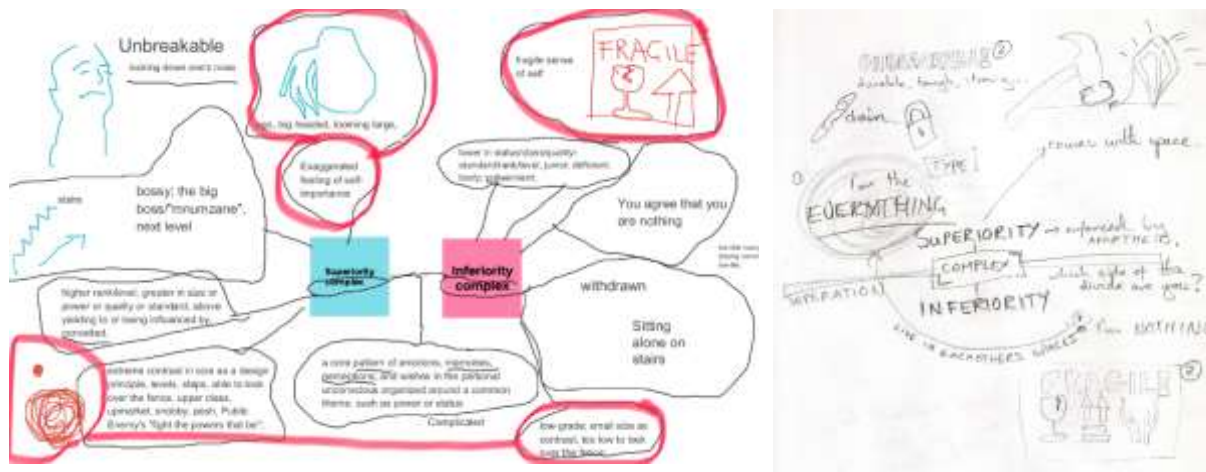


Figure 4.2 Mind maps of dialectical concept: superiority - inferiority complex

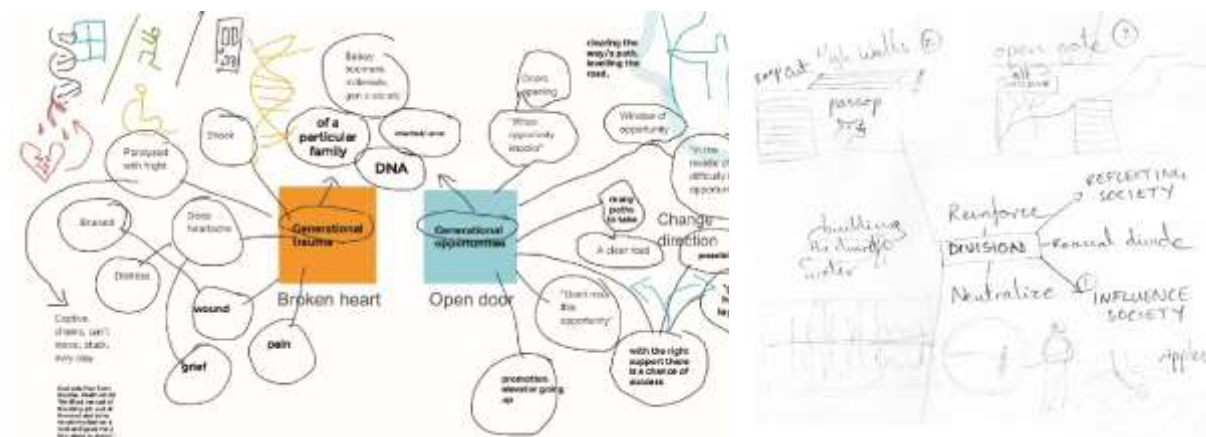


Figure 4.3 Mind maps of dialectical concept: reinforcing – neutralising division

#### 4.2.2.2 Convergent thinking: Scamps of image ideas

The process of selecting the best ideas from the exploratory mind mapping process occurred through scamping some of the best ideas that arose. Throughout the conceptualization phase, I found it useful to go back to the data analysis to refresh my memory of the context wherein the relational dialectic occurred. In other words, I went back to the stories behind the pairs and considered how these stories could inform the ways I visualised the concepts. This helped to keep the design focus true to participants' views and to avoid a too personal translation of dialectical racial tensions.

In one instance, participant data gave me confidence in the choice of visual expression. This instance involved the well-known but contentious South African political idea of a 'rainbow nation' coined by Desmond Tutu. The participant's use of this term however inspired the confidence to use rainbow imagery, leveraging its varied connotations to visually communicate the tension between hope for a rainbow nation and our lived reality (Interview 3-4, 19 October 2020, PI 15,16).

**Figure 4.4** below shows the literal visual translation which is rather effective.



**Figure 4.4** ONH Campaign Launch image: *fake – authentic*

Having said this though, the translation of verbally expressed concepts into visual images required lateral thinking and creative expression. Moving beyond the obvious literal interpretation was a challenge, but it produced visuals that prompted reflection. See **Figure 4.5** below for examples of scamp ideas that were not used in the final campaign. The relational dialectic was the idea of people reinforcing division by reflecting society as opposed to neutralising division by influencing communities (Interview 3-4, 19 October 2020, Appendix D, PI 17,18). I attempted to interpret this idea by means of 'reflection', on water or on a glass building but it was too obscure and detailed, and so I finally settled on a simple idea of signs found outside homes, see **Figure 4.6**. The second examples below are the scamps for the

relational dialectical tension between a superiority complex and an inferiority complex, see **Figure 4.7**.



**Figure 4.5** *Scamps rejected for dialectical concept: reinforcing - neutralising division*



**Figure 4.6** Scamp of idea used for final concept: reinforcing - neutralising division



**Figure 4.7** Scamps of dialectical concept: superiority - inferiority complex

The Instagram image format is square, and it was therefore, necessary to consider this in terms of compositional layout when it came to scamping. Furthermore, scamping was influenced by Instagram's 'carousel' layout showing multiple images in a single post in a swipe-left lightbox format. In other words, the viewer sees only one image until they swipe left to show the next image.

The carousel feature provided me with the additional consideration of using images in sequence to communicate the comparing and contrasting of ideas. Initially, I considered combining the two dialectical images into one illustration, but subsequently decided to create a separate illustration representing each side of the dialectical pair. This gave me room to move between ideations in a developmental way, without necessarily first completing one image. This switching between images allowed an unforced development that probably afforded an unconstrained design thinking process. From the point of view of the audience, viewing one image before the other also meant that the dialectic message could come across with more impact through giving the viewer time to absorb one image before moving to its contrasting partner.

#### **4.2.3 Design Exploration of Visual and Verbal Language**

As already explained, the use of Instagram and email marketing afforded me the integrated use of visual and verbal language in my designs: I could produce hand-crafted poster inspired visuals that connoted anti-apartheid posters and implied the verbal meanings of the relational dialectic pairs. Further to this, I could use the verbal language of the typography and the copywriting. The following two sub-sections describe my reflections on the process of creating the visual and verbal language, and how they supported each other to communicate the relational dialectic pairs.

##### **4.2.3.1 Printmaking as a Visual Language**

The stylistic choice for the visual language to optimally express the relationally dialectical elements of racial conflict was influenced by historic anti-apartheid printmaking processes. Initially, my two choices were between a photographic versus an illustrative style. My default thought was to use photography, which can be very

powerful, beautiful and authentic, capturing the place and time. However, photography can limit expression to the real and tangible and is time consuming and costly beyond the researcher's resources.

The alternative was to use an illustrative poster print style, similar to that of the propaganda posters of the apartheid struggle. This fitted with time and monetary constraints and provided a medium that could creatively transcend realistic and tangible expressions. Once this decision was made, I set up a Pinterest board for visual research of the printmaking style (see style board in Section 4.1.5, **Figure 4.1**). I would like to have learned the skill of linocut to execute this project but once again, time and resources prevented this. The solution was to opt for a poster print style created by using the design applications Illustrator and Photoshop (Adobe 2021).

The visual impression achieved through screen printing and linocut effects creates a nostalgic, robust style that points to our South African struggle heritage. As discussed in Section 2.2.3 the visual language is relatable to and fits well with social issues and reconciliation. As mentioned previously, printmaking was used in the 70s and 80s as part of the liberation struggle, therefore the younger generation in South Africa possibly would not relate to this style, although the message is relevant more now than ever. The images produced for ONH are a modern take on these previous movements of design. Any designs that are well executed can elicit a strong emotional response across different ages and cultures.

When exploring how to simulate the printmaking style using my design software, the traditional mark-making process of cutting linoleum for linocut or stencils for screen-printing influenced the way I experimented with my illustrated linework. Ultimately, I settled on the process of tracing my sketches in Illustrator using swift, straight movements with the pen tool to create solid shapes that interacted together in Photoshop for a layered, overprint effect that simulated the look of expressive printmaking posters. See **Figure 4.8** below for an example of initial digital linework

on the right, traced from the drawing on the left to illustrate the reinforcing – neutralising division dialectical concept.



**Figure 4.8** *Digital exploration of pencil drawing*

Once the concept was established through exploration of solid shapes and mark making, I created layers in Illustrator that were then opened in Photoshop (Adobe 23.0 2022) to create the final illustration. Using a combination of ‘smart filters’ the images began to take on the look and feel of being printed on paper. The colour palette was simple to change and experiment with using the colour filters on the different layers in Photoshop. This was the last step in the design process. **Figure 4.9** shows the filter effects, on the right, for the welcome image, the second side of the reinforcing – neutralising division dialectical concept.



**Figure 4.9** *Illustrator image on the left, Photoshop image on the right*

#### 4.2.3.2 Typography as Verbal Language

The hand lettered typographic style used in the dialectical images is also based on the hand printed poster styles of typography. While exploring the typography I was inspired specifically by Paul Pieter Piech (Inglis 2020). His linocut posters featuring square, heavy letterforms influenced me to follow a similar style and format of overprinting the lettering onto the visual. This style and format help create the impression of hand printed posters. See **Figure 4.10** for examples of earlier typographic design exploration, with a Piech print on the left, my own on the right. For the ONH social media posts, I created a heavy, rough alphabet in Illustrator and reused the letters across the campaign as needed, changing them slightly to fit the illustration. I also decided to add typography to all the illustrations for consistency through the campaign visuals.



**Figure 4.10** *Digital exploration of typography for: superiority - inferiority complex*

It was also helpful that visual image pairs could be supported by the typography in the Instagram post. This follows in the tradition of graphic design: to combine image and type to elaborate and clarify the verbal message implied within the visual. Instagram provided me with the added benefit of text captions to further enhance the complex visuals I created, and the Instagram format, therefore, had an impact on the verbal language, but also the visual.

### **4.3 Fulfilment of the creative brief aims**

The overall communication goal was to promote dialogue about racial reconciliation. The extent to which this was achieved is a matter that can only be decided by the target audience for the ONH campaign. However, it is still possible to think about the potential for racial reconciliation offered by the graphic interpretation of racially dialectical tensions.

This potential lies in the flexibility of dialectical tensions; their capacity to affect different people in different ways, whilst still stimulating thought about racial reconciliation. For instance, the dialectically opposed image pairs sometimes dealt with positive versus negative values, for example, 'reinforcing' versus 'neutralizing division', but at other times they could merely juxtapose disparate ideas, as in the case of the 'superiority' versus 'inferiority complex' dialectic (both sides of this tension could be seen as negative). Instagram's carousel format was particularly suitable to meet this aim and considering that it is social media, it has the potential to spread the ideas and thereby promote ONH's reach and influence.

Graphic design practice requires market research that is derived from sampling the audience that is being targeted. An intrinsic advantage of this graphic design campaign was the opportunity to define the primary target audience (the ONH participants) well through the data generation process. Thus, I was able to follow best practice by communicating concepts derived from the very audience that I seek to engage with. Using the framework of relational dialectics in the analysis of the participant data took the 'market research' beyond what is usually available to professional graphic design practitioners.

## Chapter 5: Conclusions of the case study

### 5.1 Introduction

This chapter begins by recapitulating the research questions and aims of this study. The first section of the chapter answers the first two of the research questions. The practical component of the study described in the accompanying file (ONH Social Media Campaign Strategy PDF) answers the third research question.

The chapter then reflects upon the theoretical framework and methodology of the study, which played the crucial role of directing and shaping the practical component. Reflections on the links made between practice and research (Candy 2006) are provided in Sections 5.5 and 5.6.

Finally, this study is orientated to the citizen design approach that was first described in Chapter One (Section 1.4). I conclude by reflecting on how this study might offer other designers an exemplar of how research-driven graphic design for social good may be approached.

### 5.2 Research questions

The three research questions below are derived from the issues reviewed in Chapter Two.

The first research question has two parts:

**1a.** How do church congregants from the participating ONH churches relate their everyday life experiences to race-related issues or topics?

- This question was answered through the data generated in individual interviews with church congregants that were loosely structured around race-relational dialectics. In Chapter Three, Section 3.5.1 (**Table 3.4**) the details of these interviews are given.

**1b.** How do the organising pastors of the five participating churches view the aims of ONH?

- This question was answered through the data generated in a focus group interview with the pastors of the participating churches. The vision for what the ONH initiative could achieve became clear from the analysis of this focus group data. In Chapter Three, Section 3.5.2 (**Table 3.5**) the details this focus group interview are described.

The second research question is linked to the first research question and seeks an analysis of key race-related tensions through the relational dialectics framework. The second research question is, therefore:

**2. What race-related issues or topics can be regarded as most important to the ONH dialogue initiative?**

- This question was answered through the analysis of a selection of the initial eighteen interviews that maintained congregant sampling criteria and which yielded approximately four to five racially relational dialectics in each interview.

The third research question brings the first and second research questions to bear on the practice-based component of this graphic design case study. This question is, therefore:

**3. How can race-related concepts identified in research data be translated into a motivational graphic design campaign that promotes and explains ONH's aims around racial reconciliation dialogue?**

- This question is answered through the design of a brief for an ONH Social Media Campaign Strategy, and the fulfilment of this brief in a presentation of the strategy outlined below.

### **5.3. The research thesis**

The research thesis here refers to the premise of the dissertation. It is presented in the form of the Social Media Campaign Strategy for ONH. The underlying thesis of this campaign is that racial reconciliation is possible through dialogue between races if participants can understand and think about both their own and opposing viewpoints. Understanding and thinking about opposing racial viewpoints is promoted through the *visual* depiction of contradictory tensions. Contradictory race-

related images are therefore placed side by side in ONH social media posts, accompanied by supporting copywriting.

#### **5.4 The One New Humanity Social Media Campaign Strategy**

The overall aim of the ONH Social Media Campaign Strategy was to increase and promote participation in ONH race reconciliation events. At the same time, the strategy attempts to provide visual stimuli for prompting racial reconciliation dialogue. Whilst this research presents a social media campaign strategy for ONH, the ONH pastors have indicated their need for a social media campaign to support their racial reconciliation initiative. Therefore, the campaign may be partly or wholly approved by the ONH pastor leadership for implementation on social media subsequent to the time of writing. Comprehensive campaign strategy proposals like this one for ONH are standard professional graphic design practice. In a graphic design agency situation, a design strategy proposal for a client is the result of lengthy research, experimentation and planning, collaboratively undertaken. After the client approves the prepared strategy, it is implemented through media dissemination. It is in this context of professional practice that the ONH Social Media Campaign as a strategic plan for subsequent implementation constitutes a research delimitation.

The ONH target audience was considered as ranging over a primary audience and a secondary audience. The primary audience consists of Christians from the five ONH participating churches; the secondary audience consists of Instagram users who may not necessarily be ONH churchgoers or even Christians.

The presentation shows a strategy for a social media campaign that uses both verbal and visual language to encourage reconciliation dialogue. Verbal language comprised thought-provoking questions and phrases based on the visual post, as well as basic information such as ONH event dates, times and venues (or a digital address). The strategy then made provision for audience confirmation of event attendance, and for comments on visual posts. Most importantly, a verbal title for each dialectical image pair is provided for the purpose of engaging the potential

audience. Visual language is as described in the brief in Chapter Four based on hand made poster print stylistic elements that hark back to anti-racist posters of the latter half of the 20th Century.

The strategy is planned for a staged release on Instagram that anticipates upcoming ONH racial reconciliation dialogue events. A more complete description of this strategy is provided in Chapter Four where background is given on all aspects of the planning of a presentation of the strategy that accompanies this dissertation as a separate file (ONH Social Media Campaign Strategy PDF).

The ONH Social Media Campaign Strategy presentation accompanying this dissertation forms a crucible for the graphic design praxis. It shows, firstly, the design process and how the praxis was produced, and then follows with a display of the practical work, which is the anticipated social media posts, in sequence with post copy. Overall, the ONH Social Media Campaign Strategy was designed to stimulate, provoke and promote racial reconciliation among ONH participants and beyond, through the reach of social media.

### **5.5 Reflection on the theoretical framework for the study**

The theoretical framework of this study was the anchor of the practical development of the ONH campaign strategy. Through this theoretical framework, dialectical racial tensions were identified. This was achieved by using the theoretical framework to guide data collection and analysis.

The unexpectedly vibrant racially relational dialectics that emerged in the data allowed me to conceptualise visual translation of these issues of racial conflict. They provided clear messaging to promote ways of dialoguing around reconciliation in ways the designer may not otherwise have considered. Taking these thoughts and ideas and making them visually appealing has had a considerable effect in promoting new ways of looking at race relations. Visual language has a way of moving beyond words only.

To expand upon the design related effect of the relational dialectics framework, the idea of dialectics initially spanning an abyss of conflict or contradiction is useful. Racial conflict does not at first seem to be able to be resolved; it seems to represent a dangerous abyss into which South Africans can fall. Yet identifying dialectical conflict actually suggests how the abyss may be bridged and reconciliation may take place. The following quote from Santos (2007: 1) illustrates the dialectical 'sides' of this dangerous abyss:

The invisible distinctions are established through radical lines that divide social reality into two realms, the realm of "this side of the line" and the realm of "the other side of the line".

In Chapter Two I referred to the idea that relational dialectics could bring change. Whilst there may exist what feels like a yawning gap or abyss separating particular feelings or beliefs, identifying these feelings and beliefs makes it possible for them to be rendered less mutually exclusive and more suggestive of new ways of thinking. For instance, in the participant interviews, a relational dialectic between default assumptions about others and the reality of others' lives, emerged. This dialectic makes it possible to think further than default assumptions about people and to reconsider what their lived realities are. Similarly, in the participant interviews, a relational dialectic emerged between race and personhood. When race and personhood are contrasted, it becomes possible to see people as they are instead of seeing them by their race, and to understand more about what it means to be a person in society, perhaps even a citizen who bears responsibility for the welfare of others.

Echoing Santos's sentiments, in Chapter Two I pointed out that tension in any relationship is to be expected but is not necessarily entirely negative (Halliwel 2015). Tensions between two seemingly divisive points may bring change, as Baxter and Erbert (1999) have explained that dialectical divisions lead to a different way of thinking and thus lead to change.

## **5.6 Reflection on the Case Study Methodology**

The data generation and analysis inherent in this study allowed the case study boundaries to be more precisely understood as the research progressed. Through the pastor focus group interview, it was possible to understand the aims of the ONH initiative more fully. The congregant interviews made it possible to understand what racial reconciliation might mean in the context of ONH. These were emerging understandings of the ONH case study as research.

It cannot be overemphasised how important data generation and analysis were to the product of this study, the One New Humanity (ONH) Social Media Campaign Strategy. A graphic design campaign strategy starts with researching the audience that is targeted because communication must be based on the understandings of the target audience. Accordingly, the data collection of this study worked to find out how racial tensions were understood and experienced by ONH congregants. The pastor aims were defined through the analysis of the focus group, thereby clarifying the ONH aims. The understanding yielded by analysis of this data was invaluable to the visual development of the ONH Social Media Campaign Strategy that is provided as a presentation in this study.

The value of working with a well-structured research foundation for ideation in graphic design cannot be underestimated. It was liberating for me, a graphic designer, to visually convey ideas that were not necessarily my own. A certain distance from these important concepts allowed me to think more freely but at the same time in a very focused way.

## **5.7 Citizen design**

Heller and Vienne's (2003) phrase 'citizen designer' is relevant to all graphic designers who might wish to work in areas of social conflict. These issues abound; there is social conflict and high feeling around issues such as abortion, big business-driven environmental damage, and gender-based violence, to name a few.

This study is located in the area loosely defined as 'graphic design for good'. A lesson to be taken from this study is that in the process of citizen design, the designer may well deal with ideas that go beyond the narrow understanding of issues that the designer originally starts with. It is likely to be necessary to allow people involved to identify what the social good is in a particular context. So, designers working in this area cannot take for granted what social good is for a particular group of people or target audience.

A research basis for graphic design allows the designer to create graphic design that gives people opportunities to examine the social good rather than feeling defensive about their own role in social ills and lacks. Whilst collection of research data may inform the graphic designer as to what more desirable or better social circumstances may be needed, the ability to see both sides of the coin where 'good' is concerned is most important. Graphic design for good, therefore, requires diligence in researching issues, and humility in understanding them.

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# Appendices

## Appendix A: Gatekeeper Permission

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### ONE NEW HUMANITY

Reconciliation Initiative

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27 April 2020

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#### Gatekeeper Permission to Conduct Research

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Dear Victoria Robbertze,

We would hereby like to confirm permission from the One New Humanity team for you to use the One New Humanity process as the subject and focus of your research.

As a team of leaders we have discussed this research request, and we have agreed that this will be very helpful and beneficial for us, as well as for the work that you are doing.

We are aware that this will involve interactions with members of our respective churches involved in this process, and we are happy with that.

We look forward to engaging further and seeing what your research findings are in this regard.

If there is anything else that need in this matter, then please feel free to contact us further.

Kind regards,

Peter Watt

(On behalf of the One New Humanity team)

## **Appendix B:**

### **Letter of Information**



#### **LETTER OF INFORMATION**

##### **Title of the Research Study:**

**Graphic Design for Racial Reconciliation Dialogue: A South African Case Study.**

##### **Principal Investigator/s/researcher:**

Victoria Robbertze, BA Graphic Design

##### **Co-Investigator/s/supervisor/s:**

Dr Philippa Kethro, Chantelle  
Warburton

##### **Brief Introduction and Purpose of the Study:**

This study is for a Masters in Graphic Design from DUT. The outcome of the study is a graphic design campaign (a website and posters etc.) for the Durban based inter-church initiative called One New Humanity (ONH). The campaign is intended

to get people to talk about reconciliation between different races and cultures. By researching how congregants experience conflict and fellowship, the graphic design will have a greater impact on the congregation. I will be interviewing twenty-five people from the ONH churches as well as you, the five leading pastors.

**Outline of the Procedures:**

One focus group, with Victoria, the researcher, will take place at the Station Venue. The five core ONH leaders will be asked to contribute their views on current interracial issues experienced in everyday life, and in the church. You will also be asked to outline the mission and aims of ONH. The discussion will be approximately one hour long. You are not obliged to answer any question that you are not comfortable with and can at any time withdraw from the interview. Your openness and honesty will be appreciated and respected.

**Benefits:**

The participants understanding around reconciliation in the church is greatly valued. Your input will benefit the congregation at large and will help to ensure that the graphic design produced for ONH will be authentic and genuine. I hope that you will have the satisfaction of knowing that the research will contribute to the growth and extension of this area of ministry in your churches, as well as contributing to research in interracial relationships in South Africa at this time. The researcher will benefit from a deeper understanding on the complexities of interracial relationships.

**Reason/s why the Participant May Withdraw from the Study:**

You may withdraw at any time prior to or during the focus group, for any reason. There will be no adverse consequences for you should you choose to withdraw from the study.

**Remuneration:** You will not receive any payment or other remuneration for being part of the focus group.

**Costs of the Study:** ONH will be responsible for the on-going payment of the website domain purchased under their name but will not need to cover any other cost towards the study.

**Confidentiality:** The interview discussion will be kept confidential, and your privacy protected. The data collected from the focus group will be kept confidential. All transcripts from the discussion will be digitally stored at DUT and deleted after 5 years. The researcher will always have discretion when discussing the outcomes of the focus group with her co-supervisors.

**Thank-you for your invaluable contribution!**

**Persons to Contact in the Event of Any**

**Problems or Queries:**

Please contact the researcher, Victoria: 082 375 5289, my supervisor, Dr Philippa Kethro: 031 373 6520 or

the Institutional Research Ethics Administrator on 031 373 2375.

Complaints can be reported to the DVC: Research, Innovation and Engagement

Prof S Moyo on 031 373 2577 or [moyos@dut.ac.za](mailto:moyos@dut.ac.za)



## CONSENT

### Statement of Agreement to Participate in the Research Study:

- ☐ I hereby confirm that I have been informed by the researcher, Victoria Robbertze about the nature, conduct, benefits and risks of this study - Research Ethics Clearance  
Number: \_\_\_\_\_,
- ☐ I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- ☐ I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- ☐ In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- ☐ I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- ☐ I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- ☐ I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

_____	_____	_____	_____
<b>Full Name of Participant Thumbprint</b>	<b>Date</b>	<b>Time</b>	<b>Signature / Right</b>

I, \_\_\_\_\_ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

_____	_____	_____
<b>Full Name of Researcher</b>	<b>Date</b>	<b>Signature</b>

**Please note  
the following:**

Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language (grade 10 level

- use Flesch Reading Ease Scores on Microsoft Word), selecting of a non-threatening environment for interaction and the availability of peer counselling (Department of Health, 2004)

If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).

If anyone makes a mistake completing this document e.g. a wrong date or spelling mistake, a new document has to be completed. The incomplete original document has to be kept in the participant's file and not thrown away, and copies thereof must be issued to the participant.

**References:**

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# Appendix C

## Pastor Focus Group

Thursday, 03/18/21 10:00AM • 28:25min

0:05

### Researcher:

Thanks. Okay. So, we are talking about racism and reconciliation within the church, and One New Humanity (ONH) as the case study. So, what are some of the problems do you think? Because S had such a good point the other day: sometimes we actually are not on the same page about what the problem is, you know, with racial tensions and so anything...you're welcome to say.

### Pastor 1: 0:42

I'll allow the founding fathers... *(all laugh)*

### Pastor 2:

You are the founding father!

### Pastor 3: 0:52

Really you should be looking to your left...*(more laughter)*

0:57

**Pastor 2:** Really, I don't think there is a better voice than P to kick us off...

**Pastor 3:** Absolutely.

### Pastor 4: 1:07

Race and racism in society remains this open, unresolved wound, in South Africa and further afield. And unfortunately, it is *still* reflected in the church; the church is not *much* different. I think what we're trying to achieve - because it's not that you don't have multicultural churches - but we're trying to **(PFG 1)** create a forum for ourselves and then for us to try and create a broader forum, to be able to have meaningful engagement. And I think, not just that people can meet together but that people can understand that racial reconciliation is *central* to the gospel. That the body of Christ incorporates both Jews and Gentiles and that in itself is *radical*. And I think we've got to understand the context of Jews and Gentiles, of what that actually meant at the time. And so, it's more than just, 'I happen to be in a church, alongside someone from a different race or different background' but actually that **(PFG 2)**. I'm having meaningful engagement around what it means for them and what it means for me **(PFG 32)** built on a theological understanding. It's not a "nice to have". It's not an optional extra for those who are inclined that way. So, I think it's both an understanding, but also **(PFG 4)** creating

listening opportunities. Listening. So, dialogue I think is a key word because I think a lot of people have opinions but very few people listen. And (PFG 4) very few people listen to stories that are different to their own and in conflict with their own. I think in general, we're not good listeners. I think that's been part of our journey - in this room. We've had some very genuine, sincere, listening engagements. Where we've had to literally (PFG 5) readjust our minds and we've tried to, then.... project that (PFG 3) out onto broader communities by having some of our ONH meetings. So that could be my first stab. Ironically, it actually started in that whole period of xenophobia in 2015. Like it's reoccurring at the moment. It forced a conversation. And it bought some (PFG 19) relationships or renewed relationships, which I think has evolved into the journey that we've been on. That'd be my first stab.

3:25

**Researcher:** That's amazing. Profound. Thank you.

3:30

**Pastor 1:** *Ja* man, maybe thinking about how we met. I remember that we started a group called Durban Dialogue in response to some xenophobic incidences, as P said, in 2015. *Ja*. For me, race, cultural diversity... I'm a work in progress myself; I know that it sounds strange to some people. We, in the context of the church, you know, where I come from, I always say this, 'The church is very hyper spiritually. We solve everything by prayer. (PGF 22) We don't talk. Don't discuss issues. As long as we throw it to the Lord in prayer and thanksgiving, that's it.'

So it's been a beautiful space, you know to come in.... and I learned here that some (PGF 7) issues need to be confronted, unfortunately. And *ja*, man. This is a very safe space. And I also felt that if we miss this opportunity, wrong people are going to hijack the race discussion. Which is why I really got involved in any way that I can get involved... when it comes to my contribution to this discussion. From a kingdom perspective, you know, as somebody who comes from the church and *ja* man, I'm still trying to convince some people in the kingdom because, as I said, you know a lot of people normally don't need to discuss these things. As long as you care about them and address some principalities in the heavenly realm (*chuckle*) then it's sorted. I like the idea that we seem to be (PFG 12) leading this as the church, in handling these discussions, because if we don't, either people from the left or right will mess it up.

**Researcher:** That's brilliant. Thank you.

5:54

**Pastor 3:** *Ja*. But I think the churches are witnessing a mandate, a mission, commissioned to go make disciples. (PFG 30) So the church in South Africa has a witnessing mission to South Africa. And oftentimes, to get a picture from the Bible, the Tree of Life with leaves that are for the healing of nations. So it really means that church must be the very opposite of the issues that are considered wars in society. In a South African context racism is a big thing. Is it possible for the church in South Africa to witness effectively to the South African society when itself has a problem of racism? So, I see it as a witnessing imperative that the church is able to (PFG 9) deal with, and confront issues of race and racism, so that we can witness not just with our mouth, but with the very construct of our

churches. Ja, I think, I mean diversity is a beautiful picture of God. The one word I love is when Jesus says, if you come together and build churches, it's a symphony, it's a sound of music. So when we talk about diversity and we talk about everybody thinking the same, we talk about (PFG 15) a blending of lives. And so how do we create spaces where people come together to agree but you can't actually agree until you (PFG 21) actually talk to one another. I need to find out who S is...where he comes from...and then we form this symphony, this sound of music that emits into society. We can achieve what Jesus sent us here to do.

Researcher: That's great

8:05

**Pastor 2:** Ja, I think for me, there is in South Africa a significant divide that is historical, but I don't think it's only South Africa; I think all human beings, left to their own devices, find a way to divide. And I think (PFG 33) the Bible comes up with the problem. And it gives you a solution. And I think politicians create a problem for their own ends so that they can be the solution. Whereas God doesn't do that; he comes to humanity and says, you have a problem, and your problem is not T because he's black. Your problem is *you* because you're sinful. And so he sends Jesus, to make sure, and he doesn't even put T and I together, he makes us *one* in Christ. So, we've got no option but to be with each other. I can't revert away from T because he's not the same as me, and he's ministering in a township and I'm in a Durban environment. And he says, actually you better deal with yourselves, so that you and T can be brothers. (PFG 17) Not partners, actually brothers in this. And now I want you to go and take my glory to the nations. And I think what's happening is, you cannot solve racism with political agendas. My view. (PFG 34) You've got to solve it with a Jesus/Bible agenda. Where it's a calling, and it's not something that you have the following-Jesus guys, and then you have these guys that are interested in racism. *Actually*, following Jesus *is* a race issue. (PFG 24) Discipleship. It's not an optional extra for discipleship, to differentiate each other because of our skin colour or our culture. Actually, the other is a gift to us, not the problem. So in other words, what happens is, political agendas put us at odds; so that actually T becomes my problem, and I become T's problem - instead of us (PFG 20) having the privilege of knowing each other, for the sake of each other, so that we can have a collective future. And I think the church has a massive role to play in it. And we've said, actually, (PFG 16) we've become friends, because we value each other's voice, not because we haven't a political agenda. But actually, we want the Spirit of God to do something significant with us. And so, kind of - it's actually difficult to define exactly - we've tried to kind of come up with a few lines... but it's always insignificant to portray what you're actually trying to do. It's not a party, it's not a partnership; (PFG 16) it's a brotherhood, it's a family, it's organic, it's relational, it's Jesus, the Spirit of God, it's all of these things, putting it together. And we're saying we want to live that and take it out there. We haven't done that very well for the last 18 months or a year (*all laughing*), but we try. We're still together. We're still meeting in the upper room, so ja, that's kind of part of my addition to what we're doing.

11:42

**Pastor 4:** And let me tell you something, in the past we've often been super spiritual about these things and want to bind principalities and powers, but Ephesians says that the manifold, the multi-

coloured, multi-varied wisdom of God has been made known through the church to the principalities and powers. So, we don't do it by going to a prayer meeting; prayer is important, but **(PFG 31)** we actually do it by building a banner of something that is contrary to society, which is a demonstration and an embodiment to the principalities and powers. And the principalities and powers can't withstand. So the church actually becomes an instrument of spiritual warfare, not because we pray, but because we actually embody it. So perhaps in the past sometimes we've thought these citywide events are sending events, 'Hello, what's your name. My name is T. Oh where you from? Bless you, my brother.' And we think that's unity! Because you've been bussed in from Umlazi and I've come in from the suburbs. And one of the key ingredients - two ingredients: one is clearly laughter. **(BFG 35)** Laughter is intercession, because laughter has been a big part of it. At times we've laughed at ourselves and at times laughed at each other. But I honestly think the laughter that has come out of this room, it has at times been an act of intercession.

But I think the other thing, and I still remember - because I so often default to being the scribe - sitting here and saying, 'Okay, what are our wives' names?'. Let's go deeper, and then us actually having dinner together, which we've done now on various occasions. It was a great step, a change in the whole process. We literally got together and had meals as husbands and wives; it wasn't professional, it wasn't because we were preparing for an event. The event was the meal. And we have yet to go through all our homes, but that was... And then our wives starting to meet and be on a group together, and knowing each other's families and children and doing things, informally, non-professionally.

If I could touch on one more thing. I don't know if I probably stand very much alone on this, in some circles but I *do think* that in 1994, for us as South Africa: one of the things that we fell short in as **(PFG 36)** white Christians, we were not led in repentance and apology for the past, we just sailed over it. We got away, we literally got away with murder. My privilege was that some years previous to that, we had been led prophetically through a process (in the late 1980s) of actually literally apologizing in our church and to each other. And that's I think why it's so indelible in me. **(PFG 38)** I don't know if we can have reconciliation without repentance. And I think we've kicked the can down the road, and kicked it down the road, and I think the feeling, the atmosphere in our country would have been different. We still would have had challenges, (but it) would have been different **(PFG 38)** if someone had actually held up a mirror and said, 'This is what we are guilty of, and this is what we're apologizing for.' And through strong leadership we need to get on our knees and say we're sorry. And where it's happened in a few pockets, and it's like it's passed now. I don't know, cleverer people will decide but I do think it was something that, that was missing in our process. We came to a political settlement, but **(PFG 39)** the vital ingredient of repentance was lacking.

15:12

**Pastor 1:** Considering that 79% of the population in this country claim to be deeply religious. For me, that's another big issue that we need this. Whether it's racism, xenophobia or whatever, whatever social ills that we're facing. I think it's a reflection of the state of the church. We must get to a point - which is why I decided, okay, to be part of this group - we must get to a point where we take that

advantage, that 79% of people in this country... So that tells you that **(PFG 11)** the issues of racism, the gospel of social justice and whatever -it's never, it's never tackled in our churches, so we need spaces like this. Because of that, the advantage that we have, but we never use.

**Researcher:** So, what are some of the tensions you found when you've tried to draw people from your churches into these conversations. What do you think - is it just they're too comfortable, they don't want to? I know you've touched on that ...I can't actually be bothered...

**Pastor 1:** In my context, people you know sometimes think, 'No man, this is not spiritual enough. Why should I sit down and listen to R narrating the history of this country?' *(all laughing)* A lot of young people enjoyed it, but you could see that the older generation needs some work, because to them when you're saying I'm attending a service, they're going to pray thunder *(all laughing)* They must sit down and listen, which is good because part of... even with spiritual warfare, as P said, the Bible speaks of addressing facts and reasonings, it's part of our strongholds. That has been challenging in my church, people from my church, but I find that *now* people are coming around, they are starting to understand that 'No, this discussion is part of the gospel.'

**Pastor 4:** You pray in the Spirit and with understanding...

**Pastor 2:** And I think what's happening though, which is the sadness, is that **(PFG 13)** the world is pushing us there, instead of the church leading us there. And so the more culturally woke you are, now 'Hey, this is the conversation', but actually it's not "wokisim", it's Biblical, it's Jesus. The church should be leading and saying listen. And I suppose for the record, two things: just so that you have it recorded. One, the reason why our wives are not here, is not because we don't value them. They play significant roles in leading events and whatever we plan, but literally it's kids and logistics and work, and all those sorts of things. S has a full-time job; H has a full-time job. So they really are part of this journey. It's just simple, it's quicker for us to get together... there's a meeting and we connect... and there's probably weaknesses in that thinking process.

And second of all, this is *not* only a white thing. So as much as white churches are mono, T's context is black churches that are mono. So T...you're predominantly Zulu, a Zulu township church. So, as much as in our congregation we might have a whole bunch of people thinking that this is a political thing, T's got exactly the same problem. So the church, not the black church, the white church or Indian church or coloured church. It's the church that has got this reality and we, we find ourselves way more comfortable in Indian, white, black churches, without this kind of...

**Researcher:** Ja cause you're naturally drawn.

**Pastor 2:** Ja, you kind of naturally connect with those sorts of people and **(PFG 25)** it's a discipleship issue that takes you beyond that. Yeah, and so it's often from my point of view, as a white person,

you kind of, unless you've spoken to T... In my mind when I think of this I often think of the white church in Durban North or Umhlanga or Ballito, or whatever. You don't think of it as Chesterville. They've got the same mindsets, with different perspectives, different angles, but the same, **the same core issues**, which is quite a significant thing. Unless you're in this kind of conversation, you don't think that, as a white person naturally...

20:35

**Pastor 3:** *Ja, ja*, And I think, you know generally part of what I've seen as tension has been I think, engaging leaders to try and onramp them to this process, this main issue. And I think that's caused by the way they frame, or maybe not, the way we tend to frame "church-building". **We frame church-building within the context of Sunday morning, not in the context of Tuesday afternoon in the workplace.** So we're building disciples for our church organizations, we're not building disciples for South Africa. So really, even the idea of homogeneous churches, that conversation actually changes. We need to look at T's church, predominately Zulu, but the fact of the matter is that those kids are going to multiracial schools, because parents are working in multi-racial settings. And so I think, perhaps that's the next challenge, to really begin to build an idea and develop the understanding that actually - you're not building disciples for the sake of LSA or Glenridge or 3C, which are the names of the churches - you are **(PFG 27)** building disciples for the world. So you can have excellent believers on Sunday that are stumbling on a Wednesday because they are in the workplace; they are either a subordinate to a person of different colour, or a boss over a person of different colour. And that's where the pain happens. And actually, that's where Jesus gets you know, really, the image of Jesus gets damaged in those kinds of settings. That's where non-believers point at the church. They don't point at church, because they don't see that - they're not there on Sunday - they're pointing at the church at school, the church in the workplace. And I think the sooner the pastors come to grasp that, then they will realize how important this work is. So I think, for me, I think that's the next challenge I feel for us as a team. How do we actually build an understanding, actually **(PFG 29)** **reframe your work from Sunday morning, or your church organization to South Africa?** And imagine your disciples stumbling through life on a Wednesday, in a mall, in a queue with a person of different race in front of them. What happens then?

23:22

**Pastor 2:** And a lot of the time those interactions are not when people are behaving well. When people are behaving well, everybody's happy; it's when people are behaving badly that you have this moment. And you can either go 'race,' or you can go 'this person,' or you can say, 'No, no, no, they're just behaving badly - they're just having a bad day.' You know, it's not... and that's the problem and it's in that moment where a fire can move; either it can be contained in a Godly way, or it can be **(PFG 10)** dealt with in a Godly way or confronted in a Godly way, or it can just bring *huge* degrees of pain, or disappointment or whatever it is, depending on the context.

24:13

So the problem with this is, it's always in the fire that it gets formed. (*That's right*) **So you gotta to teach, (PFG 26)** **you've got to disciple people to walk through the fire.** (*Ja, ja...*) You know it's like when a black guy gets up and preaches, and this is a real story, and he preaches an absolute cracker and gets out of the pulpit and an older white lady comes and says, 'Jeepers, that was

amazing for somebody like you to preach like that...' There's fire there. She didn't mean to make fire. She thinks she's complimenting him. She doesn't know that the way he deals with that, in Christ, will determine his future in Christ, and will determine whether her eyes or heart is ever open to what she actually just said. (*That's right*) (PFG 8) And part of this is teaching people to confront well. Keep on teaching people to be honest and teaching people to say, 'You know what, when you said that, I know you didn't mean that (*if they didn't mean it*) but actually the implication of *that*, meant *this* to me and my kids.' (*Ja, ja...*) How can we... how can we...? But that needs a level of emotional maturity, which a lot of people don't have, especially if you don't... I mean you get there by knowing Jesus. (*Ja*) By knowing, 'You know what, I'm just as sinful as that person, given half the chance I'd be exactly the same as them. I would be the same, so actually let us find a...' And it's *that moment* that you are constantly working on. And that happens in the church. It's not just out there.

29:00

**Pastor 4:** And there's that thing that says about emotionally healthy discipleship – that (PFG 40) you cannot be spiritually strong if you are emotionally immature. And so we can create a storm and R uses the term about our *devotional* Christianity. We can be strong, we can sing, we can pray up a storm, and then we can go out and battle in our marriage, or with our neighbours, or with our boss or subordinates. (PFG 41) But actually, this kind of unity, level of unity, cannot happen without maturity, not just amongst leaders but amongst members; unity and maturity, they go hand in hand. Because unity as S says, is easy when we just won the World Cup (*all laughing*) or first black captain, but that's not when it happens; it happens when someone cuts you off in the traffic or whatever. That's where it really happens and that's where maturity kicks in, and maturity isn't produced in that moment - it should be being produced *in* our churches so that people are ready for that moment.

And I think *this* journey has certainly highlighted... I don't think it's a surprise to any of us (PFG 43)- there's no fast track. You can't miss any bases; (PGF 23) you can't just jump there without actually doing the legwork of talking it through and listening and hearing (PFG 44). There's just no shortcut. (*That's right*)

27:21

**Researcher:** Okay and then just to end off quickly, how would you like to see people engaging with One New Humanity? Also, on social media. I mean, I'm going to do a website, eventually. How do you feel about that – do you think, 'ag' or are you excited about it? Do you think people will come to the party, or how would you like to see it unfolding?

27:46

**Pastor 3:** I think I'd hope for people engaging with content, triggering a reflective process and contemplative process. I think a lot of this stuff, One New Humanity type stuff, is not something you're going to discover in a rush. You need to read something, engage with it, reflect extensively, look at your heart, reflect on your experiences and what they mean, because it is totally a transformational journey. And it's not about events. Events are really designed to trigger something deeper a little bit...

28:24

**Pastor 4:** So it can't just be sound bites or clever little one sentence, little clips, or this is the latest event to happen. It's got to be systematic, deep, proper teaching and content that allows people to build a layer of understanding, and not just being reactive, or sensational in the moment.

Monday, 12/13/2021 12.00 WhatsApp:

**Pastor 5:**

**Researcher:** What are some of the problems with racial tensions within the church?

- Racial tensions manifest through mistrust and prejudice that defies logical and intellectual principles. They rob people an opportunity to **(PFG 18)** genuinely experience the fruitfulness and abundance of diversity; they intensify apartness and deepen fear and stereotypes.
- Racial tensions are predominantly inherited rather than formed by the current or lived experience especially amongst the younger generation.
  - **(PFG 6)** Narratives driven by different racial groups and households are a major contributor to these tensions.
- Racial tensions undermine the whole purposes of God creating people and allowing them to be different and unique as part of His Artistic design as these thrive on superiority and inferiority.

**Researcher:** What are some of the tensions when drawing people from your churches into these conversations around race and reconciliation?

- **(PFG 14)** The misunderstanding of the concept of racial diversity - most people think discussions on issue of race and culture are **(PFG 14)** political and shouldn't be associated with church nor discussed in the platforms of church.
- Many instances people wanted to avoid such discussions because of fear of being judged; exposed on where their heart posture is or just not being ready to confront the elephant in the room because of the price involved in the process.
- **(PFG 45)** Comfort zones are a major contributor especially on those who stand on the platform of privilege and ignorance.

**Researcher:** How would you like to see people engaging with One New Humanity?

- People must understand that the whole purpose of One New Humanity as outlined in Ephesians 2 is not just the reconciliation of people but a **(PFG 28)** wholistic journey of discipleship; from our redemption to genuine harmony with each other is the concept.
- People should be **(PFG 42)** courageous enough to be vulnerable to allowing the truth to address their narratives, experiences; privileges; superiority or inferiority for a total transformation and complete emancipation.

## Appendix D

### Eight semi-structured interviews

#### Interview 1

Tue, 10/13/20 10:27AM • 20:39min

**Researcher:** So, have you been to some of the One New Humanity meetings?

**Participant:** Yebo! I have been. The one time it was at Glenridge and I remember my daughter was still pretty young. And so I had to stay in the little kiddies' room, so I was kind of there and kind of not, so I kind of caught some sessions and I kind of didn't catch some. But the other time when it was at Chesterville, yes that was a good one. That was a good one. I attended all the sessions there, but on the Sunday, my husband and I needed to leave. I don't know where we needed to go. I remember Z was going to be teaching that day. And so we left just before she started teaching, but the whole sessions, I did attend. And then there was the virtual session, right? That happened during the lockdown - that was also very nice. So I have attended some.

So, how do you feel about it...are they doing well?

Yeah, of course! Sure. Yeah. I think it's, I mean, as you were saying - just starting the conversation. I think that's really big, (*laughs*) you know. Just I think so far. And the thing is, I suppose, like you sort of see where the thing goes, and then attend to it that way. So I think, I don't know, from my observation it's like in that place right now where, whatever's happening just needs to be extended. So that just to hear or to feel what people or how people are receiving it, you know. So what's happening in the community and whatever from the reception, then that's where we go. So, I think where it is now it is a very amazing place. You know, these pastors have been so brave, you know. And just went for it and trusted the Lord, and started this thing, it's *ja*, I'm very happy about it. Yeah.

So I don't know if you saw this, another phrase being thrown around so it's quite amazing this year with Black Lives Matter, so I know that's a little bit touchy when you bring that into the church now...

But it has to be brought in yeah, sure, sure. Yeah, it's I suppose a global topic, and as the church we really should be in the thick of global topics, you know, because why not? (*laughs*) And also, I think to bring a Godly perspective on it, you know. What does God think? In fact, I was always telling R and Z that I'm such an activist! I'm a radicalistic and I want to get things done. But one of the things that I heard the other day, I don't know where I heard it from, or if I read it somewhere, and it was talking about the journey of the children of Israel. How they went and conquered and overtook

places and deemed them as their own, way back when. Yeah, we don't condemn them. We just like 'yay' we glad that they did it and I mean, obviously it's not the same story but it's a similar story of colonization, you know. And yeah, there was actually an interesting way to look at it and people have been taking over spaces for a long time, you know, ever since ever. People are taking over spaces. When you even read the story of Cain and Abel how even in the family dynamic, there was just, there was issues. *(laughing)* You know there was issues...

One was a crop farmer, and one was a livestock farmer, so they had their own space but still they just weren't happy. They weren't okay, you know, and the one brought an incomplete offering, and you know God was unhappy now in this whole thing. So from the beginning of time, human relations have always just been a tricky thing to navigate. *But* it was the thing that had to be navigated nonetheless, you know. So I think the church needs to speak about that. And especially if you're going to speak about proper reconciliation. You know, we need to really know where black people stand, we really need to know where white people stand. Chinese people, coloured people, whatever people. Because I think, also imposing on people - that's not very right. **(PI 1)** Also, assuming about people, that's not right. We need to really just know where people stand so I think the whole Black Lives Matter movement has been received in many different ways, with many different people, but I think all these **(PI 2)** people need to sit in at a table and sort of discuss where they really are, you know. **(PI 1)** So where are we? Where are our assumptions? What do we feel about the Black Lives Matter movement, you know? I started really liking the movement, and I started really not liking the movement. *(laughing)* Then I started liking the movement again. And so, I was a little bit confused and maybe the thing I should have done was just pray about it and bring God into the mix. Now that's where the church comes in, you know, bring God into the mix, and really ask him. How do we make this thing, you know, work? What was the whole purpose, even of colonialization in the first place, you know? Because I don't believe God is haphazard. He does things for reasons, you know, reasons that we might not know sometimes. Reasons that we might not like, you know. Reasons that we might not understand, but reasons, nonetheless. And we need to just go back and search God. So that's why I think the church, really should be grappling, unashamedly so. Engaging and grappling with, with the issues of Black Lives Matter, or any other movements, you know that are currently happening. Yeah.

And you touched on... you said reconciliation, we need to know where people stand. So what does reconciliation look like. Because I think the word has lost a little bit of its meaning or been overused. So, I'm trying to come back to the real meaning of reconciliation...

Who knows? *(laughing)* I think for me it's in a place of complete understanding, you know. And people are different, and they are different and it's a beautiful thing, you know. Our differences are what makes us unique and beautiful in our own ways and whatever. So I don't think we should all be one homogenous person at the end of the day, you know. We really need to be as different as we are. And keep our differences. Different languages, different shades of skin, different textures of hair, different whatever. We really need to keep our differences, they are beautiful, but have complete

understanding. I think that's what proper reconciliation is, for me that's what it is. It's just really understanding that as a white South African, this is who you are and this is your identity and I respect that, I fully understand it. And for you to, to know for me as a black South African, what my life is, where I am, what's my frame of mind, how I got there. What things influenced that and just to note, understand it and respect it. I think that's what reconciliation is, to really understand where... So for example, I always loved the whole thing of how loud black people are (*laughing*). We are so loud! I will not deny it.

I agree, yes, we are very loud people. And I really get a bit frustrated sometimes where with non-black people you know, they get a bit irritated with it and I was like, 'Well, that's just what it is! Black people are loud. They're just loud, and you just need to understand that and accept it. I don't know, lower your own voice.' And so, white people are very soft spoken. And we need to understand that, and we need to be able to do whatever it takes. Do whatever it takes to be able to hear that next person. Come a bit closer, I don't know, whatever. But *you also* do whatever it takes to actually listen to them because they deserve to be listened to, you know, regardless how soft they're speaking or regardless how loud they're speaking. So I think that that's what it is. It's complete understanding. I know it's a lot. I can't even know everything about white people. I think, likewise, you'll never know everything about black people, you know, but obviously that openness to keep on learning. And just to completely understand, you know, I think that's what reconciliation is, and let people be.

[And that happens through relationships. Can't just read about it on google...](#)

Actually engage it, yeah. But that's an interesting dynamic that you're talking about like you're actively engaging it as well. Yeah, I think, over and above just understanding and really getting to know them. Then that's how you understand, I think. I think you'll never understand what you don't know. So also, really getting to engage and understand, yeah.

[I've got another tricky phrase.](#)

Okay.

[So I was chatting to another guy the other day and he said you can't have reconciliation without justice. I thought he was gonna say Jesus. He actually said justice, so I was quite surprised. So, how can we move forward with justice in South Africa. I know that's a big question...](#)

Yeah, sure. I don't know. I don't know either but that's a very true statement. You know, that's a very true statement. And I mean you look at justice in the terms of legalities and that's not how I want to exercise it. We want to exercise it in a God-like way. But what is that way? What are some of the examples that God has put in you?

[You're a businesswoman, I'm presuming your business runs quite differently to the world.](#)

*It does.* It does. I mean, in fact I was just chatting to a friend the other day, I think it was last Friday. And I was like, just really passionate... she's from Joburg, I was on the phone with her – 'the only answer is the church! Because really, politicians don't know how to do this. they don't know how to...'

and I was telling her, 'Look, imagine if ...' So I heard someone talk about the Jesus gene, you know. That was a very nice way to put it. You're can have all the genes in your body but if there's no Jesus gene, your body is not completely human, you know. And the Jesus gene is what gives you the soft skills like compassion, love, faithfulness, you know, gentleness and all those things. So I was telling her, 'Imagine a CEO leading with love and not with a skill or education or whatever it is, or an iron fist, but with love.' Imagine a president that leads with love, you know. And his whole ethos is love, or it's compassion, or forgiveness, or whatever the case may be, the stuff that only the Jesus gene can give.

And so going back to the issue of how I run my business, I really want to express those things in my business, love and compassion, and all those things. And I think even that's why I even went to the cleaning business and things like that because I want to have a thing where I can really help society, and make a living at the same time, you know. And so how do we marry those two things? So yeah, with the issue of justice. Sure. I think it's an individual thing as well. In your little space, be just in all the things, in all your dealings. Practice justice in the small things, even with your children. Like the way you share things amongst them or whatever because I mean hey, things of injustice they vary. It's a heart position. It's a heart issue, you know. Yeah, it really just creeps in, it really creeps in and even at work. You have, your favourite person or whatever, even if you're in a management or leadership position, and you show favouritism or you show partiality, depending on whatever. And that's unjust, that's exercising injustice, you know. And so, yeah.

So how does the church really exercise justice? I think the church needs to exercise justice within the church first, you know, yeah, I think within the church first, and for whatever.... because obviously the different congregations look different. So whatever it means in each congregation, you know, and then I think from that template, we'll be able to take it out, into the public. I've heard stories where mostly multiracial churches, where especially black people, they can feel significantly uninvited in the church. Not because of activities or whatever but just in... I don't know if it's in the culture of the church, or if it's in sort of like the social elements of the church? So I think just to practice justice, I don't know, maybe I need to know what the word justice means? What is it in the dictionary? In fact, I'm actually going to google it quickly. Yeah, I think it'll be a nice bounce-off point. Oh sure, but I hope I've got data. I've got Wi Fi at home and then you know, you always forget. I think that would be a nice place to start to see what actually the word justice...

[I've often wondered about that; about how do other cultures and races actually feel in a predominantly white church? Are we really welcoming? It's the subtle after-church conversations...](#)

What we always talk about in our church is that... we all need to go to Christ. Like no one is in a better position of anything, you know, whether you are the perpetrator or the recipient. Both of you need to go and start at bass, at the cross, because both of you are in the wrong. I mean even you as the victim. Your victim mentality is wrong. *(laugh)* Exactly, and you as the perpetrator, you're wrong being a perpetrator. Superiority is wrong, inferiority is wrong. And that's what we really need to know, that you're not superior in Christ and you're not inferior in Christ as well. You are just whole in Christ. So we all need to go in to the cross... *(looking at google)* I love how it says it. It just simply says, "Just behaviour or treatment. A judge or magistrate, in particular a judge of a supreme court or a country or state." Okay that's in the legal sense, but I think just this basic explanation of it... "just behaviour or treatment." Yeah, just behaviour or treatment, and that really starts in your own micro element.

I think even with self, you know, I suppose us women more especially, we treat everyone else so much better than ourselves. Yeah, I'm just thinking about that, like I don't think we're even just to ourselves. We give to our children, we give to our husbands, we give to our home, we give to the church, we give, give of ourselves and before we know it it's like, *sho*, I don't have anything left for me. So I think it's just starting from the self. Be just to yourself. Be just to your smaller environment, and then it can really extend. And I always love the idea of how universal and global the church is. Because imagine if in all of our little spaces, we just dot the whole world with just people. That's going to permeate, it's really going to fill, it's going to change the world. Yeah, it's really going to fill the world.

So justice in South Africa *eish*, but the church can just start in the church. And I think the church is a very good place to teach people how to be just (as we're talking about just right now) to themselves. And then how to be just in their own environments. And then it permeates through from there, and then I think maybe eventually as the church we can have these macro discussions. Like how we have a template now, how do we take it out? How do we take it out to people? And I think by then, we need to really build it in a space where, *ja*, people of different races in a multiracial church really just feel included. You know that there's just treatment, and also that they are not *waiting* to feel included, but they're also actively *(laughing)* they're actively going in there and they're actively contributing. Because at the end of the day, I don't think it's any one person's responsibility. As I was saying, we all need to go to Christ. And we all need to go to Christ by ourselves. You know, I mean yes, we've got our leaders and whatever and they have the mantle of teaching us but once we know, then we need to really get up and do it for ourselves. I really need to practice justice for my own self. We really just give and give and give and give to everything and everyone else and we are in fact ...I actually coined the saying... I've been trying to do that in this year. I really have, and then COVID came and then my life has just, you know. But my term that I've coined is, "I'm going to be cruel to be kind to myself." And why I coined this term is because I'm trying to be on a weight-loss journey. And then I'm that guy who opens the fridge and you know all these little bits that are left in the fridge? And I go and eat them because I hate throwing away food. So I always eat these little pieces that my husband and daughter leave and I'm like, 'You know what, I'm going to throw this food away.' I will

be cruel because I need to be kind to myself. I need to be serious about my weight loss journey. Many, many years I've been eating leftovers (*laughing*) I've been eating leftovers. And so I'm saying, how can that, with love, extend to other areas? Even of my life, if it means I'm cruel to be kind to myself, then I will be. And I think yeah, the issue of justice with your own self (first) and then it permeates.

Okay. Amazing there's some real gems in there.

All the best and really Godspeed with the project. Yeah, it's really amazing...

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## Interview 2

Wed, 10/28/20 10:01AM • 23:43min

**Researcher:** Cool. So I want to ask you your thoughts on... So let's start with the concept of racism. What do you think racism is?

**Participant:** I think, like...yoh... (*laughs*)

That's a big question, sorry...

That is big. I just think like, it's any form of prejudice. But to me there's like, obviously explicit versions of that, and then implicit versions which are more just like bias towards your normal. Like one of the things I've always said is that it's human nature to think that your normal is right. And then anything that comes against your normal is wrong; but normal is just a subjective thing. So, I'd say that's the biggest thing for me because I think we've all got a good grid of what explicit racism is, but implicit racism I think is just pure bias towards your norm.

Wow. That's good. Okay, so it's easy to presume that you haven't grown up in your environment, or haven't had a problem with racism, but have you ever had "aha" moments where you're like, 'Oh maybe I'm not quite there yet...'

Yeah, I think definitely when it does come with the territory of being in a society as in South Africa. That is where - you can't even really use the word hypersensitive - but it's very racially charged. Do you know what I mean? Because I think that the sad part about that is (you don't even want to say a tendency because that sounds like you're shifting blame) but it tends to be that it quickly goes that route, you know. So, it's usually the small things, like when something happens (this is when I noticed it in myself) and I tend to like, 'Why did that black guy or Indian guy or white guy do that?'

Instead of just like, 'Why did that guy do that?' That's when I realize that I'm looking at it through, like eyes of race, not of humanity, you know what I mean? When I attach that action to a thing, like even if it be like traffic stuff or whatever. And then you like, 'Ahhh that black guy cut me off.' *Laughing*... What does that have to do with anything? Yeah. And obviously, like that goes both ways. I mean, on the positive side as well, like, it can be bias against your *own* race group, like when I'm hitchhiking, we have a joke that white people never pick you up. Yeah, you know, so it's both/and, whatever your experience is of that. *Ja*...

So I'm also hoping that you can tell me a little bit what... how your peers are feeling about life, like where South Africa's going like. Does your age group talk about the land at all, like the land issues? Do you know anything...?

Yeah, I mean, are you saying within church, or are you just saying in general?

Well, within church, but in general is interesting also...

*Ja*, I think to me this is the most positive thing about South Africa. What I've noticed is that as your generations get younger and younger, that lens of race is less. You know, like, to the point when I'm coaching sport. And I remember one little thing, and this is actually an epiphany moment for me with - *yoh*, South Africa is on the right track. Like there were two little kids, say their names were John. And I was asking, 'Where's John?' I was doing a sports register and a little kid was like, 'Oh there he is on the other side of the field.' But there were two kids, and they were both John's (or whatever). And I was like, 'Which one's John?' And they kept on explaining, 'He's the one with the stripy socks.' 'But you've all got stripy socks!' And then they're like, 'He's got glasses on.' 'Well there's 3 such kids...' But the funny thing is that it was a black kid and a white kid with the same name, and an adult would've just been like, 'It's the black kid...' But like these kids just totally...that was like very low on the order of how they were going to explain who that John was, you know. **(PI 3)** And I realized (I'm also trying to not give an academic answer) that that separation, that clinical separation that came with apartheid was such a huge thing in South African culture because it really enforced that kind of superiority complex etc. **(PI 4)** Or the inferiority complex on the other side. Whereas the more you begin to live in different people's space, the more it breaks down that stuff. Like, for example, if you look at the Bantu education you could easily grow up, well not easily, *laughs*... I'm trying to think of the right language to use... **(PI 3)** but you can see why people grow up with a superiority complex because they've had a superior education. Whereas where I went to school, I was under no illusion that I'm cleverer than black people because I used to get my ass whipped in mathematics by a lot of black kids, you know what I mean? So it's like that natural superiority that just comes with that space, just gets more and more degraded, you know. So I think seeing that is that like, then my generation has been afforded more opportunities to make friendships across race barriers. And so like my kids, when I have kids one day, will be growing up in families that are different to them, you know what I mean? And I think that's why it's such a time thing because it just takes time to erode all those things. And even when I think of like .... *pause*...grandparents,

whenever you speak to old people, they're like very inherently racist. My grandparents are dead, and I just think, actually one of the bonuses of that is that my children will never have to listen to that trash! You know what I mean? So I will unfortunately have the baggage of like subliminal bias and things, and sadly they will pick up bits of that, but it won't be like this blatant racism that's actually spoken into being, you know. And so, hopefully they grow up with so little baggage that by the time they have kids, it's not a race thing, you know. But I'm talking in ideals, but *ja*.

*Ja, that's good. And then the land. Like do you know what's going on there 'cause I can't figure it out...*

I mean like I did cultural studies, so we had to cover a lot of that kind of stuff. And I think my biggest thing with that is, it's like in the age of media, it's become something that people can easily play on. But in my studies, one of the things that I realized very quickly is that I very badly understood what type of land was up for repatriation etc. And like, one of the biggest things is that there's this huge misconception that people's houses are going to be taken. It's not that. It's like (and maybe this is like my general erring towards a more socialistic type of existence) I don't have a problem with that at all because the type of land that's been taken, is from people that have more than enough, and it can actually be taken. But that's a personal gripe where I just think humans do not live with the vaguest understanding of what enough is. And so, to me that redistribution is beyond fair. You know what I mean? I just I don't even understand why it's a debate. All those people that are up for land being taken away, it's like, 'Well, how much do you want in life?' You know what I mean? Like you have so much in comparison. So I'd say within young people, I think that's one of the misconceptions that people don't understand; they kind of have this thing of like, 'Mine is gonna be taken.' Like literally walking up to your house in a suburb and, 'Oh unlucky you! Your house has been picked because you're white! It's going to someone else.' It's like farmland and historical land that had been taken and where, if those people were to now probably not earn another cent, they would be fine for the rest of their lives. So they've been offered compensation and it's more than fair. So like I understand it's touchy and it's easy for me to say because I'm not someone that's got land up for grabs. But I mean I've heard one or two beautiful stories. There's a farmer (I've just recently made friends with someone who's very close to them) and he's been one of the first people to actually go and give his farm willingly across to the government. Cyril Ramaphosa came to the farm and said like, 'What you've done is amazing.' But the irony of it is (he's an incredibly transformative human), that he even will openly say, 'I also did it for selfish reasons because it's in my interest to do that because now my land is safe. My family is safe, it's under proper supervision.' So I think there's my biggest thing is there's a whole lot of misconceptions about what type of land is being redistributed, and to whom and from whom. And the truth is people have so many opinions on it but it's not effective. It's, you know, like most people that have those things (opinions). Not that I'd say I'm incredibly clued up on it - just from the odds and ends that I have read up and had to study, and that type of thing.

*Ja, that's good. And then the other controversial thing I wanted to touch on was Black Lives Matter. I don't know if you followed it at all or...what do you think? Is there any place for it within the church?*

*Ja, that's a very tricky question (laughs). Long pause...Ja, ja, I'm like, pro all these things. I suppose the bigger question is, in terms of space in the church. I think, ideally you wouldn't need it because it would be happening within the church. But the fact that it even is a topic that potentially needs to be brought into church shows that (it is not there), which then leads me on to the simplest argument that clearly it does (need to be there). But at the same time, I understand that from theological points of view and all that type of stuff, people might like say, 'That's not the right Christian ethos or spirit in which you do stuff.' But then again, that's under the guise that church does work from an extremely spirit-led place, which unfortunately I also don't think happens. So now you get into a bit of like a tug-of-war between like lesser of evils. Like in all the studying I've done, the sort of frameworks that seemed to work best is whenever you let the marginalized lead the conversation. And I think that it's just been done so incredibly poorly within every single social sphere in South Africa, including the church, you know. And so, like, the thing that it's got to do is to start with voices, you know. Ja, and I think just time and time again I see these conversations come up. But they're not led by the marginalized voices, which means like right from the ghetto. I'm just like, 'This is not really a viable option of truth, because it's just, you know...' So I think that's what I do think is quite amazing about Black Lives Matter. It is really being pushed from that sort of, marginalized group in society and it's global, and it's in.... But at the same time, it's a huge movement in America; it's a typical thing of everyone sits up and takes notice whereas in Africa, the years and years of colonialism, slavery - that's such a common narrative. We've been desensitized just by the sheer - you can't even say repetitiveness of it - but I mean it's etched into our DNA as a society and that can make you desensitized towards it, I suppose. Ja.*

*So you're saying, we need to let more voices, if we're going to see any change in the church, more marginalized voices. So have you been to any One New Humanity meetings?*

*I went to a few. I mean I was involved in that group IzweLethu. But that was a typical example of where like, I think both sides are too immature to have those conversations you know. And...*

*So in what way? Was it heated ...I never went to one?*

*I think like maybe the way in which certain things were done could have been considered. Like, kind of with the wrong heart and stuff, but then at the same time they were received with the wrong heart. You know like, so when things were brought up it was kind of like, 'You didn't follow the right guidelines in which to...' And it wasn't really clear in the Bible. 'If you have a problem with church leadership or the way a church is running these things, "this is the eight-step procedure" you know.' So, like everyone's version is an interpretation of that and I just think like it was done within a bit of like an antagonistic way. It's just like, walls were put up from those receiving it and the whole message behind it just gets lost, when actually like, there's so much truth in that space. Like that*

typical thing humans are so terrible at, but if you look at an issue in its fullness, as in 100% of the issue, it's like 80% of that issue is common ground that both parties share, 20% isn't. But then instead of focusing on the 80%, we focus on the 20%. And I just see that happen time and time again in church discussions around these things. Because it's not totally agreeable, it's like "baby out with the bathwater" sort of mentality versus like, 'Okay, let's just for a second shelve these things where we clearly disagree. There's this huge pool of knowledge and information and ideas and truth that we share - let's focus on that and build from that place out, you know.' And the thing is again coming back to all those things of letting the marginalized be that voice and stuff. The thing that's tricky is that historically, Christianity is obviously brought in by Europeans. And we're still in the ramifications (not the right word), but we're still in the process of "it's European or basically white voices that control that space at large." And that again, coming back to my first point of that bias. There're so many things to me that we clash on, that we think are Biblical, but are actually just cultural. You know what I mean? And so it's like, 'Oh, we don't have space for *that* because we don't do that.' 'Ja, you don't do that 'cause your Caucasian household doesn't do that, but that's got nothing to do with the Bible.' I think that area is very grey, you know like, leadership senses something is wrong but it's just cultural discomfort, it's not actually biblical whatever... That's not an attack on leadership, it's just a human thing you know...

So someone mentioned culturally, it's hard to get those other guys to come forward because culturally they don't just step forward and grab the mic...How can we encourage people?

Ja, that's the thing I'm saying, the irony being that so much of the way we do church is purely Western culture. To do it over a microphone and then you're like, 'Oh, why aren't there a lot of African voices?' Because they don't want to talk the way you want to do it, but you will not relinquish the platform on the way you do it. You won't be like, 'Let's have an African prayer meeting where like every white person will feel super uncomfortable...' Because it's not your culture of doing things. That's what I mean by culture versus Biblical culture, you know what I mean? Like all expressions of worship: we just do not have that in the church, a grid.

You know I think it's Dr Kaunda from Zambia, but one of the things that he says is one of the significant differences between Western and African cultures is that Western culture is a problem-solving culture, like scientific. Things are either right or wrong - we can't sit in tension. Whereas African culture is experiential. So this is the biggest irony to me (I'm not an educated voice in this but my own surmise from this) is that Hebrew culture is a lot closer to African culture than Western culture. And yet, you can't really say one's more Biblical than the other, but in terms of cultural things and the way church is represented in the Bible... For example, one of the things being like Hebrew rabbis have no problem to have a big philosophical debate about "Does God Exist?" And then, 'Oh it's prayer time, we got to go pray.' In Western culture that mentality just doesn't exist. And so, like all those things contribute to those things that you just end up doing. Again, just that simple thing of bias towards your normal. It just like if you do something, it's wrong, but it's actually just you haven't done it any other way before, you know.

*Sho, that's good. Anything else you want to add, that's been really good.*

No, except just to say from like a Biblical thing, I always just think of that thing of God has made different people, you know what I mean? And like, He knows that, and He's clearly got a way in which He wishes that (those differences) to edify and glorify and worship Him to the fullness. He's not anti-culture, whereas I think the church as a space is so often like, we try go to a monoculture. That just like, makes those places easier for someone to reach who's already in your culture. And then you just perpetuate that system over and over again, versus relinquishing it (you know what I mean), and being like, 'There is a space to do things differently...'

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### **Interview 3-4**

Mon, 10/19/20 7:37PM • 41:26

**Researcher:** So I thought, we're just going to get straight into it. So let's start with what is racism. Like in your view. Because we don't all agree or are on the same page.

**Participant 4:** So, the definition of racism is the worldview that the human race can be subdivided into various race groups based on biological factors. And that's the first part of the definition. The second part is the belief that some groups are either inherently inferior or inherently superior to each other. *Ja.*

**Participant 3:** *Ja.* So, maybe I'd piggyback off that - kind of a judging of a specific race group, you know, to be either better than you or worse, pretty much the same as what you are saying.

So it's more than just being mean to someone, a lot bigger than that hey?

*Ja,* it's a comparative; it's a hierarchy of where you fit in a pecking order.

It is a concern there are so many variants, and increasingly wide variants of the definition of racism.

So I read something interesting the other day that race is actually a social construct. And so academics are starting to say that race only came in later actually.

*Ja.* Yes, that's correct. So, for me, I was an adherent of Alexander Venter, who says that everyone's racist. You're either a recovering racist, or overt, or covert, or racist-to-be. And since I'm doing quite

a lot of research on a policy paper for clients - having a look at the science behind it and realizing that actually, there's no real science behind it. We get so caught up in the second part of the definition but the first part, if we can't prove that there's science that says you can divide the world up in this way, then it makes the second part null and void. And so, yes. Maybe 100 years ago when there wasn't sufficient scientific data that's come in, you could use both. But now, it really is just social construct. *Ja*.

That's good, so the racism in the church, I know it's difficult because we all white here, but do you think there's a way to get past that. Or have you seen any hopeful stories?

So, I think, unfortunately, too often in too many instances, the **(PI 7) church reflects society** more than it **(PI 8) influences society**. And I think that there's an increase in awareness of race, racism, and race issues in the church. So, we don't go around from church to church much anymore, but you probably see manifestations of that. But our personal experience has been that we've seen greater and greater integration. Certainly at 3C, but P's very intentional about that. Our previous church, the Vineyard – the only area where it maybe came into play was that we never got to a point of having black guys as elders in the church. *Ja*. Now, whether that was a racist thing - overt or covert, intended or unintended – is debatable. Were there people black people who had that kind of leadership on them? I would say probably not in that instance. Generally though, in that church there were not a lot of people putting their hand up for eldership of any race group. So, we had quite a small eldership that had been around *for years*. When we became elders, we were all young and dumb enough to think, '*Ja* that's a good idea.' (*laughing*) Everyone else was like, 'No!'

Rather you than me...

But I think that also we did see, we saw definite shifts, particularly when we had Alexander coming in and doing... So he did the "doing reconciliation" in the National Vineyard conference and I think, like, less than a year after that, Brett brought it down to Durban to do it in our church, amongst other churches. And I think that, you know, he has come from a place of being ignorantly racist. He kind of grew up in middle class white suburbia and didn't realize the wider picture, and I think Alexander Venter and Trevor (I can never pronounce Trevor's surname properly) impacted Brett, and impacted our church, and impacted a number of other churches through that, *ja*.

I think for me it's contextual, and I mean I can only speak to my experience; I don't know what the greater church is doing. But I was blessed to be part of a church in the 80s when I was still a youngster, that was kind of one of the first churches to say, 'We live in Westville, we've got Chesterville as our neighbour, our church is all white, and we need to do something.' And interestingly enough, it was kind of the British colonialists, pastors that came through and kind of said, 'Where are the black people in your church?' And so they made a kind of determined shift to change that and lost a lot of people within the church as a result of that. So that was quite an eye-opening thing. I can remember doing kids church, and we had a few little black kids and a little white

kid saying, 'I don't want to hold his hand.' And *ja*, that was like a very jarring moment. (PI 5) So I saw that playing out where it was almost like the rainbow nation that we had hoped for and prayed for, where there was just this wonderful celebration of Jesus together and it worked, *ja*. It was fantastic. (PI 5) And it was authentic. And I think for me, in some church settings there is that authenticity. I've been in other church settings where if it's there, (PI 6) it's almost contrived, almost politically correct. And that's uncomfortable for me as well as I'm sure for black people. And then I've been in other church settings where you know, we tend towards "like attracts like". You know, we kind of move towards those who are like us. And I think maybe one of the real blind spots, maybe amongst white Christians, is not even a shunning of black people but almost a "not seeing them". You're just within your own insular kind of community, your little grouping, and you just don't even see that stuff. So, I see it as a real tension and for me, like, the best place to be is in a place of authenticity. And I don't quite know... I guess that's how as a Christian, the Holy Spirit does that within you; it's neither contrived nor shunned and find the middle ground.

I think for us as well, it's definitely more of a language and socio-economic thing, than a race thing. You know, so that some people who maybe look like they come from certain parts of Pinetown or southern suburbs - it's just difficult to kind of connect with them after church. And for my wife obviously. And so, we've had times where you're sitting in a sermon, someone's teaching on race, it was like, 'When was the last time you had a person from another race group in your house for supper?' But then on the way home you're like, 'Wait, but Godswill is black, and Israel is black...'. And you start rattling off these people who've actually been eating around your table. *Ja*.

*Ja*. So, we've had quite an interesting journey in that we... I used to dance professionally, and we had a black guy in our group. And I remember some of the dance people in Durban from the dance society getting quite upset that we had done a dance piece with him. And there was a lot of, you know, touching each other and lifting and being like, 'But it's Eric, like what's the problem?' And so, I think our journey has been like very chilled with that stuff. Like we'll go to Umhlanga and being like, 'Where are all the black people?' And it hasn't even been that we tried to do that, we just kind of always seem to somehow end up....

Very much so, and being surrounded by black people

It's not even something that we've tried to do.

We started a youth group. Well, we didn't even intend to start a youth group, but we ended up starting a youth group. And then by the time it grew to 30-odd, it was again, 'Spot the white kid.'

*Ja*. Our son went to a school that at the time, every white kid was moving to not go to. They literally said to my son like, 'Why are you going to that school, there're only black people there.' And we were a serious minority and like that was a weird it, was the first time I've actually felt like, 'Where are my people?' I really felt like the alienated one.

But you push through

I pushed through and I'm so grateful because, you know, I've made friends with an amazing Muslim woman, with black women. It was just a celebration of moms together, you know, it was great. It was safe, and I'd have that any day over kind of carbon copy mom's club. And so it's been a weird and interesting thing for us - that it's just like always kind of happened in that way, without us trying to.

So you must have had quite unusual parents...?

*Laughs*

Our parents? Our parents are complete opposites. But they are quite aligned racially.

We were so scared the first time they met.

So, my folks are elderly folks. We grew up in Westville; we were quite close to Chesterville. My dad was almost killed, he was shot in the chest. So, we've had break-ins, we've had a lot of bad stuff. So they quite scarred and there's quite a thing with black people. And it's again, like that dualistic... One-on-one, they're great with a black person, but will still refer to them as 'them and they.' (*Laughs*) So that kind of old school mentality.

Your folks? (*Looking at other spouse.*)

My dad is, was socially conservative and my mom was socially flippin' out there. But when it came to race, it was the opposite. So my mom was pretty racist - still is, and my dad was very progressive and has maybe gone from being red to pink in his older age. *Ja*, but he, for instance, was one of the officials at the first ANC conference after Mandela was released.

Oh cool.

It was cool. It was cool. Though was it better him shaking Mandela's hand, or my sister shaking John Taylor's hand from Duran?

*Laugh*

*Ja*, but I think more than our parents, I think it was hand-of-God stuff. *Ja. Ja. Ja*, he's arranged our lives. And interestingly, through it, there have been times where we've looked around, and we like, 'Everyone in this church ministry, this church context is... no one is like us.' I know there are not a lot of people out there that are like me (*laughs*), but every now and again you do like, 'I just want to find *ouens* we can just chill with completely, and they can "get us" - whatever you say, type thing.' And I think that's probably the biggest challenge that churches face: ...by the time you get to church on

Sunday, you're tired - you really are. It's been a long week and a long Saturday, and you just want to chill. And if you chill, you want to just chill with someone that is easy to make conversation with. And as a result of that you then have the separation and the clicks.

*Ja*, I found that it takes time, really does take time to make friends. Ongoing, doing stuff outside of church. *Ja*, because church on Sundays is not enough.

But it is the catalyst.

It is, *ja*. And then One New Humanity. What do you think about what they doing, and is there anything you would change?

Can I be honest? I don't know much; I know *of* One New Humanity, but I don't know specifically.

Okay. Sorry I presumed. So, they have dialogues...

It was initially One New Man. So the conferences that Trevor and Alexander did, and then P and them.

*Ja*, so it was One New Man and people still call it that because it rolls off the tongue better.

So much easier

I know, so it's complicated because they thought, 'No, we can't have One New Man, because there were lots of ladies getting very upset about that. So now it's One New Humanity (ONH) and every time I say that people are like, 'What, come again...' Anyway, ONH has been having webinars; they did one during lockdown. And before that though, they'd have these amazing celebration services, and then they would have preaching or interviews or dialogues. *Ja*, so some people have said, 'Maybe they're trying to tackle too many macro concepts and we need to get down to the micro.' That's why I asked you, what is racism? But anyway, so they are trying you know, but if you haven't really been engaging much then... *laugh*.

*Ja*, I think we looked at it and went to one or two of the earliest ones. And maybe it's from ministry fatigue and maybe out of race-dialogue fatigue, that when we looked at it, I was just like, 'It is necessary. It's important. The church needs to be leading the way in these issues. But as for me and my wife, we feel that we've been there, done that, sorted it. *Ja*, if you want us to get up and do a teaching on it, we'll come along.'

*Ja*. For us Alexander's thing, because we actually sat through that twice, at the Vineyard leaders conference and then him coming through to our local church to do the reconciliation... for both of us

the first, and possibly the second time, it had a *profound* impact on us. Just, you know, I thought I was cool with racism but actually there's a whole lot. There are a whole lot of blind spots there. *Ja*.

Can you expand on that...? Maybe example of one or two of those blind spots.

I think there were a few things that he did that were real openers. Remember we had to get into white and black groups, so we had to separate. And then we had to make a list of all the stereotypical things that we say about black people and that black people say about us. And it was so eye opening to hear what black people think about us. One of them being that 'they're dirty.' And it was like, 'Well of course because they come into our house and they have to clean all our mess, you know.' Or 'they smell.' It was so eye opening. We are so different, yet so the same at the end of the day. You know, the same kind of stuff was coming from both sides. So that was like, just such a shift. And then there was storytelling, which was so profound. So, there was a space available for white people to get up and talk about their fear of black people, or their experience. There was space for black people to talk about how they feared and hated the white policeman because of stuff that had happened. There was reconciliation happening between madam and maid. You know, you heard people's stories, you walked in their shoes for a bit. And I remember (again the story of our lives - I was always around black people), I was a dance teacher years ago, and I was teaching dance to a college in central Durban, so they would all come over to the Spoorinet building and after a class I remember being so profoundly impacted, and like it shifted. There was one young guy in particular -he was so difficult! When I think of him, he could have been a junior Julius Malema. He was just difficult, and he was just provoking he was just... And I remember being so impacted by Alexander's message and the stories and the stuff that came through. And at the end of it (sounds so twee now I'm saying it, but it worked at the time, because I think it was just totally Spirit led and heartfelt), I asked him for forgiveness on behalf of white people for the things that had been done to them. And he came to me afterwards and it was an amazing moment. He was able to share with me how impacted he had been by apartheid and racism and how even when his mom sees a policeman her face changes instantly to just absolute hatred. And it was just... we meet each other, there was a place we could meet and get understanding of both sides. *Ja*, that profoundly impacted us.

*Ja*, we came away from both of those saying that there so needs to be that kind of dialogue, that happens all throughout South Africa. So, the elements of people getting up and sharing and preaching giving the theological background is kind of cool. But the real impact is when you hear, in a safe place, each other's stories and perspectives and you get to see... most white people don't know how incredibly, demonically heinous apartheid was. And a lot of young black people don't either. You know, I have had to chastise black people who have said, 'Well, it would be better if we go back to the old days, you know, we're better off under apartheid.' It's like, it's hard not to swear at people when they say that.

But what young people, young black people are living with is the residue of their parents' experience; walking with that bitterness and that anger because they haven't had that experience of someone listening. A white person listening to their story and apologizing. And asking for forgiveness and then

being able to give forgiveness and release forgiveness. So they're walking with that toxicity. And that gets subtly passed down to their kids. I remember back in the mid to late 90s, people saying with Alexander Venter and Costa Mitchell and a couple other people in the room, 'Our hope is in the next generation to see that these kids don't see colour. And these kids were probably 10 years old, in 1997, which means that they are 30 years old now, and they do see colour.

So we, I would like to see the One New Humanity doing more enabling, more of that thing, and not just in nice suburban churches. Let's set up venues in townships. Let's set up venues in Indian areas because, my goodness, the Indian-African issue is so unspoken of but it's so real. Let's set up some of those sessions to hear each other and to enable forgiveness and healing to come.

So there is hope for South Africa...?

We go to DHS to remind ourselves of that.

For me that's a very interesting culture there - it's black, Indian, and white; not really too many coloured kids. It's really poor kids, and some really affluent families. It's like, so diverse and no one's politically correct, they just go there with stuff, and it's okay because they're a brotherhood. Then they know they can say that stuff and they're still loved and they still... I haven't figured it out, but it's working. Not across the board...

There're one or two elements they're still working out, but they are centred around values. And the values and ethos are... some boys who might come at grade 10 or 11 haven't been through the initial thing and they don't understand the brotherhood and they often are the ones that make a lot of trouble.

But I would probably say the same about 3C and certainly the Vineyard Morningside. They never set out to be a multicultural church, and long before Alexander Venter was doing reconciliation within Morningside, it was a multicultural church. They tried unsuccessfully a few times to kind of incorporate Zulu and Xhosa songs into the worship and that type of thing. But you didn't need to do that to attract people from different race groups and cultures because it's centred around values. And so, people who find home, they find home there. There are guys that have been there from various different race groups for 20/30 years now.

That's good, is there anything you want to add?

I can't remember all the kind of extremely controversial points we were going to make.

But I mean, we obviously have major concerns around the BLM movement.

Oh yes, I did want to ask that actually. I know I've heard the whole range and even myself have been through the whole range of emotions over it, and concerns. But also inspiration that the world is going crazy and talking. I dunno.

So, I'm concerned, firstly to kind of put it out there, waivers and disclaimers. We are very aware.... of...the reality that it seems that black lives don't seem to matter. A great example is that girl that was murdered in Durban North, that made headline news, a white girl. Happens all the time to black women and where's the headline news? My sister works in newspapers and it's not as if they pull back and say, 'Ahhh, let's not report on it. They will report on it and it just doesn't catch. And it's not just a white thing - like white people saying black lives don't matter - black people seem to not care about that stuff either. There is definitely a need for people across the board to understand and embrace the reality that all of us are made in the image of God and all of us, everybody's life matters.

The unfortunate thing with the BLM movement is that it has been hijacked by people with very strong Marxist or Neo Marxist agendas. And that is a toxic and demonic agenda. I remember, I did political science at varsity honours level. I was a newish Christian then and trying to convince our professor that they were all Marxists and very anti the Bible, very anti Christianity etc. so this (BLM) is marked as communist. 'No, no, no, there's nothing in common between the two.' (*laughs*)

And so, there're elements of Marxism which seem Godly, seem right - the whole equality thing and sharing etc. And the best version of this is Acts Chapter Two, Acts Chapter Four, finding everything in common. But that's a very thin reading of Marxism when you go deeper, and you see that the very definition of morality is class based. And so your upper class is by nature immoral, and they are the oppressors. And you cannot change them. You then have to get rid of them. And those who are being oppressed, the victims, they are moral. They're kind of hapless but they are the more virtuous ones. Which is why you have today – it's moved into all society - people kind of virtue-signalling on the one hand, but on the other hand, kind of trying to point out how much of a victim I am. Because the more of a victim you are, the more moral and virtuous you are. And all that kind of stuff is what feeds into the official formal BLM movement. It's a black veneer with a red heart.

That's interesting.

And also, it's drawing like very definite lines in the sand. There's thinking around how people like Trump, how people like Boris, how did these kinds of leaders get into power? And it's a kickback from a too liberal, like so liberal that they are illiberal now, you know. It's a kickback of like, 'No these are our conservative values, and this is what we stand for.' And the problem when you have that kind of aggressive militant standard (in the name of *something good*, but kind of modelled in a very aggressive militant way) is that you then have polarization, the opposite side rising up. So then you have the kind of extreme right wing, you know, trying to assert, 'Well, we have value, you know, and we're not going to be quiet for this.' So it *just escalates* everything and polarizes to extremes.

And I mean we had an interesting thing. My brother is in the UK. He sent a WhatsApp through saying 'Is everything okay in South Africa?' Because he had seen stuff about Senekal, the farmers. I said, 'You know what, by and large most of us are cool, it's an extreme minority on both sides.' But the thing is, you ought to stay a minority; you don't want to further polarize and become factional, you're either for or against...

And then the other scary thing of where we are: it was not long ago, maybe 10 years ago, where the poll showed that 90 percent of South Africans were pretty much in the middle and not too fussed about race. That's dropped to 75-odd percent now.

And that kind of stuff forces taking a side. Because if you are not BLM then you're against. And you know, we live in the belief of like the Kingdom is both here and still to come. It's both/and... We like to live our lives in that space of both/and not either/or and it forces an either/or, you know, stand. And that's not a great place to be in.

So, part of that Marxist narrative - and it's a deliberate thing - so it's the whole Neo Marxist movement. It started with the thing, I think it was called the Frankfurt School, after the First World War. And the thing was, you know, to identify what are the pillars of modern society. And let's eat at those and erode those. Erode Western society and then we will have a peaceful Marxist revolution. And such thinking has moved into all the humanities and all universities all around the world. But part of the narrative of black people being the victim is directly Marxist. And the problem with that is, if you're a victim it means that you are hapless and in bondage. And you see yourself staying in bondage, so you need someone else, and you need to look to someone else to intervene etc. And unfortunately, the way white people try to just assuage their guilt for colonialism and apartheid and racism etc. is to say, 'Ja but look, where would you be if it weren't for us. Rah-rah.' And when they do that, they denigrate black people. They talk down to them and make them more of a victim and then those who are liberal, they don't speak them up, they kind of say, 'Oh, shame these poor black people. We have to look out for them. We have to protect them because they're victims.' And so, so they're never empowered. And so I've made a decision. (*Banging his fist on the couch*) I am not going to feel sorry for black people anymore. And I'm not going to treat them as victims anymore.

So, our mate from Hilton (Karabo) was speaking at 3C and he said a few things that were probably a little bit controversial, particularly for white people. And one of the things he says is, 'White people, you need to defer more to black people.' And it is difficult, particularly as white South Africans. We are where we are because we are decisive, we take charge, we take the lead. And, and we do that all around the world, which is *incredible*. There are mega organizations where South Africans sit in C suite functions and so forth. But you have to kind of stop yourself and take a moment to defer to your black colleague to allow him to have a voice, lift him up to feel good about himself, because that's what empowerment is. And as you grow in confidence, the whole kind of "I'm inferior" thing falls off. Because that's what racism is; it's thinking another race is superior and inferior. There's a Zulu

saying (I don't know the Zulu part) but the English translation is 'white men can do anything; they can even put fish into a tin.' And when they said it in Zulu, apparently it is helluva funny. But it's an inferiority mindset that's even within the Zulu culture: 'We can't do it, but white man can do it because they're just amazing. We can't.' And that is a demonic lie that needs to be broken. So those are the kinds of conversations I believe that we need to be having to take things that much further in One New Humanity.

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## Interview 5-6

Fri, 10/9/20 3:59PM • 21:31

**Researcher:** Okay, can you talk loudly and clearly. And hopefully it's gonna get our words and the recording.

**Participant 5:** So, something that I was thinking about, since you sent the information through last night is, we had someone come to talk at church (can't remember the guy's name) and he was speaking about 3C - just the racial, like as a church, we're going to really be going, taking people, taking South Africa into a new way of doing things. And I was like, 'Wow, this is awesome. This is, you know, this is where... this is so exciting that he's spoken over our church.' And so, for Home Group the following Tuesday, I prepared a whole thing - I had listened to a preach by somebody in America who's very involved with a multiracial church, well not just multiracial, multicultural; with people from all over the world, and different races and so on. And so, I listened to his preach again and I made notes and we discussed it, and it just happened to be that that Tuesday evening it was an all-white Home Group - it had just happened that way. And I said, 'Oh, this is actually good because it opened up some cans of worms, and people were in the safe space.' And it came out that they were so upset about what had been said on Sunday. And 'How dare this black man come and he doesn't know what privilege really is about.' And they were really upset.

**Participant 6:** So, the specific thing that he said was, he feels emphatically, that it is going to cost white people.

*It's going to cost white people.* Which it is. It absolutely is. And that ruffled feathers badly.

So basically, the overall feeling was that white people are under this impression that **(PI 10) their generation is not responsible** for what happened in the past. And they are actually doing everything they can. 'We've never felt racist towards black people. So, how come? Why do we now have to pay?' And it was almost like there was this *complete* like, **(PI 9) being blinded to the fact that there is a history that comes before.** And this whole thing of privilege - and we've had lots of discussions about what racial privilege actually means - and it's like a lot of white people in our country have this

impression of, 'We actually, we're not privileged.' There's constantly this thing of, 'We are *not* actually privileged and how can they keep ramming that down our throats?' And I was quite taken back. So *ja*, I mean that's not our view at all, but it was just interesting to see that. And I think it's got a lot to do with lack of communication. We need to be able to have open conversations about these things, but people get so worked up. And, you know, I think the root of it is that white people are not aware of what black people of our generation even went through as children. And so, they feel like, you know, it's totally unfair.

*Ja, that's profound hey. So, how did it end. That evening?*

It was actually the Tuesday just before lockdown and I said to them, 'You know what guys, we need to talk about this further. And we'll carry on next week.' And that was the beginning of lockdown So, it never went any further. I went and chatted to P and I said to him, 'Listen, this is not like just people in the church, these were deacons in the church that had these opinions.' And I was just like, 'Oh my word, we need to do something.' So, unfortunately, like I said, it didn't go any further. But I think, I mean God's timing is perfect. So, one could think like, 'Oh man, just at the time when we needed to start talking, we couldn't.' But I believe God has got some plan in the whole thing. But we really do need to have more open conversations where people talk about what they went through, and how they experienced stuff. And this whole thing of trauma, being passed down from generation to generation. Was it Monty who told us about the genetic...?

Yes. You store your memories in protein, which is your DNA and your memories, and your experiences are passed down through your DNA, and that's research that he had read. **(PI 11)** And that is why you have got 16-year-olds, right now, that are feeling the apartheid pain. They've never been there. They probably haven't actually really even spoken to somebody that had been there, but they can feel the pain because they carry it in the DNA. And it takes one or two generations to get the pain out of that DNA, and that is something that needs to be... And I think the other thing is, that whole feeling of superiority also gets passed down through your DNA. If you look at the flip side of it. And I was chatting to someone at work. And we were spending alone time together, we were doing some checks. And I cornered him with some questions, black guy, and he said something *very interesting*. **(PI 12)** He was telling me a story. He's a physicist, medical physicist, and he said, 'I wouldn't be what I am today if it wasn't for a white man. It was an old white man that opened doors for me that no one else wanted me to walk into, and I wouldn't be where I am today if it wasn't for him.' And he said, 'The best thing that white people can do for themselves, is to socialize themselves.'

*Wow, that's profound hey*

Yes. He said white people live in little huddles. And it's the truth. I mean, I was just saying to him, 'Listen, I want to talk to you because I want to know your perspective. I don't get offended, talk to me. Right. I need to learn.' And he was just saying the best thing that white people can do for themselves is to socialize themselves with other people because they live in a little huddle, and

that's the truth. And that is, I think, another little by-product of the apartheid era - we have lived in these little huddles, and they're comfortable. And we are unfortunately in a position where the comfort suits us.

Which is what privilege is.

Yes.

So, I was just thinking in terms of what you were saying about One New Humanity, encouraging relationships with people that are different from yourself, that's a big thing. Because then, it's not like, 'Okay, I'll invite you for a cup of tea and we can have surface-level conversation, and you can go home and then I can get on with my life. But like really building relationships with people because then you realize that they are actually just... also people. And maybe they've got cultural differences and different ways of doing things because that's the way they were brought up, but it's actually exciting to find out about those things and to learn. And I think that's the only way that one can really start to understand.

So how did you get to that point, because I'm trying to imagine you as a little girl growing up in apartheid...

So, my dad's side of the family is super racist, or was super racist. He grew up with that and his sister rebelled completely and went and got pregnant by an Indian man up in Johannesburg. And my dad also just like kicked against it completely.

He didn't go get pregnant though... *(haha)*

So, I remember growing up, so many of those apartheid things were so ingrained. I remember growing up with things like the maid's jam was kept in a separate cupboard and stuff like that. So, I mean a lot of that was very ingrained, even in our parents' generation. But I remember driving the car with my parents the one day, it was around the time when Mandela was getting released and stuff, and my dad was trying to explain to us what was going on. And he said, 'They have elections. And you can have a white person who's really down and out and knows nothing about what's going on in the world. And he's allowed to vote. But then there's a black man who is well educated, and he's not allowed to vote. And that's not fair.' So that was the kind of attitude that my parents had. And then, when I was in grade four (this was pre-94, I think it was 1990) I started going to a private school up in Pretoria where we had mixed classes because we didn't have to follow the government rules. So, we had 50/50 black girls and white girls in our class and that's what I grew up with, and that was normal. And I remember in 1994, when they started allowing everybody in the schools, I went to girl guides the one day, and a group of the girls were complaining, 'All of these black children that are now allowed in the schools...' and I was like, 'What's the big deal, they've been in my class the whole way through, like some of my best friends are black girls.' So, that's kind of, I don't know, I

just always grew up with that, that my very best friend from Matric was a black girl, because we just all, we grew up together - did life together, and there was no difference between us.

That's awesome. And you N?

I grew up in a house that was racist. Done. And I remember asking questions as a little boy. And I would ask, 'Why does our housekeeper Esther have her own cup, and why is it kept under the sink? Why can't she use one of these?' And the answer would be, 'Because she's different.' And I said, 'But why? She makes me food and that's okay; why can't she eat out of my plate?' And there was stuff that really bothered me. I remember asking those questions, and I remember making my opinions known, and I had nicknames in school. One of my nicknames was *kaffir boetie*.

That's what I carry (*laughing*). And it's just people didn't quite like it. I don't know. In standard four I was part of the Voortrekkers because growing up Afrikaans that's what we did, and I *loved* the Voortrekkers. And it was in that year, the first person of colour joined the Voortrekkers. He was a little coloured boy in the Cape, the Voortrekkers being the so-called Afrikaans movement. He was a Voortrekker for a week and was kicked out because he was not Afrikaans enough. And then the sums just kind of got into my head and I was like, 'These guys are lying to me.' I remember, 'These guys are lying to me.' His Afrikaans is probably better than mine. So, this is a lie. And I remember the next Thursday when we had to go to Voortrekkers my mom was like, 'Aren't you ready?' and I was like no, 'I'm done.' I mean I was leaving; I was the pack leader kind of, in the curriculum, I was like, 'Nah, I'm done.' 'What do you mean you're done?' 'I'm done. It's a bunch of lies.' And *ja*, I think I've always really shaken my parents' cages with that.

Living off the flea markets I got taken out of school at one point, it was 1991. It was just as Mandela was being released. And I mean we were living on the show grounds for a week, out of a caravan. And one of the kids of one of the workers there, we hooked up and we would play together in the mornings, because I mean, there were no other children. It was just me. And we had chats. I mean I had no idea. The first time I heard Nelson Mandela's name, I asked my dad, 'Who is he?' My dad's answer was 'He's a terrorist.' And that was the end of the discussion. And I remember playing with this little boy on the jungle gyms on the show grounds, and he said he's so happy that Mandela is being released. And I said, 'But why?' And he said in Afrikaans, 'want hierdie kaffir het swaar gekry'. I can see his face when I say that. I'll never forget that. And that's something that has always stuck with me and I never understood why. It was just something that stuck with me. And it's only like now after school and being in a workplace where I've actually got access to black people really, where I get to ask these kinds of questions and you hear their stories. I worked with a guy that when he was 13 years old, the bus driver didn't want to drive to Maritzburg all the way and he got dropped off halfway - at night. And he had to walk home. He kind of had to find home because he wasn't quite sure where it was because he didn't know where he was. The bus driver was just like, 'Find your way, I'm not driving all the way. You're the only one left on the bus - go.' You know, you hear stories like that.

And that's light.

Some of my colleague's stories of hiding in the bushes because they heard the army coming. The next morning the house is full of bullet holes, that kind of thing. Other ones – they were sitting around the fire. And, you know, a weapon accident, because they were planning to go and try and fight for their own freedom. It's, you know, you hear these stories and it's like, *sho*.

It makes it real.

It makes it very real and stuff that I was wondering about and no one could answer me.

We really grew up in a very sheltered bubble. I mean, even with my parents being against apartheid. They didn't have a clue what was *really* going on. They just knew that there was injustice. I think it was very much hidden from us.

That's brilliant. Okay, So, looking forward, how would you like to see the church moving forward in this area?

So, I think there needs to be a lot more conversation. Just, you know on the back of what we experienced in Home Group, but we can't do it in a big corporate setting. It needs to be smaller groups, which is a tricky thing, because people generally don't want to commit. I mean you were even saying with the One New Humanity meetings that you've been to, there are very few people that come, and when they had those Truth and Reconciliation meetings, I mean I don't know how effective they really were. There weren't many people that actually went...

White people

In fact, definitely not the white people; the black guys went but the white people weren't interested. So, I mean, for me, I think it would be ideal if we could be in smaller groups. Like an I-group type setting, where you have smaller groups where people can actually speak openly.

It needs to be needs to be a face-to-face conversation. It cannot be over a sort of media (platform) because you need, you need that face-to-face confrontation, and actually feel what that person felt. And you can't do that from a pulpit; you can't do that over video. You can't do that over a TV screen. You actually need to be face-to-face, because when people tell a story, those memories come back, you know, they might be old memories and they might not be as emotional, but you can feel those memories come back when people tell a story. And us as white people, to a very large extent, we actually need to experience those stories. We don't know what people went through in our country and even the black people that... (for lack of a better way of saying it) came off lightly through apartheid (compared to the guys that were really, really suffering) *did not* have such a good time as we think they did. One of the things I remember a preacher guy, a black pastor, said. He was invited

by the white family for Sunday lunch. The housekeeper was at the table as well. And he, he spoke to her in Sesotho and said, 'Well, how are you doing?' and she kind of in a hushed voice said to him, 'What you seeing now is not what I see when you're not here; they're putting a show for you.' And we need to *stop* putting on shows, and actually just ... I think it's really the thing of humbling yourself and making yourself low and realizing you're not as cool as you think you are. And just experiencing with people a bit. Getting under each other's arms and holding each other up a bit. Even the guys that are not the same as you. I think that's what's necessary, but it has to be a face to face. It has to be in a safe small environment. Because that's where the changes start happening. The change will not happen if you're watching a TV screen. Unless God's absolutely involved with his Holy Spirit, it will not happen.

But even I mean if I think about that guy that came to speak at church just before lockdown.

I don't remember his name; he was the first black head boy of Hilton High.

So, even, you know, thinking in terms of that. That setting, 3C is small, but even that setting is too big. It needs to be small groups and the white people also need to have an opportunity to express what they've been through, because a lot of people are feeling very hurt about the current situation. We went on holiday now, to a farm in Mooi River and the land is busy being bought up by the government. The people didn't have a choice, well, the government *said* they had a choice, but they said they didn't really because if they don't sell it to the government, the violence on the farm ... you know, they need to protect their families, they need to get off the farm. And they worked so hard to be able to have that farm and now it's getting bought by the government - to *give* to their laborers, who don't know how to run the farm. So, they've got this expectation that the farm is going to fall to pieces. And I mean, there is a lot of hurt that white people are experiencing now and that also needs to be painted in a safe setting. But it definitely needs to be small groups, like I-groups so that people can have a chance to *really* tell their story and dig deep and explain what they've gone through so that healing can take place. It's not just a matter of understanding each other but actually, to be able to find healing, because when you've got these things and it's all inside, and it's not coming out. You don't experience the healing that's necessary.

That's amazing guys. Some great nuggets there. Anything else...?

Yes. Okay. So, one of the things that came out of that Home Group meeting was that people were saying, 'We all go to church together. We are a multiracial church. And everybody gets on really well. And Sundays are perfectly fine. We all worship together. We all have tea together afterwards. What's the big deal? Why do we need to change? What needs to change? I think we're doing fine.' And I think there's a sense of, we're doing fine, but we don't realize that it actually runs deeper.

So, that's interesting, that they're completely closed to what other people have experienced.

It's a surface level thing.

How do you break through that barrier?

I think it's just through conversation. People need to talk. I think maybe in a sense it was good that it was all white people at that Home Group meeting because the stuff needed to get aired.

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## Interview 7

Wed, 10/14/20 9:22AM • 34:52

**Researcher:** Yeah, well so appreciate your time. So I thought maybe we could just start with you telling me a little bit about your own journey. Well let's start here - What do you think racism is?

**Participant:** Hmm... (*big sigh*)... I mean... (*long pause*)... fundamentally, I think there are two aspects to racism. The easy one to spot and to define is: interpersonal relational hatred. I, a white person distrust Indian people and won't do business with a Chinese person, you know, that kind of... Even if you want to take white-on-black dynamics where there's far more nuance to it. So that's the easy one.

I think the harder part of the conversation is what is structural racism. What is... I guess the philosophy or the theology underneath that, is that people are fundamentally different and deserve to be treated differently. *What is that?* The other part of that, that I think is hard to define and talk about is our perceived... our interaction with the systems, the systems that we live in. So you've got spatial systems, you've got educational spaces, I mean, I know in social circles they're talking about spaces. So, you've got these non-tangible things, but they are real nonetheless because we encounter them. I mean a classic example is why, if you're in a community WhatsApp group, why do you distrust two black males walking together at 10 at night, and you won't think differently if it's two white guys.

Which is why I left the safety group.

Yes. So, why that's a classical example. Two human beings, but the one is perceived to be a threat and the other one not. So those kinds of things. Basically, what I would say is, I mean if I were to start a conversation around these things - there are systems that put people into boxes and into spaces and then cause for them to be treated in a different way. Because of preconceived ideas. It's not racist, it's not like I hate black people, but yet I would treat those two men differently because I

suspect that they may be a cause of problems. (*chuckle*) You know, and that's the tricky space. I mean obviously what is really, really current in South Africa at the moment is the whole hair thing, like, why is it if you go to a primary school - you need your hair for boys to be short back and sides. Basically, British military style. Why is that the norm? What is that? Why do girls, why are they not allowed to wear braids to school? Why does black hair need to look like white hair? Long and flowy and slightly curly or straight preferably. You know! (*laughs*) What is that? And I mean, I don't think we even realize but I mean, you're getting told, some people are getting told things at school, even in these spaces like. 'Why do you not make up your hair?' If it's just being kept in a natural way. What they don't know, is like how long it takes to make a black girl's hair. We're finding out the hard way. (*laughing*) For my boys we spend an average of I think about one minute every three weeks on doing their hair. And for our daughter it's an average of a half an hour every morning. Yes, and Margaret sits with her.

And tears.

And yes! She has to undo it and spray it with a little oil spray, and there's this butter and that thing. It's just, it's different. But why society doesn't recognize that? But that's just one example. So that's part of what I think one can broadly say, 'This is racism.' This is another one (example) that's often used. I think one of the guys who used it in a recent webinar, might have been Robert. Why is it that you go into a corporate space and, on Monday morning, you need to be able to talk along with the Rugby stories from what happened in the Blue Bulls versus Sharks game, but meantime you're a Sundance or a Pirate's soccer fan? If you want to *progress* in that company, you need to fit in with the social classes and social structures that are inherent in them. I think those are the more complicated discussions and (we need) to first of all to identify what these are. What are these lenses and how do we break them? And in as much as we think we're neutral ground as a church, *we're not*. I know in our case we would say we're a multicultural church but really, we're a monocultural, multi-coloured church. Because the songs we sing, the style of leadership, the style of preaching, the style of Home Group meetings are all really a fairly narrow cultural bandwidth, even though you've got people of all nations that are represented. Does that help?

*Ja, that's amazing. So when did you first become aware of race issues? I seem to remember your dad is pretty amazing...?*

Yeah, so my dad was a Dutch Reformed ... The Dutch Reformed churches are split into three, you've got the white church, the coloured church and the black church, and there was an Indian church also. Yes. My dad was a white guy ministering in the coloured community in a small town in the Eastern Cape. So, he was.... we stayed in the white part of town, but our church community was the coloured community. And ahhhh.... he was hated for it, and he stood up for justice. Apartheid police were on him, tapping our phone, reading our mail. He was a wanted man -pretty much. And what... I was too small to know, but like we were not allowed in some of my school friends' homes. You know, I couldn't go play at that friend because their parents wouldn't approve of it, you know.

Their parents wouldn't allow it. But I was small, we left there when I was seven, but there were already things in my very early... before I was six, seven, you know like, I mean I saw people as people. Because when we got to church, we were with these people; when we went to school, we were with these people, you know. There's a classic story, my dad always tells me. There was somebody from the church community that came and knocked on our door, you know, wanting to have a meeting with my dad or something. And my dad was busy, and I opened the door and he said, 'Who is it?' And I couldn't tell him if it was a brown or a white person, like, 'It's a person!' *(laughing)* So yeah, we've always been an integrated family like that. We've had people from every tribe and tongue around our table from as young as I can remember.

But then when you got older and left home you must have faced some situations where you like, 'Oh, I didn't know people were like that...'

Let's think, I was in a model C school in a white part of Cape Town. In university, I went to UCT. That was a cultural shock, coming from an Afrikaans, fairly conservative community. UCT had already through lots of those barriers by the time I got there. So, I was on a floor in res with let's say 30 other guys amongst whom I think there were three white guys. Whole bunch of guys, Kenyan and Ugandan. A few Indian guys out of Durban. So, a complete mix of races and cultures. But I was... I don't know ...I've always seen people as people. It was interesting, I mean I didn't have many friends there, so you still tend to be grouped with those that are like you – those that are studying the same thing as you, or the same race. But it's not that - it's just that you don't listen to the same music, you don't have the same jokes, you don't have the same interests. So, it's more on those things, almost cultural things that I found the groupings to be happening. But again, like if you come into a space like a Christian space, or a home group where it's mixed, you've got lots in common because you've got Jesus together. And you've got similar heart and similar... So some of my best friends, we were in a multicultural church - Jubilee Frontiers church. Some of my best friends were from Uganda and from Kenya, *ja*.

Cool, so it's quite amazing this year, doing this project and Black Lives Matter has exploded, all over the world. And I've heard so many different views. And it stirs a lot of controversy. So what are your thoughts?

Well first disclaimer, I haven't really followed the debate lines very closely. So that's just a disclaimer. I think Black Lives Matter has emerged far stronger in America. I think it's basically like the end of slavery kind of - the tail of slavery still wagging a little bit at people feeling we haven't been emancipated. And I think America is a completely different society to ours, with different challenges. I think what's happened is the world has jumped at this. We know social media likes to make things even bigger. I'd say we've had people say, 'Oooh, that resonates with me. I also don't feel emancipated' or 'I also feel frustrated by lack of service delivery in my area so let's just call it Black Lives Matter and jump on the bandwagon.' So I think there's been an element of that.

I think really the cry is...It's a cry of justice and a cry against the non-tangible elements of racism. There's a profound interview, if you haven't seen it, it's worth watching. It is by a guy called Michael Holding. He is a West Indian cricket player. And just when this thing went big, West Indies were touring England. I think this is like in June or May or so. They were touring England, and he gave a series of off-the-cuff interviews where he broke down in tears. So he's obviously a black guy from West Indies, you know, telling how in his entire school system, they've been telling him he's not good enough because he's black, or his skin is too dark, or... And I think what begins to emerge is that some people's lived experiences are completely different to ours. And they have been pushing against the system for so long, and suddenly to be given an outlet to say listen, **(PI 14)** 'I have felt oppressed my *whole* life. The system doesn't work,' is a massive opportunity and I think those voices need to be heard.

From our side **(PI 13)** I think we've got to realize that their lived experience, many people's lived experiences are completely different to ours - to mine. I come from a life of privilege because my parents were white in this country. So I may, or may not think that there is a problem but even now, there are people like that, and if we're willing to have a conversation... I've got a guy coming to my home this afternoon. He is going to stay with us. I've known him for ten years. But he is young. He's in his 20s. He's angry. Doesn't have a job. The system is against him. He feels like the world will dissolve. But what will happen is, unless we hear those voices, unless we're willing to hear those voices from *amongst* us - even people whom we thought, they're okay - when we allow them to speak, we realize they have not been okay. And if we, *if* we allow them to speak, and if we are careful to listen, sometimes people just need to speak. You know as a woman... just speak. Don't try and fix it. Just try listen. And I think there's an element of 'don't try and fix it - at least acknowledge our pain.' Acknowledge that you're not feeling well. I think that's a major part of the healing already.

And what will happen if we *don't* do that - that pain gets bottled up and gets radicalized. And then that's why we have a proliferation of far-right parties, all over the world at the moment! So, I think in politics the two parties that have made the biggest growth in the last while - the EFF on that side and the conservative Afrikaans party, Freedom Front Plus (on that side). They grew by like 100%, in the last election from 2% to 4% or something. That's significant! What's happening in Europe - in Italy, in Spain, in France, in Germany? It's your right-wing parties that are starting to grow. Why? Because people are getting further and further apart, and their anger is bottled up and not given a space to constructively be dealt with. So, this is a major thing. And social media, of course loves to drive this. There's a great documentary on this – the Social Dilemma - just go watch it, it's a good movie. The thing is fake news goes six times faster than normal news through social media and basically, these guys are saying, unless social media changes and reforms itself, we are headed for a catastrophe. Humanity will fall apart.

This is what some of the founders of Facebook, Instagram were saying. Humanity will come apart at the seams. So, so that's the thing - if we don't allow and create these spaces for constructive venting

really, more than fixing, venting first - I think we're short sighted. And we're heading for a bigger disaster.

So that's exciting that we are trying to create those safe spaces, starting in the church for people to vent...

Well, I think yeah, we have to recognize that there may be a problem, if we're willing to look. *(laugh)*

Ja, there are plenty of people who say, 'What's the problem?'

**(PI 13)** That's the thing. If you're in a position of privilege, then there's no problem. It's only as soon as *you* start to get infringed upon that suddenly there *is* a problem. I mean, we can take this wider, and what's really current is farm murders, for example, in the white community. Suddenly the white people are saying, 'This is not okay.' But hey, people are getting murdered left, right and centre in the townships every day. And they're also saying, 'It's not okay.' But it's not on the front-page news. So, there's almost a sense of, 'until we get incensed enough; until we get angry enough - only *then* things are going to be heard.' It would be great if we can have a few steps back and start to create spaces.

A challenge that I've experienced can be described as like a "crisis mode". A willingness, and then a quick fade afterwards. So, let's say xenophobia. Everybody, it's big, 'Let's all give, go to the camps to support these poor people.' And then, soon after, 'Okay, well now there's a tsunami in India. Okay, well let's get...' You know, you move off to the next crisis, but the xenophobia problem is still there, and undealt with. Now you're trying to organize dialogues afterwards... I have been involved with Zoe-Life and UNHCR activities things previously. You're trying to arrange dialogues, but the inherent problems are still there. For example, on xenophobia, there's immigration issues, there are Home Affairs issues, there are community issues in which people are not welcome or they say, 'All Nigerians are drug lords' or, you know, the inherent things are still there. The lack of jobs, or perceived lack of jobs in communities and that the 'foreigners are taking our jobs', you know. *All* these issues still need to be dealt with for there to be an improvement to the issues of xenophobia in our communities.

*However*, you find there's *no* willingness, or no capacity; there's like no momentum in trying to suck it from... It's like, it's not a reality to keep trying to create those spaces *after* the crisis. Yet that's the place where you build. If you're able to build consistently for five years with the community, building dialogues and bringing people together, there won't be xenophobia next time. So that's the real challenge. I think of the church, 'Okay guys, cool, let's have some racial discussion groups.' You're gonna have half the people say 'Why?' And you might have one, and then one, and then the next one, but only half the people pitch. And in the next one, no one pitches. And so that's unfortunately been my experience. *Unless* you can build a relationship. I think this is what Peter and Stan and basically One New Man - these five families have said - 'Let's do life together.' It's not a project, it's

not a series of dialogues, it's a friendship and out of that friendship more things can bloom. But even that really started forming that out of a whole series of formal dialogues we had with a larger group. We were about 100 people originally. We had various task teams and all of that just died. Capacity died and what remained is that these guys became friends, and they did their own thing, kept going with it. But there were a whole bunch of us that were on the sides, wanting to take this thing further but it had no more life. (*chuckles...*)

*Sho fascinating and friendship takes time. It's a process.*

Yes. And I think that's the thing like you say, 'Let's try and fix this now.' But the reality is, 'Are we willing to build now for the next 20 years?' So, are we willing to build friendships now and start to put structures in place that will yield fruit? It's like saying, 'If you want a nice garden with big trees in, well you've got to plant your trees now and you'll be happy in 10 or 15 years' time when they're big.' You can't go buy 20-meter-high trees. (*laughing*)

*That's such a good analogy.*

Yeah, there's something of that in us. If we want to build the kind of society... we need to say, 'What are the grassroots kind of things that we need to keep plugging away at?' There are many other illustrations like that. If you want to become a marathon runner, there's no point you pitch up three weeks before the race and go for a couple of big runs. You need to start with your five km runs three times a week until you build up fitness and stamina to go up to 10 kms three times a week or whatever. A good example where this is being done well - but it requires massive external funding - is my dad is involved in a project in South Sudan. So, South Sudan has been on civil war, pretty much... I mean, it used to be part of Sudan and they managed to get their independence, but now it's the guys fighting. It's tribal, it's lots of blood. I think it's the guys that started MySpace or something like that. It's not YouTube, it's some other guys who made lots of money in America and started the foundation and said, 'We want to change the world. We've got enough money. We want to change the world.' And they said, 'What kind of people, leaders, would we want to have in this country in 20 years' time?' That could lead this thing into a different thing. So we're not interested in short term games, we are in this for the long run. And so, my parents are... my dad is now working with his organization in *discipling* and raising up leaders and *accompanying* leaders from South Sudan over a 20-year period.

*Wow!*

Yes, they're in year five now - year four. They've got retreats, they've got trainings, they've got support structures, they've got... they're putting these people together. They're saying, 'We want a different kind of leadership to emerge that goes beyond the tribal things. And we can bring unity and growth.' *But* you need massive cash, massive vision and coordinated effort. Another example that's being done is in Nepal. My dad was involved there also. Nepal has got a national dialogue mechanism in place. So, national dialogue structures - whether at community level, or on city level,

or town level. There are forums in which we talk. And it's coordinated by government and by stakeholders, yeah. Again, you need big buy-in, local working out, and proper facilitation of that.

So *ja*, that's part of the challenge. I think you need to build a culture of, 'we talk' and 'we are real around these things'. It's not like you can do in church, you can do one sermon about reconciliation and keep doing the rest-of-the-year thing. You're not gonna achieve anything unless you change the culture.

*That's amazing. Any other little nuggets of wisdom?*

So, I think into the church space - that is the real challenge. First of all, self-awareness. So, I mean, we had a worship conversation this morning. For example, it's all good to say, 'Okay we're a multicultural church,' but why are our bands mostly white? Why are our songs all white? Okay. But now I say, 'I can't find new songs. I don't know any. I can't write that because my Zulu is not good enough.' Like, I mean I'm writing a lot of songs; I've got 10 songs running in the mix, but they're all English, which happens to be my second language. *(laughs)* But it's the language that we do ministry in here. So I can't find songs, I don't have access to those resources, and if I do, they're hard to pull off. And my Zulu leaders are not writing songs... my people of colour in my teams. And so it's this challenge of how do we build multicultural spaces? Because we are actually largely monocultural. Same with Glenridge. Yeah. Yes, it's a monocultural space, even though you've got one black eldership couple. But the culture isn't one man.

*I've often wished that some of the Zulu ladies would come forward more during worship, because we've had it once or twice and that was incredible. I mean the roof came down. They came and danced and ululated, but they don't do that, and I don't know why....*

The other thing: why is it that a black man will not come forward unless he's asked.

*Yeah, I've noticed that. Why?*

His culture - because you don't want to be seen to be sticking yourself out. You don't want to seem to be rude. You're infringing. It's like you're stepping over the boundary of someone else's hospitality. So how do you create that sense of people saying, 'This is my home. My voice is not only *needed* but *designed*.' So that is a very interesting thing and the question around which vehicles can we use to do some change - I don't think we've even talked about graphic design here. I don't know what to say around some of your things - you need to puzzle and work that out. *(laughing)*

The only thing I mean, even so, even in terms of the visuals - what do we celebrate? And I know at some point when Jess was around, everything was like Bethely everything was like white...

*Yes, it used to drive me crazy.*

Yes, and it was all chick and hip, and it's like people sipping their cappuccinos ... That's not real Durban. What does real Durban look like? And I think we're invited - and I guess in your case also and certain arts go into that - we're invited to imagine... a space of justice. To imagine what it would look like if Dalton hostels looked better, and Warrick Junction and North Beach, and flip, every part of Durban - Riverhorse valley, and Pinetown Industrial. What does Jesus' Kingdom look like *there*? And to bring an element of that into our artistic output. I guess that was part of Hear the Rain, the song that we wrote - to the blind and deaf old man, to the lady of the night, the Kingdom is coming! You know there's something of that. How do we make sure that our church spaces are incorporating? And the arts have to go first because the arts paint a picture of what God is doing. Mark always says, Judah goes first. When the tribes of Israel walked, Judah was the first one - that's the tribe of worship. There's something about the arts leading the way. And the arts are always perfected. You think about it - if your art is not on the cutting edge, then you're yesterday. Yeah, yeah. Arts always has to push the boundary, whether it's graphical or visual, visual or music. You know, you have to be on the front edge saying, 'God what are you doing? What does this look like?' Let's break down the barriers of what we *thought* is normal and what we *thought* is appropriate. And let's push and push the buttons where we don't want to be pushed.

*It is pushing buttons. I've tried, and I got pushed back all the time, which is not a bad thing.*

Yes, but I think that is the art space. And I think that it's such a beautiful prophetic space. That's where we're called to be, to live, to say, 'How do we push even deeper in? How do we provoke conversation?' And it's interesting because your best artists - remember the guy that painted Zuma? *(laughing)* Classic example! It's totally inappropriate! And culturally totally... I can understand that he got death threats because in black culture you don't dishonour, even if you don't agree, you don't dishonour. Because honour is a massive thing. This is a tribal leader here. This is our chief, and you're dishonouring him in public. Rather do it in another way that doesn't bring shame. But that's the arts. It provokes and I mean of course Zapiro your cartoon artist is on the apex of pushing what is, and what isn't appropriate. I mean, it's amazing, and the church has been the butt of jokes a few months ago. And it's appropriate. We've messed up, and they have seen the weakness, and they're saying, 'That's not okay.' That's fine. Okay.

So I think that's our call. And that's the call towards justice, I think, to point out the weak links and say, 'These are blind spots. Guys, do you realize?' And through the arts to probe and say, 'Let's just stay here a little while longer. Let me provoke you to thinking about it in new ways.' I think it's a very prophetic thing. It's like the prophets in the Old Testament. The prophets that said, 'peace, peace' when there was war. Those are the false prophets. It's the prophets that say 'war, war' when there's peace. That's the provocation. 'Guys, it's not okay, turn from your ways, otherwise we're in for disaster.' And there's something of that in the arts. I think we are called to point out the blind spots and lead people towards a different future.

Yeah, that's so encouraging, 'cause I've struggled a little bit with how disruptive can I be. So, it takes a lot of confidence and my self-esteem has taken quite a knock. For One New Humanity I'm talking about. Because I've started a social media page. So, it's always this huge battle of what to say...

Do you run that without much input from them?

No, not much cause they're so busy. So it's been a bit of a challenge. But I've decided, you know, that I'm just gonna run with it. If I go too far, then I say, 'Hey come back!'

Who do you report to, S?

No, I've just been posting myself. I've told them I made everyone on Facebook admin, and I said if you see anything you don't like, tell me. I'm just going for it. So, it is challenging.

Yeah, I think that's good. And I think your call then, is partly to keep on the front edge. What is good is to make sure that you're filling yourself up with some healthy theology. Unfortunately, theology is complex, hugely complex. So, you've got on the one hand, your liberation theology that makes liberation and emancipation the biggest thing. And it's unhelpful. On the other hand, you've got all kinds of other... And on the far spectrum of liberal theology, which is really about equal rights and feminism, you're basically in a humanism of some sort. And you've got this on a wide spectrum and in the middle, you've got your conservatives that say there's nothing wrong. *(laughing)*

Now I've touched on some of that, and I went through a phase of not reading articles and I was reading the Atlantic newspaper from the US and I just had to stop. The whole Black Lives Matter - it was just too much. And I was like, 'Okay, I need to be still before the Lord. What is he saying?' Because it's a cesspool out there.

It's massive. And what I think would be good is if you just theologically make sure that you're grounded in healthy... Go and look up respected guys that you know - these guys have been trusted. I don't know how much access you have to theological articles and journals?

I do...

I know who's really solid on this kind of thing is Tim Keller. Yeah, he's like one of those guys like John Stott, in the previous century. It's like middle of the road. Like, you may disagree with him, but he's not far off the middle of the path; he is not extreme this side, not extreme that side, and is able to hold things. I mean he's got a classic book, *Generous Justice*. NT Wright, whatever he writes... the Vineyard guys are all solid. Derek Morpew, and these guys. Yeah. All the best ...

## Interview 8

Fri, 18/09/20 08:22AM • 23:44min

### Researcher:

So, you mentioned the other day that you were there, a part of the beginning of One New Humanity...

### Participant:

Actually, it started with these Durban Dialogues. I don't know if you've heard of Durban Dialogue... In 2015 when there was Xenophobia, it's where pastors ...you know Pastor P from C he came to me and said, 'T, what can we do? How can we help?' So, the idea in me was to just gather all South African pastors (white, Indian, coloured), as well as all foreigner pastors and let's sit together and see what we can do 'cause in my mind the church is becoming like a sleeping giant, you know, with what is happening around. Something like 60% are Christian.

So we started gathering like that; we were like 60 people here at Glenridge and there's where the name Durban Dialogues started. So now, it was between South Africans and refugees or other non-national people. So we're talking about 'What can we do... how can we help to bring unity, to fight all this prejudice. What can church do?' So it was stuff like that, but you know, the more we go deeper like in challenges between foreigners and South Africans, we end up finding that the cause is the wound that South Africa has...

Wow, that's interesting hey...

Ja, so in other words there was this unhealed wound in this country of South Africa. You know, after '94, freedom, but a lot of issues were not touched or dealt with, you know. Then immediately we see foreigners coming in, we see refugees with whatever, who are walking on that unhealed wound of South Africans. And now, whenever we meet, it's like, 'Let's resolve problems within South Africa. Once they are resolved, we live in peace.' That's how One New Humanity started.

Ok...wow... So, what do you think about the Truth and Reconciliation Commission - do you think that touched on anything? I don't know too much about it, but forgiveness was a big part of it...?

*interrupting...* maybe they didn't pursue it long enough...?

One thing I can say on that is that South Africa is on a good or high level on bringing the truth compared to other African countries because most other African countries also have their conflict (even like where I'm coming from) but there's not that space where people can come freely and share their burdens, their trauma of the past and bring the truth. There's no such thing in many African countries. I even heard it here for my first time in South Africa – the Truth and Reconciliation. But being in SA for 20 years, I know the history of SA and being part of these social cohesion projects, wherever I go in the communities, a lot of people don't believe in these Truth and Reconciliation tribunals.

What do they say about it?

Because they say they were not represented. So it's kind of like a game, a show. I know this guy, he told me his grandmother died from this platform of Truth and Reconciliation. She went there to bring the truth, thinking that she will get something. The reconciliation is there, but she didn't find that. 'I was open but there was nobody to close it up. Like opening a wound and then I go back into the community.'

That's crazy. So in your Durban Dialogues, tell me a bit more about that, how you moved forward, when you realized that it's a SA problem?

For Durban Dialogue, the one that gave birth to the project is Zoe-Life, a social cohesion project. So, between SAs and foreigners one of the major things that we found is that in SA there's no - how can I say it - planned integration. What is happening here is self-integration. You come to the country, there's no point of entry, you go to any community, start your own businesses, people don't know you, not even the leader in the community. And then every morning you wake up as a South African, and you find three shops there. You go to work; you come back in the evening and find another four shops there. It creates fear. These shops...everywhere everywhere...*ja*. So, when you compare to like the USA - the system there - you go there as a foreigner, a refugee, an asylum seeker; there is six months that you spend with a family there, or an organization that's part of integrating you into the community. So because we don't have such things here, it creates fear, which is xenophobia - fear of strangers, and it creates a lot of rumours. If you don't know this person, you talk about him, about things you don't know, and so rumours grow and create a prejudice about certain types.

Naming people, 'all foreigners are Nigerians, and all Nigerians deal in drugs...' (*Both laugh*).

So, what we do is to create a peaceful platform; a platform where people can come and share stories, get to know each other. *Ja*, the moment people get to know each other, life is easier.

It breaks down walls hey...

Yes, big walls you can't even use a hammer to break down, just the power of story. You know... *chuckles*.

I remember I was in a meeting and this young guy was talking about how people are privileged, which is true, and a lot of things. White people... whatever... and in their mind there are NO white people suffering in this country. Like no poverty or struggling - everything is good. I didn't know how to convince these people, so I invited a lady, a white lady to just come share her simple story. How she managed to survive, how she grew up in a poor family, how study was hard. After her sharing, people were crying. They didn't know that happened. So, we need these spaces, you know, so people can share their stories.

That's beautiful.

So, that's between South Africans and foreigners. Now between South Africans, Durban Dialogue and then ONH - it was also about a platform where people can meet and share their problems and be honest with each other and be open. I remember once I was in this gathering and there was this lady she said, 'I have a problem. I'm a teacher by profession and here's another teacher, white lady teacher, same salary. We were at Gateway and **(PI 15)** I was going to pay my bills, my loans and everything I can't even afford. **(PI 16)** But she was booking to go to Australia. Where does she get this money? What is happening?' And this lady is crying, 'Tell us the truth, where do you get all this

money because we have same salary - where do you get money to travel overseas while I'm struggling to pay bills?' So, people need to open to know each other.

*So what did she say?*

Sometimes it's not easy, she was also crying. We all cry. Facilitating these workshops is not easy. It's emotional. But what I want to tell you about – this Truth and Reconciliation. The truth is good, it's OK, we need it because the truth will set us free. So, the biggest problem we're having in South Africa among South Africans is that they're not open to each other in this process. There's Indians, there's...

*White people behind their fences...*

Black people are here. So that's how the society is – it's still early, things will change with time. It's because of the past. No one is responsible for this happening – it's because of the past. I remember two years ago there was this lady from Italy, she came to Zoe-Life. Her name was Zoe. She was a lovely young lady, 24 years old, she phoned me one night, it was Saturday, around 12 in the night. My wife said, 'Tito – take the phone, it's Zoe, she's phoning you, Zoe's in trouble!' Zoe said, 'Do you know where I am? I'm in Kwamashu.' 'Doing what?' I asked. 'Nightclub...' I said, 'Remember you are white!' 'I'm not a South African white!' she said. *(Both laugh)*.

So, what I mean is that all South Africans - any race of South African - they have this wound that they carry. People think that only blacks were wounded during apartheid; but white people were also wounded. They were also forced into a system which was not in their heart, it was forced. And when you see another race suffering and you can't do anything, and you grow up in that system – there's a wound also. And then after apartheid we're still carrying that wound because you carry that image, 'I'm the one, I'm the one.' And you are innocent.

*And then you build up a wall because it's too painful...*

Yes. Now white people need a safe place.

*That's profound hey, wow...*

Ja, so, it's a long process. For me to create these kinds of dialogue really helped people a lot. I once ran a dialogue here between white, black, Indian – there was only one Indian - it's not easy to pull them in. And I invited this businessman, he's a successful business white man, he's a friend of mine. 'Just come,' I said. So, he came. He's a shy man, doesn't talk much, he didn't say anything, two hours sitting. People talking, crying, and then after that, after like a month, he invited me for coffee. 'Thank-you very much,' he said. 'Since I was born it was the very first time to be exposed to the truth of what is happening around.'

Remember, I don't know if you were part of the group of people who went to one location there - we went there with three big buses. 'Let's go there and see what is happening that side.' It like exposed the true picture of SA. I remember some white people saying, 'I didn't know SA is like this.' So, the truth will set us free' It's true - allow, be vulnerable, help people to heal what is in you. And the more you gather people, the more you meet, the more you create these safe spaces, the more people get to be free. So if we stay in our corners there will be no reconciliation in SA. Another thing, you asked me about the Truth and Reconciliation. I'm still thinking, doing some studies on reconciliation. Is it possible?

That's a good question, I've been asking that...

...without justice?

Without justice? I thought you were going to say without Jesus.

If I'm here at the front of the church, **(PI 18)** I'll say, 'Without Jesus...' But justice/Jesus.

Exactly.

Is it possible? That's the question I'm asking myself. **(P17)** So we're not seeing true reconciliation because there was no justice. So we need social justice. We need community justice in this country. There was no such justice. People need to go back to the history and study and learn what happened.

You had a small percent owning all the resources and now sharing it among the majority.

Yes. It's beyond my understanding and I also pray for the SA government for wisdom not to be like Zimbabwe. We need wisdom, it's not easy. When you look at ANC – if they put you in that position, you'd run away. It's terrible. As leaders they have a majority of black people who put them in that position because they vote for them and then they need to pay these people. We have these people, South Africans, who have money, who have everything, and we have the majority of poor people who (say)... 'If I give them this, are they going to manage it or are they going to destroy?'

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## Interview 9

Wed, 10/14/20 11:01AM • 25:06

**Researcher:** I know you are also passionate about One New Humanity.

I thought maybe we can start with a basic concept just so we're on the same page. These are tricky questions, so I appreciate your honesty. So what is racism, we've all got different ideas. Some people say, 'Oh it's just being mean to someone...' So what should you say?

**Participant:** *(laughing)* I think for me, racism would be treating somebody according to the way that they look, specifically because of that. Because as human beings we all have filters. A filter may not be racism for another person, but generally, it's human nature to have filters. To look at somebody and then want to decide how you want to treat them because of a particular fact. So racism is treating somebody a particular way solely based on the fact that they of a particular skin colour, taking consideration that if the person was *not* of that skin colour, you'd treat them differently, so that's what racism is for me. Treating people, a person in a particular way, because of the *race* that they belong to and **(PI 20)** not necessarily to judge them as a person, **(PI 19)** but just immediately judge them according to race.

So, racism can go both ways?

Yeah, (*laughing*) racism can pretty much go both ways. I know it's a very unfamiliar conversation, but it can really go both ways because *traditionally*, racism in a sense would be... its white against black. But the reality of the fact that - humans can be racist. Both ways, *yebo*. Black can display hatred towards white people and other races as well. But the thing is that sometimes when racism comes from the other side it seems justified. Although it seems justified, it's like when you confront people they like, '*Haibo*, but they did this to us, *yebo*.' So it somewhat seems justified, but it seems wrong, because there is racism against other races. As Africans, we have race issues with Indians, and that's just the fact. We have race issues with Indians, we can have race issues with coloureds as well. But I guess, humans will always look for an excuse not to treat other people well. It can be race, it can be culture, it can be skin tone because even people within the same race can discriminate against each other. But I guess it's just the fallenness of human nature, who always want a reason not to care. We will always want to treat other people in a way we're not supposed to be treating them.

Are you South African?

Yeah. I'm South African, from Durban, I'm Zulu, I was born in Lamontville, how familiar are you with Durban?

Sort of, not very...

So, I'm like south side. I grew up in a township called Lamontville and then I think when I was about 12, me and the family moved to Umlazi and we've been there ever since. So I've lived in Durban my whole life.

So, can you give me some examples of experiences you've had like growing up. When did you first become aware...because we're always growing? But maybe you can tell me some of the steppingstones on this journey. Because I can see you're a whole loving family. Was your family unprejudiced?

I think with me. What helped inside of my family I think it goes back to my grandfather, my mother's father. So, growing up, I had every race around me. Because my grandfather was particularly fond of Indians. (*laughing*) And then he rubbed off on my mother. So, growing up I used to go visit, this aunt and that aunt. And so, growing up, although I lived in a predominantly black neighbourhood, but because of my family, from both sides of the family, they were quite willing to embrace other races, and also with my family as well, we were pretty much an outgoing family, because I think what helped us is that we weren't very challenged financially. So we went to a lot of places from a very young age. I could go anywhere, *yebo*, so it's not like I started going places when I was older. So, from a very young age, I had experiences in uncommon places. And I had experiences with people from *all* cultural backgrounds. So growing up was like I had everybody in my space, so it was never like, 'Oh there's a white person, or there's an Indian person, or there's a black person.' Inside of my family, people were people, and inside of my family as well, knowing more than one language was

emphasized. Because language is key, when you are engaging other races - so from either side. Because you get sometimes people that want to engage other races whether, maybe it's a white person wanting to engage a black person, or a black person wanting to engage a white person, I find the thing that makes it easier is (overcoming) the language barrier. I always deliberately say to people, 'Sawubona' because *haibo*, you should at least be able to greet. At least be able to greet, say hello, 'Sawubona, Unjani. Siyaphila.' Yeah, so that's pretty much how I grew up.

And then did you grow up in the church?

My family's not really a church family, I'm the church person. They go to church occasionally but they're not strong believers. So, I'm the churchy person in the family.

You're in R's church? I've never been, isn't it quite a student vibe?

It's not actually because I've been in the church for about 10 years, I was thinking about it the other day I've been like 10 years, like 'Wow I'm gonna be at LSA for 10 years next year.' So, initially it was a student vibe, but everybody there as a student when they came in 15 years ago, is now working professionally. Yeah, now getting married so we have quite a diverse mix, *yebo*. We have older couples in their 50s, we have young couples in their 20s, in their 30s. We have people that came in as students, got married and then have kids within the church. So we have quite a diverse mix. So pretty much have a bit of everything. Yeah.

And so another thing that I found interesting this year, a little bit of a change in direction.... Black Lives Matter has just exploded. I don't know if you follow or engage much. What are your thoughts and views on BLM?

Yeah, I *did* follow the movement from the beginning, obviously started with the video. It was just heart wrenching. And the thing is when you're not in America, you think America is this glorious country, that's always the funny part, they have good PR. So when you're not from America, you think America is the best place on Earth. But when you hear the stories of the *people* that actually live there it's like... 'Shucks, it's horrific!' Besides, because there's more and more people who have the courage to record, so you see these kinds of videos, every second day, and it just always *baffles* me, *yebo*. It just doesn't make sense. Like yesterday I saw a video of a lady trying to enter her apartment, and a lady was literally blocking her and saying, 'Don't enter here, you have come to steal,' but she lives there. So for me it's like... one, it's very heart-breaking, that in 2020, stuff like this still exists. And you would have thought America would be far ahead of us South Africa. So our democracy is new, but for them being liberated across races is a very old thing. But you think by now, things will be okay. But at some levels feels like things are getting worse. So, the Black Lives Matter movement for me, it just breaks my heart. It breaks my heart that we can't treat each other right. That we are quick to judge people because of their race, and we have this immediate filter, because it's not like people are always given time to think about these things. But there are people

that have a very instant racial filter, to say the moment I see you have another race - this thing kicks in, I'm going to treat you a particular way.

It's painful. It's a human thing. It's funny how, as humans, across the board, we have pretty much the same issues. We have the same issues, so coming back to a South African context as well. And being black, like how I explained my background like, my background was pretty much flexible, I had everybody in my space, and I wouldn't say *per se*, I grew up feeling 'the burden of being black' *yebo*. Other people have other stories. But for me inside of my own context, I didn't grow up like that. And even now my social circle is very much mixed race. So, I know I can be *naïve* to certain things because of that. But the reality is there are instances where people are treated different because of their race. And it hurts to think about that. People that get treated like that their whole lives. It's one thing when it's just an incident at a mall or somewhere, but I can just imagine for some people, their whole lives, their entire lives, the environments they exist in. Having to be put down because of their race. I can just imagine what that does to you, you know. And the people going around, 'All lives matter'. That's not the point!

*Ja, exactly*

That's not the point! The point is that we have an entire race of people, historically has been victimized. And *still to this day*, traits of that, is still very much amongst us - that was the point. There were a lot of people that just missed that - a lot of Karen's (*laughing*). They just missed the point. So, the point wasn't that nobody else's life matters. But the point was to highlight the fact that there's still a group of people, historically, they have been mistreated, and can we just pay attention to the fact that the thing of mistreating them has not left us as humans. It is still very much in the air. And can we confront ourselves as people, as families, wherever we are? Can we just look at ourselves and really question ourselves with it? Are we aware of what is going on and what can we do in our own personal lives? Because you can't change the whole world. You can't fix everybody and make everybody non-racist overnight, but there's a lot that you can do, in your own personal life, within your family, and within probably your circle of friends.

*So do you often have these hard conversations in your circles? (laughing)*

I do, I do have. Because I have one friend, she's white, and she's very much burdened by issues of reconciliation. So she's very much burdened about equality. And she's always asking me, like when she doesn't understand she's always - she knows that for me race is not a sore point. So she's comfortable asking me questions. Cause when she's unclear about certain things, 'What can I do?' That's always the question with a lot of people. 'What can I do? What can I do? For me that starts in your own personal space. Look at your own life. Cause as I was saying a few moments earlier that you can't change the world. But you must look within your own personal space. Check your own hearts. Check your own perception. Check your own mentality. Check your own beliefs, because

there's no clear-cut solution to say, 'Okay, go wake up tomorrow and go volunteer in Umlazi.'  
(*laughing*) There's no clear-cut solution.

But everybody can do something. *But*, to do something mustn't just start with an activity, *yebo*. To do something must first start with checking your own heart to say, 'Where am I in this whole thing? Is my heart in the right place?' And then from having a heart in the right place, *then* you can start saying, 'Okay I want to *physically* do something.' Then, 'What is the next thing I can do?' Because I do remember the first One New Humanity conference a couple of years ago, somebody did take the mic and ask that question, to say, 'Okay, yeah, I repent. I'm changing my ways. But I want to do something. What can I do?' And there was no one clear-cut solution. It's just to go back and search within your own heart to say, 'What is the cause within my heart if I'm burdened about issues of equality and justice?' Once I have resolved issues within my own heart, 'What can I do physically?' It's just a personal thing that entails everybody's *own* personal journey and God.

That's very good. And then, do you think there's a place for more structured dialogues?

I think we need it at all levels. Cause on 'one on one' in a smaller group, you need something outside of you, to prompt you. So bigger events, like One New Man are good, because then that's the thing that sparks. (*clicks fingers*) Yeah, it sparks the thoughts. It sparks the conversation and then from there we can take the conversations to a micro level of our homes and within our circles. So, in a wider space, yes, because even how the Black Lives Matter movement started - it sparked conversation. It sparked for each and every one of us, to have conversations within our circle. To think, think about ourselves, to think about the people around us. So yes, we *need* external things to just prompt the conversations. Because as humans we forget. It's human nature. And once in a while check yourself if you haven't lost your way. So we need, we need the conversations, we need the external stimulus. So we can constantly be checking ourselves and if we need to readjust ourselves, also through that as well.

So you think there's hope for South Africa?

Yeah, there's hope for South Africa. There's hope for humanity. But I think the thing that we need to understand is our hope is Christ. That is our hope, *yebo*, inside of ourselves. We can have good intentions about people. Good intentions about racism, issues of justice and fairness, because we've been having these conversations for years. But things don't change... Things don't change because there's something within us that's not changing. And there's something within our character, within our belief that's not changing. So, it's like, you're like, 'No, I'm a good person. I'm fine. I'm not racist. (*laughing*) I'm not mean to anybody'. Everyone is quick to do that.

But the thing we need to understand is that we need to *value* other humans. Because I think, yeah, we need to value human beings, *for just being human*. Because, like I was saying earlier that as human beings we always want to filter. I've got money - you don't. You black – I'm white. You lighter

- you darker. You're creative – you're an academic. I have a car - you don't. Humans are always looking for a reason to dishonour each other. But, in our Christlikeness we learn to value other people, we learn to value the *humanity* of other people. It's only *then* we can look at a person and say, 'This is a person.' And value them. That comes from transformed character. That comes from really Christ defining our own humanity. And then from there, we can look at other people and *value* them. And not constantly be looking for a reason...human beings are funny.

We always want a reason to separate ourselves from other people. But we just need to get to a place where we... look for what is common and value those common things. Because we always gonna debate, issues of race, we're always going to debate issues... Like I was reading an article the other day talking about how there is division in ethnicity in Europe. Because you think Europe - because everybody's white everybody's fine. But people are separating themselves because of ethnicity. I think in the article it is also talking about the fact that there is some tension between Scottish and British people, and you'd be like, 'What!? You're all white, you all speak English, what's the problems?' (*laughing*) Really these things exist. It's only really when we start looking at the thing that is common to us.

I will try and build. Because when you think about God, God expects the same things from all of us. He expects the same character traits from everybody. And as believers, we should be carrying the burden for justice, whether you are black, you're white, you're Indian. Part of our faith is carrying issues of justice and equality. Because when you look at everybody that's in the Bible. Whatever God placed inside of their lives was never just about them. It changed other people. It changed their spaces, look at Joseph. Yeah, it wasn't just his family. It wasn't just him going to Egypt, he didn't just save his family, he saved an entire nation. Yeah. So when God places something inside of our hearts, it's never just for us, it always goes beyond us. So issues of justice and equality and reconciliation are part and parcel of us being believers. It's the nature and the quality of Christ, you can't separate being a believer, to being somebody that wants justice and equality. How can you? That's what Christ came for. To redeem people, to bring a sense of equality, so that there's no longer Jew or Gentile, whether you're black or you're white, or you come from Afghanistan or from Africa, you know.

Christ came for everybody. You know. So that being said, I think the *more* we embrace a Christlikeness, the more we embrace our shared humanity in Christ, then it's easier to get along. Because we can fight about petty things, because in fact they're petty things, race, culture, ethnicity, tribalism in my context as an African, *yebol*! Once you start debating these things, the debates don't end. But the moment we shift the conversation and say, 'What does Christ require of us?'

He requires patience from both of us, requires endurance for both of us. He requires us to love each other more. Christ requires you to love your neighbour more than you love yourself. So the moment you shift a conversation to *that*, getting along is easy. Then what will you fight about? Yeah. If I acknowledge you as a human being and I love you more than I love myself, then your race doesn't

matter. Then I'm still going to treat you with a sense of love and honour, which is what I'm supposed to be doing as a Christian.

That's so good! There're some gems in there. I only need 20 minutes.

(*Laughing*) and my talking is a bundle that never depletes. I think naturally, I can talk a lot, also came with being a teacher as well, because you need to talk all the time. So it's one thing on top of the other and I'm like sometimes 'Okay, let me just...' (laughing)

That's brilliant. Anything else?

I think I've pretty much covered everything. To say we can't reconcile as humans unless we are reconciled to Christ. We can't. Because the moment we start sitting down talking reconciliation on a human level, it's going to be like, 'No you did this to me! You did this to me! I deserve this! No, you don't deserve it!' The debate is gonna go on, and on, and on, and on. But the moment we are reconciled to Christ, and we take on... yeah, we take on the nature of Christ, and we display the values and the nature of Christ out of our own lives and when we meet other people, we uphold those same values, then it's very easy. It's very easy to get along, then we don't have to fight about petty things.

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## Interview 10

Thu, 10/15/20 3:19PM • 30:24min

**Participant:** Some of the very glaring disconnects, I think, from journeying with One New Humanity, in my own space at church, has been one of those things R has been in. We've been co-embracing with him, to say, 'This is what we actually want to see'. I think probably the departure for me would be - sometimes - we underestimate the current historical issues, and the outcome that they may have resulted in. Sometimes we don't take time to see how it could be various historical issues. It could be issues of apartheid, colonialism, how church is perceived. How power structures are distributed in different spaces by people building things. How those things begin to shape, like a permanent disconnect, to say, 'You're now walking backward'. So you'll find that the issues we're dealing with of either boundaries or hostilities, or unfounded assumptions, are deeply ingrained on some historical issues that we have not explored. So that's one of the issues, we've not explored. I think one of the things I was studying was the history of colonialism. But the role of the church *then*, in participating. I mean, if you go back, you realize that the Portuguese were given charge by the Pope to explore Africa, enslave and possess land. That was an *edict* by the church.

Researcher: Wow, I didn't know that.

So I was shocked myself. Remember that world was called a Christian world - the Roman Catholic Church was essentially an authority. So kings received authority from the Roman Catholic Church. So the Portuguese were exploring; so you will find that one of the things we were exploring, is that if we are dealing with the issue of the land. You cannot be dealing with it from Jan van Riebeeck. You need to be dealing with it from - what gave them that authority? What gave them that righteous engagement with environment? That this was the right thing to do, to conquer, to enslave, to possess? Because this was our innocent form of Christian mission in their mind. Or our expanding of what we deemed to be a Christian world. So, you begin to discover that there are those historical mentalities where someone says, 'This is right- because in my mind, this is the right thing to do.' So that's one of the issues. And so historically we explore what brought us one of the very significant authoritative things that released certain things, that's one of the things I was actually looking at.

Another one is how, in certain places, being part of church was becoming part of this privileged people. Like, you are regarded as civilized, if you were becoming part of church history. You were even called (in Xhosa we call it *abafundileyo*) which means you were educated. The church was a big facilitator of education. So you will find that again, the thinking about class and all that, is being fostered by church. Church fostering class.

Then the third one that is a big reflection is how materialism again. You'll find that if you look deeply, you'll find that again, church is in the midst of this. It's like church does not fight these different idols; either it's an idol of dispossession or idol of class. So, these different idols that could be dominating certain times in history are influential in the church, their culture, because they come from the culture that carries it. Let's take the simple example of the US church, because the American Dream is largely materialistic and all that, so the teaching that will come out of America will carry their culture as well. And we live in it. Even if God is giving them a very powerful sincere word, they never purify their life of the culture of the US. So, when they come and declare the word, sometimes the evidence of the word can be seen as the evidence of that culture of success, material success, blessing. So, I'm trying to say there are these things that come in the churches, and God wants out, because they haven't actually been conscious of the idols that define our society, that bring boundaries. So that's the background of the things that I look at and have found in terms of what causes division today.

So, you may find that talking with R around how... how sometimes...for the past 10 years I've been in what you may call 'white church'. I didn't encounter it until I joined LSA. And one of my observations was - if ever the white church was poor, it will have a very serious challenge. If ever they didn't have money, if ever they were like a church in the township. Sometimes money becomes material comfort, becomes like an authorization to engage. Not essentially, I don't know how to call it, but it feels like, if ever you remove that, we may feel like God has actually held us back. No, but

we're just talking about boundaries, things that limit, things that become like a boundary. Our relationship does not essentially need money. Sometimes, building a church requires you opening your home really. I know that your home may become smaller, but you find that material things are beginning to become as if they're the things that bound (prevent) us sometimes, to engage. We're just observing certain things. Or they become an authorizer that if ever I as A, was well off, even in the black church, we see that now, if every one of us enjoy the church and is able to give a lot of money, we begin to feel like that's an authorization to expand or extend. Not essentially having to say, 'What is the thing God is really saying that can be a persuasion?' So you find that that can create another barrier. Because there are people who are ... have lost that particular regard, as if that begins to filter your mind about who you can connect with. So material things begin to limit. Maybe my engagement in the township lessens because I don't have the funds. Yeah. So, so I'm just giving a background of some of the areas...

I've never heard that angle before.

So even with freedom within the black church, with what you may call a predominantly black church, you may find that poverty thinking. They will complain about that later after this lockdown. 'Look, man. my issue is that we're beginning to hit against poverty.' I know it because I've experienced it. A thinking that begins to invite you to **(PI 21) becoming a sympathy case. That means you are just wanting to be a recipient.** You feel as if you cannot offer. That again is a barrier. So they begin to look at you, if ever you're privileged, or if you have resources, whether you're black or white, in a particular way. And again, that means I might not get to know you beyond that. I talked about that with my daughter in the morning. In a little way or some way, I'm dehumanizing you because **(PI 22) I'm reducing you to your capacity to give me resource.** So we're looking at that. The fact that you have nothing to offer me - would I actually relate with you? **(PI 22) Would I see the significance of your humaneness?** The thing that God gave you.

The example is how we treat a child. The child is given humanity because she or he is human. We offer them preschools, we support them. Can you do that when you encounter me? Give me your humanity. Your care, your love - without wanting anything in return. So we're beginning to explore those things on how One New Humanity could begin to proclaim our humanity in a form of... besides our history in the country, besides anything else. As much as we need to deal with those issues, *can I* begin to engage with you, Tori and say, there is a humaneness that she has. It may have many issues. I have a humaneness that I have. And we begin to need to battle to express it. If it means we need to deal with issues of justice - let's deal with it because dealing with issues of justice cost one of us. It is supposed to because we are after the expression of our full humanness. I don't want anything *in me* in relation to you that dehumanizes you. Because, in a way, I've just deprived myself. I've just dehumanized myself in some way, by maybe regarding you less of a human, because maybe you don't have what I want, and I say, *irrelevant*. I've just deprived myself of a part of my life that could have been expanded and explored by connecting with you. So for me, that's the big thing about this One New Humanity issue. This reconciliation issue has a lot to do with

our battle to really see the original issue - that God created. In Genesis Chapter One, verse twenty-six, God said, 'Let us make man...' Sometimes it's very easy for us to see that as an individual thing, but God has called us to know – 'let us make humanity. And let's make our humanity in Our image.' Meaning the thing I'm after in you, is that reality of the image of God. And there are many things that sort of... Through reconciliation Christ becomes then the standard of humanity, the thing that we want to... And, the Bible is very clear, it begins to say look, *we all* have the mind of Christ. It begins to make us aware that this humanity is not in its fullness until we begin to *really* integrate.

So for me, from that fracture, moving towards really realizing that - there is a sight that God must give us, as we, in a sense, hear the proclamation of One New Humanity. As we hear that proclamation, ideally it is removing the hostilities, and it's making us deal with them. Because if ever I would have hurt you in one way or another, the issues of forgiveness begin to come into play. You know the issue of you offering... forgiving me, comes into play, as a part of our humanity. Meaning forgiveness is not something I do because you need a favour. No. It's an expression of our humanness. The expression of justice. It is an expression of our humanity. So those are issues that begin to come up.

You said you're talking about forgiveness. Do you think there's place for, you know, you've heard that thing, I want to ask your forgiveness on behalf of all white people? Is there anything in there? I've always been a bit confused about that.

In a collective sense. (*long pause...chuckle*) A black person may feel patronized by a white person saying that, you know. We shouldn't do that, that's off. You're patronizing not just me as individual, this whole collective you're asking forgiveness on their behalf. While I still feel that that whole collective you feel you represent, has not actually realized the injustice *you are* owning. So, the issue for me usually is: It begins with me and you going on a journey. I think of a friend of mine in Maritzburg, who says, 'If I had to repent of my privilege and learn and ask Jesus to teach me to lay it down... to put it that Jesus, laid down his privilege of being a Son of God.' He says, 'I needed to find my own cross of my *racial privilege*. My race has a particular level of privilege, and I need to identify that, recognize it as a privilege. Not in terms of how white privilege is spoken about.' He is talking about him, in his personal capacity saying, 'Man, I'm privileged. And I can actually calculate my privilege clearly. So I'm beginning to offer it to God for Kingdom advance. I know what to offer.' In this case, it was him offering his knowledge, his legal expertise, to help some black people in Inanda and Ntuzuma with an issue of owning land. He created an organization to say, for me, 'I'm identifying with the less privileged. I'm expressing and recognizing their humanity. They are worthy of things I'm worthy of. I'm not the only one worthy of privilege, of owning something, they are as well.' And he's a big advocate around - I don't know how he calls it - but that is his journey; that journey makes me connect easily with him.

Like, I have to confront my bitterness as a black person. I have to own it, I have to say, 'Shucks man...I feel bitter when it comes to these things.' It could be a bitterness around when I think people

have... A good example is these guys who have studied in multiracial schools. When they finished grade 12, they begin to see the evidence of privilege, because John here goes and works for his father's company as a junior architect. I go to university, study the same thing. By the time I'm finished I come and work for John who hasn't finished his qualification. You realize, 'Shucks, John had a privilege. We thought we were the same in high school. But the reality is that John had a world to inherit, that I did not have, and then bitterness can begin to show. Or when I realized that I had a friend who inherited.

We were the same age and so, 'You don't have to worry about the things I worry about.'

This is old world. My father was a security guard, my mother used to work in a factory shop. Essentially, I had to take care of *them* when they age. So, any person who's less privileged has to deal with the fact that there could be envy, there could be all these issues. Like there could be greed, there could be hoarding on the other hand. So each individual is on a journey and they begin to see how God puts a weight on their heart, and how they journey through this. And then they become an example to others because you can't go to another person who's privileged and proclaim when you don't have the fruits of dealing with your privilege. Sometimes, you shouldn't be worried about that. Many guys say they know what white privilege is. They haven't shed their own privilege. They feel bad about it; they haven't dealt with it in terms of offering to compensate.

What does it mean to...Have I actually opened my relationship to A? I know that I can knock on doors. Essentially, the relationship my father's had with so-and-so gives me a seat at the table. Can I actually say, 'Look A I have this, this space. I would like you to consider developing yourself to actually sit at that table.' That is someone who's beginning to say, 'I'm laying down my privilege, so I can bring, just like Jesus did for us.' He brought us to where He is and that costed him a lot.

Yeah. So sometimes we don't realize *the cost* of shedding and bringing reconciliation. Because remember, A has to deal with the fact that he has been bitter, or there is envy, you know. And then A has to deal with the fact that, 'I must be an example, this relationship that I inherit. Can I begin to allow others to inherit the same thing? Or can I expand the table?' So those are battles that I feel in a sense that white privilege people need to battle through. 'How do I bring people who are less privileged to the table? Not as a sympathy case. As issues of equity. Access. How do I do what Jesus did?' Rip off that curtain and open the pathway to the holy of holies. And for me, it's privilege that I had to actually shed and offer. That privilege could be... let's talk about Afrikaners - the knowledge of farming.

It's pretty good.

They can declare their Christianity but until they can say 'This is privilege. This is wealth. And we're willing to share it' and not feel like they're losing something.

So for me, it's a *big*...it's a *big process* inside of the One New Humanity process. I'm just picking one case around these issues; they expand to marriage, to friendships, even to blacks-on-blacks' complex relationship. I mean right now in the township there are no marriages. I don't know about

white communities, but the idea that, 'No Tori... let's just kick it, when we're tired of each other. I'll go my way and you go yours. Let's just not have babies or something.'

Cause I find that, where there are no longer issues of Covenant, issues of mutual agreement, issues of saying, marriage is something that God gave us as a gift for us to see the fullness of who we are, in him. In the township they may seem like they're collapsing but you know that cosmopolitan life that is materialistic driven is going to make me say, 'Ahhh, this marriage business is going to rob me.' Imagine people seeing that as a robber. So, even there our humanity is being robbed, is being compromised. So when we talk of One New Humanity, we're talking about this whole issue of Genesis Chapter one verse twenty-six, the restoration of *that*. With Christ becoming our doorway, our reconciler, not just to each other, but to reconcile with the realities that God has said a human is. So for me it's, it's both in terms of your personal redemption, your reconciliation with God at a spiritual level. Your redemption of your own humanness in reconciling what God says a human *is*. I mean, my sharing of good news is more to do with the celebration of what God has done in my life - wanting them to reconcile with that humanity that God created. And us to reconcile in embracing this humanity together. Having to deal also with these issues that have been outworking. For me it's a journey. I could say at this point it's a journey like that. So, reconciliation essentially is something like that. *(pause...)*

And it's tough...

To give you an example, as I came from the church this morning with my daughter, we were just talking about how difficult it is when our relationship is driven by what I'm gonna get. You know, you even feel like 'Aghhh...'

*And it makes it uncomfortable for even the other person.*

The other person may feel uncomfortable. But also, I'm also feeling like I need to be calculating because I need to get that thing.

*It's not genuine.*

So, we're talking about, 'You've essentially made that fellowship table, impure or contaminated.' It is carried by some issues of darkness in a sense. I think R calls it *(chuckle)* the 'snake's gospel' around wellbeing. Essentially its legit – I want my wellbeing. That's why I'm engaging you.

It's not visible. What is the obedience of God in this relationship? What is obeying God?

So, there is that issue of me approaching you from a point of, 'Hmmm...there's something I'm after in this person.' You may not know, but I'm gonna be patient enough. Maybe you can even use that sympathy card. I can look less privileged and broken and all that - knowing that your heart will be moved by my brokenness, and you will actually extend kindness to me. *(chuckle)* On the outside, it may look, 'Wow, you've been very kind'. But when God looks, he's like 'Look man, that's just an

impure system.' At the same time, on your side. Maybe you are shedding a certain sense of guilt or whatever, on your side.

[You're wanting to fix everything.](#)

And you don't say, 'Hold on, hold on, hold on. I'm not ignorant of the issue at hand. Can I engage God on the issue?' I mean, we usually make an example of Habakkuk. He goes to God with a very serious list of complaints. Instead of God making things better he begins to show him a bigger issue that God is dealing with and is saying, 'It's about to become worse.' Habakkuk says, 'No man God. You cannot be'. But God starts to do something with Habakkuk, 'Okay, it's not that I ignored your issue, I actually made you see your issue more clearly in the bigger scheme of things. But you now, engage this situation from my point of view as God.' And God is not saying, 'Ignore that underlying issue.' But God is saying, 'I have the whole picture. My view of the situation that has come to your table, and your response should not come from your own.' It should come from what God said about the vision, 'Let anyone who reads it run with it.' So, he's saying, in dealing with this issue, 'Here is my response. And here's how I want you to respond. And here's how I want everybody else in regard to this issue at this time, to respond.'

It begins to make you realize that God said, 'No, I'm going to end this poverty mentality'. So, the issue here is the issue of rebuking certain issues, requiring repentance. That means God is requiring even you to repent of your perception of A's situation. Sometimes when God is pointing out issues, we think he's talking to A. No, he's talking also to you, saying 'This is how you saw this thing. And I'm saying that's not it. Shed your view of it.'

So even Kingdom humanity, we may think, in the midst of the many issues that are there, of the land, of poverty in many places or whatever it is. It's not the thing. I feel for me, it is God's response to say, 'Hey, hold on. Don't rush into all these messy whatever.' The first issue here is you need to kind of understand your humanity so that when you treat that person who's in a shack as an asset, you begin to understand we're equal. We're equal. My world. My whatever form of class or whatever that I may have on the outside, doesn't make me any better. And then I can genuinely, because I feel like we're equal, I can actually mutually identify with him. I don't mind when he says, 'Come to Umlazi,' and I realize A is inviting me to a shack and you don't feel ashamed or funny sympathetically. A is sharing with me, his journey in his humanity. And I'm not gonna rush to solve the problem of the shack, I'm just going to journey with him. And in journeying with him we would begin to realize the development that God wants in A's life, and also what God wants in my life. That means I find mutual failure. By the time I share my resources, it's not solving a problem, it's my mutual identification. That means this is my shack as well. Yeah, that's how I see. I go there to have dinner – it's my shack. So, if I say so, it's my shack too, this is my house too, therefore I do want us to make this house better.

It's amazing you are using that picture because I actually do have a friend who's bought a plot of land in Ndwedwe - she took me the other day to see. She started building and I feel just like that, and it's quite a, it's very new feeling for me. But yeah, so I know exactly what you're saying because I went there and I'm feeling like, oh, you're gonna build this house now and I'm watching YouTube videos how to build the eco-friendly house, or whatever. I'm excited.

It's not a sympathy issue. Actually, I wanted to share more. So for me, that's when you are sharing each other's humanity. So, for me, that's what I feel about One New Humanity. It's about knowing and really... not essentially, sometimes we can connect to each other's pain level, I'm not saying that is irrelevant. It's not that I shouldn't be hearing your pain and essentially having emotions about it. I'm not saying that is not legit, like Habakkuk's complaint was legit. Yeah. But I take that and I engage God with it. Yeah, so that God can help me see me in how I am relating correctly with what I've seen, and is my friend here, relating correctly with what she or he has presented. And then, even when I begin to come to actually proclaim what I feel God is saying, it's not in a condescending way. It's me saying, 'Shucks man. This is what I believe God desires of what you shared with me, and this is what I had to repent of, in how I saw this.' And I believe that if we repent of these things that are limiting us engaging, *this* situation together is *our* situation. So, even with me, that's the kind of things I feel about One New Humanity -that God is inviting us to read this declaration and begin to generate our various unique contexts. That could be a marriage, could be your kids or could be whenever God begins to say, 'Your humanity is kind of compromised here.'

# Appendix E

## Quirkos Analytical

Relational Dialectics found in eighteen participants' views using Quirkos Analytical software.

1. Historical/Generational	
present - past	historical pain - young pain
missionary - slaver	anti-apartheid - sheltered
trauma/unhealed wound - freedom	racist - kafferboetie
trauma/unhealed wound - safe space	racist - progressive
trauma/unhealed wound - unaware	passion/patriotism - disillusion/distrust
trauma/unhealed wound - freedom	freedom fighter - terrorist
trauma/unhealed wound - unity	reality - hidden
trauma/unhealed wound - peace	social - science
white - suffering	one on one - they and them
white - South African	fear of blacks - fear of whites
white - alienated	bitterness - forgiveness
white - disadvantaged	bitterness - repentance
justice - Jesus	Kingdom coming - Kingdom here
justice - ignorance	justified - wrong
justice - destruction	same race - discrimination
justice - blindspots	new democracy - old democracy
gaining land - colonization	across the board - context
friendship - subliminal bias	aware - naive
new South Africa - cost for white people	biblical - cultural
new South Africa - getting worse	

## 2. Social Justice / Citizenship

white privilege - disadvantaged  
 humanity - limits  
 humanity - hypersensitivity  
 humanity - black lives don't matter  
 humanity - race  
 humanity - dishonour  
 humanity - filter/categorize  
 humanity - petty debate  
 humanity - materialism  
 humanity - needy victim  
 needy victim - responsible/citizen  
 needy victim - sufficiency  
 needy victim - empowered  
 patronizing - owning justice  
 patronizing - sharing  
 patronizing - equity  
 truth - trust  
 truth - separation  
 participating - performing  
 participating - silent  
 participating - unaware  
 participating - apathetic  
 assuming - imposing  
 intentional - confused  
 homogenous - differences  
 open - closed  
 church justice - government justice  
 lead with love - iron fist  
 structural racism - interpersonal hatred  
 safe - threat  
 emancipated - frustrated  
 listen - fix it

frontline - barriers  
 liberation - humanism  
 marginal voices - mainstream voices  
 antagonism - common ground  
 antagonism - heartfelt forgiveness  
 emotional connection - information  
 emotional connection - pride  
 safe small environment - big changes  
 understanding - healing  
 deeper/open - surface level/ignorant  
 important - dialogue fatigue  
 the same - different  
 virtuous - hapless  
 unity - polarization  
 unity - taking sides  
 unity - language barrier  
 lead - defer  
 lead - inferiority  
 global - personal  
 solution - perception  
 solution - participation  
 solution - resolution  
 heart & mind - doing  
 one on one - external  
 macro - micro  
 good intentions - unchanging  
 not racist - value others  
 race/language - ethnicity/culture  
 conflict - character  
 conflict - patience/endurance/love  
 conflict - reconciled to Christ

### 3. Quality of life / Identity

privilege - worthiness	relinquish control - keep control
privilege - oppressed	experiential/in tension - scientific/black&white
privilege - infringed	socialize - comfort bubble
privilege - black	reflect society - influence society
strive - inherit	authentic - contrived
thriving - struggling	authentic - blind spot
belonging - sacrifice/cost	race - language
fraught relationships - dialogue	race - socio-economic
unashamed - shamed	easy clicks - long term building
superiority/inferiority - fairness	preaching - stories
passive - active	diversity - brotherhood
authentic - fitting in	diversity - values
multicultural - divergent interests	diversity - home
multicultural - same heart	process - instant
multicultural - mono-cultural	one incident - whole life
willingness - apathy	forgetting - readjusting
doing life together - a project	common ground - separation
what is enough - how much do you want	what's normal - right & wrong
what's taken - what's mine	
transformation - misconception	

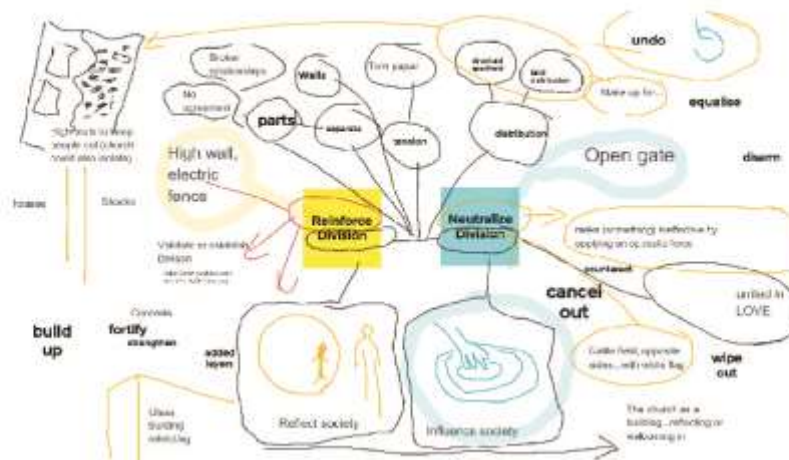
## Appendix F

### Ideation and design process

#### Fake – Authentic

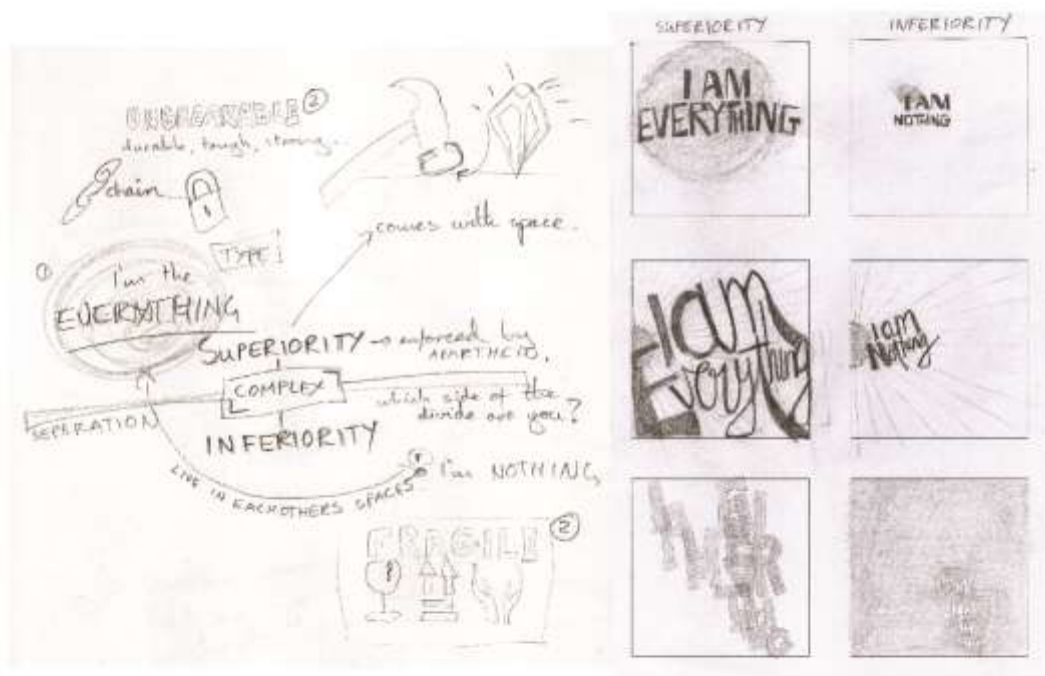
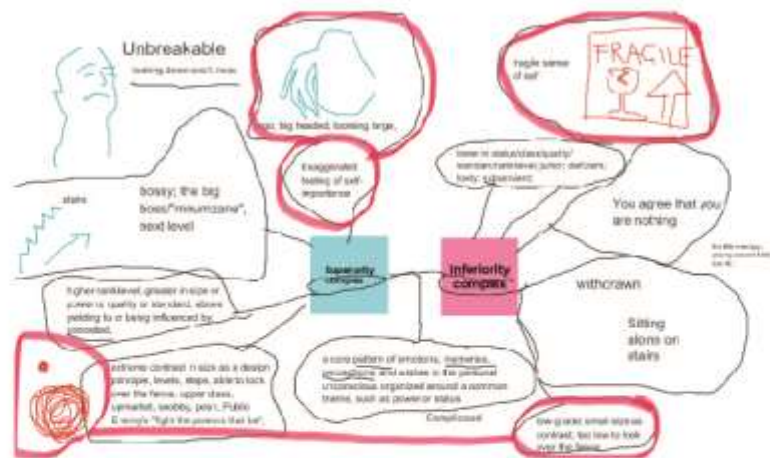


## Reinforce – Neutralise

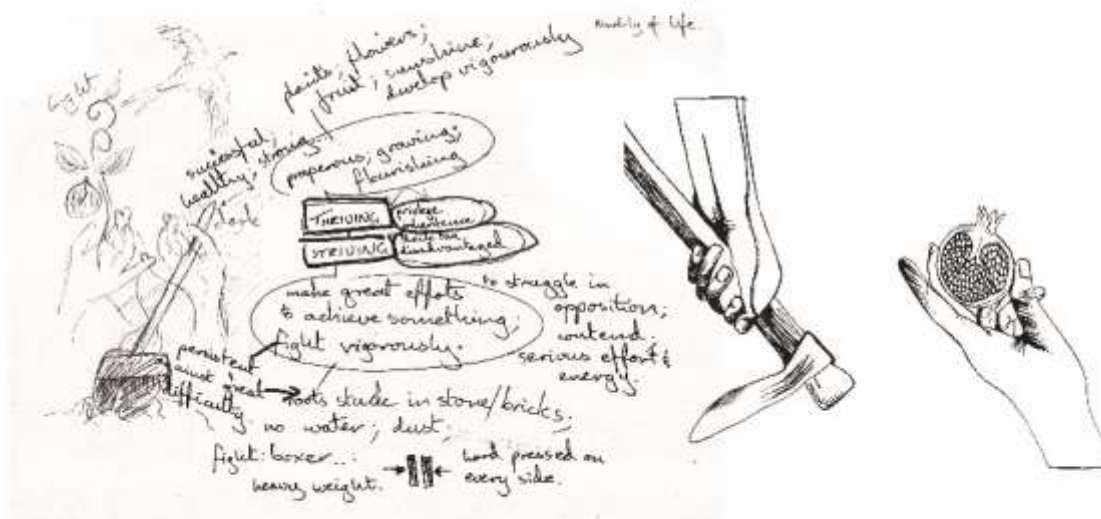
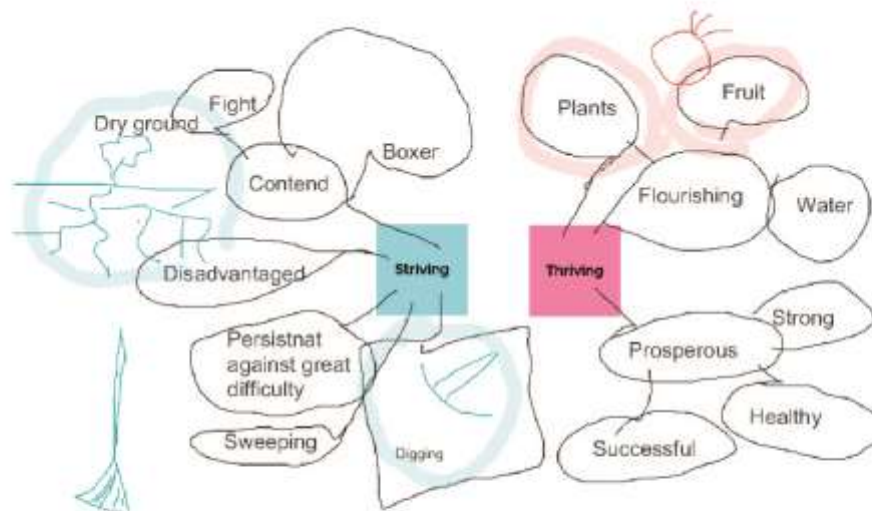




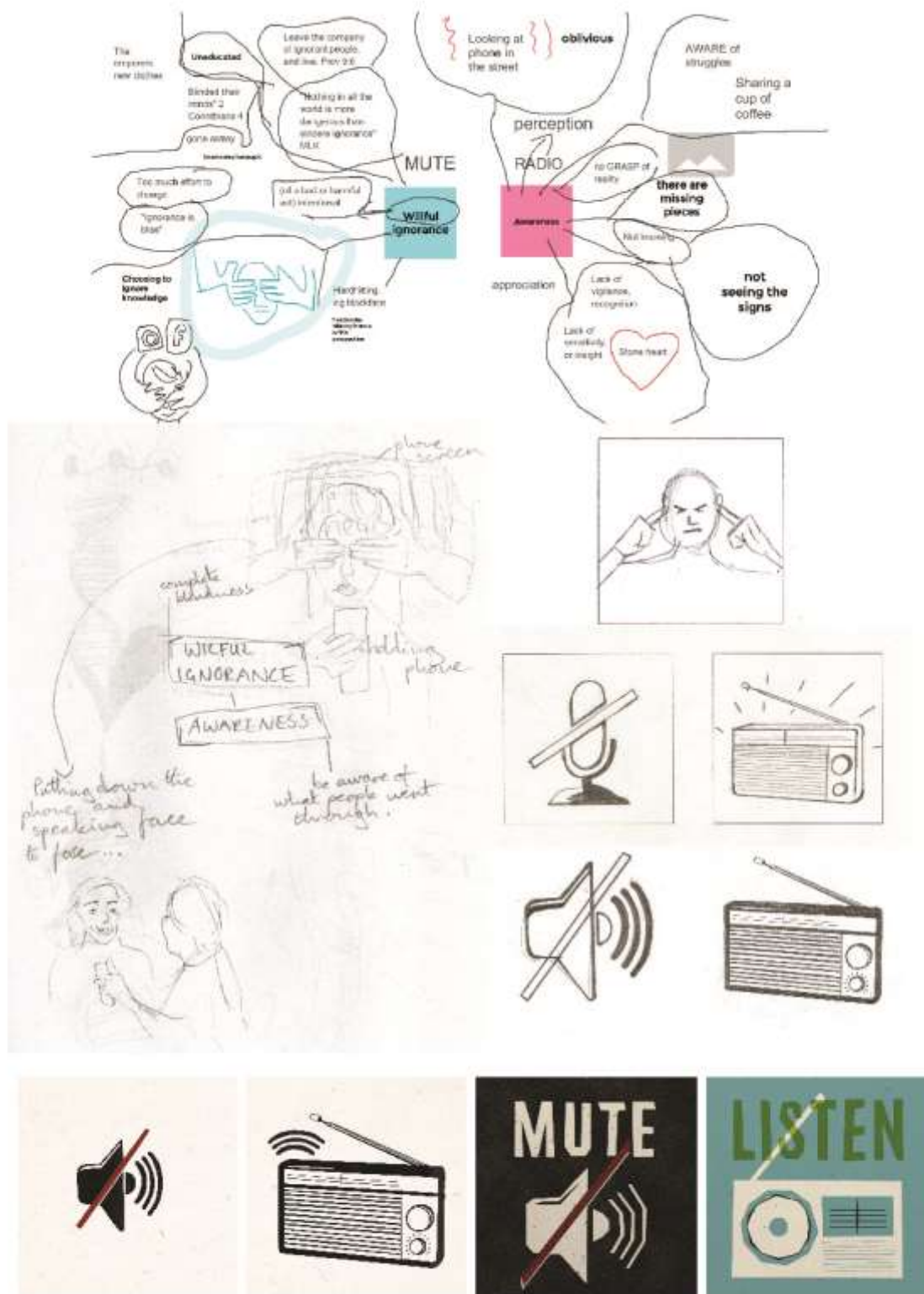
## Superiority Complex – Inferiority Complex



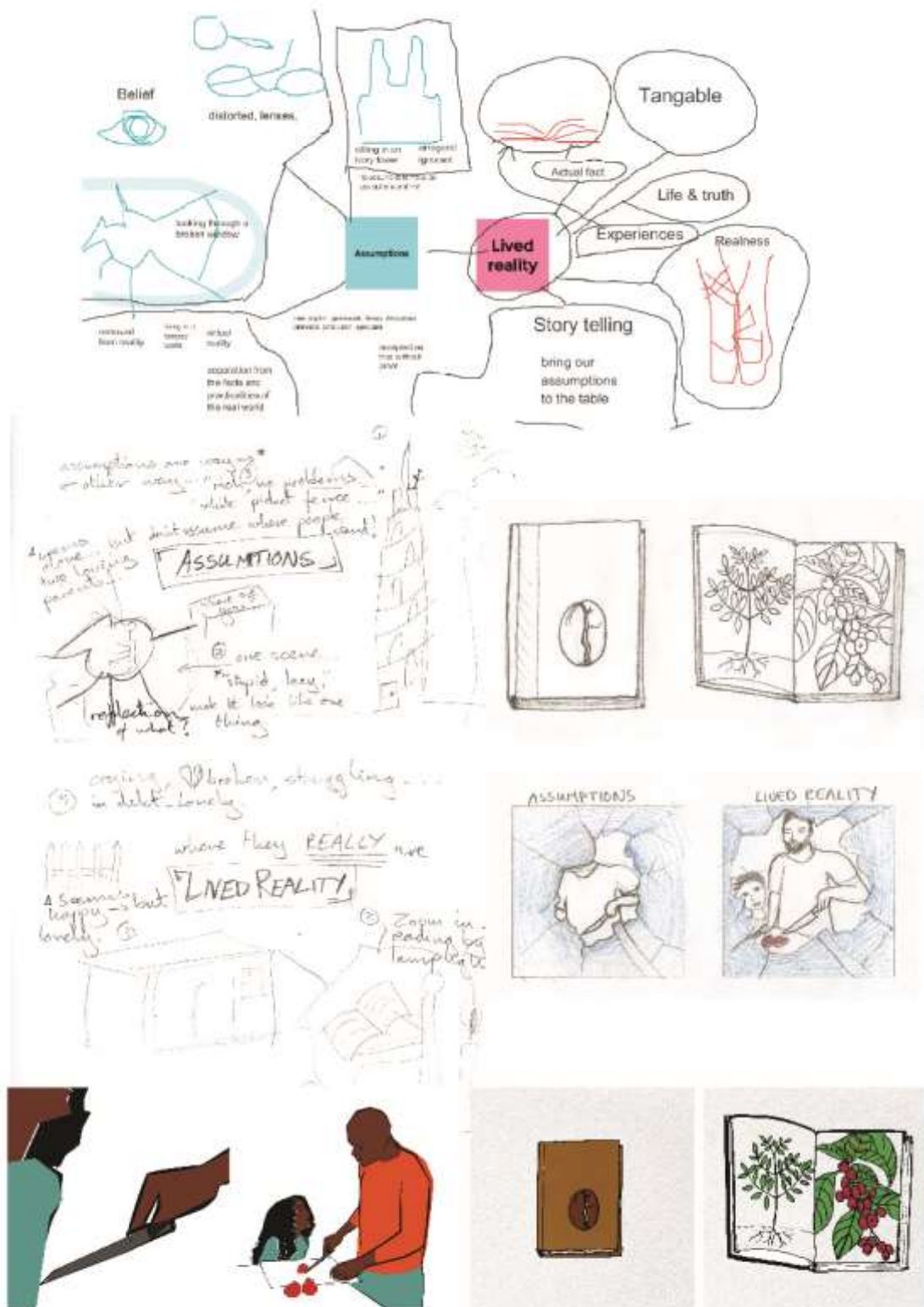
## Striving - Thriving



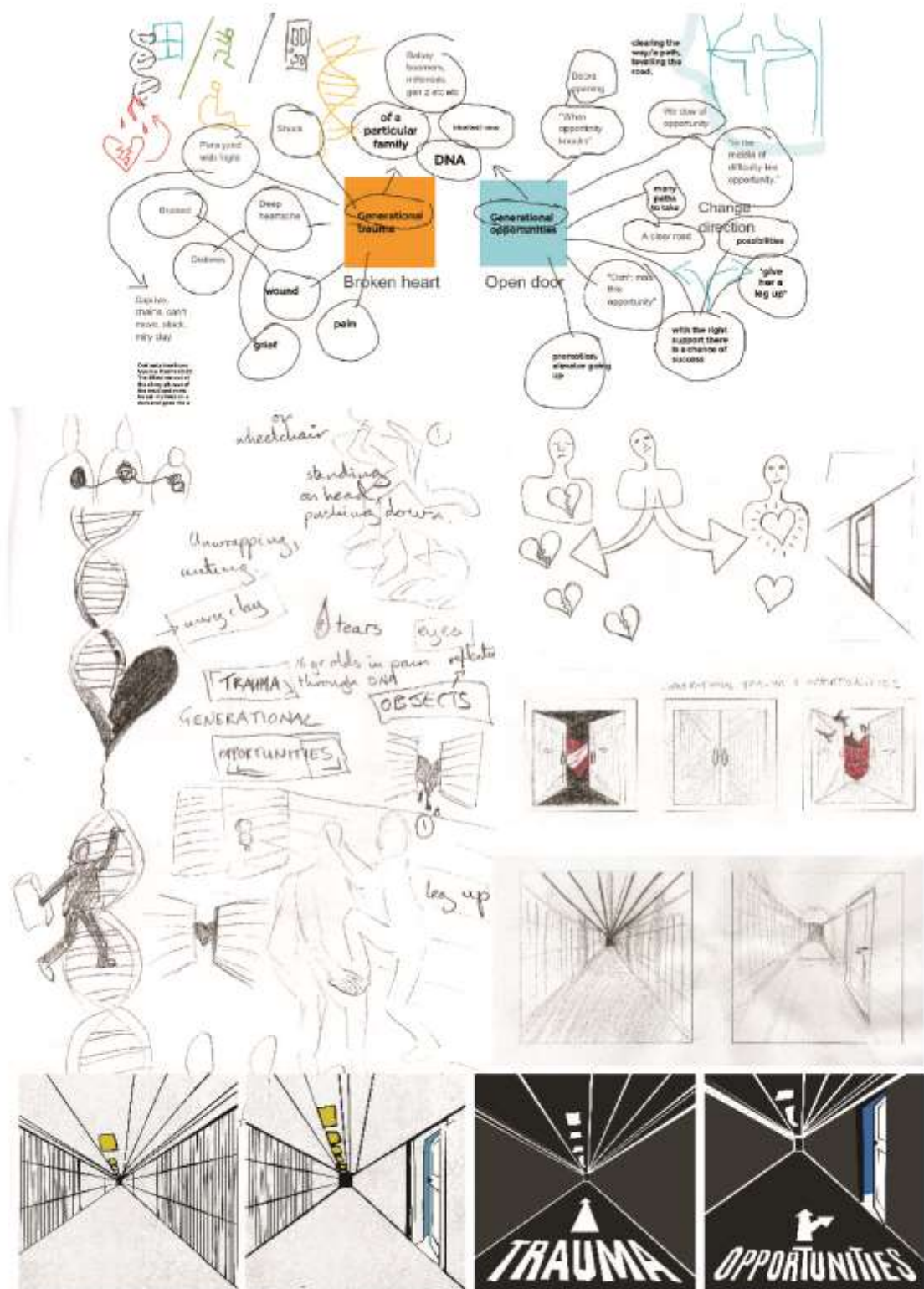
## Wilful Ignorance - Awareness



## Assumptions – Lived Reality

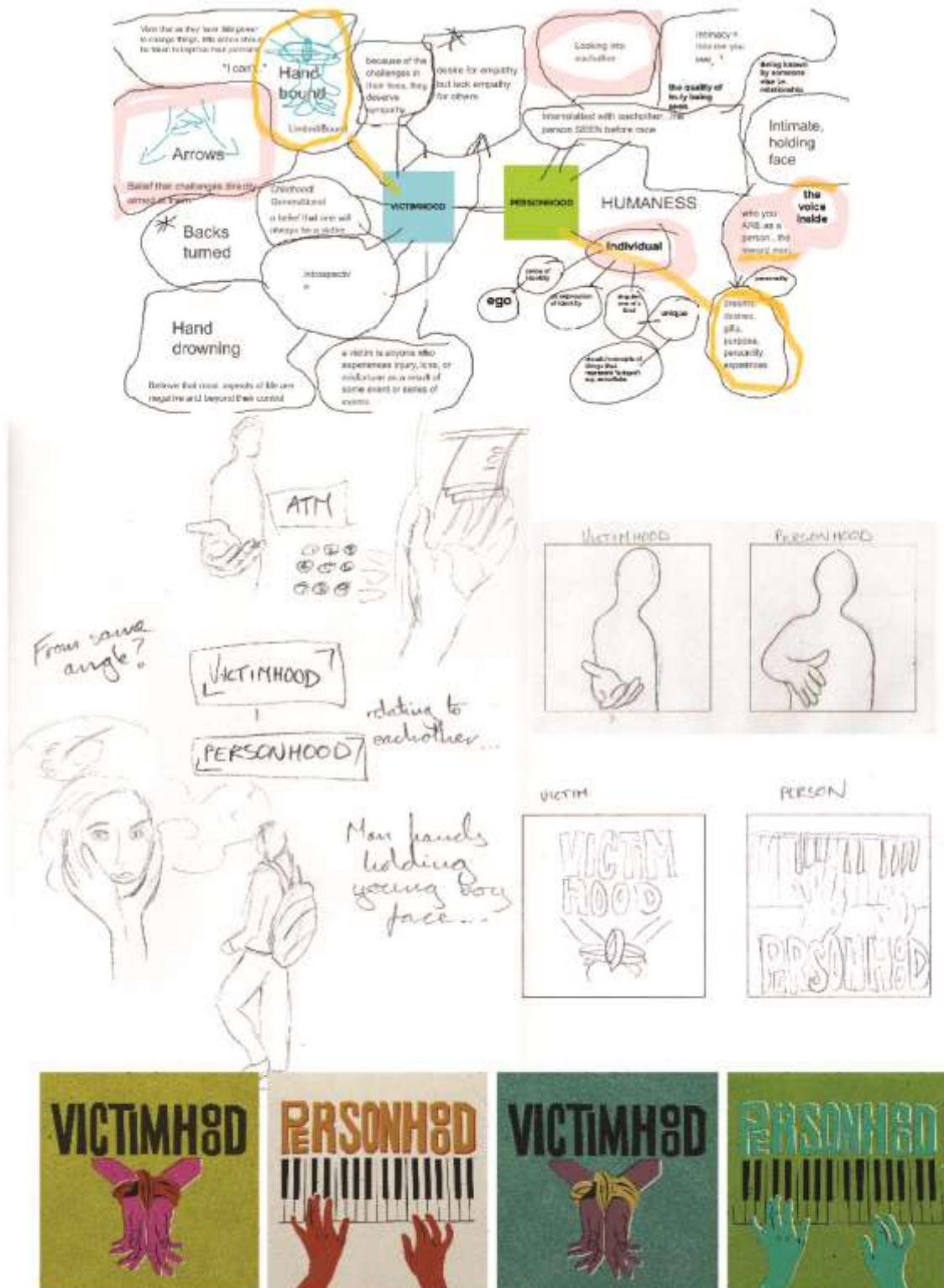


## Generational Trauma – Generational Oppression

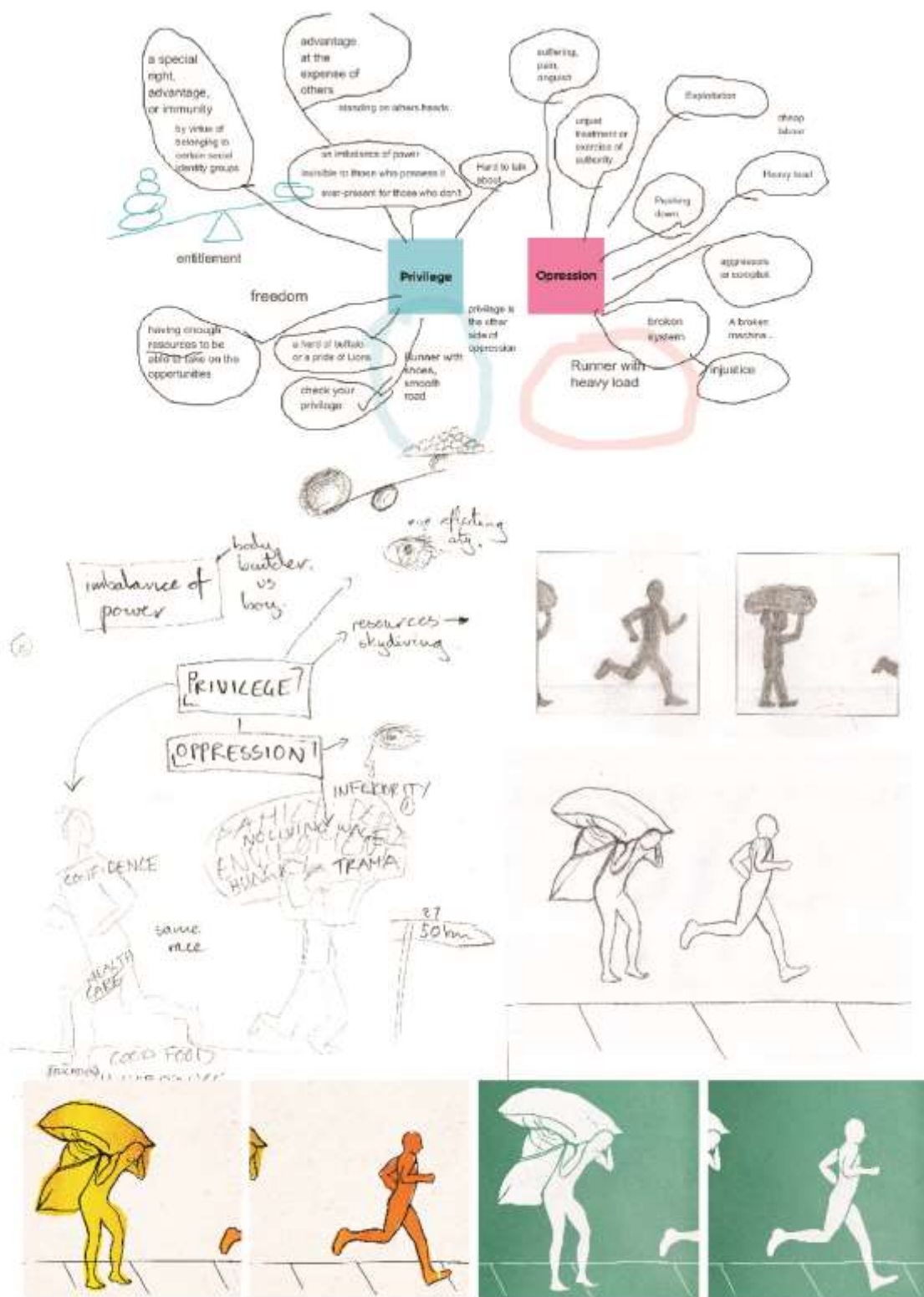




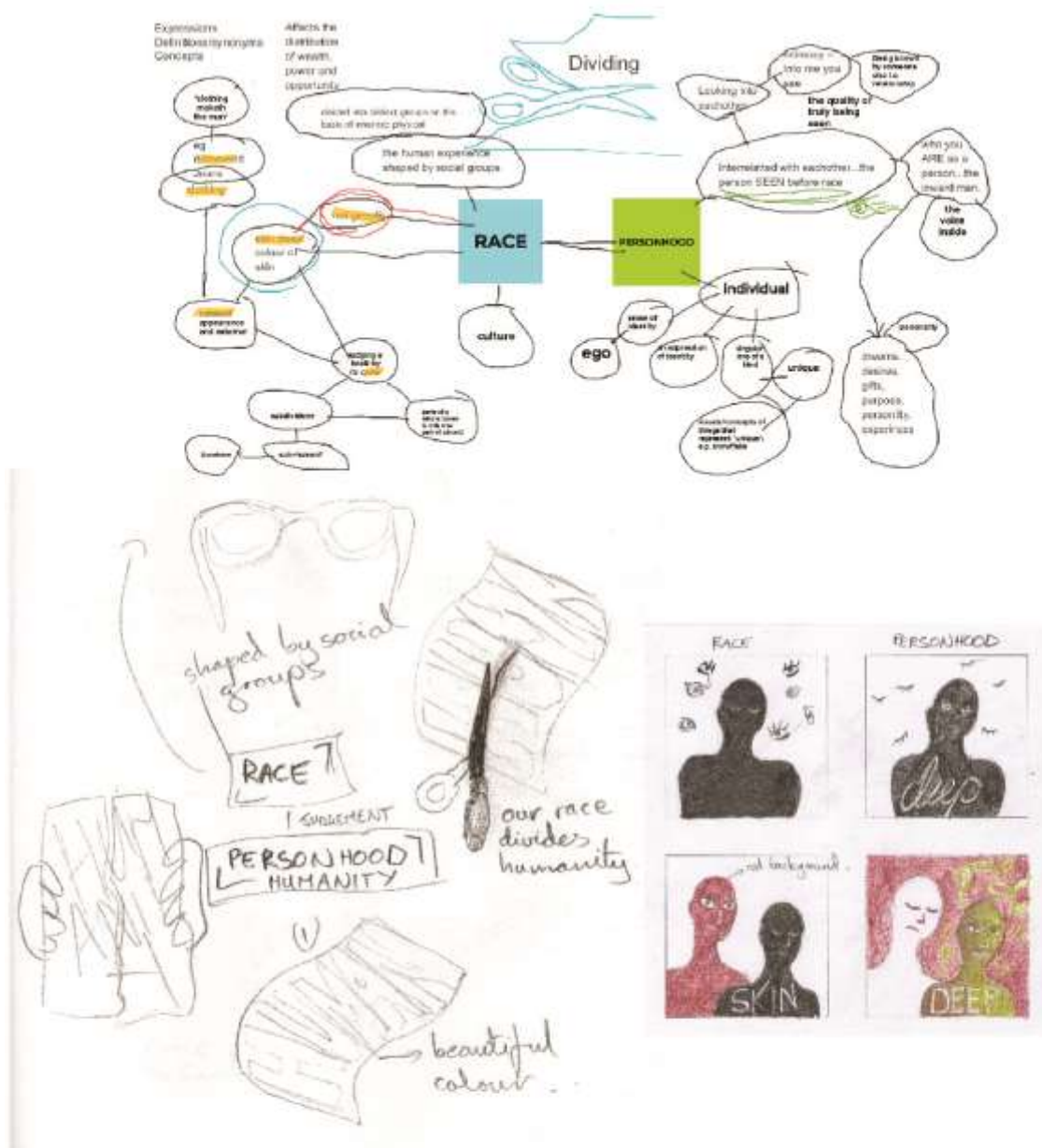
## Victimhood - Personhood



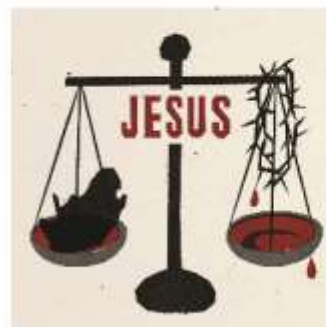
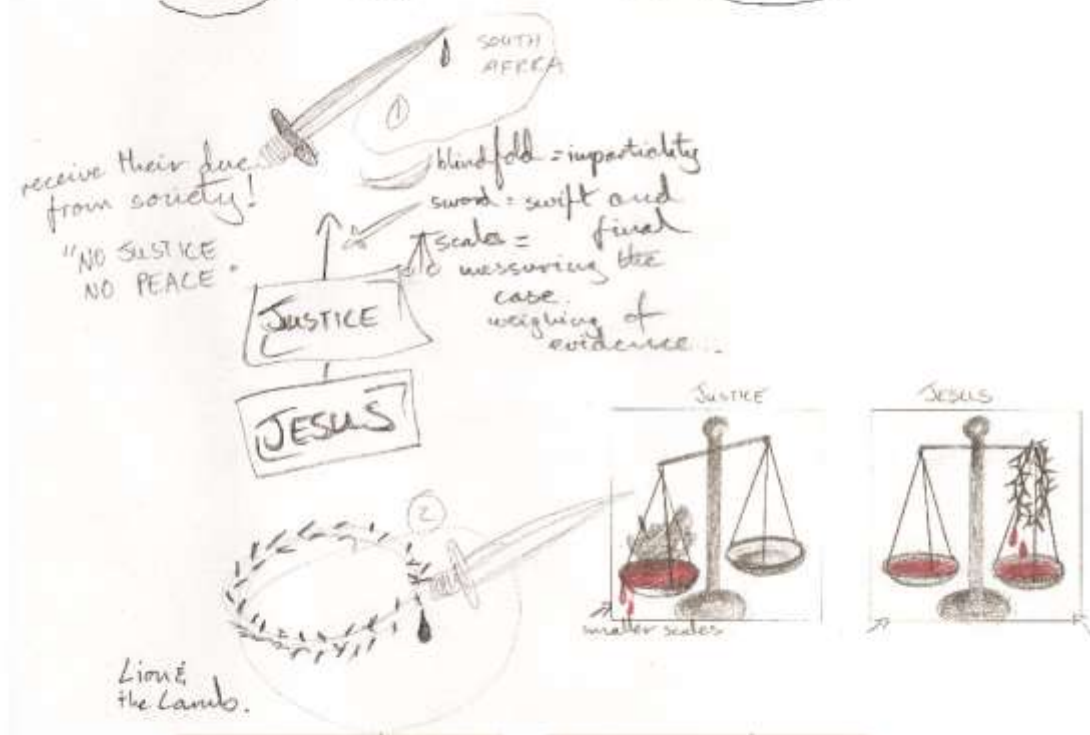
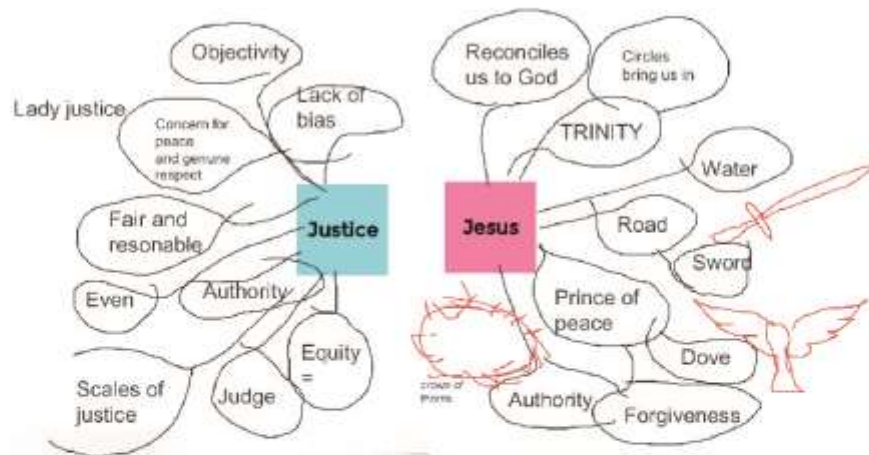
## Privilege - Oppression



## Race - Personhood



## Justice - Jesus





# **ONE NEW HUMANITY SOCIAL MEDIA CAMPAIGN STRATEGY**

**Victoria Robbertze**

Student number: 20201084

# INTRODUCTION

The **history** of apartheid in South Africa has caused **a divide between ethnicities** that still persists, with the added strain of internal violence, economic frustration, tensions over land and refugees from other African states.<sup>1</sup>



2



3



4

<sup>1</sup> Bradshaw et al. 2015; <sup>2</sup> Eli Weinberg: Crowd near Drill Hall on the first day of the Treason Trial, Johannesburg, 19 December 1956;

<sup>3</sup> Guillem Sartorio/Agence France-Presse: People armed with spears, batons and axes in Johannesburg's Katlehong Township during a new wave of anti-foreigner violence in 2019;

<sup>4</sup> Sola, L.: Jacob Zuma's imprisonment sparked dramatic and violent scenes of unrest and looting in July 2021. More than 340 people lost their lives, and the damage exceeded R50 billion.

---

# THE DESIGN CONTEXT



5a The five leading ONH pastors and their wives.

## One New Humanity

is a Christian inter-church initiative in Durban, South Africa, with a mandate to **seek racial reconciliation**.

ONH aims to **promote dialogue** between races and ethnicities around the topic of race-related tensions.

## Graphic Design for Good

ONH Social Media Campaign Strategy  
**for racial reconciliation dialogue.**



5b A previous ONH dialogue event



• ONE NEW HUMANITY •

Ephesians 2:11-22

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# THEORETICAL FRAMEWORK

## Relational Dialectics for Conflict Resolution

Racial tensions can be thought of as **relational tensions**.

Where there are human interactions, it is normal and natural to find tensions and contradictions<sup>6</sup>.

Therefore, this study attempts to understand these social conflicts and tensions using the framework of relational dialectics<sup>7</sup>. In Baxter's<sup>8</sup> words:

“Social life is a dynamic knot of contradictions,  
a ceaseless interplay between contrary or opposing tendencies”.

Relational dialectics describes the struggle and opposition between differing points of view between people from **different sides of a divide**.

The theory of relational dialectics examines those relational tensions that keep people from understanding each other.



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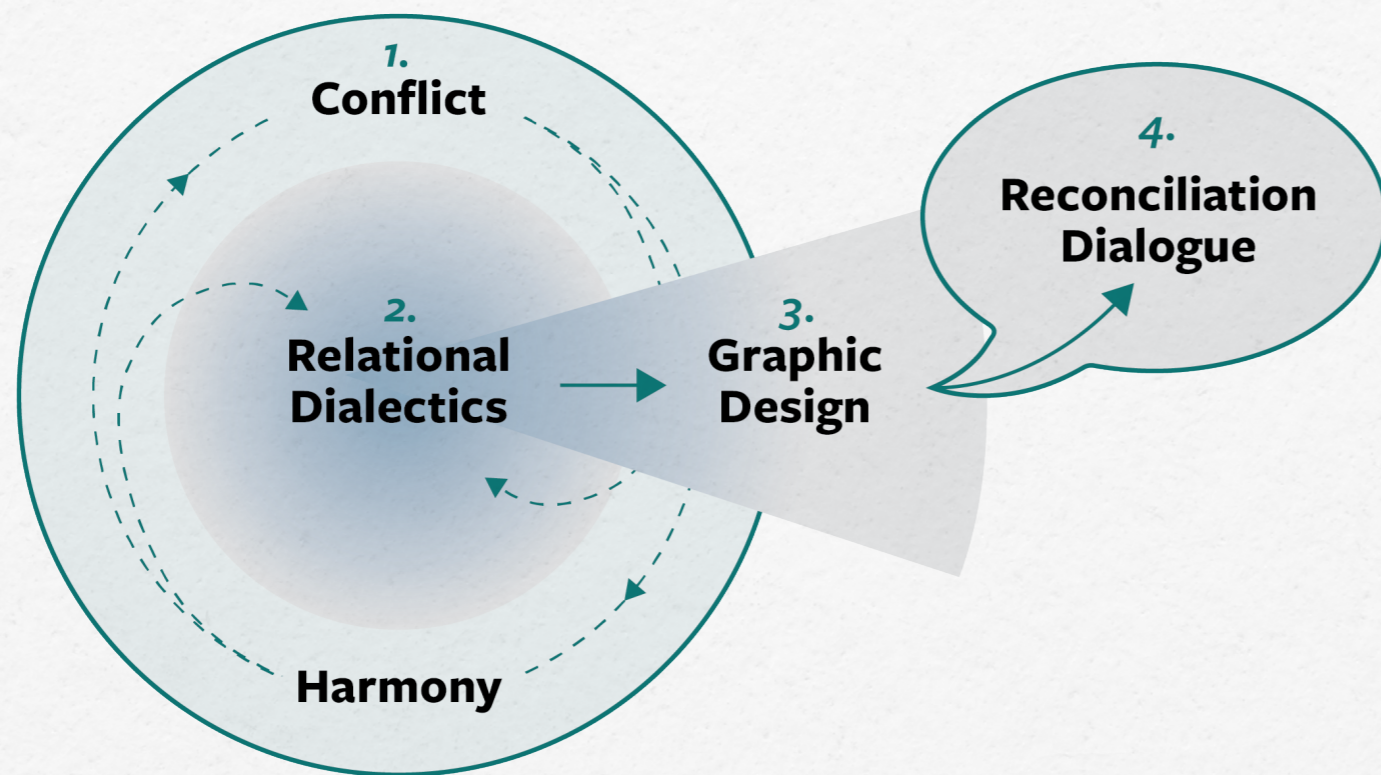
<sup>6</sup> Mifsud et al. 2000; <sup>7</sup>Baxter and Montgomery 1996; <sup>8</sup>Baxter 2004: 3;

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# PLANNED GRAPHIC DESIGN

## Implementation of Relational Dialectics Framework



1. **Conflict** and **harmony** are in tension.
2. Relational Dialectics name the **'push and pull'** of these tensions.
3. The graphic design translates the verbal tensions into a **visual language**.
4. The visual dialectics prompt **reconciliation dialogue**.

---

# RESEARCH QUESTIONS

1A

How do church congregants from the ONH participating churches relate their everyday life experiences to **race-related issues** or topics?

1B

How do the organising pastors of the five participating churches view the **aims of One New Humanity**?

2

What race-related issues or topics are regarded as most important to the One New Humanity **dialogue** initiative?

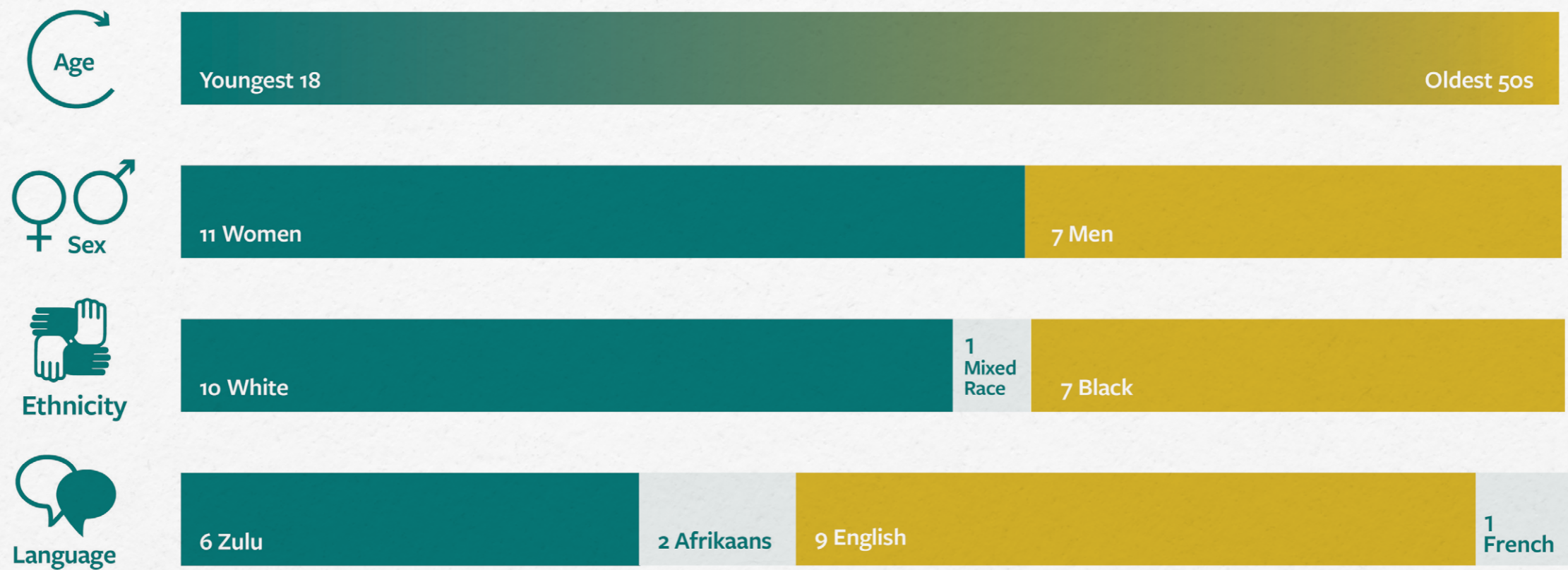
3

How can race-related concepts identified in research data be translated into a **motivational graphic design** campaign that promotes One New Humanity's aims around racial reconciliation dialogue?

---

# RESEARCH DATA

**18 Individual Interviews**  
with Volunteer ONH Participants.



From these interviews, **10 participants' views** were analysed in-depth,  
using Quirkos Qualitative Analysis Software<sup>9</sup>.

<sup>9</sup> Quirkos makes qualitative data analysis software that's simple, visual and accessible

---

# RESEARCH DATA ANALYSIS

## Race related relational dialectical tensions

REINFORCE DIVISION	NEUTRALISE DIVISION	FAKE	AUTHENTIC	SUPERIORITY COMPLEX	INFERIORITY COMPLEX
STRIVING	THRIVING	WILFUL IGNORANCE	AWARENESS	ASSUMPTIONS	LIVED REALITY
GENERATIONAL TRAUMA	GENERATIONAL OPPORTUNITIES	VICTIMHOOD	PERSONHOOD	OPRESSION	PRIVILEGE
RACE		PERSONHOOD	JUSTICE		JESUS

These eleven dialectical tensions were chosen from the analysis,  
to further develop into a visual language for social media.

---

---

# ONE NEW HUMANITY AIMS

Taken from the Leading ONH Pastors Focus Group



Promote deep and authentic  
**reconciliation through dialogue**  
and the building of cross-racial relationships.

Take time to **listen and engage**  
with vulnerability and maturity  
which provides fertile ground  
for shifting mindsets.

**Confront** race related relational  
issues in a Godly way.



Lead and build a Kingdom culture  
based on **Biblical truths**  
that are often in opposition to society.

Provide ongoing **spiritual discipleship**  
that results in kinship and harmony between  
believers from all ethnicities and cultures.



Encourage **repentance** and apology  
for the racial pain of the past and present.  
The church is a witness to people's suffering.

**Laugh,** at ourselves and with another,  
which draws us together.

---

---

# THE DESIGN BRIEF

## ONH Social Media Campaign Strategy for Reconciliation Dialogue



### Communication Objective:

To promote ONH through a social media campaign encouraging existing and potential ONH participants to **engage in dialogue** about racial tensions at an upcoming ONH event



### Project Deliverables and Timeline:

**9 Instagram feed posts**  
that visually communicate chosen relational dialectical pairs

**2 marketing emails**  
sent to church databases that reflect relational dialectical pairs



### Target Audience:

#### Primary:

Existing ONH participants on social media

#### Secondary:

Potential ONH participants on social media

#### Verbal Language:

Reflect the ONH values

#### Visual Language:

Simulation of printmaking aesthetic as inspired by the history of apartheid struggle posters

# VISUAL LANGUAGE

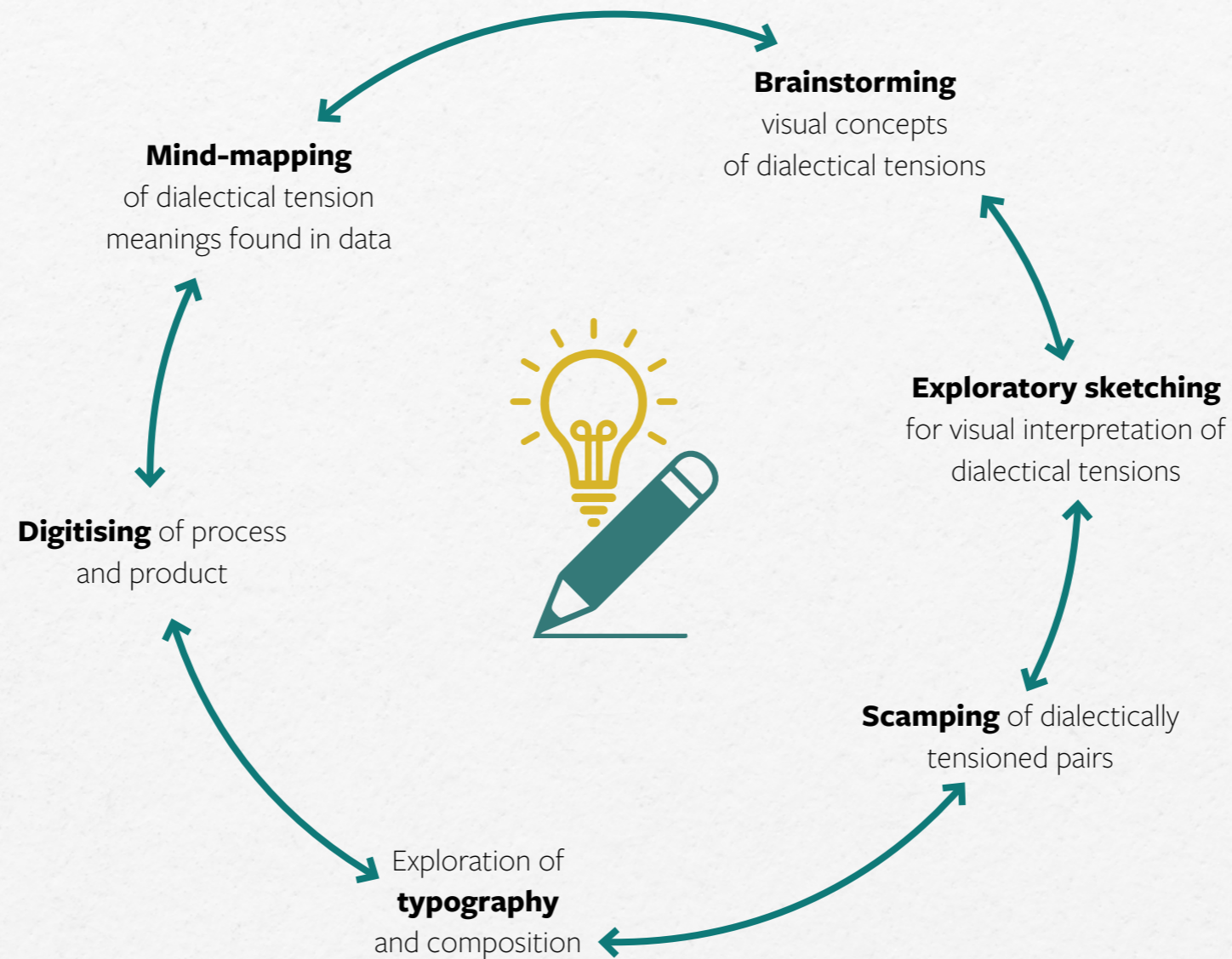
The visual effect achieved, inspired by screen printing and linocut, creates a nostalgic, robust style that points to our **South African struggle heritage.**



---

# THE DESIGN PROCESS

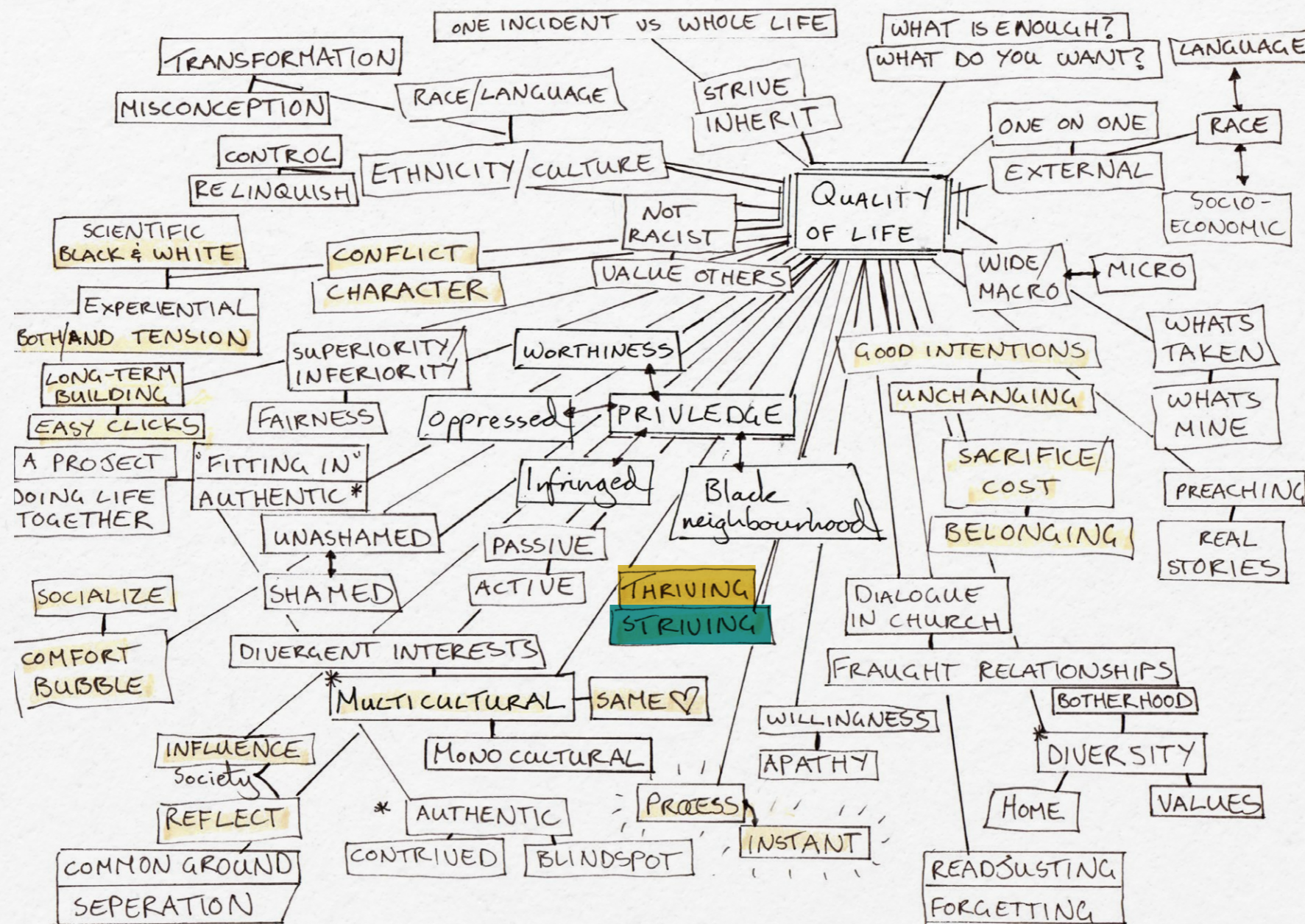
**Visual conceptualisation of racially relational dialectics:**



# MINDMAPPING STAGE 1

A relational dialectic concept was chosen from each of the ten participants' data.

This diagram shows the striving-thriving concept highlighted, in a mind map of all 'quality of life' relational dialectical tensions that emerged in the data.



---

# IDEATION CONCEPT EXAMPLE

## Participant's quote in the data analysis

"I remember once I was in this gathering and there was this lady she said,  
'I have a problem. I'm a teacher by profession  
and here's another teacher, white lady teacher, same salary.  
We were at Gateway and I was going to pay my bills, my loans and everything  
I can't even afford. But she was booking to go to Australia.  
Where does she get this money? What is happening?' And this lady is crying,  
'Tell us the truth, where do you get all this money  
because we have same salary - where do you get money to  
**travel overseas** while **I'm struggling to pay bills?**'"

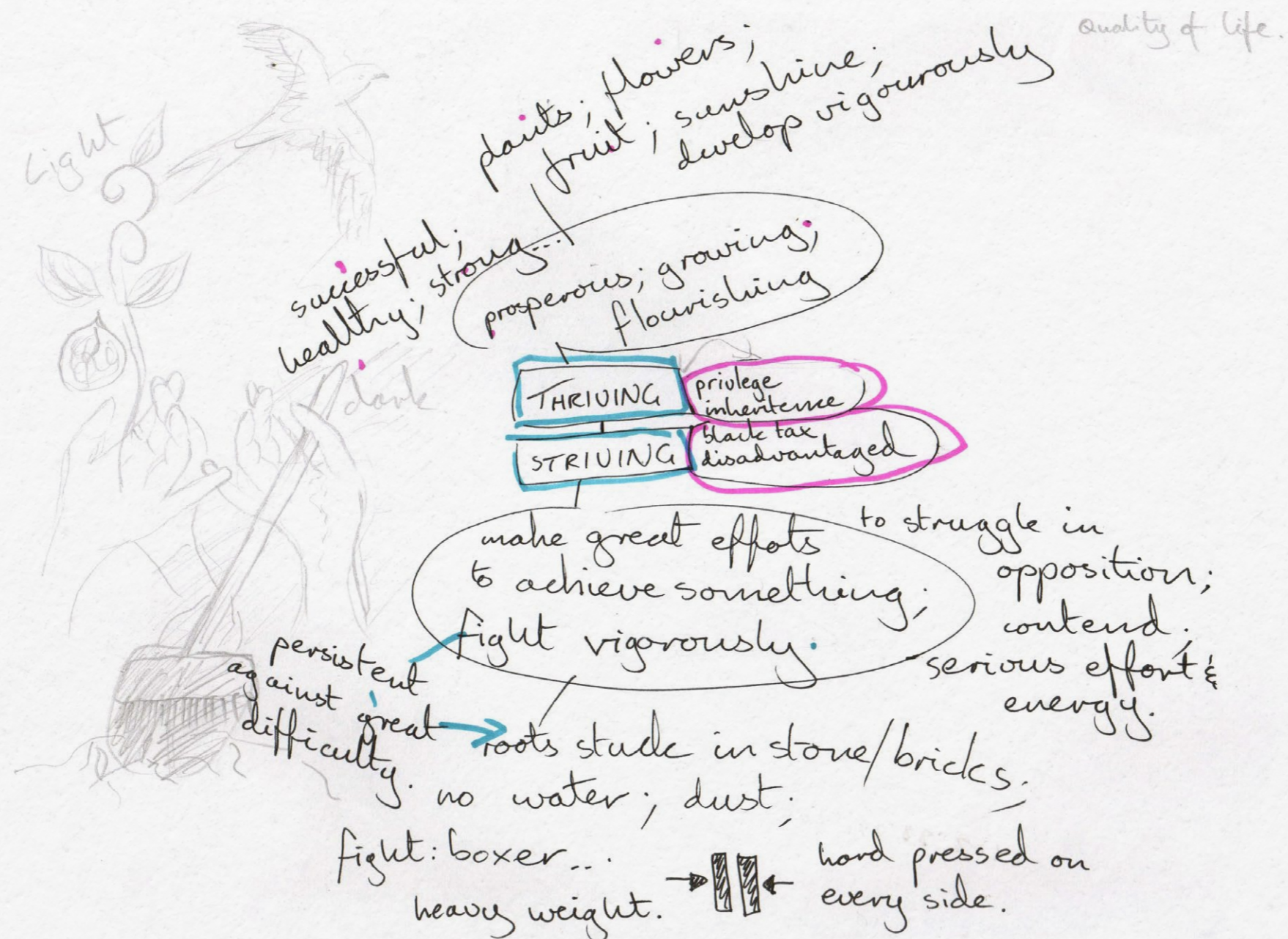
## My interpretation:

**STRIVING**

**THRIVING**

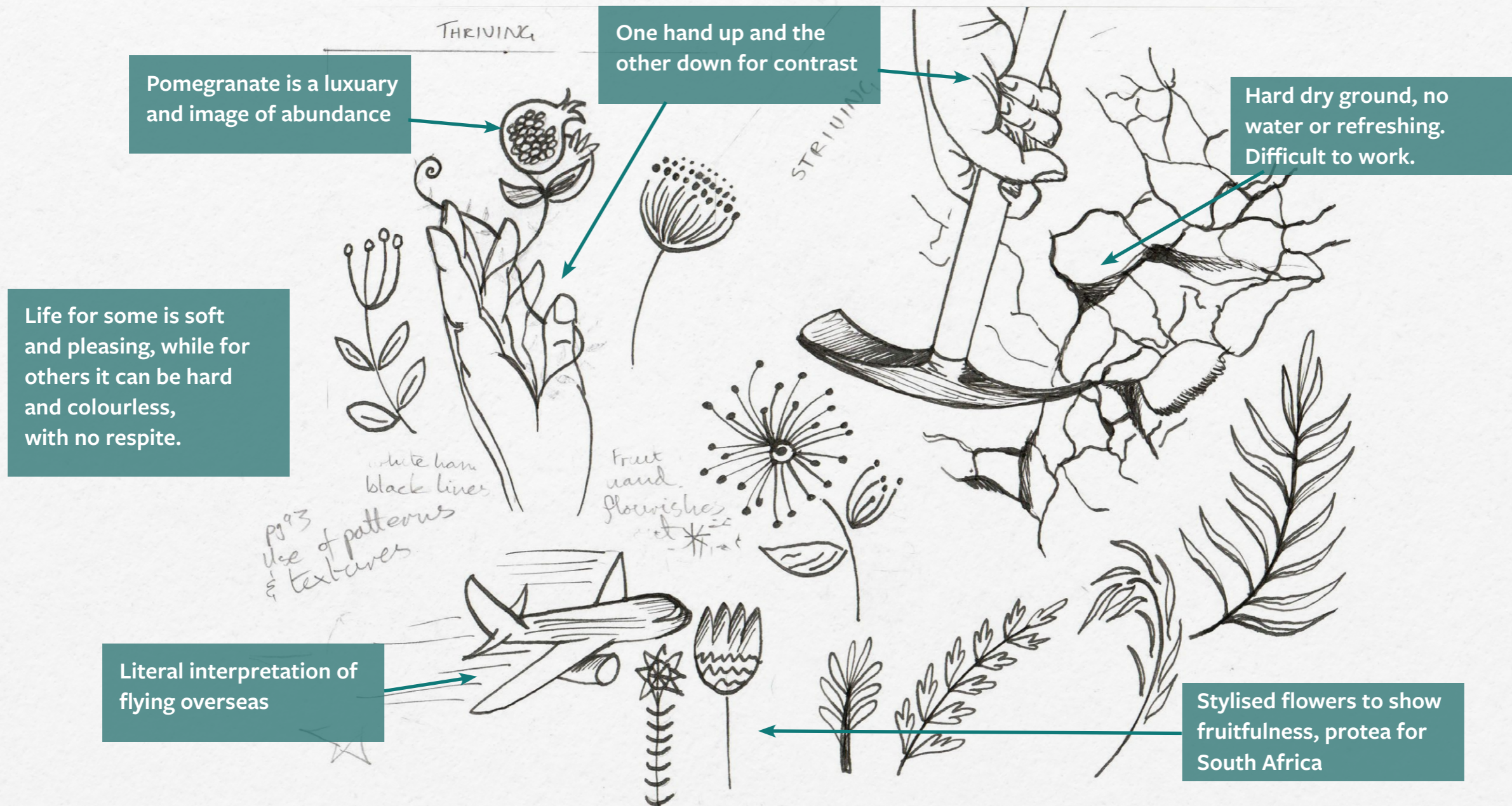
# MINDMAPPING STAGE 2

## Further brainstorming of verbal relational dialectic



# EXPLORATORY SKETCHING

**For visual interpretation of verbal relational dialectic**



---

# SCAMPING

For concept and composition exploration



---

# DIGITAL EXPLORATION 1

## Using Adobe Illustrator



Sketches were traced and some colour added.

On the right I considered combining the two dialectical concepts, but decided to go with one illustration per side of a dialectical pair.

This was a difficult stage in the process. The digital traces were too complicated and detailed.

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# DIGITAL EXPLORATION 2

## Using Adobe Illustrator and Photoshop

to achieve a screen print/linocut style



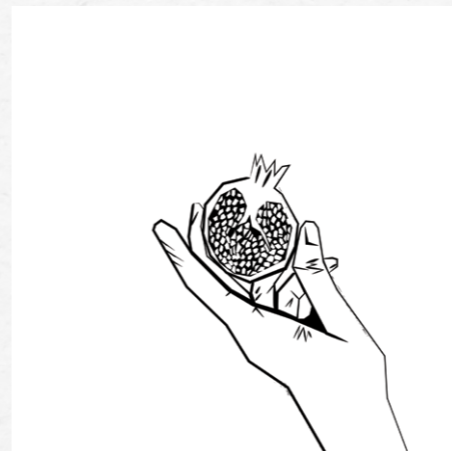
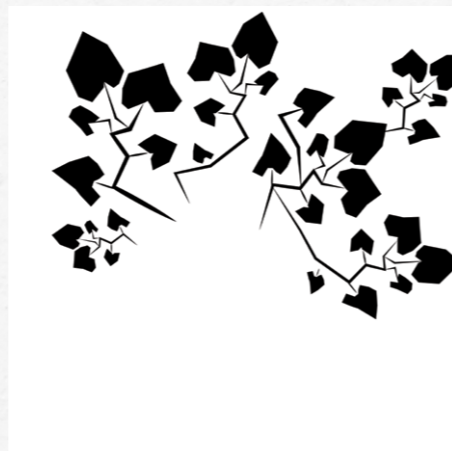
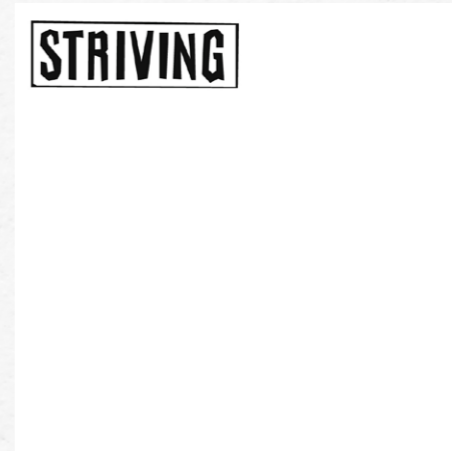
In order to achieve simpler linework to reflect a printed feel, I traced the hand drawn sketches in Illustrator, using the 'pen' tool, with quick straight movements and less detail.  
The typography was also sketched using the pen tool.

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# LINOCUT SIMULATION TECHNIQUE 1

Using Adobe Illustrator to create 'print' layers



Once the linework was complete, I split the designs into layers according to colours "printed".

Background layers were punched out of a solid square.

---

---

# LINOCUT SIMULATION TECHNIQUE 2

## Adding colour to the layers in Photoshop



By layering the elements as smart objects and using filters such as inner glow, difference clouds, noise and ripple, a linocut feel was achieved. The last step in the process was to add 'paint smudges' and 'splatters' to create a mis-print effect.

---

# CAMPAIGN TIMELINE

	Mon Post 1&2	Wed Post 3	Fri Post 4	Mon Post 5	Wed Post 6
<b>Instagram</b>	Reinforce Division - Neutralise Division	Superiority Complex - Inferiority Complex	Striving - Thriving	Wilful Ignorance - Awareness	Assumptions - Lived reality
<b>E-mail</b>	Fake - Authentic				
	Fri Post 7	Mon Post 8&9	Wed Post 10	Fri Post 11	
<b>Instagram</b>	Generational Trauma - Generational Opportunities	Victimhood - Personhood	Race - Personhood	Justice - Jesus	
<b>E-mail</b>		Oppression - Privilege		(Start of the 3 day event)	

The campaign is planned to start 3 weeks before the event takes place.  
The final design artefacts for 9 Instagram feed posts and 2 emailers are visualised hereafter.



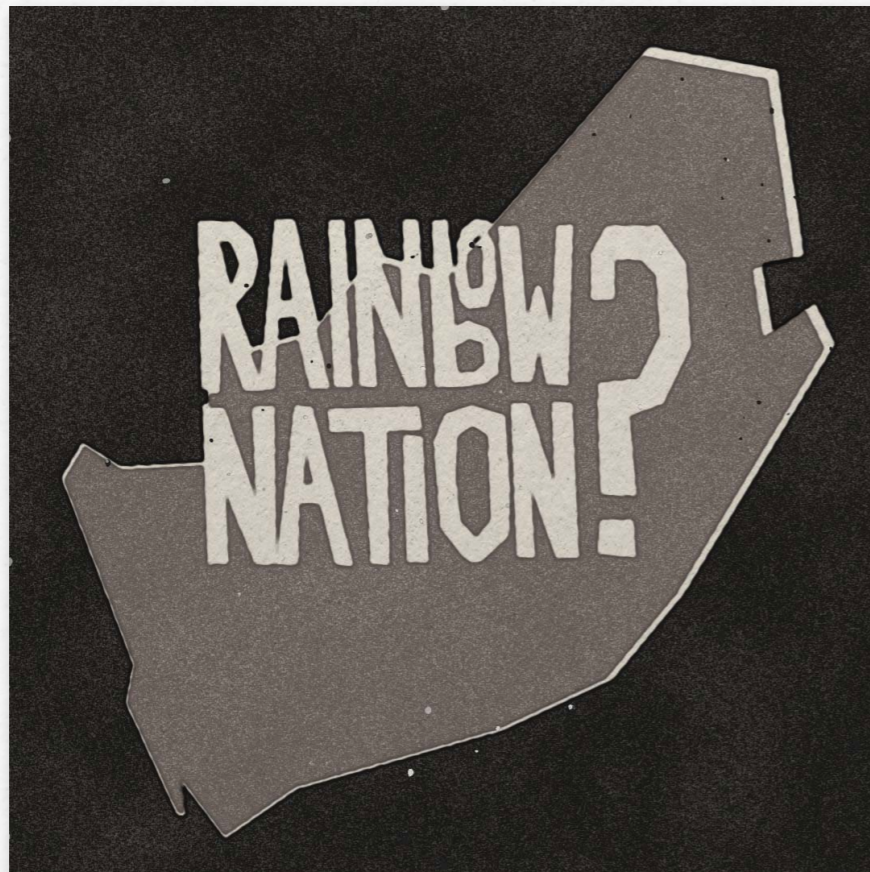
# **ONE NEW HUMANITY SOCIAL MEDIA CAMPAIGN STRATEGY**

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# FAKE AUTHENTIC

“...so I saw that playing out where it was almost like the rainbow nation that we, you know, had hoped for and prayed for, where there was just this wonderful celebration of Jesus together and it worked, ja. It was fantastic. And **it was authentic.**”

“I’ve been in other church settings where if it’s there, it’s **almost contrived, almost politically correct.**”



ORGANIZE

TOOLS

Delete

Reply

Reply All

Forward

Attachment

Meeting

Move

Junk

Rules

Read/Unread

Categorize

Follow Up

Filter Email

Find a Contact

Address Book

Send & Receive

Arrange By: Date Sent

Newest on Top

7

Object Falcon

Items

ed Items

Email

versation History

Feeds

Issues

nflicts

cal Failures

erver Failures

rchive - Wingtip

ed Items

MPUTER

Items

ed Items

E-mail

LDERS

ed Mail

Priority Mail

ue Mail

Inbox • Wingtip

Search This Folder

One New Humanity

Please join us in March as we continue our ongoing conversation...

2:49 PM

Garth Fort

Automatic reply: Katie Jordan has shared '...

2:48 PM

Katie Jordan

Katie Jordan has shared 'Proseware Projec...

2:48 PM

Katie Jordan

Katie Jordan has shared 'Audit of Small Bu...

2:48 PM

THIS YEAR

Belinda Newman

Sports statistics

7/18/14

Pavel Bansky

Expense reports

7/18/14

Robin Counts

Project update?

7/18/14

Garret Vargas

Please send customer info

7/18/14

Sara Davis

Northwind Budget

7/18/14

Junmin Hao

Meeting update

7/17/14

Dorena Paschke

We hope to see you there, bring your friends.

With blessings,

The ONH Team

@The Station Venue

65 Masabalala Yengwa Ave

04.03 Friday, 19:00


Two guest speakers are lined up for a profound insight into a theological understanding reconciliation.t

05.03 Saturday, 08:30

We'll start the day with refreshments, and then following on from Friday night, we have a panel of guests sharing their testimonies. From there we'll go into break out sessions, where we can thrash out some issues, ending off with a word of from the ONH leaders.

06.03 Sunday, 17:30

Join us for a feast of worship and then a braai on us, as we celebrate God's justice, redemption, forgiveness and plan for South Africa, His beautiful nation.



Calendar

People

Tasks

Notes

Unread: 7

All folders are up to date.


Connected to: Wingtip

E-mail 1:  
Monday, 18 days before event

info@onenewhumanity.org.za

ONE NEW HUMANITY

Ephesians 2:11-22



Is the rainbow nation that we hoped and prayed for merely contrived and politically correct?

Dear Chantelle,

Please join us in March as we continue our ongoing conversation about reconciliation in South Africa and our role in facing issues and tensions in a Godly way. We have a 3 day event planned that's going to be a fun and important time.

We hope to see you there, bring your friends.

With blessings,

The ONH Team

@The Station Venue

65 Masabalala Yengwa Ave

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Please R.S.V.P. to this address - info@onenewhumanity.co.za

Follow us on Instagram @onenewhumanity to be part of the conversation.

We value your voice.



SEND A MESSAGE

@onenewhumanity.za

info@onenewhumanity.org.za

www.onenewhumanity.org.za

2022 All Rights Reserved

# REINFORCE DIVISION

# NEUTRALISE DIVISION

“So, I think, unfortunately, too often in too many instances, the church **reflects** society. More than it **influences** society.”





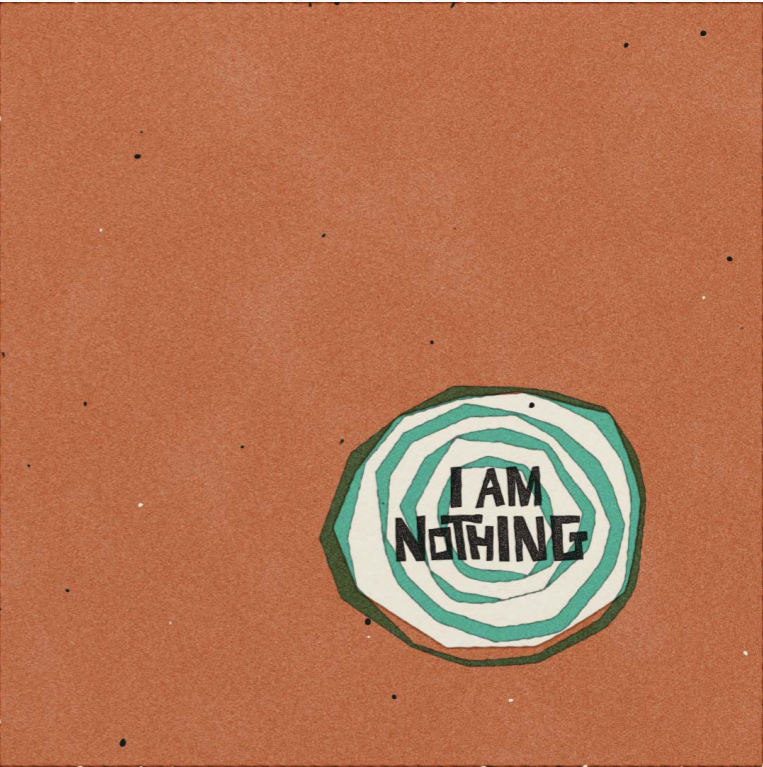
**Instagram Post 1:**  
Monday, 18 days before event

# SUPERIORITY COMPLEX

# INFERIORITY COMPLEX

“I’ve always thought that separation that came with apartheid was such a huge thing in South African culture because it really enforced that kind of **superiority complex**...  
Or the **inferiority complex** on the other side.”





**Instagram Post 2:**  
Wednesday, 16 days before event

# STRIVING THRIVING

'Tell us the truth, where do you get all this money because we have same salary -  
**where do you get money to travel overseas while I'm struggling to pay bills?'**





**Instagram Post 3:**  
Friday, 14 days before event

# WILFUL IGNORANCE AWARENESS

“And it was almost like there was this complete like, being **blinded** to the fact that there is a history that comes before... There’s constantly this thing of that - we are not actually privileged and how can they keep ramming that down our throats...”

“...white people are under this impression that we, this generation, is not responsible for what happened in the past. ... And, you know, I think the root of it is that white people are not **aware** of what black people, of our generation even, went through as children.”





**Instagram Post 4:**  
Monday, 11 days before event

# ASSUMPTIONS LIVED REALITY

“Also, **assuming about people, that’s also not right.** We need to really just know where people stand so I think the whole Black Lives Matter movement has been received in many different ways, with many different people, but I think all these people need to sit in at a table and sort of discuss **where they really are,** you know. So where are we? Where our assumptions?”





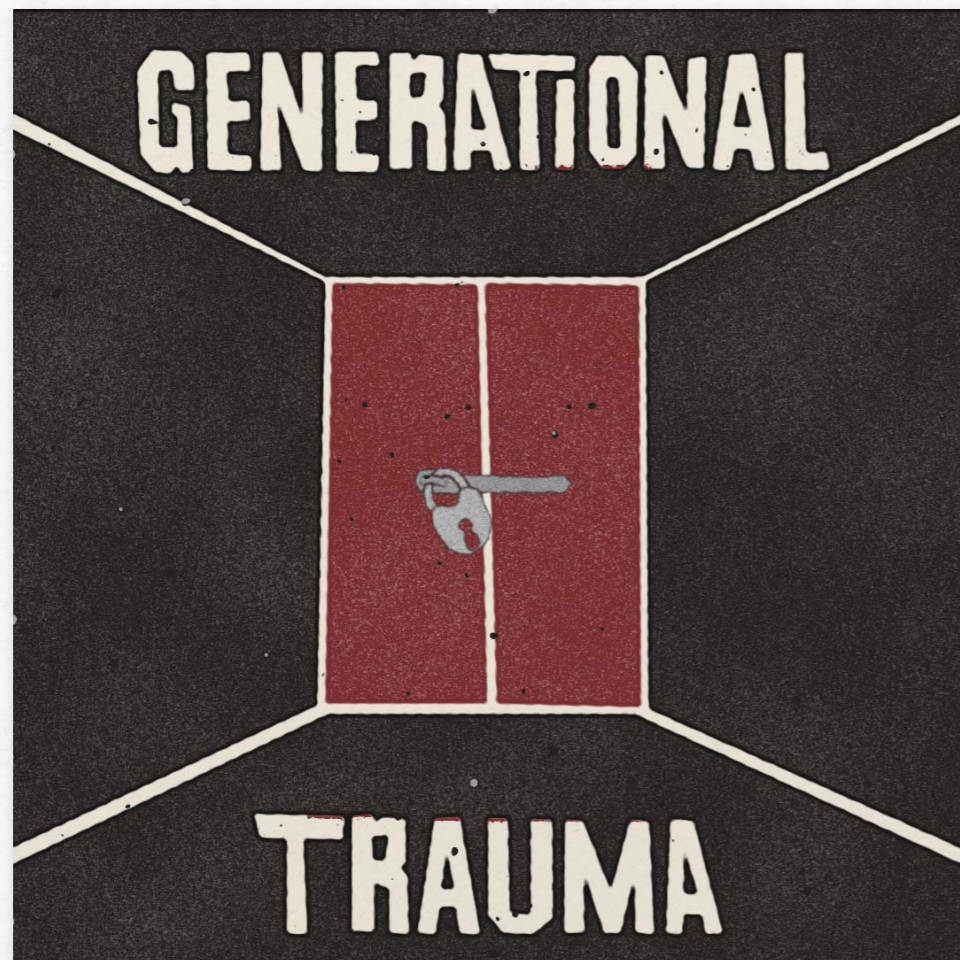
**Instagram Post 5:**  
Wednesday, 9 days before event

# GENERATIONAL TRAUMA

# GENERATIONAL OPPORTUNITIES

“And that is why you have got 16-year olds, right now, that are feeling the **apartheid pain**. They never been there. They probably hadn’t actually really even spoken to somebody that had been there, but they can feel the pain because they carry it in the DNA.”

[Quoting black physicist] “I wouldn’t be what I am today if it wasn’t for a white man. It was an old white man that **opened doors** for me that no one else wanted me to walk into, and I wouldn’t be where I am today if it wasn’t for him.”





**Instagram Post 6:**  
Friday, 7 days before event

# VICTIMHOOD PERSONHOOD

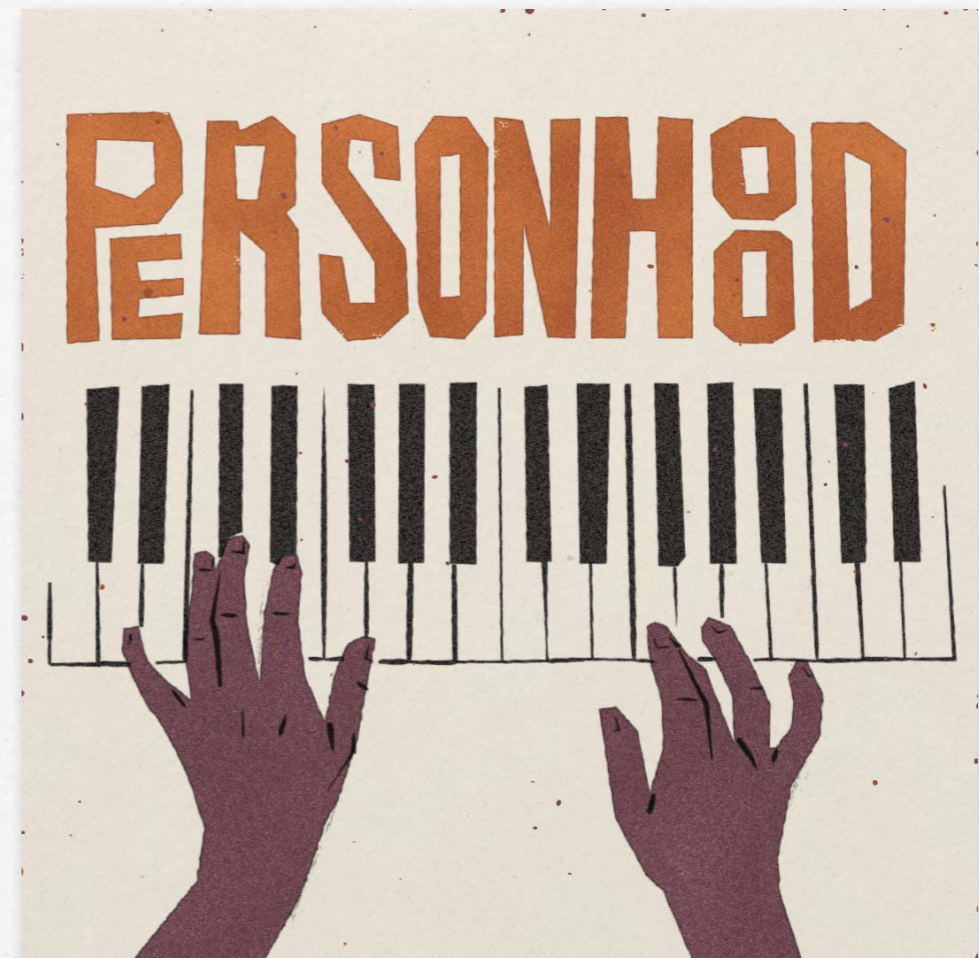
“A thinking that begins to invite you to becoming a **sympathy case**.

That means you are just wanting to be a recipient. You feel as if you cannot offer.”

“I’m dehumanizing you because I’m reducing you to your capacity to give me resource.

So, we’re looking at that. The fact that you have nothing to offer me - would I actually relate with you?

Would I see the significance of your **human-ness?**”





**Instagram Post 7:**  
Monday, 4 days before event

# OPPRESSION PRIVILEGE

“...many people’s lived experience is completely different to ours.  
To mine, I come from a **life of privilege**, because my parents were white in this country.

“I [refers to imagined black person] have felt **oppressed my whole life**. The system doesn’t work,”



## OPRESSION - PRIVILEGE

Inbox • Wingtip

Search This Folder

ORGANIZE TOOLS

Delete Reply Reply All Forward Attachment Meeting Move Rules Junk Read/Unread Categorize Follow Up Filter Email Find a Contact Address Book Send & Receive

Arrange By: Date Sent Newest on Top

▼ TODAY

One New Humanity  
We're looking forward to seeing you this weekend... 2:49 PM

Garth Fort  
Automatic reply: Katie Jordan has shared '... 2:48 PM  
I am currently on vacation.

Katie Jordan  
Katie Jordan has shared 'Proseware Projec... 2:48 PM  
Here's the document that Katie Jordan shared with you...

Katie Jordan  
Katie Jordan has shared 'Audit of Small Bu... 2:48 PM  
Here's the document that Katie Jordan shared with you...

▼ THIS YEAR

Belinda Newman  
Sports statistics 7/18/14  
Do you LOVE sports? If so, read on... We are going to...

Pavel Banský  
Expense reports 7/18/14  
Hi Katie, Have you submitted your expense reports yet...

Robin Counts  
Project update? 7/18/14  
We need to have a review about the Northwind Traders...

Garret Vargas  
Please send customer info 7/18/14  
Hi Katie, I'm preparing for our meeting with Northwind,...

Sara Davis  
Northwind Budget 7/18/14  
The Northwind budget was approved at today's board...

Junmin Hao  
Meeting update 7/17/14  
We have to move the location for our next Northwind Tr...

Dorena Paschke

Calendar People Tasks Notes

Unread: 7 All folders are up to date. Connected to: Wingtip

info@onenewhumanity.org.za



• ONE NEW HUMANITY •

Ephesians 2:11-22



Dear Chantelle,

We're looking forward to this weekend. Will you be joining us?  
The word privilege gets thrown around a lot these days, but what does it actually mean?  
What does it mean to you?



Dear Chantelle,

We're looking forward to this weekend. Will you be joining us?  
The word privilege gets thrown around a lot these days, but what does it actually mean?  
What does it mean to you?

We value your voice, come and be with us as we thrash out the hard questions.

See you there!  
With blessings,  
The ONH Team

Please R.S.V.P. to this address - info@onenewhumanity.co.za  
Follow us on Instagram @onenewhumanity to be part of the conversation.



SEND A MESSAGE

@onenewhumanity.za

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www.onenewhumanity.org.za

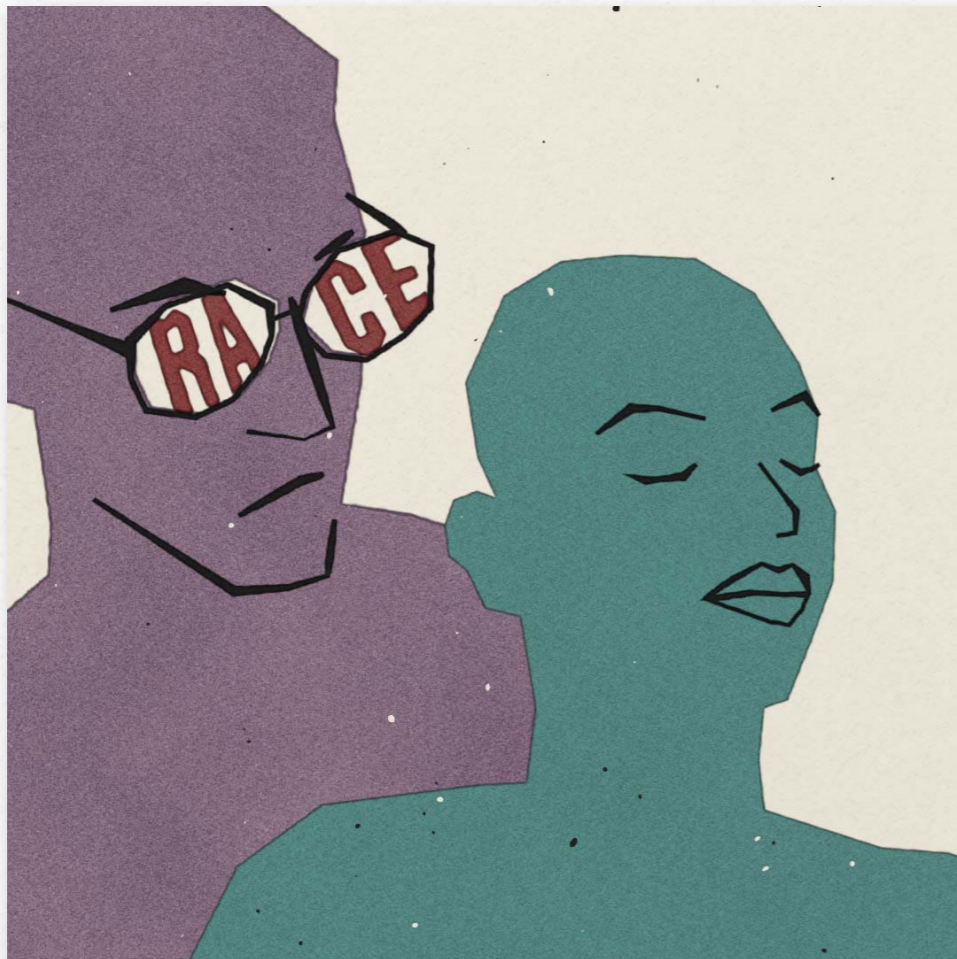
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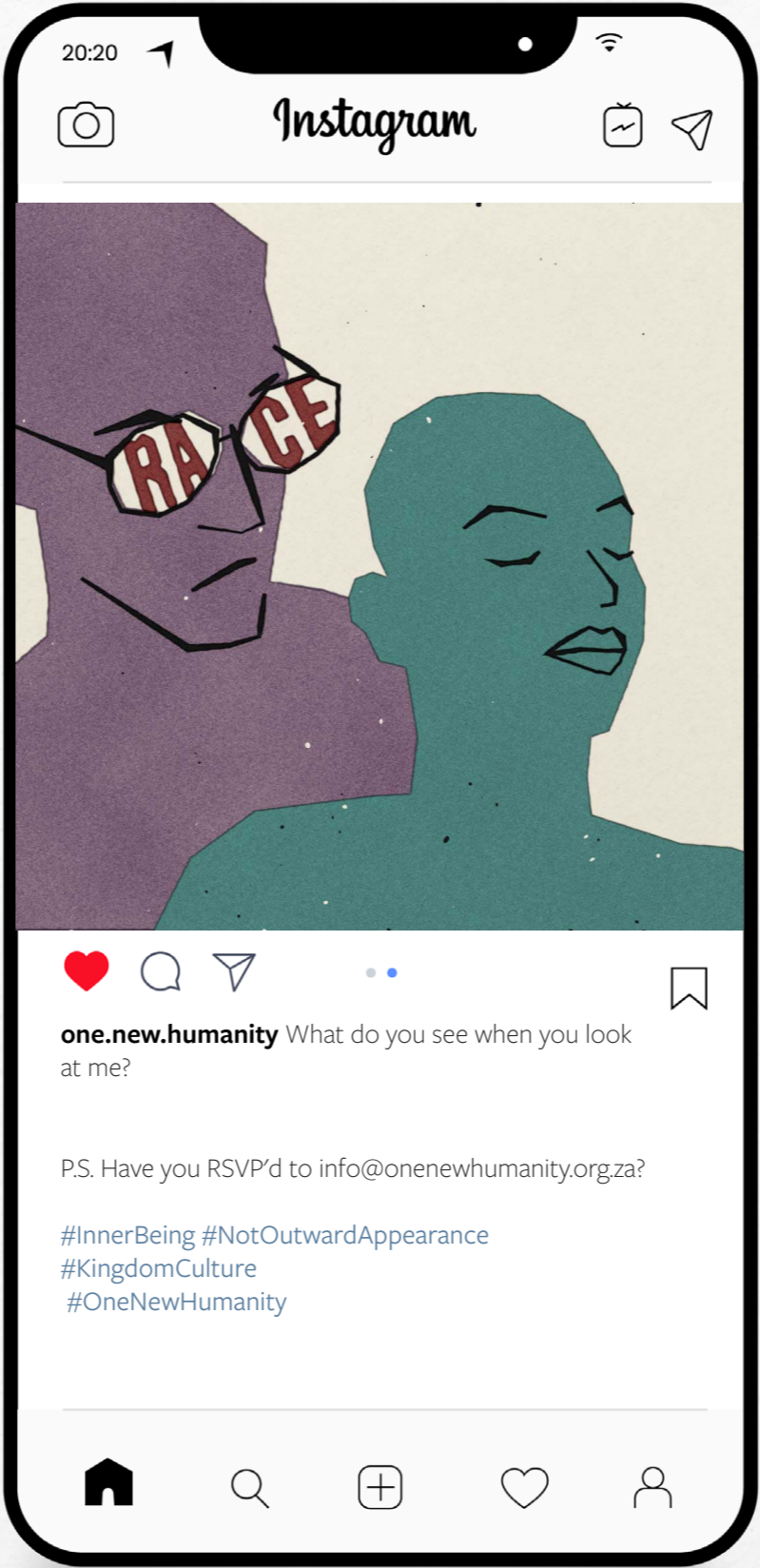
### E-mail 2:

Monday, 4 days before event

# RACE PERSONHOOD

“Treating people, a person in a particular way, because of the **race** that they belong to and not necessarily judge them as a **person**, but just immediately judge them according to race.”



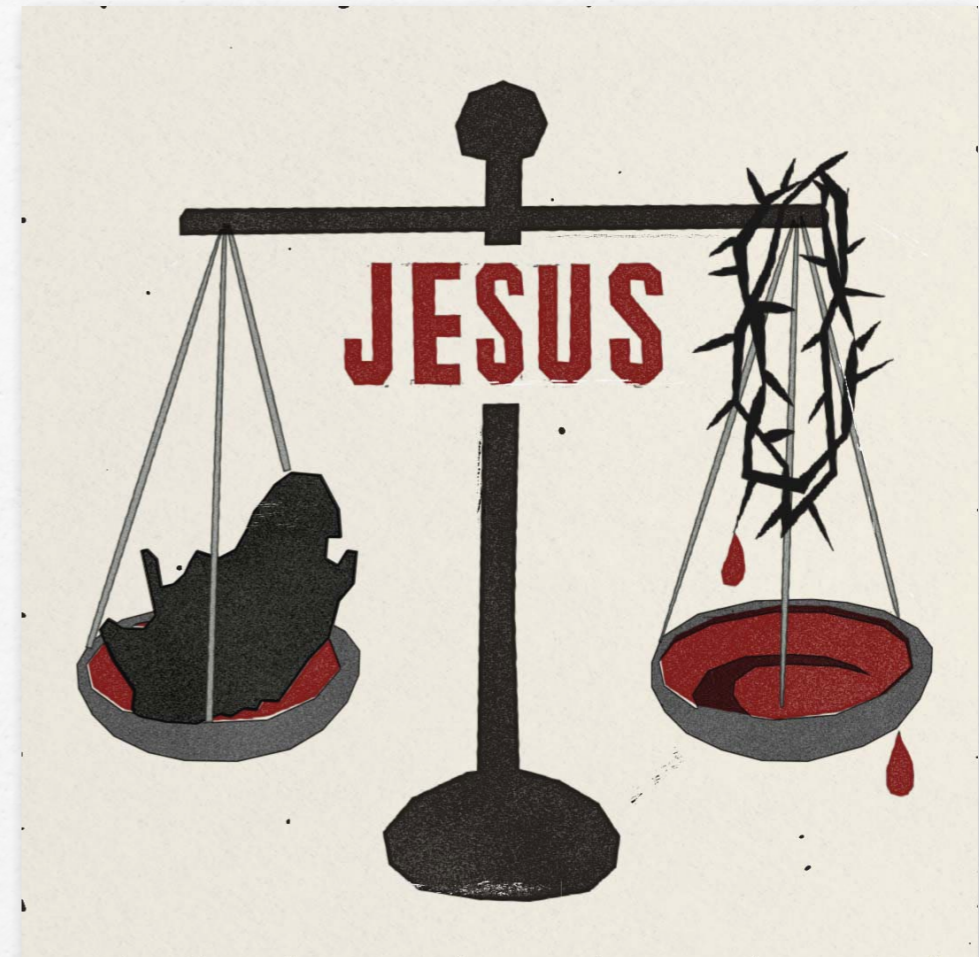


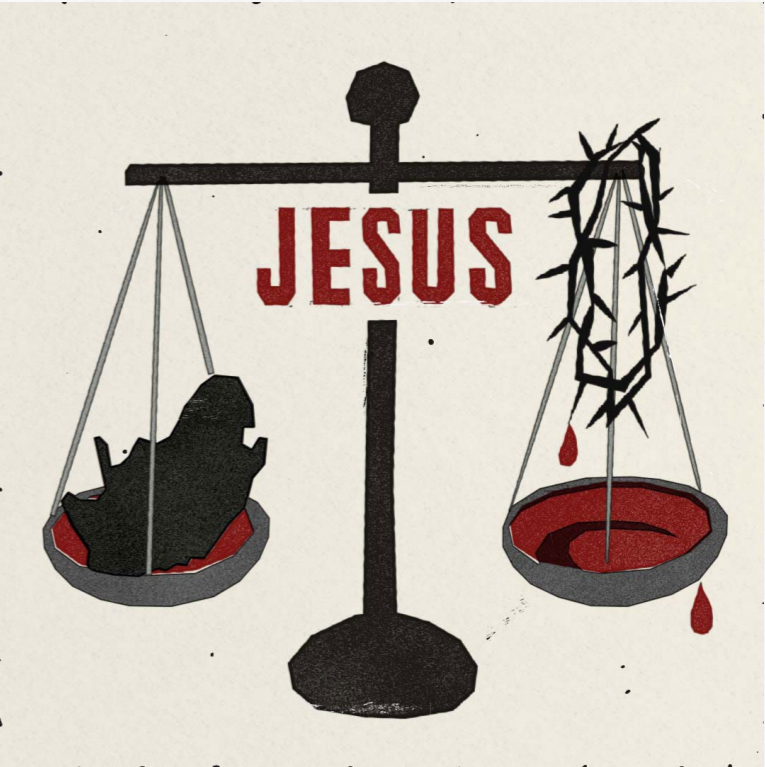
**Instagram Post 8:**  
Wednesday, 2 days before event

# JUSTICE JESUS

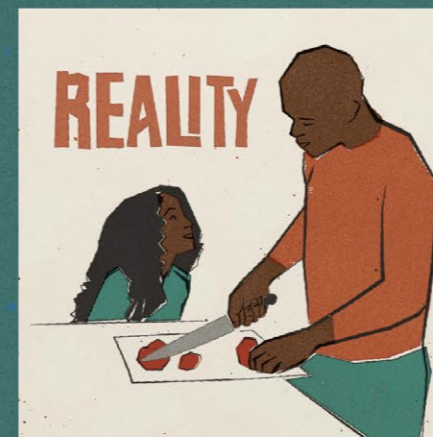
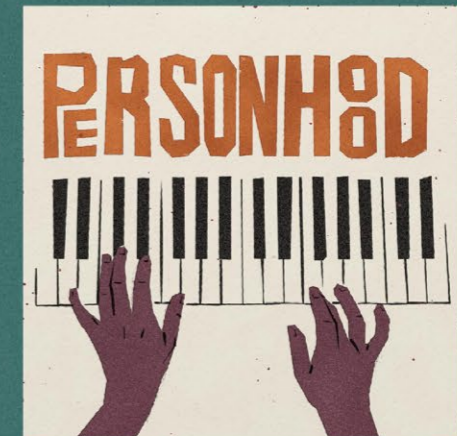
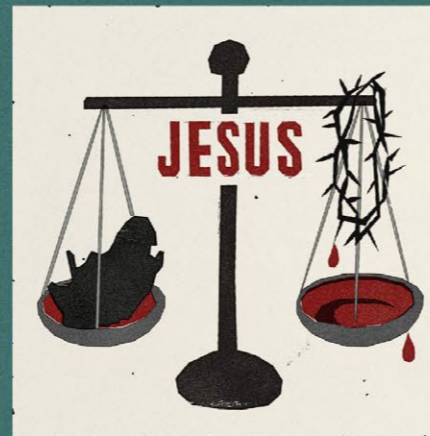
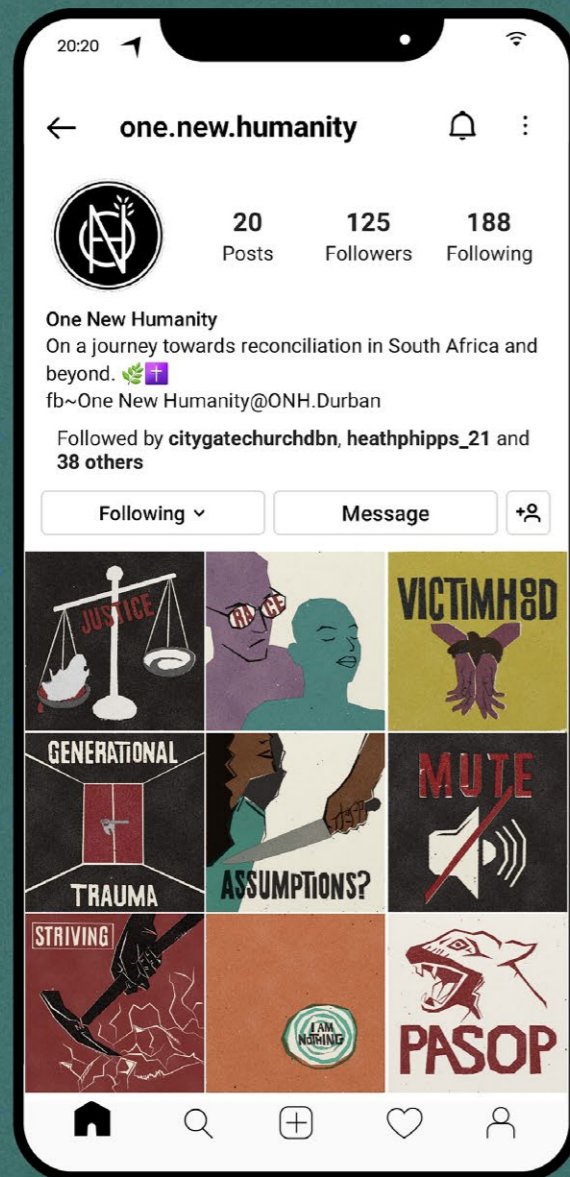
“So, we’re not seeing true reconciliation because there was no **justice**.  
So, we need social justice. We need community justice in this country. There was no such justice.”

“If I’m here at the front of the church, I’ll say, [reconciliation is not possible] without **Jesus**  
but **Justice/Jesus** [putting hands out balancing motion]. Is it possible?”





Instagram Post 9:  
Friday, day of event



ONH Instagram Profile  
Mock-up

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# PRACTICE-RELATED RESEARCH THESIS



**Racial reconciliation is possible through dialogue,** if dialogue participants are able to understand and think about both their own and opposing viewpoints.



This kind of understanding and thinking may be promoted through the **visual depiction of opposing viewpoints** about racial tensions, that are communicated via social media.



For this purpose, the One New Humanity Social Media Campaign Strategy is placing conflicting race-related images in tension. The intention is to **provoke thinking and dialogue about the resolution.**

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## Paul the Apostle to the Ephesians,

“For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself **one new humanity** out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.”<sup>10</sup>

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<sup>10</sup> Ephesians 2: 14-16 (NIV)

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