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Ubuntu values in an emerging multi-racial community: A narrative reflection

By

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DECLARATION

I declare that this dissertation/ thesis, which I hereby submit for the degree of *Philosophiae Doctor* at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at another University.

Signed   :   Pretoria

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Date   :   31 August 2016

Place   :   University of Pretoria

ACKNOWLEGDEMENTS

DEDICATION

I dedicate this thesis to my home village of *Ntsimbakazi* Location in Willowvale *ku Gatyana*. I am grateful for my upbringing in the rural areas where I have been nurtured and experienced the philosophy of *Ubuntu.* I highly revere *imfundiso nokukhula ezandleni zo* Matshezi, Onophikile, Ombamba, Oshukuma, OnoGcinile, Onomvetyelelo the list is endless. "*Umntu ngumntu ngabantu" A person is a person through other persons.*

To my wife Bongeka Zimkhitha Nununu and our lovely son Bukho BB Dinana, I owe you a lot for the sacrifice you have endured for me in order to accomplish this work. I will always love you!!!

ABSTRACT

This dissertation examines the meaning of the African philosophy of *Ubuntu* in an emerging multi-racial community within the new context of democracy in South Africa from a narrative research perspective. South Africa has been embedded with notions of tribalism, homelands, segregation, racism, violence which have origins and ethnological prejudices mirrored in colonialism and apartheid. This dissertation is broadly shaped by the following three questions:

- Is the concept of *Ubuntu* applicable in a multiracial community?

- South Africa is viewed as an unequal society in terms of socio-economics, racial prejudice and resulting in political instability. How does this inequality affect people's relationships with one another and with the leaders in a diverse community?

- How do people living in a multi-racial society in a post-democratic country perceive peace, forgiveness, the ideal of a Rainbow Nation and reconciliation in their communities?

To appropriate the meaning of *Ubuntu* through narrative research in a multiracial community, the researcher embarked on a qualitative research, social constructionism, postmodernism and postfoundationalism in specific reference to the community of Olievenhoutsbosch Township. This is one of the rare urban townships in South Africa where almost all the races, classes, socio-economic statutes, ethnic groupings and foreigners are found. This study proceeded from a narrative research approach to listen to the stories of people living in this township. The aim of the research was to understand how meaning was being constructed with regard to *Ubuntu. Ubuntu* was frequently mentioned by the co-researchers as the African philosophy embracing '*Batho Pele'* (People first), Rainbow Nation, peace, forgiveness and reconciliation in South Africa. The study traces the historical experiences of human settlement from colonialism, apartheid to post-apartheid. The research proceeded to transversal interdisciplinary conversation where academics from the fields of Clinical Psychology, Political Sciences and Education, reflected their voices. The study concludes with findings, reflections and recommendations that *Ubuntu* is essential for human beings and the lack of *Ubuntu* results to corruption in South Africa.

GLOSSARY OF TERMS

- Umuntu — A person
- Ubuntu — Humanness
- Amalima — Communal Help
- Uxolo — Peace
- Uxolelwaniso — Reconciliation
- Lekgutla/Intsaka/Imbizo — Communal gathering
- Isela — Thief
- Batho Pele — People First
- Ubumelwano — Neighbourhood
- Intsomi — Fable
- Ikhaya — Home
- Isidima — Dignity
- Imfundiso — Teachings
- Ubomi — Life
- Umntu ngumntu ngabantu — I am because we are
- Ilali — Rural village

A LIST OF KEY TERMS

- *Ubuntu*

- Olievenhoutsbosch

- Township

- Narrative Therapy

- Reflection

- Practical Theology

- Co-researchers

- Multicultural Community

- Narrative Inquiry

- Qualitative research

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CHAPTER ONE

RESEARCH ORIENTATION

"….We should strive for excellence in the living of *Ubuntu*, and not allow it to become merely a subject of study by heritage institutions" (Nelson Mandela 2006)

1.1 Introduction

In this study the researcher endeavours to explore the impact of the African dynamic concept of *Ubuntu* in an emerging multiracial community in South Africa involving the narrative research method. South Africa has been called the "Rainbow Nation"[1] because of its great diversity of peoples and the many different colours of their skin. However, the power of this symbol relies in the fact that the seven colours of the rainbow are all different expressions of the same vision of one country united in diversity. The Rainbow Nation is the term which is used to describe this diversity and the term was coined by Archbishop Desmond Tutu during the advent of democracy in South Africa. Originally, the term came in 1989 when Tutu gave a public speech to an audience outside the City Hall, on Cape Town's Grand Parade (Tutu1994:183), "They tried to make us one colour: purple. We say we are the rainbow people! We are the new people of the new South Africa!" The concepts of the "Rainbow Nation", "truth and reconciliation," "peace and forgiveness", will be discussed in Chapter Two of the proposed study.

South Africa is a culturally diverse country, one nation made up of many peoples and various languages. The Holy Scriptures (as contained in the Christian Bible) teach that, "The most important commandment, Jesus answered the teachers of the law, is this: "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with your entire mind and with all your strength". The second important commandment is this: 'love your neighbour as yourself.'

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[1] Rainbow Nation was described by Tutu to encapsulate the unity of multi-culturalism and diversity of South African people…and this term was furthered by Nelson Mandela as the first Democratic elected President of South Africa in 1994.

There is no commandment greater than these (Mark 12:29-31NIV Bible)". Loving your neighbour as much as you love yourself is the apex of *Ubuntu* in the sphere of neighbourliness; it is the point from which love of self can progressively extend to the people as a whole. The first focus is that the individual must love his/her family as it will deem impossible for one to love thy neighbour whereas neglecting the family (Henry 1995:1806). The extension of love can be from the family to friends, neighbourhood acquaintances, one's fellow citizens, and eventually one's own country. In South Africa this can be seen especially clearly. To love South Africa it is not enough to love Nelson Mandela, Walter Sisulu, FW De Clerk or Desmond Mpilo Tutu. You have to love Xhosas, Tsongas, Afrikaners, and all the nations in South Africa including the minority ones. In this regard, Shutte (2001:188) argues on the Model of South Africa as a multiracial community that:

> South Africa is a model as well as a microcosm. I meant a model of the world, not simply of other countries. South Africa is a microcosm of the contemporary world because it contains within itself the division between the over-developed North and the under-developed South, a division transformed by apartheid into a division between a European First World and an African Third World in one country. It is a microcosm too, because it contains within itself a plurality of cultures that mirrors the pluralism of the global village that the world has become through the interconnections science and technology have established. It is also a model, or it can be, as it moves from apartheid towards Ubuntu.

South Africa is a model required by the world as a whole if there is to be peace among peoples, so that personal growth and community can be served by a truly international framework. If we can achieve this in the spirit of *Ubuntu* our country may have a unique contribution to make. Shutte's use of expressions such as "divisions between the over-developed and under-developed", and "divisions transformed by apartheid and plurality of cultures that mirrors the pluralism of the global village in one country" also points to the dynamic concept of *Ubuntu*.

The scope of the proposed study places the validity and significance of *Ubuntu* to be discussed in Chapter Three of the thesis.

1.2 Background to the Problem

The researcher's approach to this study is to conduct intensive research with a set of interviews concerning the title of the proposed study. Freedman and Combs (1996:2) emphasise the importance of a social interpersonal reality that is constructed through human beings interaction, it is at the background of this study to use narrative research on people's personal experiences living in a multiracial society in the advent of democracy. Working on the narrative metaphor of social construction leads us to consider the ways in which every person's social, interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people's lives (Freedman and Combs 1996:1).

In this regard practical theology is a field that prides itself in taking human experiences seriously. This study will look at the way, in which *Ubuntu* values play a role in emerging multicultural communities in South Africa. Furthermore, it will critically investigate whether *Ubuntu* also plays a role in the emerging multi- racial society of the country. South Africa's colonial history reveals the immigration of different racial and ethnic groups into one shared area. The background to the problem is thus the unique establishment of a South African society where people who struggled under racial prejudice and demarcations have recently been brought together by the dawn of democracy. This will be discussed in chapter four.

It has been said that *Ubuntu* became one of the key concepts of the new democratic South Africa after apartheid that coaxed people to embrace one another. The question is: How has *Ubuntu* been applied? The motivation behind this thesis springs from our observation of a multiracial and multicultural South African society containing mixed marriages, schools, relationships, and faith based worship centres.

A noteworthy example of these phenomena is the rise in black children being adopted by parents of a different race in South Africa. It has further become noticeable that South African communities often talk about democracy as something that was only attained since the demise of apartheid. Some people also observe democracy as the bilateral birth of freedom and challenges within the country. According to Vellem (2007:12) the ambivalence of constitutional democracy in South Africa requires critical engagement.

1.3 The Research Problem

For the first time in its history, South Africa declared a democratic elected government in 1994. This led to the Bill of Rights being declared in 1996 stating that (1996:10) every South African citizen has the right to enter, to remain in and to reside anywhere in the Republic. This countered against the apartheid institution which coerced black Africans and other racial groupings to be segregated and differentiated from the white population in all possible respects. The underlying problem in this study is to find the need or cause motivating South Africans of mixed races, ethnic groups including whites, and Indians to remain living in urban township communities in the current democratic dispensation. This study investigates possibilities on what bridges divisions affected racial groupings in apartheid to remain living together in townships areas in post-apartheid South Africa?

In the past, white South Africans were a privileged racial group during apartheid while black Africans, Indians and coloureds were less privileged. Apartheid structures and racist attitudes provided benefits to a white minority at the expense and exploitation of the black majority in South Africa (see Pillay 2014:13). Since the advent of democracy in South Africa, it can be argued that this disparity still remains. Community life is affected by the record breaking crime figures, unrealised political ideals, broken promises as well as a demand culture which has its roots in the struggle and apartheid era. According to Msengana (2006:8) ordinary citizens do not yet have any clear sense of national identity and tend to maintain an ethnic mind-set. Race and colour seem to remain the principal axes of consciousness.

Mbigi (1997:16) further argues that people think of themselves first as either black or white. In congruent with Mbigi, Higgins (2013:230) explains that today there is a lot more overt racial talk and there is a lot of racial noise. New forms of racism, xenophobia, and ethnic tension have surfaced, and some of those struggles have clearly played out in understandings of the past and particular heritages (Meskell 2012:8). Msengana (2006) also postulates that South Africa still suffers from the problems that are a result of apartheid.The fact that there is a widespread concern in South Africa over corruption and maladministration in the public service must therefore be interpreted as a total absence of moral and ethical culture in today's public institutions (Pillay 2014:35). The performance of the public service is uneven; corruption undermines state legitimacy and service delivery.

Making matters worse is the increasingly cavalier manner in which corruption manifests itself in the public sector (Biko 2013:28).It seems that poverty, violence, crime, leadership crisis, power discourses, identity crisis and theft are the results of unresolved matters from the transition of the old government to the dawn of democracy. Many people were hurt and/or manipulated during the transitional government. Luminaries in a Black Theology perspective such as, Maluleke and Vellem (2007:12) argue that South Africa's political liberation has been terse and tense. In contrast, however, a number of authors have hailed the core value of *Ubuntu* as well the constellation of prominent leaders in South Africa who are seen to have the potential to span the great divide between cultural diversity.

Such leaders include the former Presidents Nelson Mandela, Thabo Mbeki and the emeritus Archbishop Desmond Mpilo Tutu. The dangers of destroying *Ubuntu* are more related to the South African apartheid situation that can rarely be compared in other global situations (Jolley 2011:59). The denial of human dignity has caused a breakdown of values. To resolve this paradox a re-definition of the very concept of *Ubuntu* is needed. South Africa's society is still divided into a rich white nation, a black upper class and a majority of poor black nation with few poor white groups. The above dynamic situations intrigued the researcher to study the concept of *Ubuntu* in a multicultural township environment.

Ubuntu has been a central principle to the recovery and reconstruction of South African society from apartheid to a new 'Rainbow Nation'. President Nelson Mandela also affirmed that, (Broodryk 2005:45) "The spirit of *Ubuntu* should inform the way we live in the world. We should strive for excellence in the living of *Ubuntu,* and not allow it to become merely a subject of study by heritage institutions." Mandela is hailed by many people in the world as the father of peace, forgiveness and a champion for global unity. In Mandela's consciousness of *Ubuntu* and conflict, should always be met with forgiveness and reconciliation thereby creating the path he travelled through to freedom. It is however, crucial to note that Mandela was also blamed in some instances for coercing peace, even at the expense of African people. Hence Jolley (2011:47) argues that most South Africans were not given enough opportunity to decide for themselves, but were coaxed to apply the tradition of *Ubuntu.* In contrast, Msengana (2006:8) explains that the emerging of peaceful transition to democratic governance in South Africa presented the country with unprecedented opportunities for development and prosperity. The overall problem identified in this study can therefore be presented by the following research questions:

(a) Is the concept of *Ubuntu* applicable in a multiracial community?

(b) South Africa is viewed as an unequal society in terms of socio-economics, racial prejudice and resulting in political instability. How does this inequality affect people's relationships with each other and with the leaders in a diverse community?

(c) How do people living in a multiracial society in a post-democratic country perceive peace, forgiveness and reconciliation in their communities?

(d) Can *Ubuntu* contribute in resolving the ethnic and racial tensions to achieve a better society in South Africa? A better society with less inequality, racial prejudice, corruption and instability.

(e) What emerged to motivate people from diverse racial and political backgrounds as well as socio-economic statuses to live in urban townships?

(f) What is the role played by the religious institutions in addressing racial integration in South Africa?

The answers to the questions stated above should not be taken for granted even though they might seem obvious. They all attempt to address the problems facing South Africa within and between communities including lack of unity, and division, racial, and ethnic tensions, political instability, violence, crime and mistrust. Through narrative research, it is hoped that the answers to the research questions will help in addressing and understanding the people's experiences. This research will aim to ask deconstructive questions about the discourses so that we may move away from assumptions about racial tensions and prejudice. This opens up a new space for alternative and preferred knowledge about the urban township communities.

1.4 Olievenhoutsbosch Urban Township

The general purpose of this research is to contribute towards the development of studying the concept of *Ubuntu*. The use of a narrative research methodology in the context of urban township is a unique and distinct approach in South Africa. The goal is to demonstrate that the dawn of democracy in South Africa has brought a transition that is contrary to what has often been presumed. South Africa has been embedded with notions of tribalism and racism which have origins and ethnological prejudices mirrored in colonialism and apartheid.

However, in this study we deduce that notion on the reflection of the birth of another mirror within and between the communities of South Africa with specific reference to the community of 'Olievenhoutsbosch'[2].This is the first urban township

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[2] Olievenhoutsbosch is an urban township under Tshwane Municipality (Pretoria) situated right between Midrand from Johannesburg and Centurion from Pretoria. It is a township that consists of RDP (Reconstruction Development Programme) houses, informal settlement, town houses and normal houses. It is 1 kilometre closer from the Upper Class Thatch Field House Estate. This

that the researcher came across in South Africa comprising of almost all the races, classes, socio-economic statutes and different ethnic groupings living in a township area. In this context of research, I will be in a journey of conversations with the co-researchers from the community of Olievenhoutsbosch as the case study in the thesis. Muller on Companions on the Journey (1999:1) describes that life is a journey, if you are alive, you have departed and you are on the journey. Olievenhoutsbosch is the urban multiracial community township situated along Centurion Suburb of Pretoria.

It is a vibrant community with its own challenges like any other township in South Africa e.g. socio-economic, crime, violence, unemployment, service delivery and informal settlement. The researcher stays in Heuweloord Suburb of Centurion five kilometres from Olievenhoutsbosch (known as Olieven).The researcher is acquainted with some of the community members of Olieven as they work together in South African National Defence Force (SANDF).Some of the community members belong to the same Church of the researcher, the Uniting Presbyterian Church in Southern Africa (UPCSA). The specific purpose of this study is not to select or elevate Olieven as an accurate reflection of a democratic South African township community rather it is to attempt to address people's experiences within it.

This will be done through the methodology of narrative research which takes people's narratives very seriously. In doing so the purpose is to seek out what *Ubuntu* teaches concerning peace, unity, reconciliation, forgiveness and to reflect on what the Olievenhoutsbosch community is currently experiencing. Mbigi (1997:2) postulates that *Ubuntu* expresses values and behaviours that are not narrowly racial or purely sectional when practised in a given society; *Ubuntu* is taken overtly as a uniquely African concept that is not implicitly expressed elsewhere in the world. Therefore, we aver that a transitional community in South Africa needs a strong cultural identity that embraces the concept of *Ubuntu*. The researcher is also more interested in people's stories in telling, re-telling, restructuring and re-authoring their narratives about humanness, understanding

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community consists of almost all the ethnic groups, nationalities, Indians, Whites and immigrants from African countries living together. Olieven like any other township has its own challenges.

humanity and the human experience. In narrative pastoral work the story is not only seen as a means of releasing information, but more as a way to come to yourself (Muller 1999:2). It is important to note that in narrative research the study focuses on people's experiences and literature. People are the living texts although it is also vitally important to attest to the literature, such as Zander van der Westhuizen who state thus (2008:207):

> *In many theses, literature studies precede the research process.*
> *In our positioning literature follows the stories listened to and*
> *described. The reason for this is that within our approach the*
> *moment of praxis is the starting point. The narrative of the*
> *research process leads us to the literature or text. In practical*
> *theological terms, the context leads us to the text*
> *and back to the context.*

The overall purposes of this study in the light of narrative research in Olieven are as follows:

- ➢ To understand the concept of *Ubuntu.*
- ➢ To study *Ubuntu* values in a multiracial context.
- ➢ To explore *Ubuntu* as an element that can bridge the divisions of tribalism and racism in South Africa.
- ➢ To recognise and understand some of the dynamics happening in an emerging multicultural society, specific to a township environment.
- ➢ To research people's experiences regarding peace, forgiveness and reconciliation.
- ➢ To explore people's experiences about God, beliefs and religion in a cosmopolitan community.

In general this thesis will be on human interaction, relationships and values in reference to the Olievenhoutsbosch community in spite of several challenges including poverty, socio-politics, unemployment and informal settlement to cite but a few.

1.5 Contribution

This study contributes to the emerging multicultural context in South Africa by embracing the concept of *Ubuntu*. It is a contribution to the envisaged idealism of the late former President Nelson Rolihlahla (Madiba) Mandela and luminaries such as Archbishop Desmond Tutu and Ahmed Cathrada. They all fought for peaceful democracy, equality and restoration of human dignity in South Africa regardless of race, colour and gender. Therefore, this study will reflect the Rainbow Nation and a people's beloved country that they have envisaged. Moreover, while the discussion of *Ubuntu* is contextualised within the multiracial township settlement, my primary focus is on *Ubuntu per se*. This study is also a contribution to the legacy of those who died wishing to see unity in a diverse South Africa, such as Steve Bantu Biko, the founder and leader of the Black Consciousness Movement.

Biko (1978:51) spoke of African human relationships and points out that:

> *We reject the power based society of the Westerner that seems to be ever concerned with perfecting their technological know-how while losing out on their spiritual dimension. We believe that in the long run the special contribution to the world by Africa will be in this field of human relationship. The great powers of the world may have done wonders in giving the world an industrial and military look, but the great gift still has to come from Africa giving the world a more human face.*

(Du Toit 2006: 247, Broodryk 2005: 2 see Lundin & Nelson 2010: IV):

Steve Biko's views of Africa giving the world a more human face challenges us on the philosophy of *Ubuntu* and is application to both human conduct and human values. In addition Desmond Tutu suggested that Africa has a gift to give the world that it needs desperately, a reminder that we are more than the sum of our parts, a reminder that strict individualism is debilitating (Tutu 2004:28). The contribution of this work espouses *Ubuntu* as a concept that embraces all cultures, race, ethnic groupings and nationalities. If *Ubuntu* is to become real in an emerging multiracial

township in South Africa, it will show itself in ways that are very different from the past. The contribution of *Ubuntu* is expected to show a major difference in the modern culture of South Africa. Shutte (2001:13) reflects that the African conception of community is genuinely personal, unlike European socialism and communism, where the relationship between group and individual is thought of as being like a machine and its parts or a body and its organs. In support of Shutte's statement Africans, have been living a communal life for ages.

We as black Africans particularly the amaXhosa ethnic group, grew up knowing *Amalima*[3] and *Ukunkinqa*[4] as a norm for living within the community which is contrary to the Western world. This proposed research will thus be a study of human settlement in a multicultural society.

The work will also be a contribution to socio-economics, socio-politics, human interaction and democracy in general. It will contribute to the *Ubuntu* of South Africans in their friendliness, kindness, respect and willingness of acceptance of one another in spite of the past gross history of apartheid. *Ubuntu* encapsulates the human race and all forms of status in life, gender, class, wealth, cultural styles, religiosity, languages, nationalities, and political allegiance.

Broodryk (2007:48) gives an attestation that the philosophy of *Ubuntu* embraces peace and negotiation. He further placed an emphasis that it is through the philosophy of *Ubuntu* that South Africans experienced peace instead of war, love instead of violence and hatred and an appreciation of life over death. Thus, the contribution of this research challenges us on the concept of *Batho Pele* (put people first) and that consideration towards fellow human beings triumphs everything (Twinomurinzi 2010:3).

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[3] Amalima: It is a practice in the rural areas whereby people gather in one family to help either in ploughing fields or removing the weed without remuneration, the house owner will only offer drinks and food. This can be done for any kind of work even big ritual practices.

[4] Ukunkinqa: This is no longer a common practice though the researcher experienced it in his upbringing background. The house owner who is running without food will ask children to go to any family and ask for raw food to cook, the kids will enter the house and say, *uthi umama mandizocela into yopheka* (my mom is asking for something or anything that we can have to cook).

1.6 Research Gap

A great deal of research work has been completed on the concept of *Ubuntu* as an African philosophy. Some authors and philosophers have drawn attestations on the originality of the essence of *Ubuntu* in Africa. Luminaries in *Ubuntu* philosophy such as Broodryk, Mbigi, Mchunu and Shutte avers that "Ubuntu philosophy has its origin in Africa as a practical worldview that determines everything man does and thinks, and the way in which man acts. The basic values of Ubuntu are so universal that the whole world could apply them to all aspects of life" (2005: vi, see Shutte 2001 & Mbigi 1995).

This work of *Ubuntu* is found in Philosophy, Sociology, Law, Political Sciences, Anthropology, Informatics, Education, Arts, Communications, Humanities and Theology to cite but a few. There has been intensive research conducted as well in multicultural communities around the globe. Research such as *The Ubuntu spirit in African Communities* by Kevin Chaplin, *Philosophy and the Multi-cultural Context of (Post) Apartheid South Africa* by W.L. Van Der Merwe (1996) and *Humanism and Multiculturalism: An Evolutionary Alliance* by Lillian Comas-Diaz (2012).

The above mentioned gurus in *Ubuntu* philosophy and multiculturalism studies have done exceptional work in their research. However, the researcher has not recently come across research concerning *Ubuntu* in a socio-economic, political, religious and multiracial township context in South Africa. This study will thus address a research gap by focusing on the experiences of people living in a multiracial context of a township. The researcher has also discovered that there has not been work done in narrative research concerning *Ubuntu* and a multiracial community such as Olieven. Therefore, this study aims at exploring, and describing the unique experiences of co-researchers in this context. It is perceived in South Africa that townships were demarcated for certain races only and it was not believed prior to democracy that the emerging of different races in township could be feasible. The researcher believes that the study into the world of nationalities, races, cultures and their experiences of *Ubuntu* will open up a whole new world of insight.

1.7 Context

Practical theology is always relevant, contextual and liberating in its nature. It always makes a significant contribution in terms of the challenges of culture, language and social context. It addresses in practical theology in general and narrative therapy in particular. The narrative research in this thesis is based on the concept of *Ubuntu* in a socio-multicultural context of a township. Meanings and experiences ooze from the socio-multicultural context of Olieven though it is limited. I suggest limited in the case that there may be other meanings and experiences outside the local socio-multicultural context of Olieven.

In every community in South Africa there is a significant impact of socio-cultural changes pending to that particular context and change is a norm. It is therefore, vitally important to describe the following three research methods that are related to this research paradigm: *Social-Constructionism, Postmodernism* and *Postfoundationalism.* This study will be positioned within the social-constructionism postmodernism, and postfoundationalism paradigms as described below.

1.7.1 Social-Constructionism

Social-constructionism is the belief that knowledge, beliefs, truth, values, customs, labels, traditions, languages, narratives etc. are socially constructed between people or members of a culture or community (Freedman & Combs 1996:16). Freedman & Combs (1996:16) explain that these realities provide the beliefs, practices, words and experiences from which we make up our lives. In this research project we will work from the understanding that knowledge is socially constructed by community members.

This knowledge will be constructed from the narratives of the co-researchers as they tell their stories. This knowledge will be obtained holistically. In this regard I mean the both individuals as well as the community will participate and be involved in the search for knowledge. Within this paradigm, it is of critical importance to examine and understand how we view *Ubuntu* in a multiracial community as well as how it is socially constructed. In this research, I align myself with the narrative

social constructionists as it embraces the postmodern way of thinking. According to Brueggemann (1993:4-5), he describes that the paradigm shift from modern to postmodern thinking signifies a move away from the pursuit of objective knowledge acquired through positivistic empirical observations to the social construction of subjective knowledge. The postmodernists are concerned with meaning rather than anything else.

Even the fundamentalist viewpoints on multiracial integration in a community are only social constructs. The dismantling of apartheid in South Africa led to a greater acknowledgement of the plurality of cultures in the country and this will be discussed in detail in chapter four which deals with apartheid and post-apartheid on human settlement. In that regard the plurality of cultures culminates to the acknowledgement of religions, languages, status, ability and disability, educated and illiterate, rich and poor, powerful and powerless. These categories make up our social realities which Freedman and Combs (1996:16) describe, that they are culturally constructed from generation to generation and from day to day.

According to Morgan Alice (2000:5) human beings are the interpreting beings. Morgan further explains that, (2000:5):

> *We all have daily experiences of events that we seek to make meaningful. The stories we have about our lives are created through linking certain events together in a particular sequence across a time period and finding a way of explaining or make sense of them. This meaning forms the plot of the story. We give meanings to our experiences constantly as we live our lives. A narrative is like a thread that weaves the events together, forming a story. We all have many stories about our lives and relationships, occurring simultaneously*

This becomes clear through a narrative of a colleague of mine (32 year old woman) who stays in Olieven in extension four. She made a statement that all white people moving to townships are poor. This statement is ambiguous since it is her narrative

of social construction about white people. It is not my intention to indulge in a quantification of this complexity here as the community narrative conversations will be discussed in chapter five of the thesis. However, her narrative of social constructive view does not necessarily contain essential truth. It will need more deconstruction of social realities to understand her full meaning. The postmodernists are concerned with meaning rather than anything else.

It is of vital importance to understand the meaning behind the story rather than the rules and facts of modernistic thinking. In their search for an examination of meaning, postmodernists find metaphors from the humanities more useful than the modernist metaphors of nineteenth-century physical science (Freedman & Combs 1996:22).

1.7.2 Postmodernism

> *Postmodernists believe that there are limits on the ability of human beings to measure and describe the universe in any precise, absolute, and universally applicable way. They differ from modernists in that exceptions interest them more than rules. They choose to look at specific, contextualised details more often than grand generalisations, difference rather than similarity. While modernist thinkers tend to be concerned with facts and rules, postmodernists are concerned with meaning.*

(Freedman and Combs 1996:22)

In the above statement Freedman and Combs attempt to make a distinction between modernist thinking and the postmodernist worldview. However, they neither condone nor endorse the two research models. They rather postulate their preferred therapy practices as clinicians not indulging themselves on the scholar argument on what exactly distinguishes the postmodern worldview from modernistic thought. My interest on the theory of postmodern worldview is triggered by the opinion that the metaphor of meaning is crucial and relevant to

what human beings experience in their context. In many respects, postmodernism does represent a radicalised continuation of the spirit of modernity, while in others it constitutes a profound rupture of it (Best and Kellner 1991:30). Best and Kellner (1991:31) also suggest that it entails a mutating mixture of losses and gains resulting from the destruction of the old and creation of the new. I am of the opinion that what is important to the community of Olieven is that which is relevant and gives meaning to their lives than any other theory which is adopted from somewhere. What *Ubuntu* means to them is essential in their situation.

It is common today for some authors to characterise postmodernism as an "epochal" term one intended to signify a historical sequence, a movement beyond modernity in society, culture and thought (Best and Kellner 1991:2). Postmodern, then, is understood quite simply as implying that which comes after or follows modernity (Oden 2001:25). Thus, the postmodern is seen as those "artistic cultural or theoretical perspectives which renounce modern discourse and practices" (cf Best & Kellner 1991:29, Lowe 1991:42). The reality is that the landscape of postmodern thought is characterised by diversity and divergences.

It is not always easy to describe postmodern thinking as it appears to question all groundings of pre-modern and modern epistemologies. The postmodernism paradigm does not claim absolute truth or knowledge, it is also criticised for extreme relativism form (van der Westhuizen 2007). Freedman and Combs (1996:22) suggest four ideas that encapsulate the concept of postmodernism which can be used in approaching people, they are:

- Realities are socially constructed.
- Realities are constituted through language.
- Realities are organised and maintained through narrative.
- There are no essential truths.

a. Realities are socially constructed

The social construction of reality describes how ideas, practices, beliefs, and the like come into reality within a given social group. It is possible to observe the community of Olieven at a distance and make some assumptions about their life realities. However, their communal social realities emanate throughout their daily interaction. In this research the knowledge is based on the local context of Olieven. The question arises: Is the concept of *Ubuntu* prevalent in the construction of their social realities?

Freedman & Combs (1996:1) posit that " using the metaphor of social construction leads us to consider the ways in which every person's social, interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people's lives".

b. Realities are constituted through language

Freedman & Combs (1996:29) refers to this suggesting that, " An understanding of language is thus essential for any understanding of the reality of everyday life, language is capable of becoming an objective repository of vast accumulations of meaning and experience, which it can then preserve in time and transmit to following generations."

Later on in the same text (1996) they provide this useful description that language bridges different zones within the reality of everyday life and integrates them into a meaningful whole. Olieven is a multiracial community consisting of different languages, race, ethnicity and culture. As Greer (2003:225) explains, "truth" is understood as grounded in language and culture. The use of a language that gives a meaning to the co-researchers is very important. I have to acknowledge that language also changes as people create their social realities. Language constructs experiences. Brueggeman (1993:12) states that speech is not merely descriptive, but it is in some sense evocative of reality and constitutive of reality. Supposedly, the term *Ubuntu* may not be an effective language to use in the beginning of the

interviews with the co-researchers; this will be explained in the sections coming ahead.

c. *Realities are organised and maintained through narrative.*

In striving to make sense of life, persons face the task of arranging their experiences of events in sequences across time in such a way as to arrive at a coherent account of themselves and the world around them, this account can be referred to as a story or self-narrative (White and Epston1990:10). Narrative therapy is about the re-telling and reliving of stories. My intention is to find out about the narrative realities of people living together in a multicultural society. What are the dominant stories of their culture in Olieven while cherishing the knowledge that each individual has a different story from another person?

d. *There are no essential truths or knowledge*

In terms of epistemology, postmodernism acknowledges that truth and knowledge are not universal or absolute, but it is diverse from various understandings and opinions. This is essential for this study as the researcher will be engaging co-researchers that come from various cultures, races, languages and diverse backgrounds. The researcher's responsibility is to interpret their experiences.

It is perceived as wise in narrative research to come from an "unknowing" position to the knower. Freedman and Combs (1996:3) described this as social-constructionism and this is a third order cybernetic where knowledge arises within communities of knower's. The term of an "unknowing" position however, is rejected by the foundationalist theological perspective. Their school of thought is based on conservatism which requires factual, reality, rules, and revelation theology. But, Meylahn (2010:78) argues that this is not possible as humanity always interpret facts or reality in the light of a certain point of view, perspective, expectation or theory. Using the term "unknowing" does not necessarily mean that the researcher is completely ignorant. Instead, it means that the researcher is not coming with pre-conceived ideas to the situation. In the section below the postfoundationalism is discussed in relation to or contrast to postmodernism.

1.7.3 Postfoundationalism

The postfoundationalist approach is the research model in practical theology that was developed by Wentzel van Huyssteen in Princeton Theological Seminary in United States of America. The concepts of postfoundationalist theology have been rephrased by Jullian Muller in order to develop a practical theological research process consisting of seven movements (Muller2003:300).The postfoundationalism was proposed by van Hyussteen as an approach that moves beyond the foundationalist and nonfoundationalist thinking (Loubser 2013:1). This approach acknowledges contextuality, the crucial role of interpreted experience, tradition, values and God's presence in this world. By positioning myself on this approach, I need to open up a space for narratives that come from the local context of Olievenhoutsbosch regarding *Ubuntu* and their community experiences in post-democratic South Africa.

> *Those of us who work in philosophical theology find ourselves at a crossroad, faced with a rather bewildering set of questions: how, and why, do some of us hang on to some form of religious faith in the midst of the confusion of this fragmented postmodern age?*
>
> *How can we speak of the certainty of faith, of passionate commitments and deep convictions, in a postmodern cultural context that seems to celebrate cultural and religious pluralism with such abandon? Can Christian theology, as a disciplined reflection on religious experience, ever really claim to join this postmodern conversation, and if it does, will it be able to maintain its identity in the conversation, without retreating to an esoteric world of private, insular knowledge claims?* (van Huyssteen 1997:1-2)

It is important to understand that the heart and context of van Huyssteen is driven by the school of philosophical theology to the view of postfoundationalist rationality. Van Huyssteen contemplates on the complexity of theology, philosophy

and natural sciences in the current view of postmodernism. He also poses a question on the bewildering of relativism in religious concepts. *Solar fide* is viewed by most of religious bodies as the key concept of faith, but it is challenged by postmodernism. How can we speak of certainty of "truth" "knowledge" "faith" and "reality" in a postmodern world? However, then van Huyssteen comes with an approach of postfoundationalism to elucidate the complexity of postmodernism by posing that:

"It is in this sense, then, that a postfoundationalist notion of rationality reveals the fact that one's own experience is always going to be rationally compelling, even as we reach out beyond personal awareness and conviction to interpersonal (and interdisciplinary) dialogue" (Muller 2003:299). He further addressed this problem by stating that a construction of rationality/identity is based on "own experiences" which is also capable of reaching beyond (Muller 2003:299). The work of postfoundationalist practical theology will help a great deal in this research especially, as it permeates the smooth process of conversation with the context, interpretations, God's presence and points beyond local community of Olieven. I would like to position myself within a postfoundational practical theology approach. Muller (2003:296) argues that:

> *Practical theology is only possible as contextual practical theology.*
> *It can function in a general context. It is always local, concrete and*
> *specific. The moment it moves away from the concrete specific*
> *context, it regresses into some sort of systematic theology*

It is the researcher's eagerness to involve the postfoundationalist approach as it suits the context of the people and comes to their level of understanding. According to van Huyssteen (1997:4) Postfoundationalist theology wants to make these moves:

- It acknowledges contextuality
- Epistemically crucial role of interpreted experience
- The way tradition shapes the epistemic and nonepistemic values

- Reflection about God and his presence in the world
- Postfoundationalist notion of rationality in theological reflection
- It goes beyond confines of local community or group
- Culture towards a plausible form of interdisciplinary conversation
- It is a viable third epistemological option
- Finally, it goes beyond the extremes of foundationalism and nonfoundationalism.

It is therefore, critically and relevant to apply these methods in this work as they work alongside of the research context. Van Huyssteen (2000:428) posits that all theology should start from the context. A postfoundational practical theology about *Ubuntu* in a multiracial context can therefore only emerge from the moment of praxis. *Ubuntu* has been widely used in diverse contexts by different people for various purposes. We are to explore the philosophy of *Ubuntu* also in Olieven.

1.8 Methodology

It is not possible to do research within the narrative context and not get involved (van der Westhuizen 2008:57). People should not be treated as mere objects in the research without getting to know them, hearing their stories, knowing their life and knowing their names. The people become part of the research study and contribute their stories. It thus becomes more and more difficult to regard people as research objects (Muller & Schoeman 2004:8). In this research methodology, I choose to avoid language such as 'research participants' and 'research population'.

The co-researcher's stories are valuable and important as they carry their experiences of the past, present and the hope for the future. Muller argues that (1999:1) we come from somewhere and we are on our way to somewhere. Life is a journey, we journey both separately and collectively. In aligning with Muller, South Africa comes from the journey of apartheid ideological policies of racial segregation to the dawn of a democratic system that perpetuates racial equality. It is now celebrating twenty years of freedom (1994 - 2014) and is heading towards the

imagination of the future. The researcher will meet the co-researchers in Olieven as part of the research methodology. Occasionally, some of the community members and the researcher socialise together in '*Tshisanyama'* [5] shopping mall and the car wash centres of Olieven.

Since the researcher started this project, he approached the Department of Health and Social Development in the community for voluntary praxis by offering narrative therapy. The researcher endeavoured to get to know the people in the community better, rather than just carrying out research theory. In this research method the information is taken from the people's shared experiences in their stories concerning relationships, values, cultures, ethics, norms and customs in relation to the quality of life in their community. It is also part of the research to investigate the experiences of the community regarding peace relationships, forgiveness and reconciliation in post-democratic South Africa. What are their experiences with such issues?

The process of gathering the data is based on the researcher and co-researchers who will be coming from the different races and nationalities in the community of Olieven. The other method that will be involved in the research process of this thesis is that of "*qualitative", "inquiry"* and *"participatory".* I am not going into the descriptive of each of these three methods of narrative research now as they are still pending in discussion and in detail in this proposal. Asking questions seemed to foster an attitude of curiosity, of eagerness to learn more and more about people's experiences of the world and of each other (Freedman and Combs 1996: 6).It is the intention of this study is to interview the co-researchers by asking questions on their life experiences and interpret those experiences to life realities. Thus stories, when they are interpreted, come to life. The researcher will attempt to integrate the conversational stories and seek to find the meaning of *Ubuntu* in their reflection. Muller (1999:1) explains that stories stored in our memories, form the framework of our attempts to discover meaning in life. In narrative research (van der Westhuizen 2008:37), it is expected that people can only share openly their

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[5] Tshisanyama/ Chisanyama are the common place in townships where people gather to roast some meat and enjoy some drinks. 'Chisanyama' is a township lingo, 'Tshisanyama' in Xhosa translation, in Afrikaans it is braaivleis.

stories if they are comfortable and trust the researcher. In support of van der Westhuizen (2008), Rubin and Rubin (1995:101) describe that being ethical, and gaining a reputation for being ethical, encourages people to be more open with you. It is the same intention with this research to become acquainted with the co-researchers and win their confidence.

Hence the researcher indicated previously, the significance of being involved with the community when doing research. A researcher cannot be objective in doing narrative research instead the researcher is involved. The integrity of the research lies in this and within the process in which the story is told. The narrative researcher works within the paradigm of the social-constructionist approach which has been explained already in this proposal. In the social-constructionist approach (Freedman & Combs 1996:1- 20) it is believed that knowledge is constructed within the small narratives of a group or community.

1.9. Narrative Research

"….Our lives are multistoried, there are many stories occurring at the same time and different stories can be told about the same events. No single story can be free of ambiguity or contradiction and no single story can encapsulate or handle all the contingencies of life…."

(Morgan 2000: 8, cf White and Epson 1990:11).

Narrative research is based on the telling and re-telling of stories whose meaning unfolds over a period of time. Our lives consist of stories that develop through time, events, space and the sequence of the stories themselves. We can say that it is the stories that we have about our lives that actually shape or constitute our lives. The community of Olieven has also contributed narrative stories since it emerged as a multiracial township. There is no single story of life that can be free from ambiguity or contradiction in a multicultural society. Some members of the community may be illiterate and adhere to the customs of their ethnic grouping.

On the other hand, the well-educated members may embrace the dynamics of socio-culturalism in a postmodern way. The narrative research is to examine and understand how human relationships are related to the social context in which they occur and how and where they occur through growth. Therefore, a narrative research process can only be understood and evaluated in the light of narrative discourses (Muller & Schoeman 2004:8).

The understanding and interpretation of stories have to be part of the research process and not merely the analysis of data. In our research we use a narrative approach; and narrative research is not derived from narratology. We are not basing our research on stories; we use stories in a narrative approach to interpret them to give a meaning in our lives. I position myself as a researcher to involve all the research participants and co-researchers in a participative way where the researcher is not imposing any ideas on them. Instead, I will embark on an exploration of *Ubuntu* as a response to multi-culturalism with specific reference to the Olievenhoutsbosch community.

However, the researcher is not intending to use the term *Ubuntu* in the early stage of the interviewing process as it is possible that the term can sound academic or make someone sympathetic towards it. I plan to involve the word *Ubuntu* at the end of conversations as there is a possibility that its use can limit the co-researchers in sharing their stories. I intend to use phrases such as: relationships, values, norms, respect, compassion, kindness, and social ethical questions in the approach. The co-researchers have stories to tell in their community that give meaning in relation to the concept of *Ubuntu*. That is why narrative research is used in this thesis.

The focus is to clear the way for the co-researchers to relate their narrative experiences easily rather than confusing or limiting them with the concept of *Ubuntu*. Narrative is the best way of representing and understanding experiences. Experience is what we study, and we study it narratively because narrative thinking is a key form of experience and a key way of writing and thinking about it (Clandinin and Connelly 2000:18).

Within the framework of research there are various models of doing research in different fields of research studies. These models depend on the aims and the nature of the research as well as various considerations. This research focuses on the narrative approach and the researcher describes the three models that will be involved below:

- *Qualitative Research:* According to Rubini & Rubin (1995:1), they described that, "*Qualitative interviewing* is a way of finding out what others feel and think about their worlds. Through qualitative interviews you can understand experiences and reconstruct events in which you did not participate. Through what you hear and learn, you can extend your intellectual and emotional reach across time, class, race, sex and geographical divisions."

  The choice of a qualitative method is based on the researchers' interest in the depth of the phenomenon of *Ubuntu* in a multicultural community. Ubuntu does not know class, race, sex or geographical divisions. Ubuntu demands respect for all other human beings, irrespective of race, gender, beliefs, class, and materiel possessions, all are equal beings reliant on each other for a happy life (Broodryk 2007:42).

- *Narrative Inquiry:* Clandinin & Connelly (2000:3) acknowledge three dimensional narrative inquiry spaces: the personal and social (the interaction), the past, the present and the future (continuity), and the place (situation). The research project is among others a narrative inquiry into the lives of Olieven community members in relation to *Ubuntu*. People are individuals that have a past, present experiences and imaginative future and that is always in relation to their social context. In that regard the researcher is intending to be a narrative inquirer in the community of Olieven.

- *Participatory Action Research (PAR):* Reinharz describes participatory action research in this manner (1992:181): "In participatory action research the distinction between the researcher and the researched disappears". In this manner Reinharz describes that the researcher comes to the level of the co-researcher and there is openness and learning from one another. The researcher intends to proceed in the research process collaboratively

with the co-researchers with no intention to marginalise their stories as the results of the inquiry. The researched information will be opened to the participants in order for them to hear their voices in the research process. I intend to write down their narratives and give them the scripts to scrutinise before I process them in the research. The co-researchers participate fully in the research.

1.9.1 Qualitative Research

Muller and Schoeman (2004:7) describe that in qualitative research the starting point is the insider perspective. The goal is to describe and understand (Muller & Schoeman 2004:7). In this part of the qualitative research process, it is vitally significant to describe and understand the rationale behind the concept of *Ubuntu*. This approach needs a level of involvement. A qualitative approach to the field of investigation means that the researcher studies things in their natural setting, attempting to make sense of and interpret phenomena in terms of the meaning people bring to them.

What motivates my research inquiry is that the qualitative research gives an opportunity to the researcher to listen very careful to the co-researchers in order to hear the meaning of the narratives sentence by sentence and word by word. The researcher gets their hands dirty with the reality of the social activities happening among the people during the process of the research.

My interest is to get into the worldview of Olieven through the co-researchers to find out about their stories, beliefs, socialisation, political and economic experiences. The researcher in this study will use this kind of research model as a way to ascertain values of *Ubuntu* in the community. Qualitative research ensures the interdependency of the researcher and the co-researchers (Mkhize 2007:13). In the way Mkhize qualifies the equilibrium of the researcher and co-researcher in qualitative research, it opens up the concept of *Ubuntu.* It is at the heart of *Ubuntu* in the African conception that a person depends on persons to be persons (Shutte 2001:226). It is by belonging to the community that we become ourselves.

The community is not opposed to the individual, nor does it simply swallow the individual up; it enables each individual to become a unique centre of shared life. This research study has its departure from the qualitative research approach. Therefore all activities included within the qualitative research approach are aimed at exploring individual experience and understanding.

The qualitative approach also allows participants to relate their process together with the researcher and reconstruct the realities. The researcher will interview the co-researchers about their understanding and knowledge of, and insights into *Ubuntu*. The aim of the study is to investigate the diverse experiences of different races and ethnic groupings living in Olieven township community. In adhering with this purpose the participants will be chosen in their diverse backgrounds. This will emerge during the selection of participants which will appear in detail in the postfoundationalist theological research of the thesis.

1.9.2 Narrative Inquiry

According to Clandinin & Connelly (2000:19) experience happens narratively, narrative inquiry is a form of narrative experience. Therefore, I believe that the values of *Ubuntu* experiences from the community can also be studied narratively. I am not only concerned with values of *Ubuntu* as it is experienced in the community in the here and now. But, I am also concerned with *Ubuntu* values as it is experienced continuously on people's lives and their situation.

Experience is the stories people live. Clandinin & Connelly (2000:17-18) began to reflect on the whole of the social sciences with its concern for human experience, for social scientists, experience is a key term. It is possible that people can know the concept of *Ubuntu* through inquiry or listening to stories, but not understanding or experiencing it in their lives. In the Zulu version *umuntu ngumuntu ngabantu*, in Sotho it is *Motho ke Motho ka batho*. These two versions often translated in English as: "A person is a person through other persons" (See Ramose 1999:49, Shutte 1993:46, Du Toit 2006:265).

This concept can be meaningless to other people due to its cultural contextualisation though it is a long African historical narrative term. However, Clandinin & Connelly (2000:19) argues that our own lives embedded within a larger narrative of social sciences inquiry, the peoples, schools, and educational landscapes we study undergo day-by-day experiences. Through narrative inquiry the crux of *umuntu ngumuntu ngabantu* articulates a basic respect and compassion for others. Archbishop Desmond Tutu expatiate the concept of *Ubuntu* in the following manner (Broodryk 2005:4):

> *….A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed..*

In order for the researcher to obtain the peoples' experience of *Ubuntu* in a multiracial community, the researcher endeavours to inquire by asking the following ethical questions: How is your neighbour? How is your relationship with your neighbour? How do you perceive the neighbourhood of Olieven? What is good and bad about your neighbourhood? How do you relate to one another in the community?

1.9.3 Participatory Action Research

The researcher as the inquirer works collectively with the co-researchers. In this process of research, the co-researchers participate in the collection of the data, analyses of their stories, access to the research information and every participant is involved. The co-researchers in participatory research action take ownership in the production of knowledge and the improvement of practice. This is one of the powerful models of research, as it is not imposing the author on the participants. The dignity and the integrity of the participants together with the co-researcher are maintained on the balance equilibrium. It is the intention of the researcher to set a conducive level of humility and humbleness as he approaches the co-researchers

within the Olieven community. The aim of the participatory action research is to gather collective meaning and knowledge in one accord. This is a crucial model of narrative research in *Ubuntu* philosophy as it acknowledges all participants. *Umuntu ngumuntu ngabantu* articulates the basic respect, humility and compassion to all the participants in this research. *Ubuntu* does not only describe human beings as being with others, but also prescribes how we should relate with others. It is practically, impossible for the researcher to succeed in the research without the essence of *Ubuntu* in himself. Participatory action research involves all participants in the worth of humanness.

In this kind of research it is critical that co-researchers do not feel intimidated or patronised by the researcher. The researcher is consciously aware that the level of the co-researchers is not the same; they are from various cultural backgrounds languages, race and educational attainment. In that regard the researcher is keen to embrace all of them equally. Therefore, the intention of the research is social change, and there is also an interaction between the researcher and the researched (Schoeman & Muller 2004:7).This will be very significant in the positioning of this research in that it will seek significant outcomes which will be crucial to the participants, potentially enhancing the meaning of *Ubuntu* in their lives. Everyone has an impact in this research and adds a value of *Ubuntu*. Working together in this research is the key effect.

The work of carrying out participatory action research is compatible to the African concept of *(Imbizo* or *Intsaka* or *lekgutla)*[6] as it brings people together for open discussion and comes with resolutions by consensus. This work involves regular interaction and participation in the activities of the community of Olieven with which the researcher is doing work. Participatory action research is also concerned with changing individuals, as well as the culture of the groups, institutions, and societies to which they belong (McTaggert: 1997:31). It is an interest of the researcher to investigate how *Ubuntu* is considered in the multicultural context. How the individuals relate to one another as they communicate in their language patterns.

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[6] *Imbizo, Intsaka, Lekgutla*: These terms come from the African villages as African people would gather under a tree and talk the business issues of the community until they reach a consensus decision. In Zulu they would say *Injobo entle ithungelwa ebandla* meaning something that has been built together in patience by many hands produces fruitful results.

The use of participatory action research opens up an opportunity for the researcher to establish a rapport with the participants and creates a good atmosphere for the sharing of sensitive and emotional narratives.

1.10 Limitations

Our research is limited to the context of South Africa within the Gauteng Province in the area of Tshwane Municipality (Pretoria) in Olievenhoutsbosch Community Township. Our work is thus limited to the Olieven township experiences, even though it may have implications for contexts beyond Olieven. It is noticed that many of the people in Pretoria are not aware of the Olieven township area and this was discovered during the preliminary investigation about the township itself. The researcher is not born in Pretoria and is a black male, a student of theology coming from the Eastern Cape in the rural areas. The researcher speaks isiXhosa.

Therefore, this limits the researcher in the township lingua. Due to the researcher's linguistic limitations, in terms of language communication there may be some challenges with some other participants. The researcher is still seeking ways in how to approach Afrikaners and Indian people staying in Olieven as he is not familiar with this particular race within their cultural context. However, practical theology in narrative therapy in particular, teaches us to come from the unknown position to the known. In short, the research of *Ubuntu* in a multicultural context can be dynamic as it is not a familiar concept to many.

1.11 Literature Review

In this research I will be using different literature from South African institutions as the process to obtain knowledge concerning the research title: "*Ubuntu values in an emerging multi-racial community: A narrative reflection*". For instance I will use inter-lending facilities between other institutions through the University of Pretoria, newspaper clippings, internet sources and some material from interviews with the co-researchers and talks with the people that I will be engaging concerning my title.

In view of the research, the literature review has been made in order to investigate whether there have been no other research studies carried out regarding this topic. The researcher investigated this by reading through the literature consisting of *Ubuntu* and browsing the University of Pretoria catalogue. The researcher has also embarked on the process of searching through (www.google.com using my Google scholar), joined the Dulwich Centre Emails News line on narrative research and Academia.edu in order to prove the authenticity of the research title. Throughout that investigation there were no studies found on this research title *Ubuntu* values in a multiracial context.

Therefore, the researcher endeavours to produce a quality of research content with incredible value and reflecting the purpose of the title. The researcher admits that there is a lot of reading literature regarding the philosophy of *Ubuntu* and multiculturalism written by many gurus from various fields of research such as social sciences, theology, education and humanities. Though there is a lot of literature, articles, journals on *Ubuntu* and multiculturalism written even in the context of South Africa, there is none that has been nothing prepared on the context of a township, particularly of a multiracial set up. This gives confidence to the innovation and production of new research in this epoch. In the view that there is no research been carried out on this context, the researcher will attest on his endeavours with the following literature:

(1) The book written by Broodryk, J 2007. *Understanding South Africa: the Ubuntu way of Living*. Pretoria: *Ubuntu* School of Philosophy, this literature will assist in opening up the context of *Ubuntu* in a South African perspective. (2) Shutte, A. 2001.*Ubuntu: An Ethic for a New South Africa*. Pietermaritzburg: Cluster Publications. Augustine Shutte in his book of *Ubuntu*: An Ethic for a New South Africa reveals the originality of the concept of *Ubuntu* and includes the community and the issue of races in South Africa. (3) Finally, it will be the doing of injustice to conclude this section without touching the literature of multiracialism. The emeritus Archbishop Desmond Tutu has written a lot of materiel on the South African context regarding apartheid, the Truth and Reconciliation Commission (TRC) and enhancement of one democratic country.

Tutu, DM. 1994. *The Rainbow People of God: A Spiritual Journey from Apartheid to Freedom*. Cape Town: Doubleday, this is the highlight of one of his books consulted in the research.

1.12 Ethical Code

Research ethics are about how to acquire and disseminate trustworthy information in ways that cause no harm to those being studied (See Rubin & Rubin 1995:93, Rubin 1983). It is therefore, necessary in this research to adhere to the rules and regulations of the University of Pretoria to be honest about the research purposes to the co-researchers. They should know in advance that the information is for research purposes only not to harm or undermine their intellectual capability. I will inform them that the thesis will be available to the University of Pretoria (UP) archives or library for the access of future researchers. They will be notified that this research is going to be accessible online UP port as well as internet. It is fortunate for the researcher that this study is not a sensitive one, but some unexpected distressingly accounts can emerge. It is therefore, very crucial to take into consideration some ethical standards governing the research as this study involves the participation of co-researchers.

Any research that involves human being interaction and sharing of knowledge requires the consideration of those people involved. The information given by the participants is going to be protected and they will be given an opportunity to reflect on and talk about their life experiences openly. To commence this study the researcher has communicated with his Commanding Officer, Colonel Eddie Crous, in South African Air Force and permission was granted. The communication was extended to Rev. Colonel Zolani Makalima, the spiritual leader of the South African Air Force, and permission was granted. The researcher is intending to get a letter of permission from Prof. Julian Muller to embark on community narrative conversations. The researcher will design his own consent form which will be presented to the co-researchers to sign. The consent form will indicate that it is voluntary participation and there is no remuneration involved. It will be explained that the participants have a right to withdraw their consent should they wish to do

so. The researcher aims to maintain a high standard of confidentiality and adhere to the quality of academic research.

1.13 Concluding Reflection

What were we doing here? In narrative therapy it is always advisable to reflect on the work we are doing. Looking back, we now view our work from time to time as guided by the research methodology. I will try to reflect on the narratives looking at various themes arising from this proposal. In this study we proposed to investigate the concept of *Ubuntu* in an emerging multiracial community. In the introductory section, we expanded the proposal in outlining the point of departure of the thesis by exploring the concept of *Ubuntu* in an emerging multicultural community. Our case study in the research is based on Olievenhoutsbosch Township Community.

We reflected on the problem statement by critical challenging questions whether *Ubuntu* values do play a role in this emerging multiracial community in a township set up. In narrative research our work is based on stories and we interpret these stories on people's life experiences. We reflected on the methodology of the research in our epistemology of social-constructionism, qualitative, inquire, participatory action research (PAR) and postfoundationalism. We examine our epistemology regarding foundationalism and postmodernism in contrast to postfoundationalism. In the overall of this research it is exploring the tradition of *Ubuntu* in a multiracial society in South Africa using a narrative research model. This is what this study endeavours to achieve.

1.14 Scope

This work is divided into seven chapters

1.14.1   Chapter One: The Research Orientation

Chapter 1 (this chapter) is the present chapter which introduces the research orientation, the background of the problem, the methodology, purposes, contribution and the research gap of the study. The philosophy of the concept of

Ubuntu is inserted as the main point of departure of the study in collaboration with an emerging multiracial community in the dawn of democracy in South Africa. The narrative research model is introduced as the method that will be utilised in the research process. From the very outset, the study states that the settlement of mixed races in South Africa was birthed in the advent of democracy.

1.14.2   Chapter Two: The Rainbow Nation as Perceived and Experienced by the Inhabitants of Olievenhoutsbosch

This chapter will highlight the idealism of Nelson Mandela and Bishop Tutu for a democratic South Africa. It is in this chapter that the concepts of the Rainbow Nation and rainbow people is investigated and applied to the philosophy of *Ubuntu*. The chapter harnesses the efficacy of *Ubuntu* and the symbol of Rainbow Nation. The concepts of the "Rainbow Nation", "truth and reconciliation," "peace and forgiveness", will be discussed in this chapter. In this chapter the study will also reflect on the Freedom Charter as the basis of the rainbow national idealism. The Freedom Charter (FC) was the statement adopted at Kliptown, on 26 June 1955 by the South African Congress Alliance (SACA), which consisted of the African National Congress (ANC) and its allies the South African Indian Congress (SAIC), the South African Congress of Democrats (SACD) and the Coloured People's Congress (CPC). The FC is characterised by its demand for multiracial equality and embracement of all South Africans. The interdisciplinary research of the philosophy of *Ubuntu*, and faith community will be evident at this chapter.

1.14.3   Chapter Three: Ubuntu- the Thickened Story

This chapter will present the overview of *Ubuntu* in a democratic South Africa. It is at this chapter that changes that emerged in the post-apartheid era will be explored in relation to what South Africa is perceived to apply the tradition of *Ubuntu*. This chapter attempts to investigate the philosophy of *Ubuntu* in relation to multiculturalism. Generally, this chapter examines the potential of the concept of *Ubuntu* as a viable worldview that can be embraced within the emerging multiracial communities in democratic South Africa. The scope of the proposed study places the validity and significance of *Ubuntu* in this part.

1.14.4   Chapter Four: Human Settlement from Colonialism, Apartheid to Post-Apartheid

This chapter deals with the history of South African nationality in relation to human settlement. The chapter introduces the origins of human racial division in South Africa that led to the segregation of racial and ethnic groups into one shared area. In this chapter apartheid ideology policies regarding race, and group areas act are tabled. The chapter attempts to investigate post-apartheid with the creation of the new constitution and the Bill of Rights in perpetuating racial equality and free movement. This chapter evaluates reconstruction of *Ubuntu* as a paradigm for peace and reconciliation in the post-apartheid context.

1.14.5   Chapter Five: Community Conversations on Ubuntu

This chapter focuses on the therapeutic conversations with the participants. In this chapter social-constructionism, narratives inquire, qualitative approach, and participatory action research is explored. The epistemology that advocates that the experiences and realities are determined by the context of the knower is found on this chapter. This chapter makes a theoretical connection between *Ubuntu* and people's life experiences within the community of Olieven. The stories of the co-researchers will be evident in this chapter as they are exposed. It is also of interest in this chapter to view the theological tradition of interpretation of the scriptures and from that which comes from the co-researchers. How do people view God in the light of the past, present and the future?

1.14. 6   Chapter Six: Interdisciplinary Reflection

In this chapter, we shall investigate the involvement of other disciplines regarding this research. Certain themes that arise through this research shall be engaged with other disciplines and attest to their reflection. The chapter shall attempt to balance the non-theological interpretation with the theological discipline. In approach to this chapter the interviews shall be conducted with interdisciplinary co-researchers. We shall hear the views from other disciplinary professions on the subject of *Ubuntu* and the context of Olieven.

1.14.7   Chapter Seven: Findings, Recommendations and Reflections

This chapter is the application of the key findings of this work. It is in this chapter that issues that were discussed in this dissertation will be reflected upon, issues such as relationships, ethical values and concept of *Ubuntu*, socio-economic, socio-politics and experiences of the co-researchers. In addition, the researcher will also reflect on his experiences and thoughts regarding the research process. The researcher will dwell on the achievements, obstacles, relationships which he built and the content collected during the research.

CHAPTER TWO

THE RAINBOW NATION AS PERCEIVED AND EXPERIENCED BY THE INHABITANTS OF OLIEVENHOUTSBOSCH

"….Out of the experience of an extraordinary human disaster that lasted too long must be born a society of which all humanity will be proud" (Nelson Mandela 1994).

2.1 Introduction

This chapter explores the idealism of Nelson Mandela and Desmond Tutu on the concept of the Rainbow Nation and rainbow people, in South Africa. This chapter attempts to investigate whether the concept of Rainbow Nation is just the symbol of liberation in South Africa or is it the most appropriate concept in the present South African public life. Meskell (2012:46) argues that some people he interviewed expressed themselves as "*tired*" of rainbow narratives; they felt that changes in social perceptions were being forced rather than developed. Some people perceived rainbow as an empty term if they do not have water to drink, or a place to sleep, or get the practical aid and help that they have been promised by the government. The chapter will attempt to respond to that through a literature review and narrative inquiry about the people's experience living in Olievenhoutsbosch. This chapter aims to unpack *Ubuntu's* philosophical concept in relation to "*Rainbow Nation*", "*truth* and *reconciliation,*" and "*peace* and *forgiveness".* It is in this chapter that we shall listen to some of the narrative stories in relation to the above-mentioned concepts from the perspective of the community of Olieven.

Clandinin & Connelly (2000:17) attest that life, as we come to it and as it comes to others, is filled with narrative fragments, enacted in storied moments of time and space, and reflected upon and understood in terms of narrative unities and discontinuities. There seems to be a need to have narrative conversations with co-researchers to express their experiences in the community about the terms Rainbow Nation, peace, reconciliation and forgiveness.

Clandinin & Connelly (2000:19) continue to say, "We are therefore not only concerned with life as it is experienced in the here and now, but also with life as it is experienced on a continuum". Every time we re-tell our stories, we reconstruct our identities. Several themes will be discussed in this chapter in relation to the concept of *Ubuntu*, namely the Freedom Charter as the basis of rainbow national idealism and faith religious community. It is significant to hear what role religion has offered in people's lives to motivate humanness. In South Africa some of the people who were incarcerated on Robben Island became prominent religious leaders; like the Anglican Archbishop Njongonkulu Ndungane. He states that, "We as South Africans, must create a model of racial reconciliation and cultural diversity - God urges us to create an ethic of togetherness in our diversity" (Ndungane, UWC June 2006). The Freedom Charter is also characterised by the demand for multiracial equality, since it was drawn-up in Kliptown, on 26 June 1955.

We do not present a history of the Freedom Charter, but an interpretation of the key tenets of the Freedom Charter in collaboration with *Ubuntu* and its idealism for a South African Rainbow Nation. It is significant to note that even some of the young prominent South Africans, who died mysteriously during the liberation struggle, whom the apartheid government considered as threats to Westerners, actually believed in the Rainbow Nation. These are black conscious leaders like Bantu Steve Biko. Biko is crystal clear in that (1978:158):

> *We are looking forward to a non-racial, just and egalitarian*
> *society in which colour, creed and race shall form no point*
> *of reference. We are of the view that we should operate as*
> *one united whole toward attainment of an egalitarian*
> *society for the whole Azania - Therefore entrenchment of*
> *tribalistic, racialistic or any form of sectional outlook is*
> *abhorred by us. We hate it and we seek to destroy it.*

It appeared that it was idealism, the multiracial integration of South Africa to some cadres of political liberation and religious activists even at the harshest epoch of apartheid. In this research we argue that it is apparent that at some point, some political activists and black liberation theologians, viewed the struggle as a way to

sensitise the white colonial power, that blacks and whites are born and made in the same image and likeness of God (Genesis 1:27). They are equal human beings in the sight of God. It is also the people's story that determines the shape of the expression of their life experiences on particular issues in South Africa. Some people had negative stories while others had positive stories of their past. On the edifice of this philosophy of *Ubuntu*, Vellem (2007:47) forcefully posits that black theology sought to demonstrate that God was not sectarian and that black existence was a legitimate form of existence with God actively involved in their struggle for liberation. Desmond tutu (1978: IX) clarifies thus:

> *Black Consciousness sought to awaken in us the sense*
> *of our infinite value and worth in the sight of God*
> *because we were all created in God's image, so that our*
> *worth is intrinsic to who we are and not dependent on*
> *biological irrelevancies such as ethnicity, skin colour or*
> *race.*

In support to Tutu, Boesak (2009:108) vehemently expressed his theological point of view in this manner, "Black Consciousness was so much more than the slogans 'Black is beautiful!' and Black man, you are on your own!' imply. It was the rediscovery of our humanity, our pride, our ability to be, and in being, to discover our ability to resist the negation of our humaneness". We endeavour to listen to stories of *Ubuntu* and reflect on stories of the Rainbow Nation, in a multiracial community from the perspective of narrative research in Olieven. A chief concern of this research is to trace the various forms that emerged to draw people from diverse backgrounds to live together. People of different race, ethnicity, political backgrounds, and socio-economic statuses are found in Olieven. We believe that can only be practically possible through qualitative interviews in the context of the community that is being researched. Through qualitative interviews, you set out to learn about the world of others, but real understanding may be elusive (Rubin & Rubin 1995:18) ---even when the interviewer and interviewee seem to be speaking the same language, the words they use may have different cultural connotations. Communication may be even more difficult when you are interviewing people that are different from yourself. This is the adventure that the researcher is awaiting for.

2.2 Rainbow Nation

We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity - a rainbow nation at peace with itself and the world. (10 May 1994, Mandela).

This was the opening statement of the first democratic elected president of South Africa Nelson Mandela on 10th May1994 in his inaugural presidential address at the Union Buildings at Pretoria, South Africa. Mandela's statement drew the attention of the whole world to South Africa, as many people were expecting violence to take place to revenge black South Africans against their white minority oppressors. Instead, Mandela used peaceful words in addressing the masses of South Africans proclaiming unity between black and white South Africans and introduced a vision of a new South Africa being a Rainbow Nation. He reassured people of their inalienable right to human dignity and reminded all South Africans to embrace one another as the Rainbow Nation.

Mandela engaged South Africans in the mediation of the dominant stories to the alternative stories for a better future of the nation. Rainbow Nation-ness is the epitome of an imagined community (Lazarus 2004:620). Yet it is this very lack of attention to history that fuels repeated ethnic and racial tensions and misunderstanding in a post democratic society (Meskel 2012:45). Nevertheless, Mandela did not focus his attention on problematic discourses only, but also externalised the positive discourses. His story was based on *Ubuntu* and it is a reconciliatory narrative.

Ubuntu is a central principle to recover and reconstruct South African society from apartheid and to reconcile the new 'Rainbow Nation'. We attest from the Synoptic Gospels the mission of Jesus is seen as reconstructive rather than destructive message from the sermon on the mountain (Matthew 5:1-10). *Ubuntu* is also seen as a reconstructive philosophy for a post-apartheid South Africa. Were it not for this human embracement, bloody racial-violence would certainly have occurred in South Africa, on a scale the history of mankind has never seen before.

Building upon the domestic vision of the Rainbow Nation, the African Renaissance demanded a cultural re-engagement with the rest of the continent with South Africa at the helm (Meskell 2012:45). *Ubuntu* is therefore completely contrary to inhuman behaviour; it is the art of being human. It is only due to the strong presence of *Ubuntu* in the hearts and minds of the people, that the country did not experience a violent revolution. The philosophy of *Ubuntu* embraces peace and negotiation (Broodryk 2007:48). Despite the challenges of the liberation struggle, Biko also draws his strength from the African philosophy of *Ubuntu* that (1978:108):

> *We have set out on a quest for true humanity, and somewhere on the distant horizon we can see the glittering prize. Let us march forth with courage and determination, drawing strength from our common plight and our brotherhood. In time we shall be in a position to bestow upon South Africa the greatest gift possible a more human face.*

Mandela also affirmed in his inaugural speech that our daily deeds as ordinary South Africans must produce an actual South African reality that will reinforce humanity's belief in justice, strengthen its confidence in the nobility of the human soul and sustain all our hopes for a glorious life for all. Nelson Mandela drew love and loyalty from all South Africans which transcended narrow group interests or social divisions; he went a long way to enable a climate for reconciliation and possible nationhood. South Africa is now called the Rainbow Nation because this means the unity of multi-culturalism and the coming-together of people of many different races. It was Mandela and Tutu's idealism for a caring and compassionate Rainbow Nation. They opened up a way for a society that would bring a fresh meaning to the celebration of human life in all its individual uniqueness and thus demonstrate a key aspect of "aesthetic existence" (Du Toit 2006:51).Tutu espouses an analogy of the Rainbow Nation in this manner (Tutu 2004:47):

> *At home in South Africa I have sometimes said in big meetings where you have different races together, "Raise your hands!" Then I've said, "Move your hands," and, "Look at your hands --- different colours representing different people. You are the*

rainbow people of God." The rainbow in the Bible is the sign of
peace. The rainbow is the sign of prosperity. In our world we
want peace, prosperity, and justice, and we can have it when
all the people of God, the rainbow people of God, work
together. The endless divisions that we create between us and
that we live and die for--- whether they are our religions,
our ethnic groups, our nationalities--- are so totally irrelevant
to God. God just wants us to love each other.

It is apparent the manner Desmond Tutu tabled the term Rainbow Nation that it is deducted from the scriptures and symbolism. God gave a sign of covenant with his people and every living creature after the flood during the time of Noah that never again will there be a flood to destroy the people of the earth. God said, (Genesis 9:13-14) "Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind". The rainbow is the reflection of the beams of the sun, which intimates that all the glory and significance of the seals of the covenant are derived from Christ the Son of righteousness who is also described with a rainbow about His throne (Henry 1995:29).

God made a promise to Noah that he will never send floods again and the sign of peace was the appearance of a rainbow. Idyllically, Tutu draws South Africans of all races, ethnicity, colour, rich and poor, different sexual orientations to a colourful symbol of a Rainbow Nation. Tutu understands and acknowledges that South Africans are informed by different stories, stories that hold us together and stories that keep us apart. "We inhabit the great stories of our culture. We live through stories. We are lived by the stories of our race and place," (Freedman and Combs 1996:32). Some of the stories are the stories of apartheid that led to a huge gap of segregation between blacks and whites. Tutu seems to suggest a bridge over that division to each and every South African, to no longer acknowledge that South Africa is a country of racism nor sexism, but rather the Rainbow Nation a country of people, together seeking peace and prosperity.

This is why people are led to tell and re-tell their stories in such a way that re-interpretation and reconstruction can eventually happen---new stories need to be constructed on the basis of which a new future can be envisioned (Muller 1999:2). Tutu reminds us that God has made us in such a way that we need each other. We are created for companionship and relationship. Tutu explains our natural longing for each other in this manner (Tutu 2004:25):

> None *of us comes into the world fully formed. We would not know how to think, or walk, or speak, or behave as human beings unless we learned it from other human beings. We need other human beings in order to be human. I am because other people are. The "self-made" man or woman is really impossibility. In Africa when you ask someone "How are you?" the reply you get is in the plural even when you are speaking to one person. A man would say, "We are well" or "We are not well". He himself may be quite well, but his grandmother is not well and so he is not well either. Our humanity we know is caught up in one another's. The solitary, isolated human being is really a contradiction in terms.*

It is remarkable to note that Tutu uses the *amaXhosa*[1] mannerism of greeting that of *Unjani/*how are you and a person replies by saying *siphile ngaphandle nje kwale ka* so and so/we are fine except so and so….. Tutu also critically challenges that the *Ubuntu* concept should not be used as the tool for competition against others. This reminds me of Prof Tinyiko Sam Maluleke's remarks during *Ubuntu* Colloquium which was held at the University of Pretoria (22-24 June 2014): "*Ubuntu* should not be this nice thing that people just say anytime they want, *Ubuntu* should challenge the *status quo"*.

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[1] AmaXhosa are the nation predominantly in the Eastern Cape province of South Africa, they speak isiXhosa as the language, and they are the second biggest nation in South Africa. Historically, their impact has been highly recognised in political influence, traditional, and religious in South Africa.

It is the endeavour of the researcher to find how the people of Olieven will respond to *Ubuntu* and their understanding of the Rainbow Nation. I believe that interaction between people of different cultures is not always easy. I came to the University of Pretoria in 2002 from the former Transkei, a rural area of the Eastern Cape. It was my first encounter with the Afrikaans culture as I did my first year of BTh at Fort Hare University, which was a former black institution. At Fort Hare University it was the custom to involve theology students in conducting memorial services in all departments or faculties in cases of death. Theology students would assist in spiritual services.

It was a total different culture at the University of Pretoria; you would not know even if there is a student who has passed away. There was no communal relationship with students studying ministry with other faculties. The language and culture of doing things was a barrier.

We, as black theology students, were actively involved in spiritual activities at Fort Hare University, while at Pretoria University there was a lull. We soon realised that our knowledge and understanding of one another was not on the same level. In white people's culture death is considered as a private issue not everyone comes to their mourning services. Social constructionist thinking thus cautioned us to be critical towards our taken-for-granted ways of understanding ourselves and the world and to be suspicious of our assumptions about how the world appears to be (Burr 1995:3-4). Therefore, the success of South Africa depends on how the people of the Rainbow Nation live, work together, learning from one another and interpret the current social realities. The rationale behind the Rainbow Nation is to foster the racial divide being bridged through people of different races and ethnic backgrounds, doing things together.

2.3 Multiracial Context

The research thesis is based on the philosophical concept of *Ubuntu* in a multiracial milieu. This research is supported by literature and also informed by the narratives arising from the participants living in Olievenhoutsbosch community. The selection of participants for the research will be chosen from different ethnic groups, racial belonging and residential immigrants of Olieven. "Qualitative

research functions within a specific context and assumes that understanding of experiences function cannot be reached if the context, from which experiences function, is not understood" (Meyer 2010:35). The researcher is keen to have co-researchers coming from the various ethnic groups and races reflecting the ethnographic context of Olieven. Practical theology is always relevant from and through the context.

Van Huyssteen (2006:25) affirms that our irrevocably contextuality and the embeddedness of all belief and action in networks of social and cultural traditions, beliefs, meaning, and action arise out of our embedded life worlds. Olievenhoutsbosch is a fast growing Reconstruction Development Programme (RDP) settlement in the Gauteng Province, situated near Midrand and Centurion, alongside the R55.

It has a population of about 90,000 people as of 2012; it was established in the 1990s and it forms part of the City of Tshwane Metropolitan Municipality (En.wikipedia.org 04 July 2014). It is a township that is composed of an informal settlement area and a formal government housing area. In the formal community (government housing) there is electricity for all the houses, as well as water and sanitation. The informal settlement area, however, is crowded, lacks sanitation, electricity and all basic municipal services. According to Nomvula Mukonyane, informal settlements remain a major challenge for municipalities to manage due to in-migration of people to Gauteng Province (11 May 2011). The racial composition of residents of Olieven as from 2011 consists of black Africans (98.0%) coloured (0.6%) Indian/Asian (0.2%) whites (0.1%) and other (1.0%) (En.wikipedia.org 04 July 2014). It is a developing township area with a middle class, a less privileged and informal settlement community.

2.4 My Own Story

Rev. Wonke (Debe) Buqa

I am an ordained minister from the Uniting Presbyterian Church in Southern Africa (UPCSA), I am currently (2016) serving as a Chaplain in the South

African Air Force (SAAF) and happily married to Bongeka Njaba. We are living in Pretoria, Centurion and blessed with one child a wonderful son, Bukho. I am passionately and proud of my home background former Transkei in Willowvale (Gatyana) in the Eastern Cape. I call myself a rural boy (Country side) and I have obtained BTh, MTh and MA in Theology from the University of Pretoria. I am an adventurous person enjoying physical training (Tae Bo), running, and weight lifting. I completed an aerobics instructor's course in Military Health Training Formation in August 2016. My intention is also to do a paratrooper's course at 44 Squadron Bloemfontein in February 2017. I would like to be involved as a Chaplain in Task Force and South African Special Forces operations. I have applied to study Clinical Psychology through UNISA in 2017 with intentions to open my practice in the near future possibly in Eastern Cape along the coast.

By positioning myself within the paradigm of narrative research in the context of *Ubuntu* makes me part of the story. My personal relationship with this study involves my story of upbringing in the rural areas of former Transkei (Willowvale/ Gatyana) my personal experience story of *Ubuntu* as a rural boy and my story of academic personal development in Pretoria. It is not always easy to study narrative research and not be involved in the context. Freedman and Combs (2002:25) states that in order to remain true to the principles of Postmodernism and Social Constructionism, we need to situate our ideas to our own experience and make our intentions apparent. My father died when I was five years of age. In the rural areas people live on agriculture, they farm vegetables and maize.

At home there were no oxen to plough, it was through *amalima* (communal help) that our garden was tilled. My mother would send us, as boys, to help others *ekubopheni inkomo (*putting the yoke on the ox*)* and plough. In return they would also plough our garden. It was because of the *Ubuntu* community that everyone would survive in collaboration with others. Ubuntu says we exist because of our connection to the human community.

I have been in Pretoria for twelve years now (2014); I enrolled in theology in 2002 and completed BTh (honours) in 2004. I did my MTh in Church History 2007 and was ordained 2008 in Mamelodi Township as the minister of the UPCSA. I went

further to accomplish an MA in narrative therapy in 2012 at the University of Pretoria. In 2009 I joined the South African Air Force as a reserve force Chaplain and later in 2012, I became a full-time employee. Having grown up in a disadvantage background, I never underestimated my capabilities of success; I knew at an early stage that I would love to become a medical doctor, or a Priest (Reverend).

I was always the top achiever in Junior Secondary School and top achiever among the boys in Senior Secondary School. However, to study for a PhD came very late; I was motivated by reading an article written by Prof. Barney Pityana when he explained that while he was a student at Fort Hare during the apartheid regime, he was astonished when he saw professor Z.K. Matthews….he exclaimed that even a black person is a professor. I will be a professor even myself one day.

It became a dream even to me that one day I will have a doctorate. In all these years of living in Pretoria, I had never known about Olievenhoutsbosch. I only discovered the place when I was searching for a house to buy, in 2013. I was looking for a place closer to work, Swartkop Air Force Base. Not sure about the affordability of the house, soldiers introduced me to Olieven. Initially, I intended to purchase a house in Olievenhoutsbosch extension 4; however, I ended up purchasing a house in Heuweloord in Centurion, a place 5 km away from Olieven. I began to become acquainted with a couple of people living in some areas in and around Olievenhoutsbosch. Through regular visits to the car wash, military soldiers living there and the shopping centre, I developed a relationship with the place.

In the middle of January 2014, I was phoned by Professor Julian Muller asking me to consider an opportunity to register for my PhD and become part of a project of research on *Ubuntu*. Initially, I was hesitant to accept the offer as I had prepared to deploy with the soldiers for six months to the Democratic Republic of Congo (DRC). In my mind I had planned to commence with the PhD studies in 2015. Having pondered deeply about the research project on *Ubuntu*, I decided to change my mind.

My main concern was the research project as I had never thought of *Ubuntu* before as an interest for my research. However, after deep contemplation about the theme of *Ubuntu* and the research process, Olieven became the place of interest for my research. It dawned on me that a black lady, whom I knew from the Church when I visited her in Olieven, introduced me to her white neighbours. Coincidentally, her white neighbours happened to be the same people I once worked with in 2010 in one of the South African Air Force Units. That led me to develop an idea to research the context of *Ubuntu* in Olieven and reflect on the ethnicity and racial integration that emerged in the township context. I was not aware of middle class white people and Indians living in townships. The prophetic message of the Rainbow Nation by Bishop Tutu popped up. I asked myself could it not be the one in Olieven. In this study my experiences with the people of Olieven form my conversational partners within the context of contextual Practical Theology.

2.5 Selection of the Co-researchers

The selection of my co-researchers from the people of Olievenhoutsbosch will be based on race, ethnicity and social human settlement in an attempt to reach an ethnographic overview of Olieven. The participants will be adult people, who are willing to participate in the research. The narratives on this research require mature people, who can handle the content of the research and tell their stories. We tell stories to explain the events in our lives. Being connected to others provides a necessary opportunity to challenge stories that might be hurting our performance or inhibiting our growth. The main co-researchers will be nine people from different races. As the research progresses it may be possible to get other participants pending on the dynamism of the research process and new developments.The researcher has not taken all the references from the whole nine co-researchers to respond to all of the chapters, headings and subheadings as that will be boring to the reader and leads to repetition and lack of logic.The researcher does not want to bore the readers of this study with the information of multiple stories. On how the co-researchers were found shall be introduced in Findings, Recommendations and Reflections in chapter seven of the Study.

The selection of the nine co-researchers is as follows:

- **Zulu lady:** Mrs. Grace Ngidi, I have already started a conversation with Mrs Ngidi, she lives in a standalone house at extension 4 of Olieven and her neighbour is an Afrikaans couple.

- **Afrikaans man:** It is my main aim to consult the same Afrikaans couple to listen to their narratives of being in the neighbourhood of Olieven. I met Mr. Renier Botha on 29 September 2014 and agreed to start the interviews in 2015.

- **Indian lady:** There is also a couple of South African Indians in Olieven. I visited Mrs Anita Naidoo, who lives in a complex in extension 4 of Olieven. She agreed to start the interviews with her on 02 October 2014.

- **Coloured lady:** I came across a couple of coloured people in extension 36 (also known as ABSA) I met Ms Mellnie Beukes who lives in a RDP house in extension 36. I started the interview with Mellnie on 19th August 2014.

- **Zimbabwean Immigrant:** I intended to interview a foreigner residing in Olieven and listen his story of being a community member of Olieven. I met Mr Denis Makodza a foreigner from Zimbabwe who is renting a shack in extension 13. He agreed to have conversations with me.

- **Xhosa lady:** Ms Nonyameko (Nyami) Busakhwe, I used a Pseudonym to identify this co-researcher, she stays in a complex, she is very much involved in politics and works for the government.

- **Northern Sotho (Pedi) man:** Mr. Malebana (Spook) Tsebe is staying at extension 36 in standalone house and married to a Zulu lady.

- **Tsonga man:** Mr. Caphus Comfort (Comfy) Mashimbye is renting RDP house in extension 36 and staying with his girlfriend.

- **Xhosa man:** Mr Kanyiso Walaza is renting a complex in extension 4; he comes from the Amahlubi ethnic group in Matatiele Eastern Cape.

Having selected the co-researchers, they will introduce their stories of *Ubuntu* and authenticating the research process as it develops. The co-researchers will feature in such a way that will be relevant to chapters and headings that are selected in

the proposal arrangement of the research. In the sense, that the narratives of the co-researchers cannot be the same or have the same arguments or link of all chapters or headings. Hence the researcher chooses in reflections narratives that link with the chapters or headings or subheadings.The researcher carefully selected the co-researchers from different residential extensions of Olieven, class status, socio-economic, politically, ethnicity and racially. I designed a pre-planned interviewing conversation and I will be using a number of opening questions for interviews. The drafted questions are not the sole fixed format for interviews; they are subjected to change as the interviews progress.The planned questions are general for opening up the conversations with the co-researchers not necessary the only questions to be asked as the co-researchers are also driving the conversations. In fact in narrative research, the researcher is doing the research with the co-researchers; they also compose a main source of the research.

The planned questions are as follows:

- What do you understand about the term Rainbow Nation and what does that mean to you being in the community of Olieven?

- There is also this notion of truth and reconciliation in South Africa. Tell me about your own experiences on truth and reconciliation?

- How have you experienced truth and reconciliation as the individual in this community?

- What values do you perceive in this community?

- Do you experience Ubuntu in Olieven?

- Would you mind sharing your faith with me? How has your faith sustained you being in this community?

2.6 Idealism of a Non-racial South Africa

During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons will live together in harmony with equal opportunities. It is an ideal which I hope to live for, and to see realised. But my Lord, if needs be, it is an ideal for which I am prepared to die.

(Nelson Mandela's defence statement during the Rivonia Trial in 1964).

This is one of the great and renowned statements issued by former president Nelson Mandela. This statement is also repeated during the closing of his speech delivered in Cape Town on the day he was released from prison 27 years later on 11 February 1990. The idealism of Nelson Mandela and Desmond Tutu was of a democratic South Africa where all people of different race and ethnic groups can live together and enjoy equal opportunities. In order to enhance this idealism Mandela appointed Archbishop Desmond Tutu to head up the Truth and Reconciliation Commission (TRC).The goal of the TRC states the pursuit of national unity, the well-being of all South African citizens and peace require reconciliation between the people of South Africa and the reconstruction of society (Barash and Webel 2014:497).

The African cultural tradition of *Ubuntu* values healing and the encouragement of social relationships over the satisfaction of punishment was applied in the TRC.
With this kind of theory, the danger of exploitation, suffering, violence, manipulation, denial, and wrong-doing can be replaced by *Ubuntu* to enforce the sharing of common humanity. As far as I can remember while watching national television when Archbishop Desmond Tutu was interviewed, he always wore his clerical garments as the chairperson of the TRC; He responded that the president of South Africa (Nelson Mandela) appointed him knowing clearly that he was an Archbishop and Primate of the Church of the Province (Anglican Church of Southern Africa).

Tutu's idealism for South Africa is a country that embraces multiracialism and multiculturalism; in his notion of *Ubuntu* he also blends the biblical approach of creation as the nature of the commencement of *Ubuntu* spirituality. The religious teachings of pacifism and unity in our diversity also influenced this rainbow national ideal.

2.7 Challenges on Unity and Diversity

Reflecting on unity in diversity and diversity in unity is a vitally critical need in post-1994 South Africa where leadership is seeking for approaches to move towards building a new South Africa. Unity in diversity was a concept first promulgated by Alexander von Humboldt to describe ecosystem functioning and was adopted in the new South Africa to reflect its multi-ethnic constituency (Meskell 2012:16). Given the fact that South Africa has always been a multicultural society, one would have expected a rich and strong tradition of philosophical reflection on diversity. However, it is not a case due to the past discourse of apartheid and colonial rule. We appear to be scared of diversity in ethnicities, in religious faiths, in political and ideological points of view.

"For Christians who believe they are created in the image of God, it is the Godhead, diversity in unity and the three-in-oneness of God which we and all creation reflect on- it is this *imago Dei* too that invests each single one of us, whatever our race, gender, education, and social or economic status with infinite worth, making us precious in God's sight" (Tutu 2011:50). We have an impatience with anything and anyone that suggests there might just be another answer worth exploring. There is nostalgia for the security in the womb of a safe sameness, and so we shut out the stranger and the alien; we look for security in those who can provide answers that must be unassailable because no one is permitted to dissent, to question. There is a longing for the homogenous and an allergy against the different, the other.

Tutu suggests (2011:50) that we should celebrate our diversity; we should exult in our differences as making not for separation and alienation and hostility, but for

their glorious opposites. Upon that Ndungane[2] accentuates that, "We as South Africans, we must create a model of racial reconciliation and cultural diversity - God urges us to create an ethic of togetherness in our diversity" (Ndungane, UWC June 2006). Ndungane is pleading with South Africans to acknowledge that diversity is not a sin, if our diversity causes us to split that hurts God. St. Paul says, (2 Cor. 5:18) "All this is from God, who reconciled us to himself through Christ, and entrusts us with the ministry of reconciliation". Our unity as Christians is an accomplished fact despite our diversity, backgrounds, culture, race, and nationality, the Holy Spirit draws us together.

Dr. Allan Boesak argues that the search for common ground requires "the celebration of the diversity that God made us South Africans as Khoi, San, Xhosa, Zulu, Dutch, Sotho, Indian, Hindi, Muslim, Jewish, Christian, black, coloured, and white…" A "blacks only" mentality would crush that celebration - Just as it was suffocated by a "whites only" mentality (Dibeela Lenka-Bula & Vellem 2014:196 cf Johnson 2009:597). It is not an easy job to govern this wonderfully diverse and economically dynamic country.

Due to the fact that unity in diversity may have provided a rousing anthem for the birth of a nation, and was leveraged internationally for investment, aid and tourism, yet it has been tested at home by ethnic prejudice and stark economic realities (Meskell 2012:37). If we are going to talk about race authentically in the 21st century then we will need to learn how to celebrate to affirm and to embrace each other's differences. We need to move away from "binary thinking"[3] and towards affirming and embracing multiracial and multicultural diversity---embracing and affirming diversity rather than endorsing a binary approach towards race takes great courage (Dibeela etc 2014:194). If stories of *Ubuntu* suggest unity in our diversity what does theological description espouse? The Bible says (Ephesians 4: 3-6, 3:6):

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[2] Njongonkulu Ndungane is an Emeritus Anglican Archbishop a successor to Tutu; he presented his paper to the Anglican Student Federation held in University of the Western Cape in June, 2006. He himself served a three-year sentence on Robben Island as a political prisoner from August 1963.
[3] "Binary thinking" towards race means black and white rather than appreciating the complexity of difference. The reality is that race, racism, white supremacy, white privilege and the religious traditions undergirding these worldviews are far more complex than that binary equation (Dibeela etc 2014:187). *Prophet from the South: essays in honour of Allan Boesak:* Stellenbosch: Sun Press.

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit - just as you were called to one hope when you were called - one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and shares together in the promises in Christ Jesus.

This scripture reveals how important our peace with God and our interpersonal relationships are regardless of our race, ethnicity, class or social status. According to Matthew Henry's (1995:2313) interpretation peace is a bond; as it unites persons, and makes them live friendly one with another. Though South Africa was once under gross regime of apartheid, which entrenched separation of people into race and ethnic grouping we may by faith unite with God's holy kingdom and purpose.

This scripture suggests that all South Africans black and white have been given equal access to God and his gifts. No matter what our nationality, we have become part of one body in Jesus Christ. This scripture includes our ministry of reconciliation towards one another along with unity in God's will. St. Paul stresses the unity of all people.

Tutu (2011:52) postulates that living in peace offers practical ways to live in unity with God and one another - there is room for everyone; there is room for every culture, race, language, and point of view. In the following argument we shall introduce a case study based on unity and diversity challenges that are experienced by Olieven people. The story is told by Mrs Grace Ngidi one of the co-researchers. Mrs Ngidi gives a reflection on Rainbow Nation and how Olieven residents unite in times of challenges despite diversity.

2.7.1 Case Study: Unity and Diversity

On Friday the 15th August 2014, I visited Mrs Grace Ngidi, a Zulu lady who stays in Olievenhoutsbosch Township at extension four. Mrs Ngidi gave me permission to be named in the thesis. Grace is one of the co-researchers in my PhD research,

title: "*Ubuntu values in an emerging multi-racial community: A narrative reflection*". Grace is 41 years of age a widow with one child, a daughter named Nomfundo. Grace holds a Bachelor of Arts in Communication Science and holds the position as a manager at the Auditor General of South Africa. She is also a Deputy General Secretary of the Uniting Presbyterian Women's Fellowship in Southern Africa and a staunch African National Congress (ANC) member. She was born in KwaZulu Natal and grew up at Soweto in Gauteng. The opening interview question with Grace was: "When people talk about the term Rainbow Nation in South Africa. What do you understand about this term and what does it mean to you as a resident of this community of Olieven?"

Mrs. Ngidi: The term Rainbow Nation represents our nationality, our identity and that our differences are immaterial; we are united in our diversity. It represents a young nation that is still trying to find itself. South Africans are different from Americans though in terms of national pride. Americans are proud and patriotic about their identity, wherever they are competing or there is an issue of national importance, you will find them screaming at the top of their voices: USA! USA! USA. To us South Africans Rainbow Nation means our different cultures, races, ethnic groups' non-sexist, and implies inclusivity. In our Constitutional Preamble it says South Africa belongs to all who live in it and united in our diversity. It is part of the meaning of the Rainbow Nation that we are one nation regardless of our various background and cultures. We are talking about blacks, Indians, coloureds, whites and the physically disabled; it is part of fostering unity and patriotism - developed by Nelson Mandela. It forms part of our national psyche.

Wonke: Now, in view of what you've said just now, could you please share with me about what happened during the protest that block R55 at Olieven had in demand of service delivery on 15th April 2014?

Mrs Ngidi: The people of Olieven were protesting against the failure of service delivery. They closed R55 road, burnt tyres and the police came to monitor the protest. The police wanted to stop three white men, who were driving to Olieven and they said the place is dangerous. The white men told them that they are the residents of Olieven, and there is nowhere else they can go. Eventually, the police allowed them to drive through and they were known by the residents though the

police were astonished to see white men living in a township. I think *Mfundisi* (Reverend) it's the kind of Rainbow Nation that Mandela envisioned for South Africa.

Wonke: This is a positive story, but what do you perceive as impediments to the Rainbow Nation?

Mrs. Ngidi: Trust is the number one disabler and the doctrine of inequality and apartheid that was preached to the whites about blacks for decades. How blacks perceived whites as enemies as a result of injustices practised on blacks by whites e.g. superiority was preached to whites from a young age and they grew up believing that as the ultimate truth. In their view blacks are not intellectual like white people. That on its own creates a barrier and class among people feeding into their suspicion as a result of teachings that were wrong. Segregation contributed to this, in the past even public amenities were categorised into Europeans only or whites only and Non- Europeans as if being European was the benchmark. Blacks did not have an identity then as they were called non-whites.

These are the things that divided the nation, we were like none entities in a land of our birth, segregation of education among racial groups resulted in blacks being fed a poor quality of education which ensured that thinkers and scientists do not come out of the black community. These on their own is impacting progress and have made black graduates unemployable as they lack the necessary foundation and enablers for development like mathematics and science. This was done to make sure that generations do not bridge the class divide. Our history of segregation and Bantu Education caused us to be hesitant to reconcile. There is a great deal of damage that was done to a black person. We now move to the reflection on the Township context as the key reference to the Study.

2.8 The Township Context

This narrative study is based on a township context; therefore our epistemology is espoused on Olievenhoutsbosch Township. Having been narrated in 2.4 that the researcher grew up in the rural areas of former Transkei, it is also significant to note that the researcher did his sub-A and sub-B in Mdantsane Township in the

Eastern Cape. Mdantsane is considered to be the second biggest township in South Africa after Soweto. It was also affected by political riots during the apartheid regime as it is the largest township in the former Ciskei. The researcher is not as widely experienced with township life as he lived in Mdantsane only for two years as a youngster, and in Mamelodi township as the minister for six years (2008-2013).The glimpse of township life was experienced in Mamelodi. While investigating the phenomena of township settlement and life style of Olievenhoutsbosch under narrative research, judgement concerning the issues of townships will be avoided. It is common among South Africans both blacks and whites to view townships as a hub for violence, crime, dirtiness, and poverty. Poverty and unemployment are insoluble problems, particularly for those in townships and rural areas (Van der Waal 2008:64).

However, in this case study under Olievenhoutsbosch we beg to differ in some extreme pronouncements of township violence. People will only resort to violence once they are convinced that all conventional channels for dealing with grievances and conflict are blocked or closed (Fogelson 1970 cf De Kock 1986). This has been tabled in the field of qualitative research done with the co-researchers that there are values of *Ubuntu* in the township (see 2.7.1).The original development of townships in South Africa has some apartheid connotations as townships were an urban settlement which was predominantly occupied by blacks. During the defence of the proposal of this study, it was discussed by the panel that the term township was derogatory in its origin as it was formerly officially designated for black occupation by apartheid legislation.

Consequently, apartheid and post-apartheid on human settlement will be discussed in this study in chapter four of the thesis. The political parties, during the apartheid regime, spread a message of liberation to black people sensitising them about the suffering and segregation conditions that they were living in. This mass propaganda highlighted the principle that each South African was not alone in his or her suffering and humiliation. The suffering and humiliation were made not just more tolerable, but also more meaningful --- It was in suffering together that black South Africans first learnt to define themselves as a group that transcended their families, neighbourhoods, villages and townships (Biko 2013:19).

The mobilisation towards the liberation of the country to rainbowistic ideology took place in the socio-political context of a township. It is not rare in South Africa to find historical political monuments erected in townships like Soweto, Youth June 16 (Johannesburg) Steve Bantu Biko (Ginsberg, King Williams Town) and Sharpeville, Massacre March 21, 1960 (Vereeniging). It is therefore deemed necessary for the narrative research to mitigate in the study of race relations in the townships and find out how people live together with one another and embrace the Rainbow Nation. Kelman posits a question that (1968:15):

How can change be introduced without destroying the existing culture patterns and values that provide meaning and stability to a people, while at the same time helping to build the new patterns and values that an urbanising, industrialising and ever-changing society requires if it is to remain human? Any attempt to answer these questions requires the input of new ideas and data often, in fact, of entirely new perspectives and ways of thinking.

In the interviews I conducted with Mrs Anita Naidoo an Indian lady living in Olieven in extension 4 who has granted her consent to use her name, I asked Anita about her views on *Ubuntu* regarding change that South Africans have experienced in the twenty years of democracy. She said, "*Ubuntu* talks about equality and being fair to one another. *Ubuntu* drives that people must access opportunities not only certain individuals. *Ubuntu* sees beyond colour. We must stop using colour as an excuse to blame, we cannot change the world, but we can change ourselves. If we change ourselves we shall be able to change the world, (script interviews with Anita Naidoo)". Mahatma Gandhi stated that, "Be the Change you wish to see in the world" (www.goodreads.com). Steve Biko (1978:25) once stated that the history of the country may have to be rewritten at some stage and that we may live in a country where colour will not serve to put a man in a box.

2.9 Heritage

South Africa is the site for heritage making Rainbow Nation, African Renaissance, forgiveness, *Ubuntu*, truth and reconciliation. These have been pronounced repeatedly by South African respected gurus such as Mandela, Mbeki and Tutu. The philosophy of *Ubuntu* is an African heritage and it has been there for many years. The integration of people of different cultures in post-apartheid South Africa in their working environment, residential areas, socio-politics, government and inter-religious faith is part of our heritage. The Rainbow Nation is also the heritage of this country. It is only South Africa that is called the "Rainbow Nation" in the world. South Africa offers the perfect place to track the progress of the past from the dark days of apartheid repression to the future-geared nation of many colours, a Rainbow Nation no less (Meskell 2012:3).

It has come a long way in a very short space of time and it is easy for someone to overlook the vast steps forward in racial equality and social change largely because of the other services that the country has not met as yet. There are still demands for healthcare services "especially in rural areas", housing, education, and job opportunities (Hickel 2014:28). On account of these demands some people feel that the Rainbow Nation has been unrealistic. Lynn Meskell (2012:7- 8) aggressively espouses his arguments that the love affair the world had with the Rainbow Nation is certainly over, as the early promise of Mandela's era has irreparably faded in the wake of Jacob Zuma's populist presidency. This trend has unfortunately been accelerated by the Zuma administration, which insisted on a wholesale change of civil servants as part of its consolidation of power (Biko 2013:88). Besides this there can be no heritage without history whether it is a bad or positive history.

Friedrich Nietzsche (1997:50), 'on the uses and disadvantages of history for life' points out that --- We need history, certainly, but we need it for reasons different from those for which the idler in the garden of knowledge needs it, we need it for the sake of life and action we want to serve history only to extent that history serves life. Political history is itself an object of heritage making --- What was an apartheid struggle is now a story to be told, a set of artefacts to be put on

exhibition, a collection of memoirs and history books, a legacy, the stuff of heritage making (Herwitz 2012:3). Building upon the domestic vision of the heritage of the Rainbow Nation, the African Renaissance demanded a cultural re-engagement with the rest of the continent with South Africa at the helm (Meskell 2012:45). With rousing pan-African zeal Mbeki famously addressed the Constitutional Assembly in 1996:

> *I am an African…I owe my being to the Khoi and the San whose desolate souls haunt the great expanses of the beautiful Cape…I am formed of the migrants who left Europe to find a new home on our native land…I am the grandchild of the warrior men and women that Hintsa and Skehukhune led…My mind and my knowledge of myself is formed by the victories that are the jewels in our African crown, the victories we earned from Isandlwana to Khartoum, as Ethiopians and as the Ashanti of Ghana, as the Berbers of the desert …I am the grandchild who lays fresh flowers on the Boer graves at St. Helena.*

(Mbeki, 1996 see Mathebe 2001:118 Biko 2013: 234 & Herwitz 2012:135-136)

Mbeki's proclamation that he is an African, he facilitated the final steps towards self actualisation of the Rainbow Nation, the black consciousness philosophy by forcing all who live within South Africa to confront their African roots and heritage. The nation's cultural heritage was primarily connected within Africa, rather than to the West or globally. Hlumelo Biko (2013:234) avers that this African heritage also necessitated an acceptance of a value system anchored on the principle of *Ubuntu* by white, Indian, and coloured South Africans who may have otherwise been reluctant to do so.

2.10 Twenty Years of Democracy

A simple definition states that a democratic government is one in which supreme political decision making is ultimately vested in the people "*Demos*" in Greek means 'people' and "*Kratia*" means 'rule' as in "*Technocratic*", "*Meritocratic*", who

exercise this power either directly or *via* decisions made by their chosen representatives (Barash & Webel 2014:476). Barash and Webel (2014:477) states that in democracy freedom of association, freedom of press, freedom of political speech and writing are often considered pre-requisites for political democracy though in decision making there is a limited number of individuals expected to represent their constituents hence " representative" or " parliamentary" democracy. On the other hand Johann Broodryk (2005:38) puts it in this way If one takes the original meaning of democracy into consideration, namely *demos* (people) and *kratia* (rule or authority), it follows that *Ubuntu* democracy allows people at all levels, even the lowest levels to play a practical and meaningful role in the workplace and in the decision making process.

Ubuntu signifies grassroots democracy. Democracy is the system of government that accommodates different cultures, race, and religion, ethnicity and favours tolerance. It is common in a democratic state to hear people shouting during a protest that, "people shall govern". Percy Zvomuya (2009:24) suggests that, "in South Africa more than 15 years into democracy, racial tensions have subsided, and yet they remain among the biggest barriers to national cohesion".

South Africa has seen a resurgence of Rainbow Nation discourse since the nation entered the global spotlight when it hosted the 2010 FIFA world cup in June and July of 2010 (Arseneault 2010:115). During the world cup we no longer had the poor or the rich, the black, coloured or the white, but all became a rainbow united people. The gathering of people from different nations in South Africa in the healthy competition of the world cup gave the nation a comfortable idealism of the Rainbow Nation moment. Steve Biko dreamt of a realisation of *Ubuntu* (human solidarity) as a Xhosa proverb says, *Umntu ngumntu ngabantu* (A person is a person through other persons). In time we shall be in a position to bestow upon South Africa the greatest gift possible a more human face (Biko1978:108). The 2010 FIFA world cup was the efficacy of that dream. It appears as now that race and ethnicity have ceased to be the principal factors destabilising the South African daily politics. This has been demonstrated with the parliamentary debates as political parties opposing the ruling party (ANC such as DA, IFP and Economic

Freedom Front (EFF))[4] are represented by means of different races and ethnicity with the establishment of a government of democracy since 1994. People inside and outside South Africa celebrates the democracy of the South African Rainbow Nation. At least Biko and Mandela's dream had eventually been realised in South Africa at the sacrifice of human life and dignity in the apartheid era. Ironically, in the 20 years celebration of democracy South Africa boasts a reputation of being one of the most unequal countries in the world (Hickel, 28 March 2014).

The ANC's razor-sharp focus on political freedom and the control of state apparatus as quickly as possible led the party to make concessions on the economic redistributive power of the state that have resulted in 15 lost economic years for two thirds of black South Africans living in families ravaged by unemployment (Biko 2013:63). The rise of the EFF political party in favour of nationalisation of mines and natural minerals has caused uneasiness to the ANC's ruling party. The ANC's integrity under the leadership of President Jacob Zuma has been questioned by South Africans in a manner that has never been experienced before. The National Church Leaders' Consultation (NCLC) gathered at OR Tambo International Airport on 22-23 October 2014 in this convocation Makgoba (2014:1) "Cautioned against romanticizing democracy against the very real backdrop of the vast majority of black South Africans still experiencing the pain, suffering and exclusion of being trapped in poverty and inequality. The much vaunted Rainbow Nation now has shades of grey – reflecting the social evils we are producing".

The ongoing complaints against the president regarding his homestead in iNkandla allegedly being improved by the multimillion rands of tax payer's money and the government officials labelled in corruption jeopardise this democracy (Sunday Times 01 April 2016). Biko (2013:7) alludes that "The increasing common xenophobia attacks, the almost monthly service delivery strikes, the growing numbers of so-called wildcat strikes in the mining industry, the millions of instances of crime committed against all citizens, and the rampant corruption

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[4] ANC: African National Congress
DA: Democratic Alliance
EFF: Economic Freedom Fighters
IFP: Inkatha Freedom Party

which prevents many government departments from successfully executing their mandates are leading indicators of societal decay".

2.11 Peace and Forgiveness

It is proposed in the study that the notion of peace and forgiveness shall be discussed in this chapter. In this section we also read the story of Mellnie Beaukes and Grace Ngidi as they reflect on peace and forgiveness in Olieven. The Bible says "Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other" (Matthew 9:50). The Bible described that salt has a value, but if it loses its saltiness it is valueless. Furthermore, the Bible also poses a question on how the salt can regain its saltiness. Scriptures challenge people that we should have salt in ourselves, and be at peace with one another. The possible critical question regarding the scriptures would be how can there be peace if there is no reconciliation and saltiness among the people in the community (Christian Growth Study Bible).

Allan Boesak affirms that peace is not for the individual only, but for the community as a whole (Dibeela Lenka-Bula & Vellem 2014:100). Mother Teresa suggests that works of love are works of peace (Teresa1996). While Jolley (2011:59, cf Broodryk 2007:48) emphasis that it is through the philosophy of *Ubuntu* that South Africans appreciate peace, forgiveness and embrace peace and negotiation instead of war. It is possible that the process that leads to forgiveness is a self-reflective process where the forgiving victim perceives the act of forgiving, as taking a moral stance.

In a cultural milieu where connectedness to others, rather than self-focused individualism, is an essential feature of human relationships, a person's identity extends to relationships with others with whom her/his identity is intertwined. The concept of *Ubuntu* has been used to explain this shared common humanity. When we consider the question of identity in the context of a culture defined by *Ubuntu*, people whose relationships with others are influenced by *Ubuntu* are likely to act with care and compassion towards others. For these people then, extending forgiveness to a perpetrator who expresses remorse would probably be seen as an imperative, necessary to promote the ethical vision of a compassionate and caring

community. The choice not to forgive might be seen as a "threat" to one's identity as a moral actor in a community trying to restore itself" (Gobodo-Madikizela and Van der Merwe 2009:163).

The narrative of forgiveness articulates a view of us as effective, embodied, vulnerable creatures; of the 'good life' to which such beings aspire, and of the excellent or praiseworthy traits of character that are constitutive of that life (Gobodo-Madikizela etc 2009:109). Although many scholars recognise that the nature of forgiveness is a difficult phenomenon to define, there is a growing consensus among psychologists and counsellors supporting a view that forgiveness, as an interpersonal act, is beneficial in the reconciliation of broken relationships (Gobodo- Madikizela etc 2009:132). In this section we are interested in espousing on what insights can be drawn from the notion of *Ubuntu* to understand peace and forgiveness.

What would be the narrative stories from the Olieven community concerning peace, forgiveness and *Ubuntu*? It is vitally significant to point out that the word "peace" means *uxolo* in isiXhosa and "forgiveness" means *uxolela*. When a person uses the word "reconciliation" it means *uxolelwaniso* in isiXhosa. The use of these words in English is different whereas in isiXhosa these words can also intertwine in expression and meaning. In the narrative conversation I had with Grace Ngidi, she articulates herself in this manner:

> **Wonke:** *What can you say about peace in this community?*
> **Mrs. Ngidi:** *It is a peaceful community. You do experience peace. We are not affected by crime that much. To stay here has made us more secure, as criminals know that if you steal or commit crime the whole community will rally against you, including our neighbours from the RDP houses, who have less tolerance for crime as they say, if it is allowed to occur without action, it may end up impacting on them negatively.*
>
> *People may in certain circumstances take the law into their own hands, though it is wrong to do so, it helps. If they caught you*

stealing they have harsh punishments for such a crime, they even resort to mob justice to deal with you as they do not want anything that tarnishes their image. We are not living like suburban people, we know each other and we live the life of Ubuntu. People take the law in their own hands here, though it is wrong to do so but it helps. If they caught someone stealing everyone comes out to punish that person, so we are united in peace even against crime.

Reflecting upon the interviews with Mrs Grace Ngidi

It is important to point out the narrative expression of peace according to Mrs Ngidi as she describes that peace to her community it also means organising mob justice to re-enforce peace. She also acknowledges that taking the law into their hands is wrong though it has brought a warning to the criminals. The mob justice also reflects the critical voice of *Ubuntu* in the township community. This cultural context of township mob justice is derived from the socio-cultural ethos of *Ubuntu* which seeks to preserve a sense of human connectedness in social discourse. Allan Boesak posits that, "peace is never simply the absence of war; peace is the active presence of justice. It has to do with human fulfilment, with liberation, with wholeness, with a meaningful life and well-being. Peace is not for the individual only, but for the community as a whole" (Dibeela etc 2014:100).

Mrs Ngidi declares that we know each other and we live the life of *Ubuntu*. I remember I once visited Mrs Ngidi during the summer of 2013, before I knew about the studies. She was talking to her white neighbour over the fence about a boy who had stolen his child's bicycle had been captured by the community members. People were asked to come and identify their belongings. The white man responded that he is fine his insurance has paid for the bicycle he is no longer interested in searching for the bicycle. When I engaged with Mrs Ngidi on forgiveness, she responded with a different sentiment regarding the issue of peace. She stated it in the following way:

Wonke: What is forgiveness to you? Have you experienced peace and forgiveness being in Olieven?

Mrs Ngidi: We are forgiving, we are a forgiving nation, and there are many atrocities that were committed during the fight for liberation.

It looks like we have turned to the next chapter, although it will take years to truly forgive.

Wonke: Why?

Mrs Ngidi: Honestly, to be truly united in spite of the things that happened because of apartheid, will take time. But our children have moved on…because they were never affected. For us we forgive, but we do not forget. The inequalities in the community are the contributory factor to the challenge of forgiveness. It is a matter of time, my child Nomfundo is always asking me why I always talk about apartheid. With Nomfundo voting is not about loyalty, it is based on what she sees.

Reflecting upon the conversation with Mrs Grace Ngidi

Mrs Ngidi seems to accept the new developments and changes that have taken place in the new democratic country, though she still has some reservations about white people. She points out that it will take years to forgive as adults, since they were part of the struggle. It is also crucial to mention of the two key points that she stressed that for adult people to forgive is easy, but to forget is difficult. Also the current inequalities in the community of Olieven are a contributory factor to the challenge of forgiveness. Mrs Ngidi is a mature woman between the age of 35 and 45; her opinions are completely different with Ms Mellnie Beukes who is between the age of 20 and 30 on the same issue. Let us observe the narrative of Ms Mellnie Beukes:

Wonke: What do you think about peace, forgiveness, relationships and reconciliation?

Mellnie: I have negative and positive ideas in that regard. Madiba walked the freedom for us with different people in order

to come together and experience peace and forgiveness in South Africa. However, I just hate that any person can come to South Africa (SA) to do anything. I hate people coming to SA to sell drugs and prostitution. When people from Europe came to SA they developed the country, but our fellow Africans came to destroy our country. This kind of attitude threatens our peace and reconciliation as we always doubt people. I wish they could strengthen the law. We should address people as Sir, Madam, Mam…I feel the new president is not being respected, Julius Malema is not respectful. We have black people that can be farmers, but I believe white Afrikaners are good in farming we should acknowledge that instead of this farm murdering.

Reflecting upon the conversation of Mellnie Beukes

It is significant to note that Mellnie is able to trace the history of Mandela as the man behind peace and forgiveness in South Africa. However, she also points out that the kind of freedom that has been embraced driven by *Ubuntu* has also opened an easy way for foreigners to come to South Africa and indulge in unlawful activities. She is also concerned about the issue of xenophobic attacks and racial discrimination though Europeans seem to be treated more fairly than fellow foreign Africans, in South Africa. It seems Europeans are more welcome than fellow Africans. She points out in her views that Europeans come to develop the country while fellow Africans come to destroy. On the other hand, she also points out the lack of respect among some young politicians who appeared not to respect the president.

2.12 Truth and Reconciliation

We now embark on reflection on Truth and Reconciliation Commission (TRC) and hear the views of some of our co-researchers as they reflect on this in relation to *Ubuntu*. *Ubuntu* is the African philosophy that Nelson Mandela and Desmond Tutu credited when asked how the reconciliation between blacks and whites could occur with so little bloodshed and without retribution. It is simply, they would say, "We are

all members of the human family, and we must work together to achieve a strong South Africa" (Lundin & Nelson 2010:70). The TRC was set up in 1995 as an instrument for compiling the records of gross human rights violations in the apartheid era. The TRC dominated the first five years of democracy in South Africa. The government model adopted became known as the Government of National Unity (GNU), meaning that opponents of the apartheid regime and those who previously supported or served in the apartheid government became part of the newly formed government (Vellem 2007:73).

The concept of GNU was inclusive and clearly aimed at reconciliation and healing (Vellem 2007:73). TRC granted amnesty to the perpetrators in exchange for their confession of truth regarding political motivated atrocities, and assisting the rehabilitation of the victims. Because of the philosophy of *Ubuntu* and an ideal to build GNU, Mandela and Tutu did not pursue revenge, but reconciliation (Lundin & Nelson 2010:76). Their philosophy of reconciliation was built around an idea that existed throughout Africa. Because we are all connected in our humanity, *Ubuntu* suggests that to harm another person would be to harm yourself and to seek revenge on others would be to hurt yourself (Lundin & Nelson 2010: 76).

Mandela and Tutu helped South Africa understand that *Ubuntu* meant accepting the humanity of our oppressors even if we detested the years of oppression (Lundin & Nelson 2010:76 - 77). South Africa had to unconditionally accept the humanity of each human being. Steve Bantu Biko (1978: 51,108) placed emphasis that Africa can contribute to the world a more human face. *Ubuntu* is the core of that message. Gibson (2004:208) provides important evidence that the TRC allowed the majority of South Africans to share a common interpretation of what happened in the past. This vision of shared historical narratives laid the ground for political tolerance and openness to reconciliation across racial lines.

My interest in this story of truth and reconciliation developed not so much that it was an agenda for TRC public hearings. It is precisely because I conducted qualitative research interviews in Olieven from people of racial relations living together in a township and I found different opinions on the effectiveness of the TRC.

Mrs Ngidi expressed that:

> *TRC was partially achieved; some of the people who were supposed to come out never came. However, it was a necessary step to bring us together. If it was not for Nelson Mandel's Ubuntu it would not have happened. I can say the TRC was a bridge to build this Rainbow Nation. If it did not happen, some of us would still be living with anger. Some of us have lost our loved ones at the hands of the other. It actually, opened up the wounds of the past, as people shared their stories in order to come to a closure. We can truly say we are part of the Rainbow Nation now despite our diversity. Through Ubuntu the TRC killed the notion of us vs. them. We became one people of South Africa.*

> **Mrs. Ngidi:** *I appreciate the TRC, though those who lost their loved ones might feel let down by the TRC.*

> **Wonke:** *How?*

> **Mrs Ngidi:** *Some people were not honest enough. I can say the TRC was a necessary tool to forge the nation. The whites were suspicious of us as much as we were suspicious of them. We had never grown together. I am looking at my daughter Nomfundo "her views are more open than mine" when we watch debates on parliament channels and mass media. She always listens to the facts being debated and it's easy for her to choose a side based on facts presented without looking at who presents those facts. I would say, she is like Mmusi Maimane[5]. Unlike me who sometimes base decisions that are political in nature on patriotism and loyalty to a specific political party (ies) and it may not be that easy to be convinced by a political party I perceive to be predominantly white as I would judge them sometimes to be*

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[5] Mmusi Maimane is a young black DA parliamentarian leader (2014). He grew up in Soweto and married to a white lady. He is respected by young people and admired because of his intellect though also highly opposed by the ANC ruling party members as the black coconut and allegedly influenced by western ideology.

counter revolutionary and with a motive to reverse the gains of the struggle and democracy. Trust is the main obstacle between us.

Wonke: How have you experienced truth and reconciliation as the individual in this community?

Mrs. Ngidi: Olieven is a symbol of TRC as the community; I believe some whites saw the houses and loved this place. That is why they moved here.

Gobodo-Madikizela & Van der Merwe (2009) reflect that the TRC was an imperfect, but innovative process, that sought to find a compromise solution in a country where victims, perpetrators, and beneficiaries of privilege under a repressive apartheid government had to live together in one country, and sometimes as neighbours. True service to God consists in firm faith in Christ and in love of one's neighbour. Love of God and love of neighbour cannot be separated (Dibeela etc 2014:182). Belief in the living God releases energy so that Christians can integrate service to their neighbour and to the larger society. This is the true reflection of Olievenhoutsbosch as people live together across racial lines in a township.

For the sake of discussion in this chapter it appeared that South Africa gained a lot by forming the TRC as it fostered the idealism of *Ubuntu* and the Rainbow Nation. It seems to be imperative for the perpetrators, victims and bystanders to continue to live alongside each other to talk about peace, forgiveness and reconciliation. It is only 20 years (1994 - 2014) celebration of democracy in South Africa that alone suggests a short period of time, compared to the achievements which have been accomplished by South Africa. As one might expect there has been a great deal of resistance and fear of the unknown during this period of transformation. Transition is not always easy.

However, there will be no future unless there is peace, there can be no peace unless there is reconciliation and there can be no reconciliation before there is forgiveness (Tutu 2011:35). Since 1994 there have been distinct steps that incorporate the potential of greater inclusion and a growth of community

consciousness. The South African democratic government aimed to unite the poor, the rich and people of different colour. The peoples of South Africa cannot remain forever separated by their racial prejudices (Msengena 2006:8). Reconciliation, if it is achieved at all, grows slowly as a result of living together over time—the past in its different versions continue inevitably to haunt the present and future (Johnson 2009:305).

However, we need to find each other and live together in unity despite the heritage of apartheid. In the New Age newspaper, (Tuesday 28 January 2014:19) an article featured prisoners from correctional services performing during a cultural rendition on the 16 Days of Activism campaign of No Violence against Women and Children. The minister of Correctional Services Mr. Sibusiso Ndebele says it is a time to heal, to reconcile, and to rebuild. In the same context in the paper, the Anglican Archbishop of Cape Town Thabo Magkoba expressed that:

> *Our divided past, as you recall, generated gross violations of human rights, and a legacy of hatred, fear, guilt and revenge. Dr. Makgoba's words resonated with the founding principles of the 1993 interim Constitution, which spoke of the need for "understanding but not for vengeance, a need for reparation but not for retaliation, a need for Ubuntu but not for victimisation"*

(In the New Age newspaper, Tuesday 28 January 2014:19)

It is the crux of the message for Ndebele and Magkoba that healing, reconciliation, and rebuilding; of broken relationships is what is needed not vengeance or retaliation. Makgoba sealed the statement by stipulating that there is a need for *Ubuntu* not victimisation. Makgoba having emanated the past gross violation of human rights, however, acknowledges that *Ubuntu* considers reconciliation, empowerment and development of people for a better society.

2.13 Significance of Humanity

The *Ubuntu* life style and reality are determined by a concept that it is desirable for people to have a close relationship with one another as part of supporting one another. Nelson Mandela articulates the significance of togetherness and needing each other in the liberation struggle, in his book *Long Walk to Freedom.* He postulates that, (Mandela 1995:624) "chains on any one of my people are the chains on all of them and the chains on all of my people are the chains on me". Mandela's view was that without *Ubuntu* and without all of us being together in a struggle for freedom, our individuality will be thwarted. So, a person is a person through other persons; this description of Afro-centricity fits the philosophy of *Ubuntu*. *Umntu ngumntu ngabantu* is a human description that people need each other. Tutu expands it in this manner: my humanity is bound up in your humanity (2011:172). People live in a community just as Olieven people are in a township community. In the section below we shall espouse the significance of humanity through (a) culture, (b) language and (c) community:

2.13.1 Culture

Hanneke du Preeze (1997:4) defines culture as that which embodies the knowledge, values, norms, beliefs, language, perceptions and adaptations to the environment of a certain group of people -These are expressed in their behaviour, habits, rules of etiquette, their architecture, clothes and the type of food they eat. Culture is the way a group of people see the world and the way they react to it. In postfoundationalism culture is determined by the understanding and knowledge of the people of that particularly context. This happens socially, between communities and cultures at the same time it wants to point beyond the local community towards an interdisciplinary conversation.

We open the space for the narratives of *Ubuntu* on the culture that comes from the Olieven community. Muller (1999) writes that every family, clan, or wider system (such as cultural group), has its own core stories from which it derives its unique identity. Every person's story is enfolded by the broader narrative of family, environment and culture. Culture is about how people interpret the world around

them by developing shared understandings (Rubin & Rubin 1995:20). People learn collectively how to interpret what is important and unimportant and how to behave in specific circumstances. Culture provides people with rules about how to operate in the world in which they live and work.

It is important to note that cultures are different from one another and there is no culture better or superior than the other. We should also note that each and every culture is evolving. The culture of South Africa in the context of a Rainbow Nation has to evolve as it is a multicultural setting. It is part of the *Ubuntu* culture in *amaXhosa* initiation school to teach young boys into manhood. Nevertheless, the initiation school process has also been transformed to the new age culture. The teaching remains the same as that of nurturing young boys into manhood.

The boys are taught respect and values of being a good man in the community. Ubuntu is hope for all human cultures and induces cultural knowledge, and understanding from deep within. Ubuntu allows for reflexivity and reciprocity through communication with awareness of humility and intercultural understanding (Jolley 2011:18). The richness of *Ubuntu* enhances and transforms the basic human ability to communicate honestly. With *Ubuntu,* the many interconnected moral, ethical, and ideological barriers of culture, put the human being first. Ubuntu ignores cultural barriers and goes beyond cultural beliefs and values, and is within the heart. Ubuntu lives in the human, who is considerate of the welfare of others. Who believes we are equal in race, creed, and culture. Tutu articulates this strong sense of equality in humanity and culture that (2011:176):

> *We say no to intimidation; we say yes to freedom! We say yes to peace! We say yes to reconciliation! And we, as we have always said, are the rainbow people of God and we are unstoppable; we are unstoppable, black and white, as we move together to freedom, to justice, to democracy, to peace, to reconciliation, to healing, to loving, to laughter and joy, when we say, "This South Africa belongs to all of us, black and white".*

Knowing *Ubuntu* is inside everyone and requires some soul searching from within the heart. Tutu recognises other humans as equal, and gives them unconditional trust and respect regardless of their diverse cultures. Rainbow culture and *Ubuntu* is always emphasised by Tutu to all South Africans. He is an advocate of cultural and racial integration. Culture constitutes the values and beliefs attributed to each member of humanity. The concern of humanity is the concern of cultures throughout the world. The culture of every human should be respected learnt and appreciated. The diversity of each culture extends knowledge to every other culture. One of the undoubted gifts we bring to the world is our diversity and our capacity to affirm and celebrate our diversity. South Africa has eleven official languages (Tutu2011).South Africa is composed of various cultures, it acknowledges eleven official languages and that determines the official number of the cultural groups that exist in the country.

The word *Ubuntu* is found all over Africa and in South Africa is recognised in all eleven languages, Broodryk (2005:89) expressed the meaning of *Ubuntu* in these languages:

- In Zulu as *Ubuntu* or *umntu*
- In Sesotho as Botho or Motho
- In Venda as Vhuthu or Muthu
- In Xhosa as *Ubuntu* or *Umuntu*
- In Tswana as Motho
- In Tsonga as Bunhu
- In Afrikaans as Mensheid
- In English as Humanness
- In Northern Sotho as Motho
- In Ndebele as *Umuntu*
- In Swati as *Umuntu*
- In Swahili as Hutu

The same cultures mentioned above, are found in the Olievenhoutsbosch community. These diverse cultures have many things to contribute to the

community as a whole; they contribute their empathy for their fellow humans, in terms of caring, human dignity and collective responsibility. The people in the informal settlement help each other in the building of their shacks. They are in the challenging field of cultural co-operation. There is no architect required in building a shack. The stories of the cultural community will be contained through the qualitative interviews. The qualitative interviewing requires an understanding of culture. Culture affects what is said and how the interview is heard and understood (Rubin & Rubin 1995:19).

2.13.2 Language

Muller (1999:2) on companions on the journey articulates that we use language to give meaning to our experiences. The experiences are raw and meaningless, until we use words and concepts to give meaning to them. It is essential to ask people to interpret the meaning of the term *Ubuntu* and the Rainbow Nation. Their words will explain what *Ubuntu* and Rainbow Nation mean to them. Freedman and Combs (1996:28) suggest that our language tells us how to see the world and what to see in it.

Telling stories has always been an essential component of the human condition (Craith 2012:26). We tell stories using language in communicating with others. I engaged with the nine co-researchers at Olieven using English for communication. Interestingly, none of the co-researchers are English-speaking as a first language. I have been there and endeavour to research on *Ubuntu* in the community, though I have also a limited knowledge of the co-researcher's languages. Consequently, even the researcher's English is not his first language. The researcher is able to speak a couple of languages (isiXhosa, Zulu, and Sesotho) which made it possible to conduct the qualitative interviews in African languages mixed with English. The questions were prepared to meet the cross-cultural needs in a multicultural and multi-ethnic community such as Olieven. Fortunately, all the co-researchers could articulate themselves in English, with no hesitation.

Moreover, I would rather argue that the co-researcher's stories offer invaluable analyses of *Ubuntu* values in their cultural experiences and language. The use of

language and different metaphors, facilitate effective communication as well as the construction of alternative narrative (cf. Freedman and Combs 1996:27-29). It is in language that community construct their views of reality.

To begin with, all life story narratives, oral or written are shaped by historic, social and cultural conventions of the time and place in which they are produced (Pavlenko 2001:320). Our view, as articulated by Pavlenko (2001), is that story narratives are shaped by history and socio-cultural background. They have been produced pending on the language used. Almost all the co-researchers had different meanings and interpretations on the philosophical concept of *Ubuntu* and Rainbow Nation, as the research progressed. During the conversations, however, many questions were directed regarding different cultures, traditions, beliefs, customs, values, ethics and neighbourhoods.

2.13.3 Community

A community does not exist in isolation. It is part of a living, vibrant environment in which various roles are played and thus environment manifests itself on the natural, political, social, economic, cultural and psychological levels (Broodryk 2005:56). The crux of the message of John Broodryk is that some of the activities cannot be performed on an individual base such as politics, or social, they need a community. An individual has a social commitment to share his/her ideas with others. It is the reason why Tutu (2011:191) says, "that each one of us matters and we need each other in the spirit of *Ubuntu*, that we can be human only in relationship, that a person is a person only through other persons".

A community is made up of people who have diverse ideas and abilities, but bringing those ideas together produced a stable community. According to Msengana (2006:92) naturally, people who are united are able to create a stable situation in which values thrive and national dignity is restored and gained. The Olievenhoutsbosch Township is a diverse community with different race, language, culture, religion and immigrants from African countries. The concept is that the promotion of interaction between all people of this community would invariably enhance the experience of *Ubuntu*. This community has its own unique story; in a

conversation I had with Grace Ngidi, she elaborates how the community of Olieven protects the integrity of women in extension 4. She elaborates:

Wonke: Could you tell me more about your neighbourhood birthday's project?

Mrs Ngidi: We started a birthday's neighbourhood for females as part of getting to know each other very well.

Wonke: How did this birthday neighbourhood emerge?

Ngidi: We started by noticing some women dressing with black clothes and when we asked them why are you mourning, they would say I just buried my husband in Eastern Cape or Kwa Zulu Natal (KZN). This would come as a shock because we did not know one another in the community. So, we developed the Ubuntu concept of being together as the community through birthday projects, in order to conquer the silence. This project is also a mutual teaching to the young mothers. We started with the model of inner beauty.

Wonke: What is the model of inner beauty?

Ngidi: I once noticed one of the young women shouting at her husband outside. Later on I approached her aside and advised her on how to handle family disputes. I spoke to her about the inner beauty of a person; inner beauty is the respect and protection of your family from the public arena.

Wonke: So would you say this gathering of women represents some Ubuntu values?

Mrs Ngidi: Yes, Mfundisi it is to lift up the dignity of the community through Ubuntu values being taught by women to other women. Mfundisi, women play a vital role in the community, we nurture our children, we cook, we look after our husbands and how they dress when going to work. Omama zizikhukukazi zamakhaya[6].

It is crucial to note how the women's birthdays was started, it was not just started for fun gathering. A serious situation happened as Mrs Ngidi mentioned, that in African culture, married woman would dress up in black clothes as the sign of mourning. It shocked the community to just see a person in black clothes, whereas you did not hear of a funeral in that particular house. It emerged that as black

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[6] *Omama zizikhukukazi zamakhaya* (meaning) Women are anchors of homes. This term is strongly used by amaXhosa that even if a man is wealthy and can build a double store house without a woman the house is cold and unattractive. Women are highly regarded as the pillars of homes especially when it comes with beauty of the house, loving, nurturing and protection of children.

people came to the cities for labour, most of them would normally be buried in the rural areas, where they were born. This situation led the women to come together and support one another, on their birthdays. There are families being taught values at these gatherings, as women advise one another on family matters. Let us now come to a theological approach and black consciousness articulated by Steve Biko on the concept of African community, he categorical states that:

> We regard our living together not as an unfortunate mishap warranting endless competition among us but as a deliberate act of God to make us a community of brothers and sisters jointly involved in the quest for a composite answer to the varied problems of life. Hence in all we do, we always place Man first and hence all our action is usually joint community oriented action rather than the individualism which is the hallmark of the capitalist approach (Biko 1978:46).

Biko stipulates vividly that the African concept of communal living is not just the philosophy of *Ubuntu*, it is vehemently the deliberation act of God to make us a community of brothers and sisters. The advantage of the community is also to face the problems of life together rather than as an individual. Ubuntu encourages a sound relationship between the individual and a group, as this plays an important role in motivating people and solving shared problems (Msengana 2006:126). This explains why the average African feels more comfortable when he is in a group, than when he is alone (Ahiazu 1989:16).

2.14 Freedom Charter

The Freedom Charter (FC) is the statement adopted at Kliptown, on 26 June 1955 by the South African Congress Alliance (SACA), which consisted of the ANC and its allies the South African Indian Congress (SAIC), the South African Congress of Democrats (SACD) and the Coloured People's Congress (CPC).The FC is characterised by its demand for multiracial equality and the embracement of all South Africans. The Charter emerged from the demands of the South African people. The FC marked the culmination of the search for a unifying ideological

statement, which had marked the resistance movement throughout the turbulent 1940s and 1950s (Everatt 2009:194).

The combination of both black and white South Africans in the "1940s and 1950s" in political liberation ensured that the FC unambiguously endorsed the vision of a non-racial and democratic future for South Africa. It is significant to note that the ideology of liberation and unity in diversity in the FC preceded the Rainbow Nation. The ideal term of the Rainbow Nation emerged in the 1989s, but it appeared that as early as 1955. There were political parties who supported non-racialism and endorsed the multiracial and multicultural South Africa. The FC supported the complexity of developing a national liberation struggle, based on broad racial co-operation rather than racial exclusiveness. It paved a way for a peaceful route to a non-racial future. Chief Albert Luthuli states that the participation of all race groups in this effort underlined the scale of awakening resistance (Luthuli 1962:159).

The South African preamble stanza in the constitution of (1996:1) says, "South Africa belongs to all who live in it, black and white," is taken from the FC and it was phrased in non-racial terms. Therefore, our argument is that the African *Ubuntu* philosophy highlights the essence of being human through the recognition of the humanness of others regardless of human skin pigmentation (http://en.wikipedia.org/wiki/ubuntu_%28 philosophy %29). We argue that despite the government segregation dispensation policies of the time, during the birth of the FC, *Ubuntu* philosophy has always been in the heart of black people.

2.15 Faith Leaders and *Ubuntu*

Faith-based leaders such as Desmond Tutu, Beyers Naude, Njongonkulu Ndungane, David Russell, and Allan Boesak used their moral base to drive the message of unity, self-sufficiency and principled struggle to both the liberal and conservative members of the black community (Biko 2013:23). Our preaching should adapt to a methodology that speaks of an *Ubuntu* that is relevant in the twenty years of democracy in South Africa. Ubuntu is a traditional African philosophy which teaches respect, compassion, kindness and human consideration. This intertwines with some biblical teaching. The gospel message of

Jesus is about compassion and taking care of others (Mathew 15:32). Ubuntu thus inevitably implies a deep respect and regard for religious beliefs and practices (Teffo 1994:9).

Tutu is said to have developed 'an *Ubuntu* philosophy', which is a Christian theology that seeks to restore the oppressor's humanity by releasing and enabling the oppressed to see their oppressors as peers, under God (Stroble 1998). In the book, *God is not a Christian* Tutu (2011:30) explains how Malusi Mpumlwana[7] came into his office while he was general secretary for the South African Council of Churches. Mpumlwana would say to Tutu, "you know father when they torture you, you look on them and you say, by the way, these are God's children, they need you to help them recover the humanity they are losing". Tutu and Mpumlwana relate Christian faith in conjunction with *Ubuntu* in their conversation. While Western Humanism tends to underestimate or even deny the importance of religious beliefs, *Ubuntu* or African humanism is resiliently religious (Prinsloo 1995:4). Western people would possibly, interpret *Ubuntu* as a matter of teaching good values and ethics, with no religious connotations. In the section below we shall listen the narrative of Anita Naidoo from an Indian perspective.

2.16 Narrative by Anita Naidoo

Although we have chosen the voices from the relevant conversations within this chapter, wherever possible the co-researchers will present their stories in their own words. This is done in order to be true to the ethic of participation throughout the research process. In this instance of the narrative conversation, I chose a conversation with Anita Naidoo an Indian co-researcher. Mrs Naidoo has given her consent to use her name in the narrative conversation. I invited Mrs Naidoo to reflect on how she perceives *Ubuntu,* peace, twenty years of democracy and the Rainbow Nation. The details regarding Mrs Naidoo and the interviews will be tabled in chapter five.

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[7] Malusi Mpulwana is a Bishop of the order of the Church of Ethiopia, he was a friend of Steve Biko and they were together in the Black Consciousness Movement.

2.16.1 Excerpts from an Interview with Anita Naidoo

This conversation is between the researcher and the co-researcher. Although in the continuation of the conversation, there are two participants who joined in, the excerpt explains who those two participants are. Before this story was captured in this chapter the content had to be approved by Anita and consent was obtained from her and the two participants also gave their consent. The researcher is written in bold and the co-researcher and other two participants are also in bold:

Wonke: What does the Rainbow Nation mean to you, being an Indian in this community of Olieven?

Anita: For me the Rainbow Nation means different people, different cultures in one nation. The Indians themselves are also different in cultural practices like; we have Indian Moslem, Hindi, Tamil, Gujarati, Hindu, Christians in one society. It is much the same with black people having Zulu, Xhosa, Tswana, Venda but each differ in culture and traditions. I acknowledge the fact that there are so many cultures in South Africa and also an influence of Western culture.

So, for me being an Indian woman, I reflect on the Rainbow Nation as the fusion of cultures which makes for less radicalism of a particular cultural belief. In South Africa we do not have very staunch Indians like in India. In our Indian heritage history unfolds that in some years back the Moonsemy and the Naidoos would not mix. They would not marry each other, let alone have relationships. But in the Rainbow Nation, there is no class, even in the Indian culture.

Wonke: How did you know about this term Rainbow Nation?

Anita: I heard it in 1994 or 1995 when Mandela became a president and from Bishop Tutu.

Wonke: At that moment Shone, Anita's husband came in with Bhaki (a black man who is their neighbour). They joined our conversation.

Shone: I think as time goes by, people will tolerate each other. I love the suburban environment. People move in and out. One day your neighbour is black, the next day your neighbour is Indian or white. I think it is just a matter of time and people will get used to different cultures and accept the transformation.

Wonke: How about peace in this community?

Shone: There is peace, we greet each other, there is no tenseness and there is respect. There is love, we also party, but not always…and I drink with Bhaki my neighbour.

Wonke: Can you share with me about your faith? How your faith has sustained you?

Anita: I feel proud of my faith as an Indian Christian; I can link with everyone. When we arrived here, we invited our neighbour Bhaki and his wife to join us to Church as they were still new. Indeed they came and we have fellowship together.

Wonke: What is your take on *Ubuntu* especially in the 20 years of democracy?
Anita: A lot has changed in the 20 years of democracy. People are more tolerant than 20 years ago and we see change.

Bhaki: For me when they talk about beating and torture; I do not have an idea about that, as I was still young. I did not see the real hardness of apartheid. It is only through history that I learnt about apartheid.

Shone: It is so good for you Bhaki, I lived in hell, and there was separation in everything. I remember that I was in Durban. There were Cinemas, beaches, and buses for Indians only and whites only. We were not allowed to mix. There is lot that democracy has brought compared to the past.

Shone: However, the older generation still keeps the past. While the new generation, like Bhaki, see South Africa through the eyes of the Rainbow Nation. They do not have a problem with whites, whereas the older generation still harbours anger. But we cannot hold young people of today accountable for what their forefathers did in the past.
Anita: We are supposed to learn from Christ's examples, why can we not forgive and forget? I believe *Ubuntu* teaches acceptance, living in peace, being tolerant, sharing and caring. I would like to see people forgiving and forgetting about race issues. Let us make one colour. Let us treat each other as one. Let us stop nepotism. *Ubuntu* talks about equality and being fair to one another. Ubuntu drives that people must access opportunities. *Ubuntu* sees beyond colour. We must stop

using colour as an excuse to blame, we cannot change the world, but we can change ourselves. If we change ourselves we will be able to change the world.

Wonke: What can you say about *Ubuntu* and values?

Anita: We have a set of values, from the way we were brought up, the rules, the teachings of morals, and the culture has its own way of doing things. I grew up without my dad, as he died while I was young. My mother brought us up to respect other people as part of *Ubuntu*, in an African culture. My mother taught us that an adult person must be respected, not just Indians only but also other races. She taught us how to be good citizens. It takes years to build up a good reputation, but it takes seconds to destroy it. We must not only talk about values of how we should live, but we must show them in our lives.

Bhaki: It is almost the way I was taught in our black culture that anyone older than you is your mother, father, sister, brother, uncle, and aunt. You must never raise your voice to people older than you. Ubuntu has been part of life in our black culture. However, in these days values have changed so drastically because of schools, technology and integration of people - we mix with different cultures. For example, white children call adults by their first names, our kids attend these schools and they also want to do the same things. I think we should not deviate from our *Ubuntu*, values and norms of our culture.

2.16.2 Reflecting upon Anita's Narrative

During my conversation with Anita, I realised that she was open in her narrative about being an Indian co-researcher. She could relate *Ubuntu* with some of the Indian traditional norms and customs. She mentioned that in Indian culture, they are taught respect and not to call adults with their first name. This cultural respect was agreed upon by Bhaki as he also alluded to that in black culture, it is also the same concept of *Ubuntu* respect regarding names of adults, being used by youngsters. Anita, in her narrative continued by saying that in Indian culture there have been classes that Indians did not mix, but in the Rainbow Nation people can mix with everyone. Anita acknowledges that *Ubuntu* fosters working relationships

with people of different colour. She suggests that people should stop picking on skin colour. Ubuntu is beyond colour and race.

I picked up their relationship with Bhaki and his wife "as the neighbours" that they really know them. They also mentioned that democracy has come with many positive changes in twenty years. There is much improvement in the country compared to the past. As much as Anita could not dwell in depth on *Ubuntu*, she relates to some of the Indian values as equivalent to the African concept of *Ubuntu*. Anita made a comment that is closer to one of Mahatma Gandhi, that we must stop using colour as an excuse to blame. We cannot change the world, but we can change ourselves. If we change ourselves we shall be able to change the world. Gandhi said, "Be the change you want to see in the world".

2.17 Concluding Reflection

What were we doing in this chapter? In narrative research it is always a necessity for the researcher to evaluate and explore the work progress in order to reflect on what has been happening. Looking back on chapter two, I now view whether the chapter and the work so far still aligns with the methodology that has been proposed in chapter one. This guides us to confirm that which has been achieved in the process of the research and also to see what has not been reached. Reflection helps us to listen to our stories and be able to voice what concerns us on the journey with literature and research development of the chapter and co-researchers.

With regard to the research design of this chapter, I was happy with the introductory opening of the chapter as it started with the sole purpose of explaining *Ubuntu* and the Rainbow Nation. I was able to come up with constructive literature from luminaries such as Nelson Mandela and Desmond Tutu, since they are the champions of *Ubuntu* and the Rainbow Nation and who paved a way through other crucial matters of this research. However, I was always uncertain or uneasy when I had to come up with the development and style of the sections to broaden the chapter. Even when I was busy with the interviews this worried me at times.

I was not sure whether I am asking the right questions or conducting the interviews correctly. The concept of *Ubuntu* was not an easy one to start with, in the township community, as some people assume *Ubuntu* as something ancient or practised in the traditional conservative eras. Writing this chapter in conjunction with narrative interviews proved that wrong. I discovered that people are aware of *Ubuntu.* Some people are practising *Ubuntu* as a normal value which they have been brought up with, without being taught that this is *Ubuntu* concept. The research process took me back to the literature, the way it reveals dynamic academic thoughts on *Ubuntu* in comparison to the apartheid era and democracy. This applies to the same concept of Rainbow Nation. There have been people positive about the Rainbow Nation though others have been disappointed in terms that they have not experienced "in their interpretation" the sense of democracy in this land. The literature was backed up with narrative interviews.

For South Africa to be perceived by literature as one of the world's least fair and most unequal societies still brings uncertainty about the democratic transformation of this country. In this research we have managed to deal with literature and qualitative interviews on the concepts of Peace, Reconciliation, Forgiveness, Diversity, Unity, Context, Democracy, Freedom Charter, townships, and heritage. This process already leads us to our next chapter which is chapter three where we shall endeavour to explore thoroughly the concept of *Ubuntu* itself.

CHAPTER THREE

UBUNTU - THE THICKENED STORY

"….*Ubuntu* acknowledges the truism that no person is an island, but an integral part of a broader society and humankind, and therefore that our individual fortunes are intimately connected to the fortunes of the whole" (Thabo Mbeki 2007).

3.1 Introduction

The focus of this chapter is on the philosophical concept of *Ubuntu*, but thickened by actual stories from Olieven. We have described the specific context of the research. We believe that qualitative research works best within a specific context. This ensures that experiences are heard, described and understood. We have introduced some of the narratives of the co-researchers in the previous chapter. This relates to diverse behaviour patterns noted within our Rainbow Nation and interpretation of these personal experiences.

In this chapter we aim to reflect on the African traditional practice of *Ubuntu* while we explore the *Ubuntu* experience in Olieven. It is noted that Dewey in Clandinin & Connelly (2000:2), suggest that, "Experience is both personal and social which is always present in the interaction. People act as individuals and need to be understood but always in relation to the social context". The purpose of this chapter is to present a reflection of *Ubuntu* based on literature and listening to the narratives of the co-researchers, how they describe *Ubuntu* values in their contextual experience. Practical theology deals with theological and human experiences on the ground and linking practical theology with qualitative research has the potential to uncover credible stories on the ground.

3.2 *Ubuntu*

Over the past twenty years, '*Ubuntu'* (a word from the Nguni language family, which comprises Xhosa, Zulu, Swati and Ndebele) and the equivalent Venda

word *Vhuthu*, Tsonga *Bunhu* and Sotho *Botho* have been explored as viable philosophical concepts in the context of majority rule in South Africa (Van Binsbergen 2001:53). Broodryk (2007:9) articulates that South Africa is internationally regarded as the cradle of humankind; man has his historical roots in South Africa, the heartland of *Ubuntu*. The people of South Africa share amazing common characteristics such as goodwill and respect for all human beings. The ancient worldview of *Ubuntu,* from which all nations globally can benefit, has become the cardinal solidarity factor in South Africa. McAllister (2009:2) emphasises that in the last decade it has become a key notion in elite circles in South Africa, particularly within the context of the demise of apartheid and the process of nation-building that followed. South Africa's successful transition to a democratic state, including the process of reconciliation epitomised by the Truth and Reconciliation Commission has been attributed in part to *Ubuntu*.

In the hands of academic philosophers, *Ubuntu* has become a key concept to evoke the unadulterated forms of African social life before the European conquest. Hence Augustine Shutte (2001:51) argues in favour of *Ubuntu* that the African understanding of *Ubuntu* is our communal nature; persons depend on persons to be persons, while the European focus is on the freedom of the individual. Mbigi (1997:2, see Shutte 1993:46, Praeg & Magadla 2014:29) says in the Xhosa proverb, *umntu ngumntu ngabantu,* which means 'I am because we are'; people have to encounter the 'I'. I am only a person through others. European self-determination reflects the exact opposite of this African dependence on others. In this chapter we espouse the potential of *Ubuntu* as an ethical force or critique in the context of a multi-racial community.

More (2006:146) points out that *Ubuntu* is a philosophical concept forming the basis of relationships, especially in ethical behaviour. In this sense *Ubuntu* enjoys that which is morally good in the community. Ubuntu demands dignity, respect, contentment and prosperity within the community at large. Having journeyed in chapter two with the co-researchers from Olievenhoutsbosch some mentioned in their narratives that "the socio-cultural ethos of *Ubuntu* is prevalent in Olieven," See chapter 2, 2:11. *Ubuntu* is a demand for respect for

all people no matter their circumstances. In isiXhosa there is a further phrase that says *Akukho qili linokuzikhoth'umhlana* [1] meaning to scratch one's back, one needs a second person. In actual fact it implies that without the help of others there are things we cannot do. In support of that Mbeki (2007) postulates that *Ubuntu* acknowledges the truism that no person is an island, but an integral part of broader society and humankind, and therefore that our individual fortunes are intimately connected to the fortunes of the whole.

The former President Thabo Mbeki condemned the brutal self centred outlook of those who advocated a 'me' first approach at any cost that has become pervasive throughout both the public and private sectors (The New Dimension Newspaper, volume 44, Jan 2015:11).We need each other if we are to complement one another. This point is well articulated by Tutu (2011:22), "We are created from a delicate network of relationships, of interdependence with our fellow human beings and the rest of creation – we are different in order to know our need of each other." There are essential characteristics of *Ubuntu* such as trust, helpfulness, respect, sharing, caring, interdependence, co-operation, forgiveness, equality, dignity and unselfishness. These attributes are seldom found in one person hence *Ubuntu* is to be a person through other persons.

3.3 *Ubuntu* Narratives

We observed the narratives within the community of Olievenhoutsbosch which reflected significant aspects relating to the concept of *Ubuntu*. I listened to the excerpts from the interviews conducted with Mellnie Beukes. The following interaction describes her response:

Wonke: What is your take on *Ubuntu*?

Mellnie: Ubuntu for me means love for our country. We treat each other with respect. We have *Ubuntu* as South Africans. This is demonstrated by the way we treat people from abroad.

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[1] Iqili is an animal known as fox in English

Wonke: Could you please explain to me further on treatment of people from abroad in relation to *Ubuntu*?

Mellnie: We praise Barak Obama and we treat international musicians and artists well but when it comes to our fellow Africans our *Ubuntu* is questionable. When President Mugabe was here last time we did not show that praise. Our *Ubuntu* is lacking at times depending where people come from. It can be like that with fellow African people we always have negative things to say about them and their Presidents.

Wonke: Why?

Mellnie: Mandela taught us *Ubuntu* and to love one another, but our fellow Africans do not appear to follow that teaching. It could be that this is the reason why we react negatively towards some of them. We should treat one another equally so that we can start fighting xenophobia. If we treat our international stars with respect then that is the way we should treat our fellow Africans if we want to make a difference.

3.3.1 Reflection on Mellnie's Narrative

The main objective of this research is to come to a greater understanding of the meaning of *Ubuntu* in the context of Olievenhoutsbosch. I will reflect on *Ubuntu* by carefully looking at the themes and aspects of Mellnie's narrative that became evident in the process of the conversation. Mellnie articulates that *Ubuntu* is a South African concept and that it is a good philosophy. She appreciates the fact that *Ubuntu* favours respect and love for South Africa. However, Mellnie brings forth a critical narrative that South Africans at times show *Ubuntu* differently in their hospitality especially towards international celebrities in contrast to fellow Africans.

She expresses that South Africans were so excited when President Barak Obama came to the country, but they did not show the same excitement towards President Mugabe. Mellnie also argues that fellow Africans and their Presidents do not seem to learn from the teaching of Nelson Mandela, the well renowned former president of South Africa. She points out that Mandela taught

South Africans *Ubuntu* and love. In spite of those teachings South Africans appear to have developed a xenophobic attitude towards fellow Africans.

Meskell (2012:113), in agreement with Mellnie, espouses his arguments that in the current climate of xenophobia in South Africa, migrants from bordering countries are viewed as pariahs or *Makwerekwere*[2] in the emerging nation, taking jobs, bringing AIDS, and so on. This was noticed in South Africa in the beginning of 2015 where in townships like Soweto people randomly looted the foreign owned shops. The City Press Newspaper (23 January 2015) recorded that South African police had arrested more than 50 people in an attempt to stop a wave of attacks on foreign owned businesses in Soweto. However, Mellnie's narrative of *Ubuntu* advocates for equality because all people are equal and therefore all South Africans should fight xenophobia.

3.4 *Ubuntu* Values

There is no doubt that *Ubuntu* emphasises the values of life and human dignity. This concept of *Ubuntu* has some religious values and cultural significance in the African context. The concepts such as Christianity, family, education, and cultural heritage goes a long way with African values. There are also significant overlaps in values between *Ubuntu* and Christianity such as respect, compassion and forgiveness. In the following section we will espouse our epistemology of *Ubuntu* values in this manner:

- *Ubuntu* as Spiritual Value
- *Ubuntu* as Community Value
- *Ubuntu* as Collectivism Value
- *Ubuntu* as Cultural Value

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[2] The derogatory term *Makwerekwere* is used by South Africans referring to African foreigners living in South Africa. Actually, the term came through the strange accent of foreigners as South Africans could not get the words when they speak, it sounds *kwarakwara* and they began to call all foreign Africans as *Makwerekwere*.

3.5 *Ubuntu* as Spiritual Value

Ubuntu is an African philosophical view that postulates values and principles about human beings, their modes of interaction and their relationship to one another (Praeg & Magadla 2014:29). Therefore, *Ubuntu* includes a natural and spiritual view. In an African view the term *umntu ngumntu ngabantu* has a spiritual connotation value. *Umntu* means both a person and spiritual being and consists of values which Africans respect. In the African spiritual view, *umntu* consists of two natures, the living beings and the ancestors. There is a general view that Africans believe that *umntu onobuntu* (*Ubuntu*-centred people*)* can ultimately become good ancestors. The ancestors are believed to be present in the normal daily lives of people (Broodryk 2007:136). In an African view, people are spiritual beings and communal in nature.

Not only the living must therefore share with and care for each other, but the living and the dead also depend on one another (Van Niekerk 1994:2). Africans are also spiritual by nature; they spontaneously sing and dance regardless of any situation whether it be a celebration, wedding, religious event, funeral, or protesting. This characteristic accords with the *Ubuntu* spiritual value of many Africans. *Ubuntu* as a spiritual value is ethical, moral and deeply relational and proposes that people in their own spirituality can be a beneficial resource in the relationships they build and foster with those who consult them. The Methodist Church Men's confession draws attention to *Ubuntu* among men in a spiritual dimension. The confession states thus:

> *Almighty Father, our desires don't always line up with your Word. We cry out, "I am only human!" We forget that being human is to be made in your image. Restore our humanity so that we can feel again. Restore and renew within us a sense of being human again. Give us the courage to resist temptation. Give us the ability to love and to be lovable* (The New Dimension Dec 2014/Jan 2015:2).

In this Methodist Men's confession, there is pivotal stress in the desire for restoration of true humanity. The men confess that their humanity can be restored or transformed through the inspiration of the Word of God. There is a critique that says to be a spiritual person is not to view humanity individually. Hence the confession alludes that we cry out, "I am only human" We forget that being human is to be made in the image of God.

In this confession the *Ubuntu* spiritual value radiates when one identifies others as made in the same image and likeness of God '*imago Dei'*. *Ubuntu* is the essence of being human. To Africans being human is closer to Godliness. Hence Tutu (2011: 24) vehemently engages our thoughts that, "*Ubuntu* teaches us that our worth is intrinsic to who we are – we matter because we are made in the image of God, *Ubuntu* reminds us that we belong in one family. God's family, the human family." Allan Boesak (2009:96) explains this notion of *Ubuntu* in '*imago Dei'* in this manner:

> *We spoke of racism as sin because it denies the truth that all human beings are created in the image of God, people whose humanity is confirmed and made sacred by the incarnation of God through Jesus Christ. We are all human in the likeness of God, not in a physical sense, but in our unique, dynamic relation to God and hence to one another. The uniqueness of the other confirms the communality of both of us and turns both of us toward the divine. No wonder that when we in South Africa speak of Ubuntu we recall an ancient African philosophical value, but simultaneously speak out of deep Christian conviction.*

Boesak is convinced that *Ubuntu* spiritual values are congruent with Christian values. He argues that racism is a sin denying the true humanity that all people are made in the image and likeness of God.

3.5.1 Narrative of Grace Ngidi

The *Ubuntu* narratives that I draw from the interviews with my co-researchers from Olievenhoutsbosch reflected on spirituality. I had narrative interviews with Grace Ngidi on *Ubuntu* and connections to spirituality. It is interesting that in her narrative spirituality is connected to *Ubuntu.*

Wonke: Can you share with me about your faith in relation to *Ubuntu*? How your faith has sustained you being in this community?

Mrs Ngidi: The Church was in the forefront of the struggle. Without the Church we could not have destroyed apartheid. The Church exposed apartheid to the nations of the world. *Mfundisi* (Reverend) the Church values are intertwined with *Ubuntu* values.

Wonke: How are they intertwined?

Grace: They all teach goodness about people. The church teaches that you must love your neighbour as yourself (Mark 12:31) while *Ubuntu* teaches that you must consider the other person as a human being.

Wonke: How did the church destroy apartheid?

Mrs Ngidi: Religious ministers were supporting the comrades spiritually and motivationally though not condoning the violence. They were in the forefront. They were voicing out. They were visible. The church fostered a sense of identity for the black nation, reminding them that we are all 100% human beings and God loves us the same way. There is no inferior or superior being among us. The Church emphasised *singabantu* (we are the people). However, the church also played a role in separating people.

Wonke: How?

Mrs Ngidi: I mean the Dutch Reformed Church because they were preaching another gospel different from other denominations. In the Sunday school white kids were taught that they were superior to black kids.

The church in the African community gave us hope that one day we would be free. This was also achieved through mass media. The advocates of these beliefs were locked up behind bars.

3.5.2 Reflection on Grace's Narrative

We communicated with Grace through the story of *Ubuntu* in relation to spirituality. Carlson, Erickson and Seewald-Marquardt (2002:216) state that all spiritualities centre in relation to experiences with the divine, and/or with humanity, and/or with all of creation. I will try to reflect on Grace's narrative by looking at various themes arising from our conversation.

3.5.2.1 The Church

One of the significant things that I noticed with Grace is her narrative of involvement of the church in the demise of apartheid. She singled out the role the church played during the struggle and that if the church was not involved it was possible that South Africa would not have attained liberation. She merges the values of the church with that of *Ubuntu* in the sense that they all teach respect and good attitudes in interaction among fellow human beings.

3.5.2.2 Equality

Grace notes the emphasis of the church was not to perpetuate violence but instead was supporting peace. There is also a sense of identity that the church supported that we are the children of God and God loves all of us the same. I believe that Grace was raising an issue of equality because the perpetrators of the apartheid system and the oppressed were equal before God. She uses the African term that the church emphasised, *singabantu* (We are human beings)

3.5.2.3 The Story of Muller

Grace acknowledges that on the other hand the church was not speaking the same voice because the Dutch Reformed Church (DRC) was supporting the

perpetrators of apartheid. She mentioned that white children were taught that they were superior to black children. This story of Grace reminds me of the story of Julian Muller (1999) a minister from the Dutch Reformed Church. He states in his story that:

> *As a young minister, I was more in contact with my own people, rather than with members of the black community or even the non-Afrikaans community. I became a member of the Afrikaner Broederbond and I remember well how in many conversations I vehemently defended the cause of the Afrikaner and the moral justifiability of apartheid. After I was appointed as the pastor to Universiteitsoord-congregation in Pretoria a gradual change took place. I gradually disassociated myself from conservative, ideological Afrikaner thought. Today, when I think back, I had wasted valuable years as a pastor to students and did not do enough to promote a social-ethical conscience within young Afrikaners. Soon after I had been appointed as a lecturer in the Theological Faculty of the Dutch Reformed Church at the University of Pretoria in 1990, I had an opportunity to attend a consultation in Nairobi, Kenya along with a number of lecturers from Stellenbosch and Pretoria. During this visit to Kenya, I developed for the first time a deep need to apologise for my involvement with the apartheid structures. I had already realised intellectually that we had made mistakes and that change had to happen. Afterwards, when I attended synods and meetings, I defended consequent non-racial and inclusive positions. I pleaded that the Dutch Reformed Church needed to make a full confession for its part in the apartheid structure, and that the Truth and Reconciliation Commission should serve as the forum for this.*

The story of Muller confirms the story of Grace on how the church DRC and the majority of other churches differed in identification of spirituality and *Ubuntu* values. The black church had adopted *Ubuntu* as the collaboration with spiritual practice while the DRC had only adopted spirituality without the view of *Ubuntu*. You could be spiritually affluent but still be without *Ubuntu*. Muller realised that he was a theologian and a minister in his church, a spiritual person but still without critically questioning the social-political system of the time. Tutu (2011) states that if you lack *Ubuntu*, in a sense you lack an indispensable ingredient of being human.

3.6 *Ubuntu* as Community Value

The concept of community is the heart of traditional African thinking about humanity. Traditionally, an African person is a social and community oriented person. The African phrase that *umntu ngumntu ngabantu*, depicts the crucial value of communal relationships among African people. This notion emphasises the communality and the interdependence of the members of a community and that every individual is an extension of others. Hence Mentiki (1979:158) captures this concept by saying that an ideal person, according to the African view (*Ubuntu*), is one who possesses the virtues of sharing and compassion. Community as an interpersonal network of sharing, compassion and relationships and is thus a fundamental value in traditional African thought.

> For Africans, to be human is to participate in life and respect the conditions that make life possible. To participate in life means ultimately to participate in the fellowship of the community. African community-based society does not designate a communal or collectivist society, but rather one reminiscent of an organism. The collectivist society inevitably places the emphasis on the individual and his or her needs. African society emphasises solidarity rather than activity, and the communion of persons rather than their autonomy ... That personhood is identified by an individual's interaction with other persons does not eliminate personal identity ... It simply says that my personal identity comes to the fore in my interaction with, and place in, my community.

(Du Toit 2004:33; cf. Louw 2001:10)

Community is the cornerstone in an African world view and the key in the community is the family. In the African perspective the family does not consist of nuclear family only; it involves a large extension of members including uncles, aunts, nephews, cousins, brothers, sisters, grandmothers and grandfathers. It is called a family tree. Beside the family tree the neighbourhood also plays a vital role in the community. The role played by the neighbourhood will be shared in the section below.

3.6.1 Community and Nurturing

I can share a story when I grew up in the rural village of *Ntsimbakazi* location in the district of Willowvale/ *kuGatyana*. There was a senior lady known as *Nomabolosa* who was our neighbour and a highly respected citizen in the community. My mother used to take a two day trip to Durban to buy clothes which on her return she would sell to the community. She would ask *Nomabolosa* to take care of us while she was away. *Nomabolosa* would monitor us as if she was taking care of her own grandchildren and there was nothing we could do that we would not do in the presence of our mother. In fact *Nomabolosa* nurtured us as her own children. Hence there is an African phrase that says, 'It takes a village to raise a child' (Mungai 2009), which depicts the African community value of *Ubuntu*.

The implication of the story is that the African tradition of *Ubuntu* ensures that a child is nurtured by the whole village. In the spirit of *Ubuntu* children do not belong only to their biological parents, they also belong to the community. In an African village a child is expected to show respect to all the adults in society. I remember when I was a young lad in *Ntsimbakazi* village, my mother once sent me to the shop to buy some groceries. When I came back, my neighbour *Nomabolosa* asked my mother if I could help her to fetch her bags from her daughter's house a distance of two kilometres on foot away. I was already tired from having been to the shop, but I did not have the choice to refuse to help. I just had to help *uNomabolosa.* In certain cases in the village, if we as boys happened to be mischievous or naughty and we got caught by a village elder, we would get a hiding before any message was sent to our parents. When our parents received the information that we got a hiding it would be treated as a normal situation. That culture of *Ubuntu* and the raising of children by the village was an effective method in my home background. *Ubuntu* was the strength of the community for building up the moral fibre of rural children.

3.6.2 Olieven Narratives

Now that the context of the study has been described in chapter one and the three co-researchers' stories have been introduced in chapter two, it is time once again to invite one of the voices of the co-researchers that have been introduced in chapter two to share the stories of *Ubuntu* in the community of Olieven. While the epistemology of this study is espoused on the research context of *Ubuntu,* the stories of the co-researchers regarding *Ubuntu* authenticate the research process. In this section Mellnie Beukes will share her story of *Ubuntu* relating it to Olieven community values. I will then reflect on the discourse within these stories of *Ubuntu* values in the community.

3.6.3 Community Narrative of Mellnie

Wonke: Why did you move from the dominant coloured community to Olieven?

Mellnie: It was a new development. We were tired of being in Eersterus and we wanted to move out. We wanted a new start and to get out of the coloured community. We wanted a new environment. In Eersterus people were too judgemental. We wanted a community which respected each other and it is here at Olieven that we have experienced Ubuntu.

Wonke: What is the value of *Ubuntu* that you experience in this community?

Mellnie: We respect each other. We help one another and we love one another. This is not a big community like Eersterus, but the community is developing. We also have white people in extension 4.

The only challenges we have is the drugs brought in by foreigners and the unemployment. The community got tired one day and burnt down a shop that was owned by a Nigerian who was selling drugs. Nevertheless, we enjoy being here. We drink together. We sit together. We have black friends and we do things together. There is *Ubuntu* here that we had never experienced in Eersterus.

3.6.4 Reflection on Community Narrative

I listened to the story related to me by Mellnie. I also observed that she mentioned the term '*Ubuntu*' before I could use it in our conversation. This gave me an indication that she knows *Ubuntu*. She said that her parents decided to leave Eersterus looking for a community where they can experience respect. Eventually they found Olieven with the values of *Ubuntu*. Mellnie also reflected critically on a story of another dimension of *Ubuntu* when the community burnt down the shop which was owned by a Nigerian who was selling drugs. It is interesting that she uses *Ubuntu* in this regard as challenging the bad work of an individual in the community.

Lundin and Nelson (2010:37-38) wrote: "When someone in the village is acting in a way that threatens the harmony and unity of the community, the elders take action". *Ubuntu* is a compassionate philosophy, but it is not soft. When the group is threatened by an individual's behaviour, that individual must be challenged. As much as the community is concerned about its values, it is also concerned about the behaviour of the individual. Hence in agreement with the above reflection Cornell and Muvangua (2012:353) interrogate the *Ubuntu* community values thus:

> *Ubuntu in a profound sense, and whatever else it may be, implies an interactive ethic, or an ontic orientation in which who and how we can be as human beings is always being shaped in our interaction with each other. If one means by those terms the privileging of the community over the individual. For what is at stake here is the process of becoming a person or, more strongly put, how one is given the chance to become a person at all. The community is not something outside, some static entity that stands against individuals. The community is only as it is continuously brought into being by those who make it up, a phrase we use deliberately.*

3.7 *Ubuntu* as Collectivism Value

It is appropriate to indulge on the philosophy of *Ubuntu* as collectivism value with the following thoughts expressed by Lundin & Nelson (2010:27):

> *Ubuntu is a philosophy that considers the success of the group above that of the individual. It says that we exist because of our connection to the human community. I am a person through other human beings.*

The appropriateness of this quotation stems first and foremost from the fact that at its core value *Ubuntu* places emphasis on the social welfare of the people rather than on the individual. *Ubuntu* is a collective respect for human dignity. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity Spalthoff (2013:3). *Ubuntu* encourages the principle value of caring for each other's well-being. Hofstede (1980:46) supports this principle value that African culture is collectivist in nature. The group is more significant than the individual and the group achievement is more valued than individual success.

I can attest to that at home in *kuGatyana.* If one purchases a Light Delivery Vehicle (LDV), that person is valued by the community more than the one who buys a private car. The community expects someone with a LDV to assist the villagers who may need a lift to town. This may require a vehicle that can easily drive on the dirt roads of the village. This suggests that the success of a person is more important than individual material possessions.

In addition to that Spalthoff (2013:5) argues that *Ubuntu* supports individual achievement as long as it is aimed at the common good and not accomplished at another person's expense. Hence Nelson Mandela has remarked that there is nothing wrong with an individual enriching himself or herself, as long as this enrichment is to the benefit of society. Then you have achieved something that

will be much appreciated.[3] Opposed to that, nepotism, family violence, alcohol abuse, tribalism, xenophobia, drugs, corruption and deterioration in service delivery is not part of *Ubuntu* collectivism. Allan Boesak (2009:239) also laments that the social bonds of caring and solidarity that marked the struggle are fast disappearing. Strong cohesive group identities have been replaced by a defensive and aggressive individualism, a fierce competitiveness, and erosion of our collective life. Ubuntu does not engage with immorality, it only supports the goodness of the people.

According to Msengana (2006:91) traditional African leaders used consensus to reach their decisions because consensus is built through long discussion and negotiation. African people would prefer a participatory action model in solving their challenges. A collective participatory interaction equips people to re-construct alternative stories and review each and every story in relation to the other stories. That is why in traditional African villages, the Chief would call his people for an *Imbizo* 'Intsaka or *lekgutla' (see chapter 1.9.3)* whenever there is a problem that needs the attention of the community.

Hence in *isiXhosa* there is saying, *Inkosi yinkosi ngabantu*, which means that 'the sovereignty of the King derives from and belongs to his subjects' (Eze 2008:388), or, 'the King owes his status, including all the powers associated with it, to the will of the people under him' (Ramose 2002:121). The *Imbizo* is an open discussion that would allow more members to participate till the community reaches a resolution collectively. When a problem occurs within the community the aim of the *Imbizo* is not to punish one side and declare the other victorious but rather to reconcile both parties. In the section below we will dwell on *Ubuntu* collectivism as part of liberation in South Africa.

3.7.1 Liberation Collectivism

Ubuntu collectivism value is part of patriotism. This preparedness to die for one's group is what drove the activist and nationalist movements in South

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[3] In an SABC interview with Tim Modise access from an article by John Cilliers on http://academic.sun.ac.za.

Africa. We now turn to the statement Mandela (1995:624) wrote regarding group liberation in stead of individual aspiration:

> *I wanted freedom only for myself, the transitory freedoms of being able to go where I chose and read what pleases me. But then I slowly saw that not only was I not free, but my brothers and sisters were not free. I saw that it was not just my freedom that was curtailed, but the freedom of everyone who looked like I did. Then the hunger for my own freedom became the great hunger for the freedom of my people. It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life that transformed a frightened young man into a bold one. I am no more virtuous or self-sacrificing than the next man, but I found that I could not even enjoy the poor and limited freedoms I was allowed when I knew my people were not free. Freedom is indivisible; the chains on any one of my people are the chains on all of them. The chains on all of my people are the chains on me.*

It is very important to note that Mandela expresses a strong sense of community liberation above an individual aspiration. In the opening part of his statement, he stipulates that he was longing only for a freedom for himself to go freely wherever he wanted and read what pleases him until he realised that he was not the only one who was not free. His brothers and sisters were not free either.

In Mandela's statement we learn that *Ubuntu* meant collective morality for freedom and unconditional solidarity of his people. In his longing for liberation and for his own people, he then says the hunger for my own freedom became the great hunger for the freedom of my people. Mandela lived the unselfishness of *Ubuntu* for his own people and future generations. He stated that the spirit of *Ubuntu* should inform the way we live in the world.

We should strive for excellence in the living of *Ubuntu*, and not allow it to become merely a subject of study by heritage institutions (Broodryk 2005:45). Mandela (1995) further says: "A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-

mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity". Mandela wrote this statement in reflection of liberation for all South Africans whether black or white. He was driven by the essence of *Ubuntu* for his people. He uses humanity as an ideal in that *Ubuntu* expresses reshaping of our humanness through the modality of being together. Mbigi & Maree (1995:2) emphasise that South Africa owes the birth of its nation to the emancipating spirit of *Ubuntu*. When we reflect on the theology of liberation in South Africa and the essence of *Ubuntu* or humanity Allan Boesak (1984:18) avers:

> *Black theology is a theology of liberation. It seeks to plumb the black condition in the light of God's revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievement of the black humanity. Black theology is a theology of "Blackness". It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people. It affirms the humanity of white people in that it says "no" to the encroachment of white people.*

Boesak strongly articulates black theology of liberation. However, he also stresses the essence of humanity to both black and white. He also approaches the spiritual phenomena in the fact that God revealed himself through Jesus Christ as an affirmation that the black community can see, that the gospel is commensurate with the achievement of the black humanity. He advocates for authentic freedom for both white and black people and affirms white humanity as well. This theology of Boesak aligns with an encounter of *Ubuntu.*

3.8 *Ubuntu* as Cultural Value

Freedman & Combs (1996:31) postulates that within a social constructionist worldview it is important to attend to cultural and contextual stories as well as to individual people's stories. In this section we endeavour to hear and understand the stories of *Ubuntu* in a cultural context at Olieven. Culture is significant to

every place as each and every context is determined by the effective practice of that particular culture. According to Cornell and Muvangua (2012:295) cultural identity is one of the most important parts of a person's identity precisely because it flows from belonging to a community and not from personal choice or achievement. That means it includes the practices of the community together with its cultural norms and traditions.

White (1991) in Freedman & Combs (1996:32) writes that, "Cultural stories determine the shape of our individual life narratives. People make sense of their lives through stories from both the cultural narratives they are born into and the personal narratives they construct in relation to the cultural narratives. In any culture, certain narratives will come to be dominant over other narratives." People of Olieven also come from different cultures and they are influenced by several factors such as language, occupation, religion, race, ethnicity and historical experiences. But, in spite of their diversity, some common features of African culture emerge. Cultural patterns such as respect for elderly people, caring of neighbourhood, community gatherings, collectivism (i.e. protests against failure of service delivery, See 2.7.1) appear to characterise most African communities.

The Olieven people practised a collective culture to give a voice to their dissatisfaction as Mrs. Ngidi stipulated in chapter two that on 15th April 2014 the residents of Olievenhoutsbosch blocked the R55 to demand service delivery. It seems that when people are not satisfied, they will resort to doing everything in order to get their needs addressed. Hence Boesak (2009:335), a public theologian articulates that, "We shall have to expose the abuse of culture for the exploitation, rejection and dehumanisation of others, and the abuse of power for the denial of human rights or the protection of corruption. In this revolution we shall have to stand up against 'cultural' expressions of oppression". In support to Mrs Ngidi and Boesak, Rubin & Rubin (1995:20) argues that:

> *Culture can be understood as set of solutions devised by a group*
> *of people to meet specific problems posed by situations they face*

in common. This notion of culture as a living, historical product of group problem solving allows an approach to cultural study that is applicable to any group, be it a society, a neighbourhood, a family, a dance band, or an organisation and its segments.

The above statement by Rubin and Rubin concurs with the one by my co-researcher, Melanie Beukes who expressed the fact that the community of Olieven got tired and burnt down the shop which was owned by a Nigerian who was selling drugs. This emanated from the *Ubuntu* cultural value that a group of people can find a solution to curb a common problem that faces their community. We turn now to reflect on the story of the cultural experience by Anita Naidoo, my Indian co-researcher. We want to develop an understanding of the influence on particular people of the dominant stories of their culture while acknowledging that each person's stories are different from anyone else's Freedman & Combs (1996:33).

3.8.1 Cultural Narrative

The following excerpt is from the interviews I had with Anita Naidoo based on cultural reflection since she moved to Olieven as an Indian family.

Wonke: Being an Indian among the black people in Olieven what is your experience?

Anita: When we first moved here, people were looking at us because of our cultural difference. But, I don't think they were suspicious. It was just a matter of being different from them and the new experience of mixing cultures. Anyway, we were received very warmly. We all get along well, I also use a taxi. At times I'm the only Indian lady among blacks in the taxi. I have never felt threatened. Things have changed a lot. Things are unlike it was during the apartheid time.

Wonke: How do your Indian friends treat you since you moved here? Do they visit you?

Anita: They were very surprised that I chose to live in a black area. It was a cultural shock to my family when they passed by some shacks in the black area when they visited me. My daughter, my son-in-law and my sister were somewhat shocked. It has not been a common culture in South Africa. However, I chose this area because it is close to work and I have accepted change.

Wonke: How about your family relatives and your white co-workers?

Anita: Interestingly, my black co-workers were also very shocked that I am living in Olieven. They were asking me if there was anyone who had attempted to break into my house. I believe people sometimes are backward thinking. Ever since I became a Christian I now look at things differently. I began to see everyone as the children of God.

Wonke: How are you fitting into this community now?

Anita: I was comfortable from the day I moved into Olieven. It was not a major change for me. It was not totally new. I was shocked only when I moved to Vorna Valley as it was the first time for me to mix with people of different cultures.

Anita: One thing I notice about black people is that they will stand up for each other, even if they are wrong. They still stick together. We don't find that closeness with Indians or whites or coloureds. The blacks appear to need each other more. They need to do things together. *Ubuntu* culture is such a big part of their lives.

3.8.2 Reflection on the Narrative

It forms part of the research to reflect on the significant themes that arise in the conversations I had with the co-researchers. I will reflect on those important values that appeared to be present during these interviews.

Being an Indian in Olieven

Anita indicated that when they moved into Olieven people were looking at them as if they were different from them. The fact that Olieven is a predominantly black township is acknowledged by Anita. It was expected that people would pay more attention to them. This was not because they were suspicious of them. It was normal that a group of people would believe and behave within a particular culture. The black township community was not accustomed to an Indian family as they had never lived together in one area. Anita did however sense the spirit of *Ubuntu* in the community. She articulates that she received a warm welcome from Olieven residents. She even took the taxi sometimes and she was treated well by the commuters.

Relationships

The relocation of Anita to a black township caused a cultural shock to her family, friends and co-workers. Anita gives a narrative on how her own family reacted when they heard that she is living in Olieven. Her family was shocked that she had decided to live in a black township and it became worse when the family visited her and passed the slums and its black residents. This had an influence on her relationship with her friends, family and colleagues. However, Anita adopted a positive view. She testified that apartheid also had a negative influence on the segregation of people. It is interesting that Anita's co-workers presented a different perception of township life. They asked if she had ever experienced a house break-in, but Anita replied that she had never had such an experience. Anita said she viewed all people as God's children since she had become a Christian. She was previously of the Hindu faith.

***Ubuntu* culture as experienced by Anita**

Interviews with Anita on certain aspects of *Ubuntu* are of interest when it comes to *Ubuntu* and culture. Anita is a manager in her work environment. She views black people as more closely linked to one another than whites and Indians. She says that black people stick together through thick and thin even if they are

wrong. They seem to support each other. This is something Anita had never experienced among other race groups. Anita concludes by saying *Ubuntu* culture is such a big part of the lives of black people.

3.9 Multi-culturalism

In this section we attempt to explore the philosophical interpretation of the multi-cultural reality of South Africa since 1994. This multi-cultural integration has been fostered by the ethos of solidarity and an *Ubuntu* philosophy among ordinary South Africans of all colours, creeds, languages and cultures. There is a commitment to peaceful co-existence in the absence of uniformity. Many multi-cultural orientations foster the humanistic value of living life with meaning and recognise that meaning is a primary force in life (Frankl: 1984). Olieven is a multi-racial community which portrays an image of a multi-culturalism which South Africa endeavours to see developing everywhere.

Olieven is exceptional since its multi-culturalism emerges in a township environment where all the racial and ethnic differences in South Africa are co-existing. There are also illegal immigrants from Zimbabwe. Tutu (2005:182) argues in favour of multi-culturalism. He argues that the new South Africa is a rainbow country. He describes the country as a technicolour experience. It cannot be denied that this ethos of multi-cultural integration is still fragile as some South Africans still do not trust each other based on differences in race, politics, ethnicity, histories, customs, and languages.

It has been affirmed in chapter two by co-researcher, Grace Ngidi (2.12) that "sometimes she bases decisions that are political in nature on patriotism and loyalty to a specific political party doctrine. It may not be that easy to be convinced by a political party she perceives to be predominantly white. She would judge them sometimes to be counter revolutionary and with a motive to reverse the gains of the struggle and her perception of democracy. Trust is the main obstacle between black and white people". We now turn to the story of a Zimbabwean immigrant and his perception of the multi-cultural community in Olieven.

3.9.1 The Narrative of Denis Makodza, a Zimbabwean Immigrant

On Friday 27 February 2015 at 18:00 hours, I visited my co-researcher Denis Makodza, a Zimbabwean immigrant. Denis is the fourth person being introduced in this research among the nine co-researchers proposed in this study. I met Denis in 2014 when he was looking for a job with his friend from Malawi. I asked them to assist me as gardeners for a day. During lunch time I shared with Denis my research interest and he was willing to participate. I asked Denis to accompany me to Olievenhoutsbosch later the day. In 2014 Denis was renting a shack in Olieven at extension 13. During early February 2015 I telephoned Denis to solicit his services again. This time Denis came with his younger brother Douglas.

He asked me if I could give temporary employment to his brother as a gardener as he was new in South Africa. He also negotiated for his brother to come at least once in a month. When I visited Denis on Friday 27 February, I found him with his brother. He had moved from extension 13 to extension 25 and was renting a room behind the house of the owner. Surprisingly, Denis' younger brother is married, he is 23 years old and his wife is 20 years old. Denis is 27 years and is not married. They all finished school at grade 11.They can articulate their points of view in English very well. In the section below we will listen to the story of Denis and his interpretation of *Ubuntu* as a Zimbabwean living in Olievenhoutsbosch.

3.9.2 Excerpts from an Interview with Denis

I chose to start an interview with Denis in order to hear his narrative of *Ubuntu* in a multi-cultural community. I have known Denis since 2013, but during February 2015 is the first time I engaged him in this research. Denis is a quiet guy and takes his time in responding to the questions. This specific excerpt has been taken out of the conversation I had with Denis.

Wonke: Do you perceive any multi-cultural cohesion in this community?

Denis: I am very much happy being in Olieven because I learn new things in this place. We come from Zimbabwe and mix with South Africans of different ethnic groups. We experience cultural values and ways of doing things. I have also learnt different languages here. I now speak Zulu and Sotho with senior citizens. I experience comfort even when I'm in trouble. They help me with some advice. I meet good people. There is *Ubuntu* in this community.

Wonke: Thank you Denis. This sounds to me all good about Olieven, but what do you perceive as negative living in this multi-cultural community?

Denis: I may not absolutely agree with everyone. I find at times that it is quite difficult to understand the opinions of other groups.

Wonke: Could you clarify that further?

Denis: Sometimes I meet bad people and sometimes I meet good people. There is an issue of undermining each other. Zimbabweans are not always fully accepted, while black South Africans also look down on other cultures in South Africa. The politics of this country is very difficult to understand as we sometimes see among the people differences between Xhosas and Zulus.

Wonke: What do you mean by not fully accepted and looking down on other cultures of South Africa?

Denis: Some South Africans are not treating us well because they accuse us of stealing their jobs. I also learnt that the Xhosa and Zulu are fighting for power and undermining all other cultures.

Wonke: I think I understand you. What are *Ubuntu* values that you can positively identify in this multi-cultural community?

Denis: The community has *Ubuntu* values; they cling together. When one gets hurt others stop to help. Some people were killed because of the community's intention to stop crime. I don't get involved with strangers as some people may be thieves and others can get you into trouble. If this happened the community could burn you.

Wonke: What is the scenario that you can remember when the community injured a person or killed in the name of stopping crime?

Denis: One guy broke into a house and we just heard a lady shouting *isela* (thief) the community ran and found a guy with stolen goods. They all beat him up and he subsequently died of his injuries. That is the reason why I said I do not want to hang out with strangers.

3.9.3 Reflection on Denis Story

It was stated in the proposal of the study that one of my intentions of this research is to interview an immigrant living in Olievenhoutsbosch. I was not sure then which nationality I would interview. Initially, I was hesitant as I did not know which person I would approach and also I was wondering if I would be able to relate the *Ubuntu* concept with that particular person. When I met Denis, the first thing that caught my attention was the way that he spoke. He spoke easily and freely about *Ubuntu* and that led me to relax. Another aspect was the communication as some immigrants are not comfortable with English, but I found Denis fluent in English. He also understood my research. When I reviewed the conversation I had with Denis I found his new experience of South African life interesting.

When he responded to the question of his experience of living in a multi-cultural community, he opened the conversation by expressing his gratitude for being in Olieven and for the opportunity to learn new things. It is significant to note that Denis acknowledged that in South Africa he mixed with people of different ethnic groupings and not just one ethnic group. As a result he is able to speak a couple of South African languages through this multi-cultural cohesion. Indeed, in Zimbabwe there are two official languages which is Shona and Ndebele, whereas in South Africa there are eleven official languages.

In spite of these cultural differences Denis affirms that he is comfortable with South Africans and that he does get help whenever he experiences problems.

He sees some good value in that which he calls *Ubuntu*. On the other hand Denis is able to relate some of the negative treatment he has received from some South Africans as a Zimbabwean citizen. He mentioned that some South Africans do undermine Zimbabweans. Lundin and Nelson (2010:36) argue that *Ubuntu* does not mean respect bad work; it means respect the person who does the work. Denis says you get both good and bad South Africans and he decided not to hang out with strangers in order to avoid bad company. Hence Jolly (2011:51) says, *Ubuntu* is therefore completely contrary to inhuman behaviour. It is the art of being human. In that sense Denis affirms that the community has Ubuntu values. They cling together when one is hurt by others.

3.10 Batho Pele

In the process of the research we came across one of the South African philosophy which is derived from Sesotho *Batho Pele* which means 'People First' and is also popularised by the government campaigns. This term is commonly used in the corporate world by protesters and government in support of better service delivery to improve the conditions of the people. *Batho Pele* is congruent with the concept of *Ubuntu*. *Ubuntu* advocates that people are people through other people. *Batho Pele* promotes the social-well-being of others as human beings like any individual. In actual fact *Batho Pele* says service before self. The protest known as *Toyitoyi*[4] against the failure of service delivery which happened in Olievenhoutsbosch was also a cry for *Batho Pele* (see Chapter 2.7.1). The community of Olieven used *Batho Pele* as the drive for their action. *Batho Pele* does not say individual first, instead it says people first. *Batho Pele* is grounded on principles to emancipate the citizens to participate with the government in decision making, especially in social-development.

Originally, the term *Batho Pele* came in 1995 during the advent of democracy, when the government produced a White Paper on the Transformation of the Public Service, hereafter abbreviated to WPTPS (Twinomurinzi 2010: 3).The WPTPS was later followed in 1997 by the White Paper on Transforming Public

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[4] Toyitoyi: is a township slang word for protest which includes mob singing, and at times burning of tires in streets voicing people's frustration.

Service Delivery (WPTPSD), labelled as the *Batho Pele.* The 1997 South African Governmental White Paper on Social Welfare officially recognised *Ubuntu* as: 'The principle of caring for each other's well-being and a spirit of mutual support' (Louw 2001:8). The *Batho Pele* White Paper was adopted as a policy in 2002 when a slogan 'we *care, we belong, and we serve'* became the belief set to guide government when delivering services (Twinomurinzi 2010:3).

3.11 Communication

Communication in Africa often takes place in the form of storytelling. It is mainly through the medium of storytelling that values have been transferred from generation to generation in an oral or verbal way. Lundin and Nelson (2010:3) emphasise that we tell ourselves stories to explain the events in our lives. To be connected to others provides a necessary opportunity to challenge stories that might be hurting our performance and inhibiting our growth. In an interview and conversation with my coloured co-researcher Mellnie Beukes, I soon noticed that she also speaks some South African languages and I was interested to find out about what she knows about these languages. She mentioned that she knows Sotho, Zulu, Pedi and English and that Afrikaans was her mother tongue. She learnt these languages in Olieven. She indicated that, 'we speak Zulu and some Sotho in the township because some old people don't understand English'.

Language is essential for an understanding of meaning, experience and the reality of life. Freedman and Combs (1996:29) says every time we speak, we bring forth a reality. African people also communicate their messages through songs. A song can be correcting, rebuking, comforting or praising. During traditional ceremonies amaXhosa would welcome the visitors by expressing care, love and respect through a song as demonstrated below:

> **Leader:** *Ndimthini ndimthini bethuna*?
> **Followers:** *Mboleke ingubo zokulala umhambi, zungazumbethi umhambi.*

Translation

Leader: What must I do about this visitor?

Followers: Lend the visitor the blankets to sleep. Never hurt the visitor.

In relation to the above song, the *Ubuntu* concept is being taught and communicated through a song that a stranger must be treated with care, dignity and be provided with hospitality. According to Broodryk (2007:48) even in extremely poor circumstances, one finds this compassionate zest for life and sharing of everything. If food is scarce, the little there is will be shared as a natural act. It is not necessary to ask for food, food is spontaneously given to those who need it. In Africa the custom is that one does not eat alone, Africa cares and shares. *Ubuntu* urges Africans to provide hospitality to every traveller in need, regardless of the colour of his/her skin or his/her status.

3.12 *Ubuntu* Traditional Values as Found in the AmaXhosa of Eastern Cape

A large proportion of South Africa's indigenous population has been exposed to the values of *Ubuntu* over past generations. The African philosophy of *Ubuntu* has been the African way of life. Any attempt to define *Ubuntu* in an English sentence reduces its deep indigenous meaning (Swanson, 2007, Mbigi, 1997, Hanks 2008). But, be that as it may, generally speaking, the maxim *umuntu ngumuntu ngabantu* articulates a basic respect and compassion for others (Louw 2001:8). With the view of *Ubuntu* traditional values we are to espouse the AmaXhosa *Ubuntu* traditional values. The amaXhosa consists of *Ubuntu* traditional values such as:

- *Ukutshintshisa*

  Ukutshintshisa can be translated as an exchanging of goods. In the rural areas a woman with plenty of sugar in her house would go to another household and ask can she exchange sugar for another kind of food that is needed. In this case it may be rice, beans, mealie-meal, or salt. A man

can do the same thing with sheep in exchange for a goat or a pig. The same would apply with a horse for a bull.

- *Amalima*

    Amalima is a plea from a family that is extended to the community to assist a particular family in their need without remuneration. A family may be in need of some help in the removal of weeds in their *ntsimi* (crop field) and that family will then cook food for the people who helped them.

- *Ukunqoma*

    Ukunqoma is when a person gives another person a female animal (chicken, goat, sheep or cow) in order to bear offspring for that person, after which the borrower would return the animal. In the case of a hen for example, if it hatched ten eggs, then the borrower would return the chicken and five chicks and be left with five chicks. *Ubuntu* values teach responsibility and independence though it encourages interdependence in the community.

- *Ibutho*

    Ibutho is a group of boys that go together to initiation school (circumcision period). While they are in the school the community would assist in cooking for the boys. Even the parents that do not have boys in initiation school would volunteer to cook one of the meals for the boys. At the initiation school the boys are taught discipline, manhood and responsibility.

- *Ukungcazelana*

    Ukungcazelana is a process whereby a man with tobacco would share his tobacco with other men. In this case interchanging of different kinds of tobacco also takes place. They might share the use of the tobacco pipe.

- ***Imikhonto***

  Imikhonto[5] is the term that is used when there is death in a family. People would come for *ukuvela* (to visit the bereaved family). When they visit the family they bring money. Sometimes they put money in an envelope which they have been given by those relatives that could not participate in *ukuvela* or were not able to attend the funeral. Some close family members would even bring a live sheep to contribute towards preparations for the funeral.

- ***Ukugidelana***

  Ukugidelana is an exchange of gifts that takes place on the return of the boys from the initiation school during the initiation ceremony. The family that hosts the initiation ceremony of their son would receive gifts (*umgido*) from invited guests and their relatives. These gifts are actually for the new man in the family. The list of gifts is written down and the receiving family would do the same or equivalent when another family boy is due for initiation. If there is no male descendent in the family, the gesture of gifts will then be reciprocated during the wedding of a daughter or graduation ceremony or at some other party invitation.

- ***Ukukhungana***

  Ukukhungana: is to visit those that are in mourning, or experienced a challenge in the community. *Ukukhungana* is the same as *ukuvelelana.* People would pay regular visits to the person who deserves *ukukhungwa* (sympathy). African people seldom need to visit a psychologist following the loss of their loved ones, as the *Ubuntu* way of *ukukhungana* allows the person to grieve.

- ***Ukuphana indima***

  In African communities the focus has always been on the welfare of people. It is part of their heritage to look after one another. This ensures the survival and care of the community. *Ukuphana Indima* is when a

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[5] Imikhonto not to be confused with spears, literal umkhonto is spear in plural imikhonto. However, in this case the word imikhonto does not have any connotation with spears.

person volunteers to help another person to remove weeds with a hoe from a mealie field.

- **Ilobola**

  Lobola is given by a groom to the bride's family. *Lobola* is a sign of respect between the two families and is a seal of approval for the marriage by the two families. *Lobola* also gives an assurance of support from the man to his wife in marriage as they start a new family. *Lobola* is not paid, it is given.

- *Isandla sihlamba esinye*

  This term would normally apply when a person helps another person in the hope that the other person will help other people in the near future (see chapter five in the Denis story). *Isandla sihlamba esinye* literally translates as one hand washes another hand, and the rationale behind it is the helping of one another.

- *Akukho Qili lizikhotha umhlane*

  Akukho qili lizikhoth'umhlana means that to scratch ones back one needs a second person (See 3.2 *Ubuntu*). We need the help of others to succeed.

- *Ubumelwana*

  Ubumelwana: refers to the neighbourhood. The neighbourhood has a sentimental value in African tradition. Neighbours know one another and look after another. Biko (1978:32) postulates that "the oneness of community for instance is at the heart of our culture. The easiness with which Africans communicate with each other is not forced by authority but is inherent in the make-up of African people. Thus whereas the white family can stay in an area without knowing their neighbours, Africans develop a sense of belonging to the community within a short time of coming together in an area".

- *Intsomi*

  Intsomi can be translated as a fable, or story telling by senior elders (grandmother or grandfather) to children. The *intsomi* will only be shared at night before the children sleep. These stories transfer character-building, bravery, caring, creativity and messages of wisdom to a younger generation. According to Broodryk (2005:93) "story telling is not unique to African living, all people of different cultures are used to stories. However, storytelling has a very special role in Africa because it deals with the transformation of theory into concrete practice. Stories have moral lessons or teach people about specific tasks, roles and relationships".

  The thrust of these stories is not usually simple moralising, but rather the unravelling of the world of which the child will become part. These stories will expose to the child something of the environment, the animal world and people, according to Msengana (2006:166). This African heritage originates at home as a place of interpersonal warmth where *Ubuntu* stories are told to transfer morals to youngsters, where *Ubuntu* life lessons are learnt, where the sick are cared for, where informal counselling is provided to those in distress, and where a general, caring atmosphere is maintained. These stories, when they are shared by the elders, would always have an interesting start that says, *Kwathi ke kaloku ngantsomi* (The story begins with *long, long, ago*). The aim of the fable is to inform the children that life has been continuing and they are not the first ones in life so they must embrace and be careful in the handling of life.

- *Ikhaya*

  Ikhaya means home in *isiXhosa.* There is a significant difference between *Ikhaya* and house. People, who live in urban areas but come from rural areas, would always mention that they are going home when they return to villages. The house they own in urban towns is usually not referred to as home. *Ikhaya* has a sentimental value to a black person.

Professor Vellem wrote an unpublished master's dissertation, UCT (2002) titled, 'The Quest for *Ikhaya*: The African concept of home in Public Life'. He describes *Ikhaya* that differs from the house because *Ikhaya* always has the warmth and comforting nature of being at home. However, a house is just a dwelling which can be sold easily to any one for profit. Broodryk (2005:54) differentiates between home and house meaning that a house is a physical structure, and a home is where there is an atmosphere of *Ubuntu* comradeship, warmth and belonging. Home is where the true meaning of *Ubuntu* care is found.

3.13 Reflection on *Ubuntu*

In this chapter, we discussed *Ubuntu* concepts. The co-researchers' views on *Ubuntu* and the literature was examined. We now embark on reflecting the concept of *Ubuntu*. Generally, *Ubuntu* is a positive philosophy as attested by the literature and empirical research from the co-researchers. If *Ubuntu* means seeking and finding oneself in others, no matter how different and alien they may appear, then surely no-one, no group or culture, has anything to fear from the practice of this ethic (Shutte 2001:226).

The theoretical danger of *Ubuntu* is that it encapsulates the entire human race and all forms of status in life: gender, class, wealth, cultural style, religion, language, nationality and political allegiance (Jolley 2011:58). In this kind of theory the danger of exploitation, suffering, violence, manipulation, denial, and wrong-doing can be replaced by *Ubuntu* to enforce the sharing of common humanity. In South Africa the majority of citizens experienced atrocities under the apartheid regime. The Truth and Reconciliation Commission developed after 1994 and then expected black Africans to absorb the pain of the injustices and immoral treatment of the past (Jolley 2011:59).

Hence Jolley (2011:59) argues that most South Africans were not given enough opportunity to decide for themselves and were persuaded to apply the tradition of *Ubuntu* by the TRC (see chapter 1.3). As far as I could remember watching on television, when Archbishop Desmond Tutu was interviewed why he was

wearing clerical garments as the chairperson of the TRC, he responded that the president of South Africa (Nelson Mandela) appointed him knowing clearly that he was an Archbishop and Primate of the Church of the Province (Anglican Church of Southern Africa). Tutus' figure represented to many South Africans the influential character of spirituality and *Ubuntu* ethics. Most people would be sympathetic towards him.

The term *Ubuntu* can be applied descriptively that is to say one could hear someone saying a person has "*Ubuntu" ubani bani ungumuntu* meaning that particular person is a human" or "that person has *Ubuntu*" (Tutu 2005:34). Naturally, the opposite can also be said of a person or community. "One would hear people saying, *akamuntu walutho lowo* meaning that one has no use for help (Broodryk 2002:13). To this we must add that *Ubuntu* is an art and quality of being human (Mcunu 2004:31). Mcunu also acknowledges that at times Westerners have been critical of *Ubuntu* and have suggested that the emphasis on community overlooks the uniqueness and distinctness of human beings. He continues by saying…. "Such things do happen in reality, and can often lead to abusive and unhealthy communities. However, such an abusive community would not be in keeping with the true sense of the African view (2004:31)". In short, such an abusive community would be deemed as devoid of *Ubuntu* (Mcunu 2004 36, Shutte 2001:19, De Toit 2006:270).

The community culture of *Ubuntu* influences the decision making of people. In African culture a couple is expected to bear children even if they may opt not to have children. The nuclear family is expected to assist the extended family and even those irresponsible (lazy ones) individuals. On the other hand the community expects one of theirs who is successful to remain in their area. Broodryk (2002:13) argues that it is a communal way of life which deems that society must be run for the sake of all, requiring cooperation as well as sharing and charity *Ubuntu* consequently, is the quality of being human. *Ubuntu* in the village influences individuals to practice or adhere to the cultural norms and beliefs of the community. Every facet of African life is shaped to embrace *Ubuntu* as a process and philosophy which reflects the African heritage, traditions, culture, customs, beliefs, value system and the extended family

structures (Makhudu 1993:40). The individual cannot survive without the community while the community also needs the individual for their success. Therefore, there is an argument to be made as a critical project, *Ubuntu* needs to be rethought, or at the very least, that the question of how it interrogates us, and not just us, 'it', must be thought all over again (Praeg and Magadla 2014: Xiii).

3.14 Concluding Reflection

When I embarked on this chapter, I was hesitant on how to formulate the headings and subheadings to build up this chapter. However, as I continued with the research and the narrative interviews, the themes formulated themselves. In this chapter I tried to balance the literature based on *Ubuntu* and the themes that developed from the co-researchers. It was not an easy journey to write this chapter. My fear was always to avoid repetition as the previous chapter entailed both *Ubuntu* and the Rainbow Nation. In this chapter we started by introducing the richness of *Ubuntu* and its impact in the South African context as advocated by the academic scholars of *Ubuntu* such as Broodryk, Mbigi, Shutte and Tutu. We listened to the co-researchers, Grace Ngidi, Mellnie Beukes, and Anita Naidoo.

We then introduced for the first time our fourth co-researcher Denis Makodza, a Zimbabwean immigrant. We will listen to more of his story in chapter five. Towards the closure of the chapter we reflected on our research by introducing the traditional practice of *Ubuntu* espoused by the *amaXhosa* in the rural areas of the Eastern Cape. In the next chapter, (chapter four) we are narrowing the circle. We read the history of human racial divisions in South Africa which led to the segregation of racial and ethnic groups in shared areas. We shall evaluate the reconstruction of *Ubuntu* as a paradigm for peace and reconciliation in the post apartheid context.

CHAPTER FOUR

HUMAN SETTLEMENT FROM COLONIALISM, APARTHEID TO POST- APARTHEID

" ….Black and white will have to work out a way of living together because they must. It won't be as we think it will be, but a reasonably satisfactory solution will have to evolve" (WJP Carr 1990).

4.1 Introduction

The term 'black' is used throughout this chapter to refer inclusively to African, coloured and Indian people rather than to Africans, exclusively. In this chapter, we attempt to highlight a critical review of the enforced human settlement during the apartheid years and the transition that took place at the dawn of democracy. There has to be recognition that South Africa is endowed with a rich history of struggle against inequality. We endeavour to reflect on the Group Areas Act (GAA) of 1950 as the basis of the racial segregation of South African communities. The previous chapter focused deeply on the *Ubuntu* tradition and *Ubuntu* experiences in the emerging multi-racial community of Olieven. The current chapter intends to reflect on the historical narrative of community segregation in South Africa and the emergence of multi-racial communities in the advent of democracy.

The chapter seeks to identify some of the successes South Africa has achieved pertaining to human settlement, including the Bill of Rights, (1996:10) which states that everyone has the right to freedom of movement. The human settlement we experience at Olievenhoutsbosch is the result of the fruits of democracy. With no doubt there would have been no racial integration of communities in South Africa, without the dawn of democracy and the notion of *Ubuntu*. We will explore religious faith, especially Christianity, on matters of race. The unfolding of historical events show that apartheid was denounced in a strongly Christian idiom by several Christian leaders, such as, Trevor Huddleston, John Langalibalele Dube, Albert Luthuli, Beyers Naude, Desmond Tutu and Allan Boesak *inter alia*.

We believe that spirituality and the concept of *Ubuntu* are the thread that holds life together.Togetherness is the backbone of *Ubuntu* socialisation.Towards the closure of the chapter, a discussion shall espouse on whether *Ubuntu* or lack of *Ubuntu* had a contribution to colonial conquest and apartheid. We will also introduce a new co-researcher from Olievenhoutsbosch to share her story on the issues indicated above. The aim of her telling her story is to test and balance the narrative story in conjunction with the literature. This is what narrative research means. In support of the articulated above, Krog writes (2009:19)

> We tell stories so that we do not die of truth. But we also tell stories to know who we are and to make sense of the world. We constitute our social identities through narrative and, although life is much more than stories, stories also try to create an order in the chaos of our lives. Stories in their widest sense can be used to bring order, or tell about chaos. We listen to one another's stories so that we share carrying the truth. But we also listen to stories in order to become, for one brief moment, somebody else, to be somewhere we've not been before. We listen to stories in order to be changed. And at the end of the story we do not want to be the same person as the one who started listening.

4.2 Colonial Settlement

In 1652 the Dutch East India Company established a foothold in Southern Africa under the Dutch commander; Jan van Riebeeck. He took a young girl from a nearby Khoisan community *Krotoa* or "Eva". She learnt fluent Dutch, and became a translator, the company's ambassador to nearby Khoisan rulers. She was baptised into the Christian faith in the presence of prominent company officials (Elphick 2012:1). For several decades thereafter, Dutch officers and clergymen only made spasmodic attempts to evangelise the Khoisan. Not until 1737 did a solitary German missionary, George Schmidt, arrive to labour among the Khoisan, and not until the 1790s did a significant number of missionaries settle in the Cape Colony. In the long term the Cape Colony, which emerged from this early settlement, was to provide the basis of the later colonial conquest of South Africa (Worden 1994:8). At first race was not the basis for status differentiation between Europeans and indigenous people.

Religion was the important criterion and baptism conferred legal and, to a considerable extent, social equality with the Dutch settlers (Beteille1969:319). During the first years of Dutch settlement, there were a few instances of Christian marriage between Dutchmen and Hottentot women. Within a generation, however, colour or race had supplanted religion as a criterion of membership in the dominant group. It is remarkable to note that as early as this time the colony had slowly evolved into a rigid racial hierarchy, with whites on top, slaves and Hottentot below. This reveals the narrative history of segregation of communities on racial groupings and socio-economic grounds from the time of colonial rule.

What emerged in the community of Olievenhoutsbosch would have been unlawful, during colonial times. During colonial rule, whites readily came to believe that they were at the top of the evolutionary scale, as shown by the dynamism of their imperial expansion, while blacks at the bottom were primitive, less intelligent and sluggard (Worden 1994:65). This kind of white supremacy took strong root in South Africa, as it did in other British colonies in Africa and Asia, as well as in the United States. But in South Africa, it developed into systematic and legalised discrimination, shaping the economic, social and political structure of the whole country in a more pervasive way, than elsewhere in the world.

4.3 South African Human Inequality

Racial inequality and social injustice are commonly regarded as part of South African history. These inequalities are often characterised as the 'inequalities of apartheid', but this is an oversimplification (Terreblanche2002:391). Many other factors played a role. For instance it is sometimes argued that the apartheid policy was implemented to limit the contact points between races; to avoid racial friction. Some have even suggested that the real aim of the policy was to safeguard the existence of the white race, Western Civilisation or Christian Civilisation in South Africa (Van der Spuy 1978:8). The need for this policy came out of the perceived threat to white interests and security that an integrated society posed with the demand of full equality for all. The inadequacy of such a threat was apparent as black Africans and slaves were increasing more in numbers in relation to the white minority population.

Beteille (1969:320) stipulates that by 1805 the white population had grown to 25 757, the number of slaves 29 545 and Hottentots were estimated to 28 000. Clearly the key issue in South Africa that was race and class caused systematic segregation. According to Worden (1994:2) apartheid was explained by the unhappy history of a virulent racism, primarily by Afrikaners. Apartheid was born on the frontier of the early Cape Colony and transported inland by the Great Trek to resurface in the catastrophic National Party victory of 1948. Unequal status was symbolised and maintained through an elaborate etiquette of race relations and through sumptuary regulations, in short, through mechanisms of social distance.

South Africa was probably the most complex and the most conflict-ridden of the world's multi-racial societies (Beteille1969:324). Under the apartheid system, race and class in South Africa almost overlapped completely. This was a result of the efforts of the architects of apartheid establishing a rigid and totalising system that affected every aspect of people's lives and prevented any form of inter-racial interaction under potentially egalitarian circumstances (Clark and Worger, 2004, Frederickson, 1981 and Posel, 2001).

This system enforced inequality between black and white by introducing 'separate development,' 'Bantu Education', and 'job reservation' which ensured that whites had privileged access to the most desirable land, educational qualifications, and professions, while reducing blacks to a ready supply of cheap semi-skilled and unskilled labour (Pascale 2013:50). In 1983 the apartheid parliament established separate chambers for whites, coloureds, and Asians, and no representation of the African majority (Sethi 1987:93). An ethnic criterion was used to set up the so-called homelands for Zulus, Xhosas, Tswanas and other African ethnic groups.

The ethnic differences that are still apparent in South Africa were artificially created by the apartheid government. The following are the most significant five GRAND APARTHEID LAWS which were instituted by Malan in 1948 (southafrica/apartheidlaws.doc):

- The Population Registration Act - this grouped every South African into a particular race - white, Indian, coloured (mixed race) and black (*bantu*). Only

whites could vote, and the opportunities available to each group decreased according to their race.

- The Mixed Marriages Act - this made it a crime for any marriage to take place between a white person and a person of any other racial group.

- The Immorality Act - this made it a crime for any sexual act to be committed between a white person and a person of any other racial group. Between 1950 and 1985 there were more than 24,000 prosecutions and nearly half (11,614) were convictions.

- The Group Areas Act - this divided South Africa up into different areas where the different race groups could live. 84% of the land was given to whites, even though they were only 15% of the total population. Blacks were only given 14% of the land, known as the 'Tribal Homelands', even though they made up over 80% of the population. If you were living in the 'wrong' area you had to move. Usually it was black and coloured people that had to move: out of 3.5 million people who had to leave their homes under this act between 1951 and 1986, only 2% were white.

- The pass laws - these laws made it compulsory for blacks to carry pass books (Identity cards) at all times, which allowed them to have permission to be in a white area for a limited amount of time. If they did not have their pass, blacks could be arrested and imprisoned.

4.4 Effect of Languages

South Africa's post-apartheid eleven official language policy has been described as "a progressive language policy" (Alexander, 2003:23); and "the most democratic on the continent" (Chisanga, 2002:101); and so on. The policy aims at healing the wounds that were created by apartheid. This policy aspires to steer South Africa towards the promotion of inter-racial unity, the promotion of respect for; and tolerance towards linguistic and cultural diversity; and the entrenchment of

democracy (see Langtag Report,1996).The first is that the process of modernisation, industrialisation, urbanisation and the consequent mixing of people with different ethnic backgrounds, have "detribalised" them; instead of Zulus, Xhosas, and Tswanas, they are now primarily South Africans or black South Africans (Sethi1987:94). Since 1996 South Africa has had a constitution that recognises eleven official languages. The language and cultural clause in the Bill of Rights is stated as follows:

> Everyone has the right to use their language, to participate in the cultural life of their choice, to enjoy their culture, practise their religion and to form, join and maintain cultural, religious and linguistic associations and other organs of civil society but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights (RSA 1996:30(31, 1)).

The effect of languages became so prominent in South Africa that it was no longer only English and Afrikaans that were recognised as official languages of the country. The Bill of Rights states clearly that everyone's language is important and every person is allowed to use his/her language, as long as it does not infringe on the Bill of Rights. One critical aspect of the Constitution is that it does not only attempt to redress linguistic imbalances created by the apartheid regime, it also makes a special commitment for the promotion and use of African languages (RSA 1996:6.2). This use of languages permits South Africans to reside and move wherever they wish, without linguistic limits. Thus communities like Olievenhoutsbosch emerged with different languages and races. South Africa became acknowledged as founded within the ambit of a multilingual society, this language provision received international support as the most revolutionary and democratic provision in education on African soil (Smitherman 2000:345).

4.5 Racial Discrimination and Ecclesiological Controversy

It was evident during the apartheid regime that South Africa would go out of its way to produce moral and religious justification for its actions of racial discrimination. These actions clung to moral terms and biblical justification. When Dr. K. Vorster, moderator of the combined synod of the Dutch Reformed churches was asked in a

BBC television interview in 1971 whether there was any biblical justification for apartheid, he replied without the slightest hesitation that (Van der Spuy 1978:7):

When the most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the children of Israel 'Deuteronomy 32 verse 8'.

This was his biblical narrative of full divine sanction for the whole system of pass laws, discriminatory legislation, differential salaries, job reservation, restriction of movement, regulation of place of work, and racial inhabitant residence. Instead of mixing up black and white, the apartheid policy kept them apart in land ownership and in human settlement. In the interpretation of Dr. Vorster the whole reality of racial discrimination and petty separation was simply overlooked. In addition, a range of "petty discrimination" laws were designed to institutionalise racial segregation and privilege in informal everyday settings by mandating superior "whites only" amenities, including buses, railway cars, ambulances, libraries, swimming pools, and beaches (Guelke, 2005:6, Pascale 2013:3). Dr. Koot Vorster's sermon is presented as an example of an ethics of exclusion, and in effect, degrading of human dignity which could be described by means of the notion of *Into*[1]. Cognisance is furthermore taken of a historical sermon preached by Tutu three days before the first democratic elections in South Africa (27 April 1994), as representative of the ideal of *Ubuntu*, with ethics of inclusion, and the fostering of human dignity.

Vehemently opposing Dr. Vorster's racist theology, Dr Allan Boesak, a black theologian from the Reformed Christian tradition makes a strong case against proponents of racial hierarchy, who systematically venerate white power, intellect, beauty, and white values as the highest good (Dibeela Lenka-Bula & Vellem 2014:172). In Boesak's rejection of racial discrimination theology, he writes the following (1984:2):

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[1] *Into* is a Xhosa term means a 'thing' or 'it' this will be derogatively used to despise a person. An example of dehumanising a person to *into* is the widespread xenophobic attacks which recently took place in South Africa. It seems as though, at least under certain circumstances, people are no longer viewed as people, but as commodities, as irritating and threatening objects, as *things*. This was presented by Prof. Johan Cilliers during the International Academy of Practical Theology (IAPT) held at the University of Pretoria on 16 – 20 July 2015.

If we are to believe white pastors, all of this humiliation and dehumanisation is the declared will of God. God's holy ordinances, which human beings, specifically blacks, may not change. Whites are God's elect. They alone have the right to health, wealth, education, and humanity.

Boesak was able to analyse and critically engage the Dutch Reformed Church on her weakness to support a racist theology. He was determined to encourage black people to eradicate racial oppression and resist subordination of the apartheid government. Hence Tutu profoundly writes in his book, *God is not a Christian: Speaking truth in times of crisis* (2011:139), "we want a non-racial South Africa where all black and white will count, not because of the colour of their skin, but because all black and white have been created in God's image".

4.6 The Apartheid System

With the 1948 (Bernhard 2005:25) victory of the National Party, it immediately started to reconstruct South African society. After securing their power and a sound majority, with the integration of additional seats in parliament and senate from representatives from South West Africa, the government started to enforce a racist policy of segregation 'in Afrikaans called apartheid' (Bernhard 2005:26). The apartheid system policy was based on racial and ethnic criteria. Apartheid defined four racial groups in South Africa namely whites, Indians, coloureds and Africans. These widely despised policies made the use of racial and ethnic categories, for any purpose, very distasteful for most South Africans (Sethi1987:93).The apartheid system entrenched legislation policies such as the Group Areas Act (GAA), the Bantu Education Act (BEA), the Population Registration Act (PRA), the Prohibition of Mixed Marriages Act (PMMA) and Bantustans/ Homelands. These legislation policies aimed at bringing about maximum racial segregation, while trying to minimise economic cost and disruption for the dominant white group (Beteille1969:332).

Apartheid aimed to compartmentalise the country and to perpetuate distinct racial and ethnic groups. That is why it is vitally important to research the integration of

multi-racial communities in South Africa, as it was not idealistic in the apartheid era. The apartheid regime prevented many black people as possible from settling in the 'white areas', tolerating them in their areas only when they provided menial labour. The growing urbanisation of Africans was probably the most contentious issue that led to apartheid in 1948. Although influx control was also practised before 1948, the apartheid government became notorious for its zeal in designing stricter and more efficient influx control measures in an almost desperate attempt to stop African urbanisation, while still allowing a sufficient supply of cheap African migrants (Terreblanche2002:315).

4.7 The Group Areas Act (GAA)

The Group Areas Act (GAA), widely acknowledged as a cornerstone of the apartheid policy, is probably the most consistently condemned piece of racial legislation ever introduced in South Africa. The first draft was published in 1948/49 and immediately aroused a storm of protest both in South Africa and from overseas (Carr 1990:65). The act proposed dividing South Africa into areas, where the different racial groups could own property and reside and areas where the occupation was permitted only under permit. The grassroots of GAA was characterised by causing difficulties for Africans to access decent housing close to their workplace. It made it difficult for transport movement and did not allow blacks to live, or own property, or rent property, in a white-designated area.

The Group Areas Act endorsed residential segregation widely in South Africa and residential areas like Olievenhoutsbosch would have been forbidden to accommodate people of different races. The objective of South Africa's grand apartheid design was total racial segregation, on all geographical scales (Drakakis-Smith1992:52). Townships were built further away from white areas. The evidence to that is vivid in Pretoria, where townships like Soshanguve, Mabopane, and Garankua are all geographically placed a distance from the city centre. In Johannesburg a mixed area known as Sophiatown but, relatively black, the apartheid laws forcefully removed black people to Soweto, as the government felt that black suburbs were developing too close to the white areas.

The Group Areas Act was a way of forcing black people away from industrial areas and white residences. The GAA enforced racial separation and advised each racial group to live in certain areas (Bernhard 2005:25). Many Africans, Indians and coloureds were resettled in townships far from the city centre. The GAA was one of the most contentious pieces of legislation ever passed and opposition to it was severe. The state had closed off blacks' access to the most accumulative activities and used the Group Areas Act to drive African business people out of central business districts (Terreblanche2002:399 cf Drakakis-Smith1992:52).

However, the social stratification among coloureds and Asians had a more normal profile. 'Coloureds and Asians were always allowed to own property, perform skilled and professional jobs; and their opportunities for entrepreneurship and accumulation, were therefore more lucrative – both these groups were also negatively affected by the GAA, but showed exceptional ingenuity in overcoming statutory stumbling blocks' (Terreblanche2002).

4.8 The Bantustans 'Homelands'

With the advancement of apartheid and the Afrikanerisation, the Afrikaners had a mission to reduce the domination of the English and to further reduce Africans into linguistic tribal enclaves (Makalela2005:152). Characteristically, they used the missionary foundation of nine African languages to advance linguistic boundaries through Bantustan 'homelands': Lebowa (sePedi), Gazankulu (xiTsonga), Venda (tshiVenda), Kangwane (siSwati), KwaZulu (isiZulu), Boputhatswana (seTswana), Qwaqwa (seSotho), KwaNdebele (isiNdebele), Transkei (isiXhosa), and Ciskei (isiXhosa) (Makalela2005: 153).

The Bantu Homelands Citizenship Act of 1970 attached the citizenship of all Africans to one of the homelands, even if they had never lived outside 'white' areas (Terreblanche2002:327 cf Worden1994:111). The tribalisation of Africans by artificial linguistic differences mushroomed in accord with Verwoerd's blueprint: '*Africans who speak different languages must live in separate quarters*' (Alexander 1989:21). Nominal independence was given to the Transkei in 1976, followed by Bophuthatswana (1977), Venda (1979) and Ciskei (1981) – by this process,

citizens of the 'independent' homelands lost their South African nationality, although the homelands were not recognised as independent by any other country (Worden 1994:111).The apartheid version of homelands was cynically and transparently packaged as the fruition of ethnic self-determination – regime sought, with almost no internal or international success to present its actions as a species of decolonisation (Nixon 1994:240).

It further argued that 'separate development' was not a policy of discrimination on the ground of race or colour, but a policy of differentiation, on the ground of nationhood granting each and every ethnic group self-determination within the borders of their homelands (Nixon1994).The irony behind the formation of homelands by the apartheid government was to balkanise the African people knowing that they would return to the urban areas for employment and accept meagre salaries. The system pushed African people to unproductive land, which would not produce adequate resources. The economic self-sufficiency was never a viable or desired option for the Africans. The system was designed to locate African politicians, away from the urban centres, to the peripheries. The problem of tribalism in South Africa was initially perpetuated by the apartheid system.

4.9 *Ubuntu* as Perceived in:

4.9.1 Colonialism and Apartheid

In this section, we endeavour to engage *Ubuntu* from a narrative perspective as a philosophy of South African people in building their consciousness against the oppression of colonialism and apartheid. According to Bernhard (2011:4) the African continent has suffered under colonialism and apartheid most of all for what has been done to her people. The political transition of 1994 has not only liberated black South Africans from the chains of extended colonialism, stretching from 1652 to 1994, but has also liberated white South Africans from outdated, sectional, and even adulatory interpretations of this country's tempestuous history (Terreblanche2002:3). The evils of colonialism, segregation, apartheid and fallaciousness forms of oppression were defeated collectively by the African spirit of *Ubuntu.*

Hence, Maphisa (1994:8) articulates that the transformation of an apartheid South Africa into democracy is a rediscovery of *Ubuntu*. *Ubuntu* helped South African people to organise resistance against the exploitation and denial of their basic human rights.

It was through human solidarity that colonialism and apartheid were conquered in South Africa. Perhaps one can argue whether *Ubuntu* or lack of *Ubuntu* contributed to colonial conquest e.g. British-Dutch colonialism, imperialism, racial capitalism, Anglo-Boer war, Voortrekker movement, Frontier wars, *Mfecane, impi ka Tshaka* (battle of *uTshaka*), apartheid, and political violence. These expressed a struggle in South Africa for freedom that led to the dawn of a democratic South Africa. We therefore argue the notion of *Ubuntu*. *Ubuntu* values and beliefs have sustained traditional African societies since colonialism, segregation and apartheid.

Professor Puleng lenka-Bula (16 July 2015, University of Pretoria) in her paper presentation in International Academy of Practical Theology (IAPT), she argues on the philosophy of *Ubuntu* saying that, "It will be an imperative for scholars and scientists not to trivialise a great philosophy from Africa, not to *'museumise'* it and we must ensure that it is not 'bastardised' and be used to justify authoritarian conduct and or oppression, because that is not its constitutive meaning". Puleng advocated for the reinstatement of *Ubuntu* in its original meaning not be tarnished by the new socio-ideologies such as consumerism.

4.9.2 Post – Apartheid

Democratic South Africa is trying to redress racial inequalities through equal education, employment opportunities to all and Black Economic Empowerment (BEE). Affirmative action hiring, particularly in public service, and the programme of (BEE) have been centrepieces of this approach (Bond, 2000). The relationship of inequality among South Africans is changing over time and across contexts. The collapse of the apartheid system gave rise to a dynamic period of change with respect to the country's previous rigidly racialised class structure (Pascale 2013:49).

Our relatively peaceful political transition in 1994, viewed by many as a miracle, could be ascribed *inter alia* to the African sense of *Ubuntu* (Cilliers 2008). The spirit of *Ubuntu* has undoubtedly helped South Africa, specifically in the sphere of reconciliation (see chapter two). There are different ways in which the term *Ubuntu* is used in South African popular discourses. The term *Ubuntu* is now used in commercial business, there are companies called *Ubuntu* Securities, *Ubuntu* Hair Salon, *Ubuntu* Technologies, *Ubuntu* Take Away etc. Contextually, South Africans use the term to invoke a sense of self-forgiveness and an easy way to distance themselves from the past and to embrace the new South Africa. It is argued by Bessler (2008:43) that in South Africa the culture of *Ubuntu* is the capacity to express compassion, justice, reciprocity, dignity, harmony and humanity in the interests of building, maintaining and strengthening the community.

The notion of human dignity is at the heart of the constitution of South Africa, the Bill of Rights (1996:9 (1)) states: "Everyone is equal before the law and has the right to equal protection and benefit of the law". This means that in post-apartheid no one can be discriminated against on account of race, sexual orientation, culture, religion, gender, language etc. Furthermore, Tutu (2011:54) vehemently opposes discrimination against women as a matter of justice – discrimination on the basis of sexual orientation is a matter of justice. In the democratic South Africa's constitution *Ubuntu* accords 'all human beings a moral status and considers everyone in principle to be potential members of an ideal family based on loving or friendly relationships' (Metz and Gaie2010:281). According to Swanson (2005:4) the struggle for *Ubuntu* serves as a philosophy of the struggle for people trying to heal the brutality and desperateness of a deeply and ruptured society.

Tutu (2011:172) also expresses his disappointment in the post-apartheid system that something has gone desperately wrong in the black community, "It seems that in the black community people have lost the sense of *Ubuntu*: our humaneness, caring, hospitality, our sense of connectedness, our sense that my humanity is bound up in your humanity. We are losing our self-respect, demonstrated it seems to me most graphically by the horrible extent of dumping and littering in our townships. Of course we live in squalor and in slum ghettos. But we are not

rubbish". Tutu's disappointment in these incidents includes xenophobic attacks on fellow Africans; he is concerned that *Ubuntu* is being shattered and fragmented by these gross inhumane acts.

4.10 The Story of Nonyameko Busakhwe (Pseudonym)

It has been articulated in the introduction of this chapter that a narrative story shall be introduced towards the end of the chapter. The story of this co-researcher gives us a phenomenal input on *Ubuntu* in relation to human settlement, socio-economy, current politics, and the religion in South Africa. The following co-researcher preferred to be anonymous as she felt that her story is not really sensitive *per se* but challenging regarding current political matters. So in the following interview pseudonyms are used:

In the month of June 2015, I visited Ms Nonyameko (Nyami) Busakhwe a staunch Christian Anglican member and an ANC member originally from the Eastern Cape in the former Transkei from a village called Idutywa. Idutywa is famously known as the birthplace of the South African former president Thabo Mbeki. Nonyameko is also known as Nyami. She holds a degree from the Walter Sisulu University in Social work and is currently self-employed. She has been living in Olievenhoutsbosch for seven years. In the interviews with Nyami, she immediately integrated *Ubuntu* with some scriptural references.

Wonke: In the conversation, Nyami quoted Acts 4:32-37 in conjunction with Acts 5:1-11 a story about believers during the time of the Apostles when people were sharing their possessions with the needy in support of the ministry of the apostles. The story also indicates the punishment of Ananias and Sapphire his wife for being mischievous in the process of sharing. (They died) I asked her what implication this story has regarding *Ubuntu*.

Nyami: This story has an implication for *Ubuntu* and the respect of societal values. People would bring to the high priest their possessions and everything would be distributed according to their needs as people so that nobody relaxes among themselves. People were obedient, they kept the commandment and they

want to enter the kingdom of God. We as Africans have people with Masters Degree; PhD's who have been raised through difficulties. However, their families are starving while they are successful as individuals and society is not benefiting from them. It is sad that today's believers have adopted a notion that says *it is all about me and my family and God for all of us*. Hence, I put together that *Ubuntu* as the African philosophy is not contrary to biblical teaching.

Wonke: What do you perceive as human values in your own words?

Nyami: I personally define values as that which you uphold, and that which defines you as human being. Biblically we are all created in the same image of God and likeness; we are supposed to see God in each and every one of us. Socially, with the virtues and liberties of our society, no one wants to feel pain, rich or poor, everybody wants to be loved, to belong, get food, shelter, clothing, and everybody must live a good life. However, we cannot have the same quality of life, our fingers are not the same, we are not gifted the same way, some are lazy, and some are hard workers, slow learners, and intellectuals. Having said that, the biblical story of the paralytic man in the pool of Bethesda (John 5:1-15) reminds me of the absence of *Ubuntu* among the people who were rushing into the pool for healing and ignoring the man. But *Ubuntu* values teach us to consider those that have short falls, and those that are timid, and slow. In another biblical story where *Ubuntu* values are being practised, is when a paralysed man was brought through the roof since there was no space due to the crowd that filled the room (Mark 2: 1-12).

Wonke: You seem to have some deep knowledge on values could you please share with me on what values you have been raised by your family?

Nyami: Yes, loyalty and respect, everybody was my *Mama* (Mother) and *Tata* (Dad) that's how we were taught. We were taught not to say *umama* of so and so rather to identify the mother by the area she comes from like (The mother of Kwarini) my mom would say *umama wase Kwarini* (Mother Sithela) because if she would allow us to say *umama* of so and so that would presuppose that Mrs Sithela is not a mother to us. We ate food from one big dish not that there was a lack of dishes, but we were taught to share and be content. The rationale behind was

sharing. We were taught to separate a need from the want. School shoes were prioritised; my grandmother was a God fearing woman. She taught me that the adult is not always right. We were taught that if you act negatively consequences will follow to correct you.

Wonke: What story can you remember from your early childhood?

Nyami: I remember when I was young, I was playful. My duty was to open the kitchen and sweep the floor. Often I would throw away the sweepings with the broom. At that particular time my grandmother thought I threw away the broom with the sweepings as usual, only to find out a truck delivering construction sand used the broom and left it where it was off loading the sand. Because of my grandmother's age, she forgot the latter and thought of the usual and she was very angry with me as she could not find the broom. I looked for the broom everywhere, and I could not find it. Since, I was not there when the truck delivered the sand I did not know about the truck. It turned out I did not throw away the broom. This went on for some days and the broom could not be found and it created tension between me and my grandmother. One day as she was doing her rounds in the yard inspecting she found the broom.

She remembered the truck and the sand. She then knew that I was not responsible for the missing of the broom. As I was coming back from school she prepared my favourite meal, called me to the dining table and said to me I have good news for you and I have prepared your favourite food. As a child then I started with the food. She broke the news after I finished the food. She explained what had happened and that it was not my fault. This is what my grandmother taught me no matter how old you are you need to own your mistakes.

We must acknowledge that we are also at fault as human beings. In our day to day life we must find a respectful way to correct our elders and leaders. The officials must not appraise where there is a problem….that is not *Ubuntu.* We must own up to our mistakes. It starts at home then to society. People are assertive in the workplace but not assertive at home. I must assess my surroundings before I could

discipline or address a problem with my child. If there is something that is frustrating me I must not take out my frustration on the child.

Wonke: Tell me about your neighbourhood and community?

Nyami: I grew up in a middle class family. I can honestly say that I also had a disadvantage in that regard, we were not socialised that much. We were kept indoors. We did not live as others did in the village. We did not have to fetch water from the river. We had water tanks. So my socialisation was limited, I could only interact with others at school. We were not on the receiving end, we were privileged. Even now I consider myself as anti-social; I can't just meet people for the sake of meeting. You get to be too comfortable with your space that is why I say it disadvantaged me. We were all taught as family though we stayed with our cousins, we did not know them as cousins till we became adults. My grandmother looked after other families that alone is *Ubuntu*….for me I could not manage that.

Wonke: Could you tell me here about your relationship with your neighbours?

Nyami: I have two sets of neighbours, one is of an older generation; with her we share the Christian faith. If she goes to hospital she tells me and if she does not see me for some couple of days she enquires. She tells me if she is going to be away for a while. The other neighbour sees me as an affirmative action case and she comes from a perspective that they as whites don't have jobs. Now as lower middle class, whites are no longer enjoying the same privileges as we young black are taking them. I am saying this from the statement that she would make when we have some misunderstanding which sometimes leads to confrontation. She would be complaining about the noise, when we sit and laugh in our living room as a family. She would come and knock on my front door. I then had to change my reaction towards her and win her over. One day she took a walk and suddenly it rained. I was coming from the shop. I decided to offer her a lift on my car it turned our situation around, I showed her *Ubuntu* regardless of the ill treatment.

Wonke: Whoa, then how do you perceive human relationships?

Nyami: We are like pieces of puzzles, we are all sent with a mission. The mission is from birth to death. To someone it may be hello and pass, to another it may be a hand shake and pass, it may be lifting up someone who has fallen. We sometimes overstay, we sometimes want to stay long where it is nice, and where it is sad we want to stay short… But at times that sourness, it may be what you came for. My personal philosophy is that '*you can give all to the universe, and it will still choose how it wants to remember you'*. Remember, the case of Hansie Cronje, he won trophies, matches for SA, he was famous as a cricket captain but one mistake destroyed his entire career. Jesus Christ was a noble man but mistreated by his fellow men. People forget your goodness and capitalise on your weaknesses, you throw in the towel, and where you are good you are superior to others and you seek self glorification. At home in Idutywa everybody you pass you greet whether responding or not. The problem in today's world, we greet *Molo*/hello and the respondent would say I am fine whereas one is dying inside. We are not looking at the state of the person we are just passing the greeting; we seem to be less caring.

Wonke: Tell me something of value from your upbringing.

Nyami: I put out a drawing pin for my sister to stand on, but I forgot about it and stood on it myself…. my grandmother gave me a hiding…the story is that what you do *umgibe owenzela omnye umntu* (A trap you set for another person) shall be a trap for you one day. Haman was hanged on the gallows he prepared himself to hang Mordecai (Esther 7:1-10).

Wonke: What do you believe is the cause of human inequality?

Nyami: It is the economic issue, the graph is not equal, we are like the Israelites. We are the generation that have gone astray, and we are not where God wanted us to be. If you look at South Africa and compare us with the continent of Africa then you will realise that our freedom was earned with little or the minimum of bloodshed but not to the magnitude of what was experienced in other African countries. We did not inherit rubble, we inherited structures and we just changed furniture for the sake of changing furniture, not that we had to. The forebears of ANC such as John Langalibalele Dube, and Albert Luthuli were ordained ministers

of the Word of God. In post democratic South Africa, we pass anti-Christ laws such as abortion, gay marriages, we do now the opposite, we do pray but at times we are too accommodating to the detriment of our faith.

What I am saying we are not trying to pass judgement on the action of gay and lesbians but the action is against the Word of God. In as much as the bible teaches that God knew us while we were still on our mother's womb (Psalm 139:13). In a democratic society the Bill of Rights is also in the extreme. The Bill of Rights defines a right to life….where does life begin….where is *Ubuntu* in that because we are using a human definition of *umntu*, not a Godly one. We forgot God. We got lost. We seek self glorification. We forgot that God is our liberator; even this democratic country was founded through God's intervention. Our National Anthem is a prayer which was said in the form of a hymn by the late Enoch Sontonga *Nkosi sikelela I Afrika* God bless Africa.

Wonke: What can you say about *Ubuntu* in the post-apartheid?

Nyami: There is demo crazy because we want to democratise everything. My question is where do we stamp authority? Where do we balance the authority? Our constitution says that a person under 18 must be accompanied by a parent or a guardian. And then a woman wants to take an under 18 boy to be a husband or a man wants to take an under 18 girl to be a wife. There is a conflict between the traditional values and modern democratic values. But, what is wrong is wrong regardless of who does it. There is authority set in the Church and in the Community. We have imported values that are foreign to our own origins. The fact that we are all human beings does not necessary say Europeans and Africans are not the same. We have that which defines us; we are created different from the Europeans. We were hunters, staying on the land; we have imported values that are strange to our culture, like my neighbour cannot smack my child.

We may be different in skin pigmentation, but in terms of enlightenment and human evolution the West and Africa developed the world. We have the same human trajectory, so the West needs not to impose its values on us and allow us to evolve in our own pace. In Xhosa there is an idiom that says "*Ekuphose ekhaya*

ayizukuphosa e stratwane". It means if you were not properly disciplined at home then at the street you will be bruised. Back then a mother from the neighbourhood would give a deserving hiding to any child seen misbehaving and as a child you would not go and tell at home that you were disciplined for fear of being disciplined again. In our days no parents can do that.

Wonke: How would you describe the human settlement in townships in relation to human values?

Nyami: Human settlement in the township is different in South Africa. In a township the size of the yard is too small. There are four people staying in one homestead, but you still have dignity, a child is allowed to grow as a child. In a township extra grace for a child to grow is required. What a child is exposed to in the township environment at an early age presents a challenge for the child with regard to life choices. A child does not grow as a child. Life is just by grace in a township settlement. The Church is five kilometres from each other but bottle stores are 100 metres from each other. Already the values are compromised by this situational settlement.

Wonke: Is there an impact of *Ubuntu* on conquering colonisation and apartheid?

Nyami: There is impact of *Ubuntu* in the defeat of colonisation; there was a collectivism that led to the defeat. We were all aware that deprivation of human dignity worked against human values… so it pushed us to fight colonialism and apartheid. There was a common voice and common goals. It was based on the other has wronged the others. It was so easy to mobilise the oppressed race to fight the regime. We had a common enemy and it was easy to identify the common enemy. Nowadays it is not easy to identify the enemy.

There is a problem of honesty; we have shed responsibilities, if you don't give that man a job, then how can a man lead his family. There is this man that cannot provide. We need to stamp the authority and that starts in the family. We have a five year term policy for voting; now the people are trading for votes. We shed now human dignity, money talks. We have access to media which makes everyone

know what is happening in the country. What was common during apartheid and colonisation was the fight for human dignity. It is not easy to now trust anybody, there is too much noise and there is no one listening.

Wonke: Would you perceive that *Ubuntu* is present in the post-apartheid era?

Nyami: *Ubuntu* is still prevalent because it is in everyone's genetics to do well and people are giving to various charity organisations. *Ubuntu* is African, it is part of us and it is who we are it cannot just vanish.

Wonke: Would you perceive *Ubuntu* as Nostalgia?

Nyami: It is like change, change is inevitable. Its either you adapt or change forces you; change is what we are supposed to be. We can't change *Ubuntu, Ubuntu* will remain there. Greed has overtaken our happiness, we want to acquire more and more and others are getting less and less. We are always dissatisfied. We are having electric fences, security; we pay levies for security because someone somewhere has to resort to stealing to survive. It is nostalgia that we can't take it away; it is there and shall remain there. We also learn from the bible that Adam and Eve when naked, they covered themselves with leaves. But God had covered them with garments of skin, God restored their human dignity. God knew leaves won't last….God is in us and we are in Him…There is no class that can take people back, (Gen 3:21) Fall of Man.

Wonke: What role would you consider is played by religion in human integration in SA?

Nyami: I think the knowledge of good and bad comes from religious faith, but we now tamper with creation. For an example artificial insemination, while religion attempts to bring *umntu* (a person) to the original plan of God. We are integrating but not on the same level of civilisation, but we are not on the same level of civilisation. There are others that still believe that for cleansing you need to slaughter, others believe in confession.

Schools were brought by missionaries and we were taught about the value of life, respect for life. We must preserve that which is good because life and religion teaches that too. Now the school has gone beyond the Church. Even the clergy challenges certain principles in the bible to such an extent that people now are abusing the text in the bible for personal gain. The authority of the state needs to be installed. Different religions are enshrined in the constitution yet other people are feeding others grass, snakes and rats in the name of their religion. This practice can be harmful to the very citizens that are practising them. The rule of SA is no one gets arrested in the name of religion, while the state should act and the role of the Church should be maintained.

Wonke: What is your view on blacks, coloureds, Asians and whites in the new South Africa?

Nyami: The reality is that *Ubuntu*, we as black people have gone and embraced *abelungu* (white people).I speak from the perspective of what I see in my environment. But, *abelungu* has not done anything let alone the corruption that involves them. If you look at our tax, it is heavy on the income tax side than on the co-operate tax side. Government went further to give incentives for industries to give jobs, but jobs are not created because the industry is in the white business sector. The government of the ANC carried out a lot of intervention for example the youth subsidy to encourage industry to create jobs.

The other side has embraced the other while the other has not. You can't be in the majority and fail. In South Africa there is not even that which unites us as South Africans. We may differ as different political parties on ideologies, but we should seek the same goal of bettering the lives of our people. In South Africa, the situation is different, the opposition lives to discredit and criticise the ruling party. While there can never be a situation whereby I disagree with you in everything. In South Africa it is a situation of we are not going anywhere if it is you on top or leading. However, that which is South African is supposed to unite us, we differ only on how we do that in unity. Unfortunately, there are people who say as long as it is still the ANC I'm not moving forward, I will only move forward when it is DA

though we are supposed to have a common agenda of building the country and differ only on the approach.

4.10. 1 Nyami's Personal Reflection on her Narrative

The interview was in a relaxed environment as the interviewer and the person are well acquainted with each other. Therefore sincerity of heart, the respect for each other's view points and personalities floated smoothly. There was not an instance where I felt that the interviewer wants to influence the way the manner in which I have to answer the questions to suit a particular perspective or opinion.
On the subject of *Ubuntu:*

It is complex and dynamic value system that is lived rather than an expression. I consider it in the following:

- It originates from the bible as I have said that God created us all (different race, gender, nationalities) in His image. This therefore presupposes that in each and every one of us there is a feature of God. Then if we say we have a relationship with God whom we have not seen but then fail to see and appreciate the beauty of His creation in each other.

- While we have different skin pigmentation but we are the same in terms of what makes up a human being (*umntu*) a Xhosa word that reflects a person where the word *Ubuntu* is derived from – meaning that the source of creation is one. We all want to be happy, safe, secure, loved, belong, cared and catered for. No one wants to be sad, hated and all the other ills that could harm the human flesh.

- The concept of *Ubuntu* in the context of South Africa is a critical topic owing to the history of the country that places one racial group superior to the others and deprives the other not only of the opportunity to live the values of *Ubuntu* but also in all manner of exclusions – race, language, culture and economic status.

- South Africa's experience has shown that while a regime can deprive its citizens the opportunity to exercise their rights as human beings, society will mobilise somehow and exercise that right under rebellious circumstances to

live as was ordained, hence regimes comes and go. *Ubuntu* is what separates us from other creatures that God has created.

- In South Africa under the democratic government the word *Ubuntu* is used to heal the rifts that were created by the apartheid system. It could be argued that the idea was to say before we think or start to address our differences, let us all bear in mind that we're all human beings. The concept of *Ubuntu* cannot be a means to the end for South Africa but part of the process to achieve the South Africa we all desire, the *Ubuntu* values have to be lived – that is we have the space and the resources to experience and live *Ubuntu*.

- South Africa's human rights are enshrined in the constitution – the individual or rather basic rights and the second generation rights and the concept of *Ubuntu* can be another topic – Is it assisting to heal the rifts or has it created the current situation that we're at, where we do not find a common good, that which defines us as South African?

- We cannot be equal in terms of capabilities as there are those that are physically and mentally fitter than others. The responsibility that we have as individuals and a collective is to ensure that we all live the values of *Ubuntu*. No one is made to feel less of a human being or having to exercise that right subject to the other person. The state also exists to build that collectivism, in South Africa; we even have developed a slogan that says, 'I am because you are' 'you are because I am'.

4.10.2 My Notes from Conversations with Nyami

In my conversations with Nyami, there are lots of things that I have made notes of regarding her narratives of *Ubuntu* values. I realised from the beginning of the conversations that Nyami is well-educated, learned, religious, afro-centric and socio-politically acquainted. Initially, she suggested that I should use her real name on the interviews. However, as I continue with the interviews, reflecting and asking questions of clarity, she began to change her views as she felt that her narratives on *Ubuntu* values were socio-political and challenging. I personally noticed this from her excerpts and continuous conversations.

I picked up from the narratives that Nyami is very proud of being raised in the rural areas and believes her values have been nurtured from the humble beginnings. She mentioned all the political leaders that have been brought up from the rural villages and those that have defaulted from the *Ubuntu* teaching. I must express that I was astonished by Nyami's voice with her critique on political views, biblical teachings and *Ubuntu* values. She blended her views very professionally. She was not diplomatic or naïve about her own people in expressing her disappointment concerning current issues in South Africa in relation to human dignity and morality. Nyami articulates that some African people have been brought up with good values, but when they achieve in life, through education, they forget their own people and that is not *Ubuntu*.

Nyami is not pleased that the community can suffer so much while it has produced significant leaders. The community must benefit from her people. Nyami states that greediness has also affected the religious faith community. It is sad that the believers seem to have adopted a notion that says, *it is all about me and my family and God for all of us*. She expresses that *Ubuntu* as an African philosophy is not contrary to biblical teaching.

She quotes (Acts 4:32-37) that the bible teaches fairness and promotes the welfare of others, the same as *Ubuntu* teaches. Another important fact about Nyami's articulation is that she knows the Olieven community very well as well as the people in the community. In many cases, she speaks of the issues that are relevant to the community and she has a nodding acquaintance. I found it significant to have a co-researcher like Nyami as I could relate with her academically and also on a community narrative level. Many of our conversations were very contextual and also pointing beyond the local community. We had a lot of conversations on values, family, neighbourhood, society and the community of Olieven.

A lot of the contents of Nyami's narrative had to do with the quality of human life and religious belief about human dignity. Nyami made a lot of reference to the bible and human values. She mentioned that biblical people are created in the same image of God and likeness; we are supposed to see God in each and every one of

us. At the same time, she points out that people cannot live the same quality of life and made the example that people differ like human fingers. But, *Ubuntu* teaches people to be considerate towards others, to share and be content. Nyami was able to reflect constructively and critically on *Ubuntu* without being biased towards African philosophy. I was very much impressed with the conversations with Nyami. She has an ability to integrate her narratives with all aspects of life. I would often hear her using *Ubuntu* in connection with Christian values and using her Church, the Anglicans, as an example.

4.10.3 Reflection on Nyami's Narrative

The aim of this research is to come to a greater understanding about *Ubuntu* values in the context of the Olievenhoutsbosch community. I will attempt and reflect on Nyami's narrative looking at various themes arising from our conversations. There were themes that emerged consistently in a number of interviews that involve human values and pointing beyond community context. Here are the following themes:

4.10.3.1 Background

I believe it is crucial to take the background of Nyami's narratives into account. Nyami is a single lady with three children, running her own successful business and is staying in a townhouse in Olieven. She was raised by her grandmother. In the conversations with her, she said little about her parents except her grandmother. When I tried to reflect with her about her relationship with her parents, she did not seem interested. Nyami is 39 years old and a very staunch Christian influenced by her grandmother from the rural background of Idutywa. She treasured her upbringing and believed it is what has brought her so far. She believes in God as the liberator of black people from colonialism and apartheid. She tells me that she is an active member of the ANC and highly involved in the community in terms of support of the ANC. She is very critical of people that are against the ANC, she calls ANC *Umbutho wabantu* (Organisation of the people). She speaks so proudly of former president Thabo Mbeki as well as sharing the same home town though not the same location.

4.10.3.2 Neighbourhood Experiences

The one question I reflected on during the conversations with Nyami has been the relationship experiences with the neighbourhood. Of which I found interesting that Nyami mentioned in excerpts of conversations that she is anti-social and the reason for that is the way she was brought up. In Idutywa her grandmother was very protective of them. She only wanted them to succeed at school; they would come from school and play with their cousins in the yard. There was no interaction with other neighbourhood kids in the community except at school. So, Nyami explains that she considers herself as an anti-social person. In the light of this I was wondering how she would relate with her neighbourhood in the urban community as an adult and how *Ubuntu* plays a role in her life.

She tells me that because of her canvassing for ANC membership and Christian faith, she is compelled to share/ talk with her neighbours and community at large though her neighbours are of a different colour. She quotes from the bible that thou shall love your neighbour as yourself (Mat 22:39). She feels part of the community and is known by her neighbours. She has a good relationship with both of her neighbours. Though initially, she had a problem with a middle aged white neighbour.

Nyami mentioned that *she sees her as an affirmative action survivor and she is moving from a perspective that they don't have jobs. Now as lower middle class, whites they are no longer enjoying the same privileges, as we young blacks are taking them.* What impressed me about Nyami is that she is the one who managed to draw her neighbour's heart to South African life realities and she believes that she applied an *Ubuntu* attitude to convince her that it is not a case of affirmative action. Would their relationship be any different if there had been no *Ubuntu* values?

4.10.3.3 Consultation and Time

One of the things I learnt as a researcher in narrative research is the issue of time and appointments, particularly when you have to meet your target. Nyami is a business woman; she is always busy and frequently out of Gauteng province. I met with her initially in May but could only get an appointment in June for a comprehensive interview. It was not always easy to keep appointments; at times we postponed appointments more than three weeks consecutively. It was not easy to see her. I had to be patient with her and understand her busy schedule in accommodating my appointments. I started developing a friendship with Nyami and I remember one time while I was conducting the interview, she asked me to break as she wanted to watch a 30 minute programme on television.

After the programme, she asked us to go to the shop with the children as she had to buy some small stuff. I realised that in narrative research, the main ingredient to make your research grow is to be patient, develop a trust and friendship with your co-researchers. It is not always easy to reach the targets that you planned as the researcher per interviews with your co-researcher. It seems that from my own experiences with Nyami you need to allow enough space for the research to flourish as it is dependent on the availability of time. People are too occupied with a lot of activities that take up much of their time and academic research consultation adds up in their free space.

4.10.3.4 Human Relationships

This is one of the most important discourses I needed to look at during this study on how people reflect on human relationships. I needed to reflect on the value of human relationships with people different from your race in a township environment. Nyami says to some people it may be a matter of hello and pass, to another it may be a hand shake and pass while for someone else it may be a matter of lifting up a person who may have been fallen. She narrates a story of Idutywa on how human relationships were formed and how more important relationships were there rather than in Olieven. She says at home in Idutywa everybody you pass you greet whether responding or not.

The problem in urban areas you greet and the respondent would say I am fine whereas one is dying inside.Even the greeters are not looking at the state of the person; they just greet and seem to be less caring. In Xhosa that is described as *ukuqgithisa ithole kunina*[2].

In Nyami's narrative of human relationships she brings forth the issue of fame and publicity. She says other people are not basing their relationships on human values and respect. They will love you because you are famous; once you blunder they forget about your goodness. She also mentioned the biblical story of Jesus who was a famous man, healing people and doing miracles. However, Jesus Christ was mistreated by his own people. Nyami's story brings us to the idea of how people at times can be untrustworthy.

4.10.3.5 Spiritual Aspect and Experiences of God

In Nyami's narrative the spirituality was linked to socio-economic matters and human inequality. The idea that people are not living an equal life was connected to spirituality. Nyami tells me that the graph of living is not balanced, we are like Israelites, we are the generation that have gone astray, and we are not where God wanted us to be. Throughout the narrative conversation with Nyami there was always a spiritual experience in her articulations. She linked the foundation and founders of her political organisation (ANC) with spiritual men e.g. John Langalibalele Dube, Enoch Sontonga and Albert Luthuli who were Christian men. Another interesting theme or discourse that I observed from Nyami's narrative is the notion that she views that some South Africans seem to have forgotten how democracy emerged. She says we forgot that God is the liberator and the democracy was founded through God's intervention.

Nyami also commented that some clergy seem to have gone astray through this democracy, and their voices are no longer heard. She blames the socio-economic factor as an issue; everyone wants to enrich himself/herself. Clergy are no longer

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[2] *Ukuqgithisa ithole kunina* is an idiom simple means to just bring a calf to the cow to suck. But, the rationale behind the idiom means you just pretend as if all is right by only sharing the tip of the iceberg.

speaking with a prophetic voice. Nyami is very much concerned in her narratives on morality and behaviour of the clergy in the current democratic system. She speaks of the Bill of Rights that has opened an opportunity for every person to express his/her opinion. She complains about that and further says that there is no *Ubuntu* in the right to abortion. She views the Church as the faith based organisation that is supposed to be able to distinguish that which is right from wrong. She strongly believes in God for the restoration of the lost South Africa and going back to the basics of *Ubuntu*.

4.10.3.6 *Ubuntu*

I was very much interested on the question of *Ubuntu* in Nyami's narratives, she has engaged very clearly with the notion of *Ubuntu* concerning her views. Nyami sees *Ubuntu* as an African existing philosophical phenomena and no one can change it or dismiss it. She says we can't change *Ubuntu* even if people try to change *Ubuntu* it will remain. When I asked her what she means about *Ubuntu* not changing she mentioned that even if people can be corrupt and overcome with greed but *Ubuntu* will remain. When I spoke with her, she mentioned that *Ubuntu* is not easily described by words. You must live *Ubuntu*.

I also realised that Nyami's perceptions of *Ubuntu* values link up with her Christian moral principles. She would time and again quote biblical scripture to support her narrative of *Ubuntu*. She says God became so kind to Adam and Eve though they sinned, instead of letting them continue covering their bodies with tree leaves; God clothed them with animal skin. She refers to that as the *Ubuntu* of God. She also included that there are people who are giving to charities and considering others without being noticed or given fame. She says *Ubuntu* is part of Africans and it is who we are.

4.10.3.7 Human Settlement

Having reflected on the conversations on the issue of human settlement which links with this chapter, I asked Nyami to voice out her narrative and she mentioned that human settlement is very difficult in South African townships. For her being in

a township is different, she lives in a town house which is not common in most of the townships in South Africa. I asked her why human settlement is a challenge in the township. She expresses that space is a problem and also bringing up children because children need space to play. There is also the challenge of early exposure of children to material that is unhealthy for them. She mentioned that in townships bottle stores are closer to each other than Church worshipping centres. However, the life in the township is much friendlier than in the suburbs as people communicate with each other and know one another very well. In my conversation with her she indicates that in Olieven there is crime like in the suburbs but the difference is that people who are caught committing crime know that the community will murder them. She says they are living a collective life in the townships and *Ubuntu* is needed to protect the community against all odds. This seemed significant to me because it suggested that *Ubuntu* can also be harsh in response to crime and I have seen this portrayed over the media.

4.10.3.8 Political Ideologies

Nyami expressed from the beginning that she is politically conscious. She is able to reflect on the issues happening in Olieven with the political agendas of the country nationwide. She is not content with the democratic changes in the country and attests that people are protesting in Olieven due to the lack of service delivery. Nyami is not happy with the treatment of people in the country and she explains that there is still racial segregation on economic dispensation. The government gives incentives for industries to give jobs but jobs are not created because industries are predominantly white owned. She articulates that black people have embraced whites while the whites have not done justice in embracing black people.

She is concerned that the politics in South Africa are unstable. She says that all opposition political parties should be clashing with the ANC on a way that should be building the country; not with differences. We all obtained democracy now. She says that in South African politicians are fighting for power rather than the building of the nation. People do not want to accept constructive criticism and are also naïve due to the history of the past; comrades shield each other and expose each other.

4.11 Concluding Reflection

What were we doing in this chapter? I think a lot has opened up for me in this chapter by looking at the historical narrative of human settlement in South Africa. It was an interesting reflection to discover the history of how people were separated in South Africa according to race and ethnicity. The history of colonialism, apartheid to post-apartheid makes one understand how South Africa has developed and transformed into a new democracy. It is so clear that the human settlement we experience at Olievenhoutsbosch is a result of the fruits of democracy. In this chapter we introduced one co-researcher who linked her narrative with the political changes in South Africa concerning religion, economy and *Ubuntu* values. In the next chapter, chapter five we are narrowing the circle. We shall reflect all the narratives of the co-researchers; integrate their stories looking for similarities, and common ideas emerging from the interviews.

CHAPTER FIVE

COMMUNITY CONVERSATIONS ON *UBUNTU*

"…..There are many stories occurring at the same time and different stories can be told about the same events. No single story can be free of ambiguity or contradiction and no single story can encapsulate or handle all the contingencies of life…." (Morgan 2000:8).

5.1 Introduction

This chapter introduces the stories of the co-researchers involving listening to, describing and interpreting their specific narratives. According to Muller (2004:300) the post-foundational practical theology approach compels one to listen to the stories in the context experiences of the co-researchers and to describe it. The context of the research has been described in chapter one, while the epistemology on the Rainbow Nation was perceived in chapter two. The thickened story of *Ubuntu* was narrated in chapter three, and the critical challenges of human settlement in South Africa were discussed in chapter four. It is now time to invite the community conversations concerning the study through the co-researchers. In this chapter we shall dwell on the stories as told by the community co-researchers of Olievenhoutsbosch. We will listen to various stories and be drawn into their narratives. Interpretations of these narratives are then developed and described in collaboration with the co-researchers.

5.2 The Conversation Process

5.2.1 Selection Process of the Co-researchers

I interviewed nine co-researchers based on ethnicity and race as well as immigrants living in Olieven. This context was selected because of the multi-racial nature of the community. In this chapter we shall hear the voices of the selected co-researchers as forming part of the community of Olieven. I have not introduced yet a white person or Northern Sotho/ South Sesotho/ Venda or Tsonga story

among the selected nine co-researchers. However, this proved to become a significant requirement in the study to reflect the geo-demographic background of South Africa. During the apartheid regime black people were separated in such a way that hatred developed among them. This chapter now focuses on the stories, interpretations and reflections from the community of Olieven. The aim is to concentrate on the small, marginalised, unheard stories and not to make generalised, sweeping claims (Muller and Schoeman 2004:9 see Pattison and Woodward 1994).

5.2.2 The Interviewing of the Co-researchers

In this chapter a record of the conversations forming the core narratives of this research process are provided. All the co-researchers who participated and contributed to the study will be sequentially introduced together with their demographic breakdown. The new co-researchers stories will also be shared in this chapter, starting with a story from a white neighbour in Olieven, Mr. Botha. The stories will include some other ethnic groups coming from the North of South Africa.

The co-researchers express their experience of *Ubuntu* and its underlying values in their own understanding through telling stories. We then reflect on these stories using various themes that emanate from their narratives. During this process the aim is to come to a greater understanding of their values in context. Next we want to develop this understanding into a meaningful contribution that points beyond the local context. The co-researchers tell their stories and then respond to questions which we ask for clarity and reflection on their stories concerning *Ubuntu* values. We do not provide the entire contents of co-researchers stories the aim is simply to table the emerging themes and certain content as articulated by the co-researchers.

5.2.3 Background of the Co-researchers

Mellnie (Mell) Beukes

I enjoy cricket, soccer, dancing and singing. I am more of a people' person that is why I am in the media industry. Acting and presenting are close to my heart and is what I love the most. Exaggeration bores me. I am a feminist and I believe in social political and economic equality for both sexes.

I have made some really bad decisions in my life but my tattoos are not one of them. Go big or go home that is how I feel. My values do not waiver depending on someone's ability to see my worth or not. I love myself and am proud of being a coloured South African.

Nonyameko (Nyami) Busakhwe

I am Nonyameko, my friends and the community people know me as Nyami, I love the Lord Jesus Christ and I'm serving as an elder in the Church. I am a woman who loves politics. During my spare time I read the newspaper, and am particularly interested in current affairs and socio-economic issues. I love South Africa a lot.

I enjoy walking, singing, gardening and nature. I have a high respect for women in leadership either in the Church or in society. I believe my upbringing in the rural areas of Idutywa has taught me some values that I cherish even now. Values to me are what you uphold as a human being and that which embraces dignity and respect for others.

Malebana (Spook) Tsebe

I was born in Limpopo Province in Mokopane, in a township called Mahwelereng. I speak Northern Sotho (Pedi). I am married to Nzuza (Zulu) and we are blessed

with a son. My hobbies are running, playing soccer, and watching soccer. I enjoy braais and drinking beer with my family just the three of us. What interests me in life is the fact that I am learning something every minute. I am currently working in the South African Air Force as a Sergeant regimental instructor. According to me, values are those things you build yourself as you grow. I do not think values can be forced onto someone. However, one must live by values. They are what make both a family to click together and a community to live together. My personal motto is that there is always tomorrow even if they say you can never guarantee tomorrow if you are still alive there is tomorrow.

Caphus Comfort (Comfy) Mashimbye

I come from Giyani in Limpopo I am a Tsonga speaking person, working in the SAAF as a task force operator. I have four children from two ladies. I stay in Olieven at extension 36. My hobbies are jogging and listening to music. I have grade 12 as well as certificates in military courses and I'm currently pursuing international studies on security courses.

Values to me are the more important things in my life. *Ubuntu* in my language *Xitsonga* is *Vumunhu Vumunhu* is working together to reach the desired objectives *Vumunhu* is only referring to human beings and not a thing or machinery. My motto is that education is the key to success. I have done an assessors course, moderators course and a facilitator's course. I would love to be involved in national search and rescue missions.

Grace Ngidi

I have Bachelor of Arts Communication Science from UNISA, BA Communication Science Honours in progress from UNISA, a Diploma in Information Technology and several certifications in ITIL Service Management. I have a daughter Nomfundo I enjoy cooking, reading and attending gym at Virgin Active.

I was branch President in the Uniting Presbyterian Women's Fellowship 2006 – 2009; and President of the Uniting Presbyterian Women's Fellowship for the Tshwane Presbytery during 2009 – 2012. I was an assistant secretary in Uniting Presbyterian Women's Fellowship 2012 – 2015, elder at St Andrews Uniting Presbyterian Church 2012 – 2015. I am the founding member and former Co-Director of Thulani Combined Community Computer Project.

Denis, Denny 'Sibo' Makodza

I am Denis Sibo Makodza most of my friends call me Denny. I was born and bred in Zimbabwe in a small town called Mashingo I am single with one child born in 2007. My hobbies are: reading, playing soccer, watching soccer and swimming. I enjoy meeting different people and learning from different viewpoints. I'm currently self-employed doing welding, irrigation, plumbing and tree felling.

As far as I am concerned values are enhanced by practising religion going to Church and reading the Bible. To me *Ubuntu* is about manners it is about being trust-worthy and having respect for others. Education wise, I have Form six from Zimbabwe and here in South Africa it is equivalent to grade 11. My personal motto is that success is all about hard work in order to reach a certain level you aspire to in life. Other people can see what you have achieved through your hard work.

Kanyiso Walaza

I am Kanyiso Walaza I originally come from the *amaHlubi* ethnic group in Matatiele in the Eastern Cape. I am proud of being a Xhosa *(Hlubi)* man. I'm currently working in government administration as a director in LED Policy & Practice in the Department of Cooperative Governance and Traditional Affairs in Pretoria. I have a Master's Degree in UJ in Industrial Sociology 2003 – 2005, a Bachelor's degree at UNISA in theology 2006 – 2009, and Master's Degree in Development

Studies at Nelson Mandela Metropolitan University 2012- 2012 I have BA (honours) 2013 – 2014 in Systematic theology from UP.

My personal hobbies include reading, research, travelling, meeting people and doing gym. I speak English, Xhosa and South Sotho fluently. My personal slogan is that nothing of value is found free. To me the value of *Ubuntu* is a heartfelt recognition that I am what I am because you are what you are.

Renier Botha

I was born in Rhodesia now Zimbabwe in Katuma now called Kadoma. My parents moved to South Africa when I was two years old. We grew up in Benoni, and also stayed in Belabela as farmers. I am Renier a teacher and technical instructor at South African Air Force.

I am married to Teresa and blessed with two children a boy and a girl. My Hobbies include carpentry, photography, cooking, and motor biking. I also enjoy jazz, observing nature, and spending quality time with my family. My main work is area and recognisance photography. I do as well maintenance planning on air craft and failure reporting analyses. I hold an International Diploma in teaching and training. My personal motto is that I can be your best friend or your worst enemy, you must decide. Values to me are the core principles of discipline in life. Each person has different values regardless of whether you are born from the same race, nation, ethnic group, culture, or community.

Values depend on how you were brought up and each and every individual is brought up differently. Hence, I mentioned that values differ from people to people. I would like to explain that even among some white people in those days not all was good; there were times where we only ate pap with no meat.

Anita Naidoo

I am Anita happily married with grandchildren. I work as admin manager at Vavasati Brand Logistic. My Hobbies is reading and watching sports. My motto is what you put in, is what you get out. My vision is to start a rehab centre for alcoholics and drug addicts.

The value I live by is honesty, compassion, forgiveness, gratitude and appreciation. The value of *Ubuntu* to me means caring and sharing. I came from Durban with my husband to Vorna Valley in Midrand then we decided to move to Olieven.

5.3 Demographic Breakdown of the Co-researchers

I interviewed nine co-researchers in Olieven staying in different sections. In the research proposal I promised to find co-researchers of different races, ethnic groups, different backgrounds and class. The following table confirms that:

Group	Gender	Age group	Place of origin
Zulu	Female	40 – 45	Born in KZN, but grew up in Soweto
Xhosa	Female	35 – 40	Born in EC in Idutywa former Transkei
Xhosa	Male	35 – 40	Born in EC in Matatiele, amaHlubi clan
Pedi	Male	30 – 35	Born in Limpopo at Mokopane
Coloured	Female	20 – 25	Born in GP, in Pretoria at Eesterus
Afrikaans	Male	45 – 50	Born in Rhodesia and grew up in GP Benoni
Indian	Female	50 – 55	Born in KZN at Chatsworth
Tsonga	Male	30 – 35	Born in Limpopo at Giyani
Shona	Male	25 – 30	Born in Zimbabwe at Mashegu

5.4 The Stories of my Co-researchers

The introduction of the stories is based on *Experiences of Ubuntu, Experiences of multi-cultural community*, *Olieven neighbourhood experiences* and *religious experiences.*

5.4.1 Malebana's Story

5.4.1.1 Experiences of Ubuntu

Malebana articulates that he understands *Ubuntu* as a relationship between the members of the community, and that *Ubuntu* cannot be practised as an individual. Where he comes from (Mokopane) you will never find a homeless kid. He feels that it is the responsibility of the community to take care of each other. However, he says there is too much individualism in Olieven, and does not witness true *Ubuntu*. He says when something bad happens; people only come to assist because they feel bad about the situation. They feel guilty and do not act simply because *Ubuntu* is within them. They also do that because they need a back-up of some sort in case one day trouble affects them. The value Malebana sees in Olieven is when something bad happens such as a break-in or other incident, everyone chips in. They will assist and try to find the perpetrator. But when the incident is finished everyone goes back to normal. So they stick together during challenging times and when all is done everyone goes back to their place of comfort.

5.4.1.2 Experiences of Multi-cultural Community

Malebana expresses that it is a good thing for people to live together unlike in the past where people were separated by force. We are a diverse community and we are now able to mingle as South Africans. We are good in terms of mixing in Olieven. He believes that change is possible when you start engaging and learning from the people you are not used to. But, Olieven is a busy multi-racial community as everyone is minding his or her own business. People open their own business, some get a container and suddenly a Pakistani[1] opens a tuck-shop.

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[1] Malebana expresses a common phenomena in South African Townships where immigrants from Pakistan, normally hire people's garage or place a container in their yards to sell their goods. He views this as part of *Ubuntu* as they feel safe at someone's house and the landlord also benefits.

5.4.1.3 Olieven Neighbourhood Experiences

He knows some of his neighbours; they are greeting each other and there is friendship. He believes that they need one another. However there are walls that divide them unlike in Makwareleleng at his home background. He can't borrow something from some of his neighbours. He has been attempting to be neighbourly but some of his neighbours are reserved.

5.4.1.4 Religious Experiences

Malebana grew up in an Anglican Church, Christ the King at Mokopane in Limpopo. He attests that Sundays used to be a quiet day, but in Olieven everyday is noisy and busy because it's a multi-cultural community. People do their own things at their own time. It is also very challenging because one of his neighbour is a ZCC[2] member, sometimes in the morning he wakes up and finds salt[3] in his yard. At times they clash about religious and traditional practices, because of being a diverse community.He gives an example of Church timing that in most communities Saturday is a social day, but if you happen to live in a dominant Seventh Adventist area, Saturday is a tranquil place.

5.4.2 Denis' Story (the Zimbabwean)

5.4.2.1 Experiences of Ubuntu

Denis agrees that there are some good values found in the people of Olieven though he has also experienced some challenges. He finds people friendly and understanding. Even if he does not have enough money, he lends it. When he runs short of rent money, he negotiates with u*Mastanda*[4] (A house owner) for an extension lasting a few days. Denis considers this as a good example of *Ubuntu*.

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[2] ZCC is a Zion Christian Church; it is an African Indigenous Church dominantly in Limpopo.
[3] Salt, some African indigenous traditional churches sprinkle salt in their yards for cleansing and belief in protection against the evil spirits.
[4] Mastanda, is an old term that was used by tenants, calling female house owners in the townships.

Denis explains that *Ubuntu* in Shona is *Munhu*. In Shona a person with good values is *Munhu anetsika* (good manners, good behaviour) on the other hand a good person is *Munhu anehunu* (Good character). In December 2014 Denis went home to Zimbabwe, when he came back to extension 13 in Olieven, his stuff was stolen from his shack *Mastanda* said it's the *Nyawupe*[5] guys but Denis saw some of his stuff in her house. He went to the community neighbours and reported the story. Three of the neighbours came with him to *Mastanda.* Mastanda returned his music system, the bed and his stove. He believes he had experienced *Ubuntu* from the community members as they were able to confront *Mastanda*. Then he decided to leave extension 13 and rent a room in extension 25.

5.4.2.2 *Experiences of Multi-cultural Community*

Denis finds people very friendly, welcoming and socialising. He indicates that there are people who are friendly towards foreigners while others are not.Denis mentions that when he was at extension 13 there was a Xhosa lady, who used to give him some food from where she was working. When he asked her, why she was doing that the lady responded in *a* Xhosa phrase *Isandla sihlamba esinye*[6]. (Literal translation from Denis) She was trying to shape me so that I can grow well, she was helping me. I experienced *Ubuntu* in that lady.

Denis says he has not experienced xenophobia as yet, though some South Africans call them *Makwerekwere*. He says that the term is derogatory but there is nothing they can do about it, because they are not citizens of South Africa. Some call foreigners *Matshangaane* and others call them *Tshwangarayi*. The white man he used to work for in Centurion was calling him Mugabe…. he was impressed by the way Denis works saying he is working like a soldier of Mugabe.

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[5] *Nyawupe* it's a township homemade drug, mixing dagga, benzene, battery acid etc
[6] *Isandla sihlamba esinye* (A hand washes another hand) meaning helping each other is of good value.

5.4.3 Kanyiso's Story

5.4.3.1 *Experiences of Ubuntu*

Kanyiso tells me that he grew up knowing that every adult in his community was a parent and therefore should be accorded the same respect. In the bus to town a child would not take a seat if an adult is standing. A value of respect for adults was a community norm. *Ubuntu* is being yourself and truthful to yourself and those around you. *Ubuntu* would mean being there for those around you; it can be your friends, colleagues, neighbours, family and the community. Being there to give them your time, share resources if you have any. Being there just to listen to their cry and offer advice if possible. *Ubuntu* is to embrace everybody unconditionally. *Ubuntu* comes from within not outside. It is a value planted deeply within. Kanyiso also criticised *Ubuntu* in that can be used negatively to suppress other people's feelings or emotions.

5.4.3.2 *Olieven Neighbourhood Experiences*

Kanyiso stays in a new security complex called Thatch hill at extension 4 of Olievenhoutsbosch. The security complex is composed of mainly people in rentals and therefore in transit. They do not know each other even as neighbours as there is a lot of coming and going of people in the apartments. He says that people appear to be conscious of their safety and the fact that they have structures that should a need arise they can contact. He says that neighbourliness does not exist in their complex as there is nothing expected from the person next door. People have established their city support structures and do not rely on their community.

The role of social media has an impact in promoting individualism and not creating space for people in the neighbourhood to gather and deliberate on socio-economic issues. Kanyiso tells me that when people see themselves as self-sufficient, they don't see a need, for them there is no reason to reach out and depend on someone else. However, Kanyiso is aware that those who are in the informal settlement are interacting and relating to one another regardless of language or creed.

5.4.4.3 *Religious Experiences*

Kanyiso says that the Church or religion in the past has been very instrumental in shaping the lives and values of communities. The Church in particular was very vocal in teaching moral values, in schools, in the Church itself and the Church was a custodian of social harmony and integration. But, in post 1994 the Church has been inward looking and focussed more on the needs of the congregation and divorced itself from the very same community it serves. He further says the Church tends to serve the members affiliated to it and of good financial standing and overlooks nation building efforts. The Church continues to be silent on issues such as domestic violence, child rape, attacks on foreigners, corruption to name but a few. Those matters affect the Church itself, its members and are against the reason for the existence churches. He tells me that even inside the churches there are big walls separating the very own members. Kanyiso expresses that he has seen a number of incidents happening in churches that undermines *Ubuntu* values e.g. drinking of petrol, eating of snakes, dancing over members etc.

5.4.4 Renier's Story

5.4.4.1 *Experiences of Ubuntu*

Renier is the only white person, I interviewed in Olieven and he stays in extension 4 in a standalone house, he has been in Olieven for the past 11 years. He tells me that he is probably the first white man to occupy the place. He says that when he moved to Olieven there were shrubs, uneven ground and plenty of shacks.

He bought the house almost at the same time as his neighbour Grace Ngidi. Renier says *Ubuntu* is for the people as far as he understood it; it is you experiencing more freedom, you expect stuff to be done for you by the people you have elected. There is no Afrikaans or English term of *Ubuntu*. Renier affirms that there is a sense of belonging in a township, children is very important to the community. People share, they are friendly towards each other and they almost know everyone in the neighbourhood. He believes this is the human nature of black people compared to the human nature of white people.

He tells me that when one child is hurt many black people would gather around and be concerned, while in the white area it's only the parents who will be concerned. Black people allow more freedom to their children. They play around the yard even outside in the street.

5.4.4. 2 *Experiences of Multi-cultural Community*

Renier says that he was not concerned about buying a house in a black community as it was already post-apartheid in 2003. It does not bother him since he grew up with black people. His parents were farmers and as a child he used to play with black children. He believes that it was only apartheid that previously prevented him from staying in a black community. He says honestly to him race was never an issue. He stresses that there can be bad black people as much as there can be bad white people also good black people and good white people. His neighbour Grace is a black lady and they get along very well.

Renier tells me that sometimes Olieven is quiet and other times it can be noisy. However, there is a level of respect. He says that he does not get special treatment because he is a white person; and he does not get special preferences because he stays in Olieven. He is treated the same as everyone else, and the community knows him. He believes that there is still a long way to go in South Africa; racism will never stop as yet.

It happens among white people Afrikaners against English. He tells me that in Olieven black South Africans once beat up foreigners, and he believes that racism is not only white vs. black. It is also among fellow Africans, It is all about hatred of another group against the other group. It will take our children, and their generation to come to end racism.

5.4.4.3 *Olieven Neighbourhood Experiences*

Renier is delighted at being a resident of Olieven. He says that what is nice about Olieven is that once they have accepted you they treat you as an equal, he had never felt in danger. He remembers one time a thug broke into his house, and fortunately this thug was found by community members. They beat him up and one guy said to the thief you are not even afraid to break into a house of a guy who owns a gun. He referred to that because Renier works in the military and they assumed that he owned a gun. He also confirms that the black male took a long time to accept him as part of the community.

Renier says that Olieven is a very good neighbourhood, when people see each other they greet, they talk to one another, and they also see each other at community meetings. What he also observed about black people is that if they are unhappy about something they call a community meeting instantly. He also noticed that as a white person in the black dominantly neighbourhood, white people tend to be quiet and reserved. Black people are more open, outgoing, play music loud, make party time and again and are happy for everyone. They also play music for everyone while he plays music for himself.

5.4.4.4 *Religious Experiences*

Renier is a Christian. He believes that God is not confused. Nowhere does it say in the Bible to be gay is right or to murder a person is right. He belongs to the Christian motor bike rides.

5.4.5 Anita's Story

5.4.5.1 *Experiences of Ubuntu*

Anita describes *Ubuntu* as a good will or kindness; she says that she heard about *Ubuntu* from Mandela and Bishop Tutu. But, she had never carried out any research on the term. However, she believes that it has to do with helping others and be good to others. She says that she may need a person to wash her car, or

clean her house. Actually, people need each other, from the person that bakes or slaughters sheep. It is the same way as her family, husband, and children rely on each other. Anita says that she cannot do everything without her family.

They are all intertwining. One thing she notices about black people as the manager at work, they stand up for each other, even if they are wrong. They still stick together. She tells me that she does not find that much with Indians or whites or coloured, with blacks it's like they need each other and they need to be together. *Ubuntu* culture is such a big part of their culture.

Anita also believes that *Ubuntu* teaches acceptance, living in peace, tolerating, sharing and caring. She would like to see people forgiving and forgetting about these race issues. She suggests that people should treat each other as one and stop nepotism. *Ubuntu* talks about equality and being fair of one another. *Ubuntu* determines that people must access opportunities. *Ubuntu* sees beyond colour. Anita declares that people must stop using colour as an excuse to blame, we cannot change the world, but we can change ourselves. If we change ourselves we shall be able to change the world.

5.4.5. 2 *Experiences of Multi-cultural Community*

Anita says when she first moved in Olieven, people were looking at her because of cultural differences. But, she does not think they were suspicious of her, it was just a matter of being different from them and it was a new experience the issue of mixed cultures. She admits that she was received with warmth by the black community. They now get along very well, she also gets a taxi at times…and sometimes she is the only Indian among blacks in the taxi. She had never felt undermined or threatened or mistreated. She says that things have changed a lot in South Africa unlike during the apartheid times. Anita also tells me that the Indians themselves also have different cultural practices like; we have Indian Moslem, Hindi, Tamil, Gujarati, Hindu, Christians in one community.

It is much the same with black people having Zulu, Xhosa, Tswana, Venda but each differ in culture and traditions. She acknowledges the fact that there are so

many cultures in South Africa including the influence of Western culture. So, Anita believes that being an Indian woman living in Olieven she can reflect on the mixing of race as the fusion of cultures together which makes one cultural belief less radical than another. Anita says in South Africa we do not have very staunch Indians like in India. In their Indian heritage history it was known that some years back the Moonsemy and the Naidoos would not mix. They would not marry each other let alone have relationships. But in South Africa there is no class even in Indian culture.

5.4.5.3 *Olieven Neighbourhood Experiences*

Anita says that there is peace in Olieven, they greet each other, there is no fighting, and there is respect. There is love, they also party together, but not always…and she drinks with Barky her neighbour. However, she tells me that neighbourhood spirit is not as strong as when she lived in Durban. In Durban they would exchange phone numbers with their neighbours. They knew all their neighbours, and they shared stuff. One of her neighbours was working in Woolworths and they would share Woolworth's food products with her and she would give them some curry. In Olieven it is not as welcoming as what she experienced in Durban, but the neighbourhood is still friendly.

5.4.5.4 *Religious Experiences*

Anita grew up in a Hindu background, her father died when she was two years old. Then her entire family was converted to Christianity. For her people are all equal, irrespective of colour, religion, creed, it is just a matter of that some people are still searching for God. All people are the same whether rich, poor, they are all created in the same image of God. She feels proud of her faith as an Indian Christian. She invites her neighbours Barky and his wife to join them when they go to Church. Indeed, they once attended the Church service and fellowshipped with them.

5.4.6 Caphus's Story

5.4.6.1 *Experiences of Ubuntu*

Caphus tells me that *Vumunhu* (*Ubuntu* in Tsonga) is not strong in Olieven compared to Giyani where he comes from. He says in Giyani people know each other very well and are very protective. He remembers that at his home if one slaughters a cow or makes a party even the uninvited guest comes. But, here in Olieven at times the closest neighbours are not invited to such events. People mind their own business and does not ask or correct the other as long the person does not interfere with other people's property or space. Caphus says people only come together when there is a protest for service delivery and also if there is a criminal that is caught. In that case they will all go out and beat the criminal to the point of death. They said they are cleaning up the community. Caphus is not really sure if that is *Ubuntu* as he believes that the community should be safe but not taking the law into their own hands.

5.4.6.3 *Olieven Neighbourhood Experiences*

Caphus articulates that he has two sets of neighbours to tell me about. He has a neighbour that is open to people. He talks with this neighbour and they share together if one runs out of salt or a little thing they borrow from each other. The other neighbour it is just sufficient to greet one another and it ends there, there is no reaching out or communication, it is a very cold neighbour. In the sense that if anything was to happen to his family and the friendly neighbour is not there. He would not consider asking the second neighbour for assistance, he would rather ask help from a distant person. He tells me all of his neighbours are black South Africans.

5.4.6.4 *Religious Experiences*

Caphus believes in God and he goes to the African Independent Churches. He is concerned about the way churches operate in Olieven, there are so many and everyone wants to lead and they always talk about bringing money to God while

other people are living in poverty. He says that in his Church the (*Umfundisi*) is also working and is not asking for a lot of money from them. He also blames the confusion that is brought by the foreign churches especially the Nigerians. Caphus says that the Church should be the centre of hope in a lost nation.

5.5 Identifying Themes Emerging from the Narratives of the Co-researchers

After I had completed the interviews with the nine co-researchers, I took note of the themes that emerged during the conversations. It took me two years and three months to complete the interviews including getting feedback, asking questions for clarity, meanings, understanding, interpretations, changes, listening and data reflections. This section is concerned with giving a description of experiences which are thickened by the interpretations of the co-researchers.

As I reflected on the stories expressed by the co-researchers it became clear that some of the stories have some themes that were common while others varied considerably. It was also common to find a unified meaning of *Ubuntu* from all of the participants and there were differences on its implementation by the community.

5.5.1 The Table of Themes Emerged in the Conversations

Themes	Co-researchers contributed
1.There is individualism in Olieven	Kanyiso, Malebana
2. Diverse people should live together	Renier, Malebana
3. Change	Malebana, Anita
4. Good neighbourhood	Melnie, Renier
5. Spiritual clash	Malebana
6.Good values	Denis, Mellnie
7.No xenophobia in Olieven	Denis
8. *Ubuntu* is also used negatively	Kanyiso, Caphus
9. Negative neighbourhood	Kanyiso, Caphus
10.People informal settlement are interacting	Kanyiso, Denis
11.Freedom in township community	Renier Mellnier
12.Sense of belonging in townships	Renier ,Nyami
13. Children are important to community	Renier, Mellnier
14. Noise in township	Renier
15. Mind your own business in township	Malebana
16. Racism	Grace, Nyami,
17. Violence	Grace, Denis
18. Protection	Denis, Malebana
19. Migration labour	Nyami, Denis
20. Diversity must be embraced	Anita, Grace
21. Peace in Olieven	Renier, Anita
22. People are equal	Anita, Nyami
23. Black people stand together (*Ubuntu*)	Anita
24. Cultural difference is strong	Anita
25. Diversity must be embraced	Anita, Grace
26. People are equal	Anita, Nyami
27. Churches are also manipulating people	Caphus, Malebana

5.5.2 Photographical View of Olievenhoutsbosch

Fig1. Ext 4 security complex

Fig 2. Ext 4 standalone housing

Fig. 3 and Fig. 4 The famous R55 Road that connects from Johannesburg to Midrand and Pretoria via Centurion. It is the road that Olieven residence block during service delivery protests. There is also livestock.

Fig. 5 Ext 36 RDP housing and standalone housing together

Fig. 6 From Informal settlement, Standalone housing to security complex

Fig. 7 Police stand guard near a car belonging to an alleged drug dealer that was overturned by protesting Olivenhoutbosch residents R55.

5.6 Major Themes that Emerged

From the reflection of the stories and discourses that emerged during the conversation with the nine co-researchers, I discovered that there are major themes in relation to the community of Olieven emanating from the co-researchers time and again. In this section I shall introduce some of those themes and explore the commonalities that the co-researchers shared. Some of the themes are positive while others are negative.

5.6.1 Community Life

When I interviewed Kanyiso, I realised that his experience of community relationships in Olieven was not positive. Kanyiso is from Matatiele from a rural background and now happens to live in a complex security area in Olieven at

section four (4). He is not accustomed to the way people relate in his complex though he is living with it. Kanyiso told me that:

People here are not concerned in developing relationships with each other. We are all renting and that means everyone has money to live here. Having enough resources distances you from an interest to interact with other people. People are very conscious of their safety and belongings the fact that they have people that should a need arise they can contact. They have established their city support structures and are not relying on their community. They have everything within themselves technology, social media and that has an impact in promoting individualism and not creating space for people to gather together.

In a conversation with Grace on the same discourse of community relationships, she raised a completely different view from Kanyiso, Grace is also in section four (4) of Olieven like Kanyiso but she lives in standalone house. She said:

We have an African element of culture here, I relate with the Botha family very well unlike the time I was staying in the Muckleneuk suburb. We develop a care of being together as women in the community by doing birthday projects together.

With Renier, he expressed that the community relationships are strong and he shares with Grace and his family are happy with her. He has been living in Olieven for eleven (11) years and is now accustomed to African culture. In his opinion, he thinks a lot of white people think there should be an exclusively white people area. However, there will never be such a place.

When I embark on the same conversation with Denis (a foreigner), he says:

I came in Olieven in 2014; it is a friendly community unlike the time I was working for a white man in Weirda Park. He did not treat me well then I decided to come to Olieven. Here, there are people who are nice towards us foreigners and others are not nice, they call us Makwerekwere, Matshangaane, Mugabe, Tshwangarayi but there is nothing we can do about it since we are foreigners.

I asked Mellnie about her experiences of the community life of Olieven:

I have been here since 2002, but my family has been here longer than that. We came from Kuruman in Northern Cape seeking greener pastures in Pretoria. In this community people respect each other. We were probably the first coloured people who moved into the Olieven community. Our cousin built the community centre here; it is a clinic, library, playing ground and is used for meetings. It is a nice community we stand together and we know each other.

A number of my co-researchers have different views in describing the community life of Olieven as a multi-cultural community. Others described the community as friendly, welcoming, social, and a place to be. They experience the community assistance when one is in crisis or experiencing a certain challenge. What I observed among my co-researchers is that their articulation also differs due to the area of allocation in Olieven. I found out that Grace and Renier are neighbours and they live in the same section, section four (4). They almost express the same sentiment of community life experience.

Then Kanyiso also stays in section four (4) but he is living in a security complex house area. Having listened to Kanyiso regarding community life experiences; he differs completely with Grace and Renier. For Kanyiso there is no warm relationship with people in his area, it is just greeting and passing. He identifies the fact that all of the people in his area are rentals; they are in today and the following days have moved elsewhere. There is no one interested in developing relationships with neighbours or starting a community forum.

With Denis and Mellnie there is consensus in that Mellnie is a coloured young lady and has been in Olieven for a quite number of years. Being a young lady in this multi-cultural community is an opportunity for her. She is well known in the area and she can speak different languages though she is from a coloured background. Mellnie and Denis share the same kind of opinion concerning the community of Olieven. Denis is a foreigner from Zimbabwe, before he came to Olieven he had lived in various areas of the northern part of South Africa. He experienced rejection in other areas such as Wierda Park until he reached Olieven. Denis also expresses how the community helped him when his landlord kept some of his staff in her house.

He finds the Olieven community helpful though some South Africans have given foreigners derogatory names like *Makwerekwere*, *Tshangarayi* but he is not taking that as a serious offence. He says that's what people call them as foreigners since they cannot speak their languages and they have accepted it.

5.6.2 The Community View on Values

In my interviews with my co-researchers, I had been using values as part of an entry into *Ubuntu*. I used this in order to be clear with my co-researchers as I thought it might help the flow in the interview or for them to grasp more easily the terminology of *Ubuntu*. However, I actually realised that some of the interviewers did get the *Ubuntu* philosophy easily and they could connect it with their life experiences in Olieven.

In the conversation with Nyami, she defines values as that which a person upholds and that which defines human beings. She stresses that all people are created in the same image of God and likeness. People are supposed to see God in each and every person. Nyami describes values that all people in Olieven want to access such as a good quality of life, they do not want to feel pain instead they want to be loved, to belong, to get food, shelter and clothing. She says that *Ubuntu* values teach us to consider those that have short falls and those that are timid, and slow.

I specifically asked Nyami to describe human settlement in the township residence in relation to the human values she is experiencing on a daily basis.

Human settlement in a township is different in South Africa. In a township the size the yard is too small (On the photographs above it is displayed). There are four people staying in one homestead, but you still have dignity and value. A child is allowed to grow up as a child. However, in a township extra grace for a child to grow is required. At an early age what a child is exposed to in the township environment presents a challenge for the child with regard to life's choices.

A child does not grow as a child. Life is just by grace in a township, churches are 5km from each other but bottle stores are 100 metres from each other. This altogether presents a challenge that values are compromised by this situational settlement.

I soon took note that what Nyami explained is also common to what Renier articulated on the issue of children. Renier mentioned that in a township children are given enough space to play, interact and they even play on the street together which is not a common thing in a typical white suburb.

It then dawned on me that since the township yard sizes are relatively small, it is not easy to accommodate the children playing inside, hence they play outside and that creates a space for children to interact with others in the neighbourhood. Renier sees this as a good value in the community and he mentioned that when a child is hurt it is not only the child's immediate parent's concern, but all the community members would come out and try by all means to assist wherever they can. Hence there is an African phrase that says, 'It takes a village to raise a child' (Mungai 2009), which portrays the African community value of *Ubuntu*. According to Vilakazi (1995:41) a child in a community or society does not belong to his/her parents only, since his/her upbringing and socialisation is the responsibility of every adult in the community. Mellnie has experienced the value of respect, safety and love in Olieven, when I interviewed her.

She indicated that when they go for holidays in Kimberly they give their key to the neighbour to look after their house. They have been doing that since they came to Olieven and they have never lost anything in their house. She explains that even the children know their house. I remember one day going to Mellnie's house and I missed the street. So I had to ask some black children who were playing outside. When the kids responded they said are you looking for the house where they speak Afrikaans and I said yes. It was interesting that the kids knew the house and also the language spoken in the house.

5.7 Challenges

In each and every community in South Africa there are unique challenges or problems that people experience. It has been mentioned that crime, violence, drugs, cable theft, service delivery protests are hurting the country (Biko 2013:45). In the Olieven community such challenges are no stranger. In chapter two of this thesis it was mentioned that a protest took place in Olieven against the failure of service delivery which led to the closing of R55 by the police. One of the negative consequences of such failings by the government is widespread corruption and social injustice (Beugre and Offedile, 2001:538). Some of the government officials, public employees and private sectors are involved in the act of corruption and such is opposed to the *Ubuntu* philosophy. Now obedience to authority is compromised by South African citizens. Olieven has also experienced the same challenges. In the interviews with Mellnie I also realised how she expresses the issue of municipality failing the community. Mellnie says: *The Tshwane municipality is very slow in building housing; we are waiting for low costing houses, I was part of the protest that took place early this year.*

5.7.1 Co-researchers on Crime and Violence

Renier says a thug broke into my house and fortunately this thug was found by the community members. They beat him up. Black people do not hesitate when they see something wrong in their community they take the law into their hands.

Denis says I once went to a whole night party, I drank and on my way back some guys attacked me. Then I decided not to drink again at a party. I now buy my own bear and drink in my room.

Walaza says one of the problematic issues in the township is that at times thieves steal somewhere in town or in the suburb and come to sell the product in the community and no one bothers to report that or bring the thief to justice.

Tsebe says once something happens such as a break-in or other crime, everyone chips in. They will assist and try to find the perpetrator.

Grace says when there was a burglary in my neighbour's house, I supported them, I visited offered prayers and we began then to share cell phones. In two weeks time the perpetrator was found in the informal settlement and my neighbour's bicycle which was stolen was also found. The thief kept the bicycle in his shack.

Caphus says one night I heard a noise from the parking side of my car, at the time I did not have a garage and the car was under a carport. I was afraid I decided to scream inside the house and then I heard a noise from the gate. When I went out I realised that the car window was broken and someone was attempting to steal my car radio but did not succeed. That is the only incident I have ever experienced since I have been in Olieven.

Mellnie says the only challenge we have is the drugs brought by foreigners, and unemployment. There is a lot of foreigners, they rent houses and build rooms behind and sell drugs. They also prostitute young girls. The community got tired and burnt down a shop which was owned by a Nigerian who was selling drugs.

5.7.2 Unemployment

A number of my co-researchers in Olieven described the challenge of unemployment, education and lack of skills as some of the factors that leads to poverty and crime. They observe these attributes as a threat to their community and are not in line with *Ubuntu* values. Mellnie describes the fact that they moved from Kuruman in the Northen Cape to Olieven in Gauteng to seek for greener pastures. She articulates that in Olieven they are hoping for low cost housing to be built for them. She is involved in the community development of youth. She used to buy small things to help the girls. She believes that if they could have a dance group they can assist the youth. The only thing young people do is to indulge in sex as they there are no activities to be involved with.

Grace tells me that it is still shocking that there are still people living in shacks in South Africa due to unemployment. We should not have people in such conditions after the 20 years of democracy. Unemployment is so high to such an extent that some people resort to crime and violence to express their anger.

5.7.3 Poverty

In conversation with Nyami, she uttered a completely different view on some of the things that cause poverty especially in a township. She says that some of the black people who are earning high salaries opt to buy fancy vehicles and remain at home in the back yard. Others are staying in shacks and park nice vehicles next to the shack.

We as Africans have people with Masters Degree; PhD's who have been raised with the difficulties of poverty. However, their families are starving while they are successful and individuals and society does not benefit from them. It is sad that today's believers have adopted a notion that says it is all about me and my family and God for all of us.

This point raised by Nyami, I find it shocking that a person does not give priority for his/her salary to a shelter and instead to purchase a vehicle which depreciates more than a house. Nyami also criticises the fact that it is not a custom among black people for parents to starve while their children are well off. This also raises a challenge to the question of *Ubuntu*.

Kanyiso articulates this: Because the authority of the community to uphold *Ubuntu* values has declined instead certain families are above the community. People also have become over-protective of their families over societal needs. A thief steals from you and sells to the same community and no one is bothered to report that or brings the thief to community justice.

5.7.4 Political Context

I asked Mellnie about the political situation of the country. She had this to say:
I wish I could strengthen the law. I just do not like what is happening in our parliament. I feel there is no respect for each other, some people are stuck in apartheid; other people are accusing each other on account of racial discrimination. Some people are still programmed in the past instead of moving on.

What Mellnie says coincides with Nyami's response on the political situation; she alludes that we must acknowledge that we are also at fault as human beings. In our day to day life we must find a respectful way to correct our elders and leaders. The officials must not be in denial where there is a problem that is not *Ubuntu*. I then asked Denis (Zimbabwean) about his views on politics being in Olieven, Denis tells me about why he came to South Africa:

The reason I came to South Africa was a political matter. There was political tension between the opposition party (MDC and the ruling party Zanu PF)[7]. I was among the guys who were giving T-shirts of the opposition party MDC. One night the Zanu PF members caught us and beat us for the whole night and poured cold water on us. It was the youth of the ruling party and veterans of Zanu PF. Afterwards; we went to the hospital and recovered. Then we went to report the incident to the police, the police did not take us seriously. We sought revenge after the elections. Then we also realised that our lives were in danger, we had to escape from Zimbabwe.

In engaging in conversation with Renier, he describes that a lot of unhappiness in Olieven is caused by a lack of service delivery from the government. He says stuff that was promised to the less privileged people is not happening. He concluded that we are in a democracy, but we are not really practising democracy. Democracy is freedom of speech, but we still want to stop those who speak against that which is wrong. Democracy is not exercised by everyone.

Melnie says I celebrate the 20 years of democracy for the fact that I can interact with any person of culture, freedom of speech, freedom of movement and freedom of sex. Some people do not enjoy or celebrate this 20 years of democracy as they think the government is not taking them anywhere because they can't get jobs, some do not have qualifications, others have qualifications but no job. There is an issue of whom you know in these days in order to get a job. You must have a connection these days, which this is contrary to our democracy. I do not believe that is what Tata Mandela fought for.

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[7] MDC: Movement for Democratic Change. ZANU- PF: Zimbabwe African National Union – Patriotic Front.

5.8 Threat Perception on Friendships

Having interviewed the nine co-researchers, I discovered that three of my co-researchers lost their friends since deciding to move and stay in a former designated black area. It is well known in South Africa that townships were classified as areas designated for poor ethnic groups in South Africa. Since Olieven was developed in early 90's and in the new dispensation in South Africa other races happen to have moved into the same area. This has become threatening to some black members as they experienced other races coming into their space. On the other hand some of the other races who moved to Olieven had lost their friends. In the conversation I had with Mellnie she expressed this.

I asked Mellnie how her friends treat her since she moved to Olieven.
Mellnie says some of our friends from Easterus still come and visit us here in Olieven. What I can say when people visit Olieven I don't feel judged. However, we are being undermined as the family for being here. The other family in Eesterus think they are much better and highly classified than us in Olievenhoutsbosch. Nevertheless, we enjoy staying here and the neighbourhood company. There is *Ubuntu* here that we had never experienced while we were in Eesterus.

I looked at Mellnie's experience of feeling undermined by the community in Eesterus for moving into Olieven from a coloured township. When I asked Mellnie about that she mentioned to me that the people at Eesterus undermine Olieven because is a black dominated township. In Eesterus they feel Olieven is of a lower standard than them. In this conversation with Mellnie I picked up the damage done by the apartheid system of separating South Africans into ethnic groups. People were forced to live separately and that developed pride and a feeling of being better than others. I then asked the same question of Renier about his friends.

Renier says I have lost lots of friends almost all of my white friends left me. I am only left with four friends. My other friends thought I was crazy, they said black people would kill me. They have never visited me. However, I have been here now for 11 years. Some of my good friends have visited me. I asked my friends when they are in town have they ever felt they are being threatened by black people and

the response was no. Then I said it is the same black people I stay with. My parents were also not happy that we moved here. But, now they do visit us, sleep over and some of my friends are now gradually changing. In conversation with Renier, he explained that most African males took more time to accept him than the females. He says that they were resistant and asking a lot of questions about why he stays in Olieven. They were very apprehensive wondering what the white guy is doing in a black area. He remembers that one black guy once asked him what he is doing in an African area. Renier replied that he is also an African but a white African as he is a black African. Then Renier confirms that the guy realised that he is serious about his Africanism.

I also engaged with Anita as an Indian living in Olieven on the same concept of friends and family relationships regarding her movement to Olieven.

Anita says they were very surprised that I chose to live in a black area. My family was shocked that they pass some shacks and only black people in the area during their visit. My own daughter, my son-in-law and my sister were kind of disappointed to see this area. They asked me about my safety and how do I relate with the people. I am aware that it has not been a common culture in South Africa for different races to integrate in a township community. Interestingly, my fellow blacks at work were also shocked when I took a taxi with them to Olieven when my car was broken. They asked me if I also stay in Olieven and I said yes, I could see unbelief in their faces. I actually, chose this area because it is close to work and is more central between Johannesburg and Pretoria.

5.8.1 Cultural Diversity

In this section we heard from the co-researchers about some of their experiences in terms of cultural diversity within Olieven. As I reflected on the interviews I became aware that most people in Olieven are born from outside Gauteng and have moved to live together in Olieven for the first time. Rituals practices, religion, languages and socio-economic are not the same for all the community members. However, people are together in the community and appear to be embracing each

other. Olieven may be the epitome that contributes to bringing a greater sense of unity in South Africa's diverse and divided society.

When I spoke with Mellnie I found out that she had moved from the Northern Cape where she first lived in Eesterus then moved to Pretoria to Olieven. It is in Olieven where she learnt to speak different languages. She now speaks Southern Sotho, Zulu, Northern Sotho, English and Afrikaans as her mother tongue. Mellnie tells me being in Olieven as a coloured family, makes them feel like black flowers among all the red flowers or the other way. When I asked her why? She tells me that they are bubbling and creative girls. She once dated across culture, a Tsonga guy but she would not mind to go out with a Zulu or Xhosa guy, but she says that they are very stubborn.

In cultural diversity I noticed a conversational difference with Grace and Renier. Grace and Renier are neighbours in extension 4. I spoke with Renier about his experiences in Olieven living in a black dominant area. Reneir spoke about the issue of noise which black people tend to play music for everyone while whites play music soft, except teenagers on certain occasions. He indicated that at times when black children are talking together, if you are not aware about the culture you would think they are arguing whereas they are just chatting. He says his neighbours kids Tshepo and Katlego know him, at times he would tease them that you must play together not fight. And they would laugh at him knowing exactly what he meant.

I asked Renier on how he is fitting in being a white person staying among in a black dominated township.

It does not bother me, if you think about the past your future is doomed, there is nothing like good old days, you must live for the day. I am very settled in Olieven. My personal opinion is that I think a lot of white people think there will be an exclusively white people area. However, there will never be such a place.

In an interview with Grace, she shared, that as woman in the neighbourhood they organised birthday parties to teach woman inner beauty. This was also to break the culture of silence when a woman experiences some challenges in her family. I

asked Grace if they do invite Teresa, Renier's wife to these functions. Grace said that they once invited her, but she is a reserved person unlike Renier and they understand that.

However, she is not alone, she also knows all the women in the neighbourhood and their houses. Grace says she shares with her as a direct neighbour. Grace says another challenge can be cultural differences. Black people are spontaneous, we do not keep time and we do not have fixed programmes. We can meet anytime and stay as much as we can. Also conversations are much easier and floating well in your mother tongue though we are all educated women. But we support one another regardless of race or culture.

5.9 Reflections

In the section below the co-researchers will directly provide their own personal reflection on the entire process of interviews. They will include how they met the researcher, views on *Ubuntu* values and share some insights on discourses emanated during the research process.

5.9.1 Anita's Personal Reflection on her Narrative

I was introduced to Wonke by my security guard at the estate where I live at Olieven extension 4. My first impression of Wonke was that he was a kind, caring and perfect gentleman. He was well spoken and definitely knew how to make a person feel comfortable. He asked questions in a way that we could understand and if we were not sure, he explained and gave us examples so that we could understand. The interviews were beneficial to both parties. I found it stimulating and thought provoking. It opened my eyes to my surroundings and my community. My concern about *Ubuntu* is that we don't do enough individually, it seems almost like we are waiting for someone else to do something. Society has changed a lot but we as individuals need to make a difference. I found that most people have similar values even if we are of different races. We can live in harmony and without discrimination but it has to start with us. If each of us did something small for someone else, there will be a big difference in the world.

5.9.2 Malebana's Personal Reflection on his Narrative

I would like to express my views on the interviews reflection I had with Chaplain Buqa. First, as a Junior Officer I was nervous when the Chaplain phoned me to have an appointment with him. I thought I must have done something wrong or someone is concerned about me. I was surprised to find that I was called for an interview. It was the first time for me being interviewed about my environment, growing up and the current place that I am residing. However, it was a good feeling being asked about my past, about my place Olievenhoutsbosch and how are we living. I met the Chaplain under work conditions and my impression of him was different as he changed from being a senior officer.

He sounded like a researcher or a journalist as far as I am concerned and that caused me to relax not see him as my senior. The questions asked were relevant and direct to the point. My concern is that the spirit of *Ubuntu* is declining in South Africa. Having been asked by the Chaplain regarding my environment made me realise how things are falling apart. Though on the other hand there are people still keeping good values of *Ubuntu* in society. The interviews were an eye opener for me regarding to my surrounding area (Olieven).

On this research project I learnt how diversity can build or break communities. I had explained to the Chaplain that because we are so diverse, my neighbour is a ZCC and at times I find salt in my yard coming from his yard when he does his rituals. On the positive side our country is diverse now and so I'm also learning from my Zulu neighbours and my wife is Zulu too. Olieven is situated between Midrand and Centurion where the vast majority of employment opportunities arise. It is a place for everyone both locals and foreigners. Everyone is unique culturally, religiously and with the day to day activities. It goes to show that with patience and tolerance, we all can get along in this multi-cultural community regardless of race, language or colour.

5.9.3 Grace's Personal Reflection on her Narrative

The researcher was open and asked open ended questions that enabled me to be free to elaborate on my answers to all questions. He was not biased. The researcher phoned me requesting for an appointment and related the subject of the research. He also explained the reasons for selecting our area as a subject of research. At first I took the interview very lightly and pushed the date and time of our appointments.

The researcher never got tired; he even opted to watch the news at my house so that he can achieve his goal. He was really pushy. It was very easy for me to accept the invitation as the subject of research and the reasoning of the researcher resonated with me. *Ubuntu* is at the core of who we are as Africans in particular as a growing nation that is at a young adult stage of life. It is rare in our society to have such a multi-cultural community especially Olievenhoutsbosch because is not an affluent residential area and it is a township.

A stranger would not believe that Olieven accommodates all racial groups and are living in harmony. We all call it home irrespective of our colour, cultures, languages race and traditions. The thread that binds us together is that we are South Africans first. Through living side by side have learnt that *Ubuntu* is colourless and all of us have a lot in common.

5.9.4 Denis (Zimbabwean) Personal Reflection on his Narrative

I first met Rev. Wonke Buqa's wife in Centurion where I used to look for jobs. She employed me to do some devil forks of bottle design on their house wall and then I painted the wall afterwards. Mr. Buqa is the one who paid me for the work I had done. He then asked me to assist him with the garden once a month and other general duties like plumping, tree felling etc. That is when he invited me to participate in his studies. My concerns regarding *Ubuntu* are that many people especially the young generation are adopting Western culture. They no longer have respect for elders.

They have lost *Ubuntu* and society values. Drugs, crime, hatred, revenge and other negative issues are the norm of the day whereas *Ubuntu* teaches us to humble ourselves, to have respect, to value our culture in different ways. Having *Ubuntu* does not mean being backwards or undermined but helps us to gain respect from the community as a whole. *Ubuntu* helps us to use our freedom and rights in a rightful manner not abusing them. *Ubuntu* helps to build our communities and our countries as Africans. Different people have different attitudes, some are bad and some are good.

I feel everyone has a duty to make this world a better place by changing for the good. A little change will make a big difference. I can imagine a world free of crime and violence. We need to change for the sake of our kids, the next generation, and the teachers of tomorrow. I feel it is the responsibility of everyone to change regardless of race or colour.

Ever since I had the interviews with Wonke, I have learnt a lot as a person and developed my knowledge in understanding *Ubuntu* and society. I have learnt to humble myself before people and learn from others in order to build this world. I have learnt to take control of my life and tackle the future wisely. I feel I have to help people with anger issues or drug addicts. I wish people could also work together to eradicate poverty for the welfare of our children. Every single step counts.

Here in Olievenhoutsbosch there are people from all kinds of races from different countries. Therefore, it is not easy to integrate with everyone. There is the issue of language, communication tends to be difficult. I also acknowledge that different races have different cultures making it even harder to value *Ubuntu.* Each person cares for himself or herself and does not mind what the next person does or is up to. There are some people who really value *Ubuntu* and put that into good use. The biggest problem is discriminating by nationality.

In Zimbabwe the biggest issue is poverty. It drives people apart. They are doing what they are not supposed to do because of poverty. It causes disintegration in families, communities and it is worse in politics because it leads to conflicts. But,

besides poverty I think Zimbabweans are good at accommodating people from other countries. There is no nationality discrimination. All in all I think we should treat each other not by race or nationality but by the fact that we are all human beings.

5.10 Concluding Reflection

We espouse on this chapter on the personal conversations of the co-researchers. From the beginning of the chapter the participants introduced themselves, their age group, level of education, background and different extensions they occupy in Olieven was tabled. As we reflected on the content of the interviews, we discovered that their views on the philosophy of *Ubuntu* differ.

Some still have hope in *Ubuntu* while others see *Ubuntu* as a declining concept. This was an interesting investigation for me and a challenging one to integrate the interviews and be able to get an understanding of different interpretations of the co-researchers. In this reflection I picked up that within Olieven itself due to different extensions they live in, they also experience a different quality of life.

Kanyiso expressed that in his neighbourhood there is no *Ubuntu* values at all it is just greeting and pass. He also mentioned that the people on his complex are all financially sound and that leads them to not need each other. On the other hand Mellnie stated that they would leave their house for three weeks and their neighbour's would watch it. When they come back nothing would be wrong. They are a caring community.

It appears to me that the socio-economic factor also contributes in the differences of the Olievens residents. I find it so special and unique to interview my white, Indian and Zimbabwean co-researchers. They bring experiences that are varied from the rest of the participants. I would like to close this chapter by Mellnie's remarks when she said, "We do not drink in front of adult people here because we respect the culture of *Ubuntu*. We know that our parents would be informed by the community members if we behave badly".

CHAPTER SIX

INTERDISCIPLINARY REFLECTION

"….as theologians, we should be able to engage in interdisciplinary conversation without sacrificing our personal convictions" (Van Huyssteen 2007:6).

6.1 Introduction

In the previous chapter we engaged in community conversations of co-researchers, listened to their stories, their experiences and interpretations in their embodied local contexts. The co-researchers varied in interpretation of *Ubuntu* and life experiences of the Olieven community due to education, class, age, socio-political and socio-economic issues. In this chapter we shall be giving a description of experiences, and try to thicken those narratives through interdisciplinary reflection. Interdisciplinary conversations empower us to cross the limits and boundaries of our own contexts and traditions. According to Van Huyssteen (Muller 2011:34) a postfoundationalist notion of rationality should open our eyes to an epistemic obligation that points beyond the boundaries of our own discipline, our local communities, groups or cultures, toward plausible forms of *interdisciplinary dialogue*. In this interdisciplinary dialogue with other sciences, we shall hear their voices responding to the stories of the co-researchers from Olieven.

6.2 Transversal Rationality

Transversal rationality articulates that theology and science can share concerns, can converge on common identified issues whereas they differ in discipline. According to Van Huyssteen (2007:7), he calls transversal rationality a wide, reflective equilibrium, pointing to the safe, fragile, public space between disciplines, where multiple beliefs and practices, habits of thought and attitudes, prejudices and assessments converge. It is a way of providing a responsible and a workable interface between disciplines. In this case of the study we realise that we are not the only ones with knowledge in our contexts, and traditions.

We need to move beyond our local contexts. Based on this as the researcher I decided to move beyond my own discipline in exploring other rationalities regarding the topic of *Ubuntu* in a multi-racial community. Hence we involve interdisciplinary dialogue. According to Van Huyssteen (2006:10), '… embodied persons, and not abstract beliefs, should be seen as the locus of rationality. We, as rational agents, are thus always socially and contextually embedded'.

Van Huyssteen (2006:24) argues: "Because of our irrevocable contextuality and the embeddedness of all belief and action in networks of social and cultural traditions, beliefs, meaning, and action arise out of our embedded life worlds". When we base our conversation on the concept of transversal rationality we do not enter into interdisciplinary dialogue to persuade, but to learn. We enter into interdisciplinary dialogue to criticise our assumptions while standing on them. Hence Van Huyssteen (2007:421) articulates that theologians should be able to engage in interdisciplinary conversation without sacrificing their personal convictions.

6.3 Selection of Interdisciplinary Participants

In order to engage in the interdisciplinary process, I approached scholars and ordinary people in different disciplines than theology to involve them in my research as my interdisciplinary participants. Van Huyssteen (2006:21) argues that the notion of transversal rationality opens up the possibility to focus on patterns of discourse and action as they happen in our communicative practices, rather than focusing only on the structure of the self, ego, or subject. I communicated with people I know and the people that I only got to when I started this research process. I drafted a letter of invitation to all participants which shall be tabled as an appendix at the end of this study. The letter has all the necessary information, guidelines, ethics, and it identifies the researcher.

6.3.1 Selecting of Participants

I selected my participants based on the criteria of my research; I chose people of different ethnic groups, academics, politicians, and ordinary people. Initially, I chose six participants but only four responded. The four participants come from political sciences, Clinical psychology, education and mathematics. Unfortunately, the mathematics discipline was not able to contribute and reflect on this study. Therefore it is not part of the reflection. These participants I knew of their involvement in the community of South Africa. I have heard some commenting on the media regarding South African issues and others presented papers in a seminar I attended. It is only the psychologist that I did not know very well though we work together in the department of the Defence Force. I knew the other participants very well and I know that they understand the South African township context. They all previously lived in a township. I contacted them and they were willing to openly participate in this research process. Fortunately, my stories are not of a sensitive nature. All the participants were sent the following questions with the request that they should answer them from the perspective of their specific disciplines. I asked the participants to assist me on the following:

- Please read the attached stories of the co-researchers (People I do research interviews with).
- Please respond to the four questions below from the perspectives of your own discipline and understanding.
- I would like you to reflect, interpret, comment, and put the stories into perspective of your own disciplinary understanding.
- My expectation is that you will respond to each and every question concerning these given stories and there is no limitation of pages. However, I will appreciate if it could not be more than three pages or not less than one page.

The interdisciplinary participants were asked to respond to the four questions from the perspective of their discipline. I have used questions developed by Julian Muller (2009:207).

The four questions are:

1. When reading the stories of *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, **what are your concerns**?
2. What do you think is your discipline's **unique perspective** on these stories?
3. Why do you think your perspective would be **understood and appreciated** by people from other disciplines?
4. What would your major concern be if the perspective of your discipline **might not be taken seriously**?

The participants that contributed to the study are stated in the table below with their disciplines and work positions.

Prof. Dr. Kealeboga J. Maphunye, Department of Political Sciences UNISA.	Wiphold –Brigalia Bam Chair in Electoral Democracy in Africa
Ms Zukiswa Jonathan (Pseudonym) is a Clinical Psychologist.	She works in the SANDF
Mr. Mlungiseleli (Mlu) Ncapayi, Senior Customer Care Officer at the Department of Education	Bisho Area EC, Educational Management

6.3.1.1 Prof. Dr. Kealeboga J. Maphunye's Discipline, Political Sciences

I first met Professor Maphunye in 16 June 2015 at the Swartkop Air Force Base where he was a guest speaker for the June 16 event organised by the soldiers. He spoke very well and articulated his involvement as a young boy on June 16 1976. He stated in his speech that he was 17 years in 1976 during the protest of the Youth against the use of Afrikaans as the medium of instruction in learning institutions. He grew up in Soweto; he shared his highlight on what happened at

the time and critically challenged today's' youth on their current struggles. By then I was overwhelmed by the presentation of Prof Maphunye, I took some photos with him and the other soldiers not knowing that I would need him in the near future. In my preparation for an interdisciplinary participant's selection I thought of him and searched for his contact details from the soldiers who had invited him on June 16, 2015. They provided me with his details and I phoned him and fortunately he was so kind and remembered the event though he had no remembrance of my face. We communicated online and he provided his perspectives on the study as a professor of political sciences at UNISA. I sent Prof Maphunye three stories and he concluded his responses based on these stories in one category. The following are his responses:

1. When reading the stories of *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, what are your **concerns?**

- My main concern is that South Africans still grapple with the legacy of the past and it does not appear that they have solutions towards addressing this legacy.
- Another concern is that the three interviewees (Anita, Walaza & Grace) each seems to have their own (sometimes romanticised) version of *Ubuntu* and what it can do to tackle the country's bitter past; which continues to bedevil the present and might even do so for future generations.
- However, they seem to be unaware of the deep-rooted effects of unequal power and wealth as well as the legacies of colonialism, class and other inequalities, racial segregation and apartheid which clearly continue to impede the development and application of philosophical principles such as *Ubuntu.*
- Furthermore, my careful reading of the interviews suggests that South Africans in places like Olievenhoutsbosch are not completely free from the national stereotypes, suspicions and mutual fears that citizens in the country experience. Moreover, they also seem to be suffering from the (South Africa) view that usually elevates concepts such as *Ubuntu* to the exclusion of the values of other South African communities.

- Finally, from a political science point of view, I am concerned that the (distorted) or romanticised view of the *Ubuntu* philosophy in such places tends to present a fantasy perception of reality that overlooks contentious issues such as the power imbalances and the overwhelming role of the governing party in South Africa's socio-economic, political and other facets of life – which the mere application of piecemeal *Ubuntu* principles will not resolve or address.

2. What do you think is your discipline's **unique perspective** on these stories?

- My discipline's perspective (as alluded to above) is that South Africans clearly need to be sensitised or made aware of the effects of unequal power and wealth as well as the fact that the legacies of colonialism, racial segregation, class and other inequalities and apartheid cannot be addressed merely through the selected application of a few *Ubuntu* principles. This is why the continual flare-ups of xenophobia (I call the phenomenon "Afro-phobia") continues to baffle some South Africans who think that mere declarations that "I am because you are" or "we are one" will tackle ethno-hatred and such attacks especially on African migrants in this country.
- Such sensitisation might require systematic democracy and civic education that can complement the work being done by Chapter 9 Institutions including the Electoral Commission (IEC).

3. Why do you think your perspective would be **understood and appreciated** by people from other disciplines?

- As a scholar and researcher who work with many experts, community members and people from various backgrounds in civil society, government, diplomacy and other persuasions, I think the political science perspective will be understood once it is clearly articulated.

- Furthermore, another way to ensure that our messages filter across to relevant people is to publicise our research findings through different platforms including the media.

4. What would your major concern be if the perspective of your discipline **might not be taken seriously?**

- The main concern will obviously be that people are unable to understand the basic political science and governance concepts such as: power; numerous inequalities; hegemony; the state; dictatorship; autocracy; lack of accountability; political prejudice; to cite a few. But it is highly unlikely that the discipline's perspective will not be taken seriously owing to the fact that many terms and concepts used in the discipline are already part of common language. The only difference is that we can go further and define, quantify and measure each of these terms using scientific principles of research such as public opinions and other surveys.

6.3.1.2 Ms Zukiswa Jonathan's Discipline, Psychologist

In moving beyond my own discipline exploring other rationalities regarding the topic of this research, I engaged one of the clinical psychologists from the Defense Force. I used pseudonym at her request, Zukiswa Jonathan. There are many psychologists in the South African National Defence Force that work with soldiers in Bases and also during external deployments. I only knew personally one male psychologist Capt. Dale Haarhoff whom we had been working together with since 2012 in the South African Air Force. I approached him to be my conversationalists from the psychology discipline; he agreed to participate on the study. During the time of response, he was suddenly called to do a six month military course.

Then I had to look for another psychologist. I made a telephonic appointment with Zukiswa. She invited me to her office to explain the kind of research I had embarked on. She made me to explain in detail the studies, the research purpose, the institution and my involvement in the Defense Force. She was so relaxed. She

allowed a lot of time to listen, question, observe and ask questions of clarity. She asked me questions concerning my discipline as a theologian. The situation was so relaxed and prolonged it was as if I was in a psychological counselling session. Later on, she agreed on the interdisciplinary conversation. I gave Zukiswa three stories and she gave a detailed response based on the four questions I asked. She articulated broadly in her response to *Ubuntu* and the psychology. There are views where she converged the two and where she differed. The following are her responses:

1. When reading the stories of *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, what are your **concerns?**

- People are living together in a community but it doesn't seem as though they have taken the time to really integrate, understand each other and their differences in terms of religion, race, culture and tradition. People still appear as individualists, where they are self-centred, do things for self-gain and self-benefit. People are still more to themselves, their families, friendship groups, they do not engage with others and no real relationships are formed. People tend to help each other in a time of need. However; relationships are not developed, let alone sustained and maintained.
- People isolate themselves and withdraw from each other. They are friendly but are still distant in comparison to living in their respective traditional/cultural suburbs or communities. These inhabitant families are shocked and surprised by the non-African people living in the township, and this can impact negatively in the way in which the inhabitants respond to other people of different cultures or race. It can also impact negatively on the manner in which they interact and integrate within the community.
- People tend to say that they understand *Ubuntu* and they are aware of the practice of *Ubuntu*. However; not many people practice it daily and it is not reflective in the actions or interactions. There is also a lack of understanding within their cultures. People are not completely reconciled; they wear masks and put on a face/show that they accept one another. But, in actual fact they do not and there are strong negative feelings towards one another. Trust is

also a big concern especially between inter-racial communities. People still elicit anger when talking about the past apartheid and have not truly dealt with the experiences or knowledge thereof. People still view others through the lens of "colour", and expectations of others to change and improve but do not take responsibility for their own change.

- People are aware of morals and values, but they do not live them out and apply them to everyday life. People tend to afford respect to others based on socio-economic status. Pretoria is lonely and individualistic. People do not really "mix" on a social level. People tend to stick to their own kind or within the same cultural or ethnic group. Within groups there are also challenges where people undermine one another based on religion, tradition and/or language.

- Security, safety, trust appears to be a big issue and a contributing factor to people not relating to and interacting with one another on a personal level. People follow social media and the expectations set out. People have become self-sufficient and self-reliant. Despite saying that they are part of a community, they still function as individuals or practice individualism. The idea or concept of *Ubuntu* is not being practised by all. People tend to practice it for the wrong reason. Young generations or "born frees" have adopted cultural patterns and not living out *Ubuntu* principles the way in which they should.

- People are only concerned about their own families and not the community at large. Social issues are also overlooked and not addressed. There also seem to be a lot of bad practices in religious groupings which do not support *Ubuntu* principles; in fact they are contrary to the *Ubuntu* principles. The good that people do is sometimes as a result of them having ulterior motives, and not because they genuinely want to help. Fundamental attitudes, like basic social and moral values, racial attitudes and other crucial predispositions seem to be acquired prior to adulthood.

- One particular interesting case of potential change occurs when young people are exposed to new ideas in the macro-system. Young adults who have spent most of their lives/years living in their parents' home and surrounded by childhood friends can on a macro-system be introduced to

how different kinds of people with many new and different beliefs, this exposure can have a profound effect in either a positive or negative manner depending on what was their socialisation.

2. What do you think is your discipline's **unique perspective** on these stories?

- There are various psychological perspectives that could be discussed with regard to these stories. Individualist societies, stress self-reliance and assertion, independence and creativity are encouraged. In contrast; collectivist emphasizes the importance of ties to the social group. There is concern with compliance, proper behaviour and respect for group traditions.

- Social influence is another contributing factor to people living out principles of *Ubuntu*. Conformity to group norms is often the price one pays for acceptance and social harmony. However, on the other hand, people value individualism and this could be their own personal beliefs. Positive forces attracting an individual to a group can include liking other people, feel that they work/live well together. An individual's sense of identification with the group and the groups values are also important when looking at living together in harmony and practising principles of *Ubuntu*. Conformity to group norms is more important in collectivist cultures than in individualist cultures.

- There are systematic differences between cultures in the value placed on conformity versus independence, and that these cultural differences can affect actual behaviour and thoughts as seen in the stories. It is also important to understand and remember that people differ in their willingness to do things that publicly differentiate them from others whereas some people are more comfortable blending in with a group. Some people also find that their anonymity of being in a group weakens their sense of individual identity and this will result in them refraining from engaging or being a part of the group. The quality of interpersonal behaviour is not only a function of conformity to socially accepted standards.

- Behaviour does not depend solely on the adoption of prescriptive rules and restrictions, of at least equal importance are social actions based on prescriptive moral rules – standards regarding what members of the culture

"should do", what responses are acceptable and valued. This includes cognitive responses such as making judgements that are fair and just and a variety of pro-social actions such as altruism, sharing, helping, co-operating, respect and expressing sympathy.

- Moral judgements and pro-social behaviour often entail self-control because this may require that the individual suppresses or at least defer gratification of one's own desires and interests while serving the needs of others.

- Attitudes are the central core of behaviour. Learning theory is one explanation of why people behave the way in which they do. The assumption is that attitudes are acquired in much the same way as habits. People tend to learn information, facts about different attitude objects; they also learn the feelings and values associated with those facts. Most people acquire information and feelings by the process of association. This learning can also occur through reinforcement and punishment. If families reinforce the practice of *Ubuntu*/community living then there is a greater chance of people living this way. Attitudes can also be learnt through information. A major source of social attitudes is the family. If the family does not model the principles of *Ubuntu,* the children will not have the foundation and will not practice it on a macro, meso and ecosystemic levels.

- People's attitudes definitely determine their behaviour. Prejudice can be one of the most destructive aspects of human social behaviour and this is evident in the-none practice of *Ubuntu*. Prejudice is exhibited when members of one group display negative attitudes and behaviour toward members of another group. However, people tend to be prejudiced between members in the same group as well. Group stereotypes influence perceptions of individual group members and this influences how people relate to one another. It can influence expectation even when they are not based on reality. People are not born with stereotypes and prejudice attitudes. They learn them from the family, their peers, friends, the media and society around them. Early socialisation must change. Racial prejudice will not go away by itself.

- It is believed that every new generation is more distant from the old practice of apartheid. An ecological model is perhaps the most influential model of human development in use today. The growing person actively restructures

the multiple levels of environments and settings in which he/she lives while at the same time being influenced by these environments, the interrelationships among them, and external influences from the larger environment.

- These systems are called micro-systems (child and family), meso-system (school and neighbours), eco-system (media, workplace and extended family) and macro-system (values, laws and customs). The macro-system does not refer to a specific setting but comprises the values, laws and customs of the culture or society in which the individuals live. This macro-system has the power to influence other levels in the ecological model.

- It is evident that the cultural forces that help define the macro-system are shaped in part by traditional events and in part by normal development.

- With a historical perspective linked to changes in cultural values, one can better understand the shift in societal attitudes. Moral judgement and reasoning is also a good understanding of *Ubuntu*. In the process of growing up, most people learn to tell good from bad and to distinguish between kindness, cruelty, generosity and selfishness. Mature moral judgement involves more than the rote learning of social rules and conventions, it involves making decisions about right and wrong.

- It is characterised by a rational moral principle of justice, equality and respect for human life and human rights. These are in line with *Ubuntu* principles. These principles should be accepted by individuals because they are believed to be inherently right rather than because society considers them right. If people have a good and mature developed moral judgement they are better able to function in a group setting and be more understanding, accepting and tolerable of other people. Rogerian theory is very important and can be applied to the *Ubuntu* principles.

3. Why do you think your perspective would be **understood and appreciated** by people from other disciplines?

- Psychology is the scientific study of human behaviour. It focuses on how people feel, think and behave in relation to their experiences. It deals with how people and situations are perceived, how people respond to each other

and in general how people are affected by social situations. It also refers to the application of the knowledge which can be used to understand various events and experiences. It looks at who and what people are, it looks at why they act and think the way they do and how someone can improve themselves and change.

- This phenomenon gives understanding of how societal factors impact on social behaviour as well as the individual's current social or interpersonal situation. Psychological perspective will tend to look for explanations for human behaviour in these communities in the unique histories and characteristics of these individuals.

- It also focuses on the individual differences that lead some people to practice *Ubuntu* principles and others who do not. An individual's background is important, looking at the way in which the individual was socialised, what morals and values were instilled in the individual, and the attitude and tolerance for people different to them. Psychological perspective is important because it will address how people in the same situation/environment may behave, or think differently because of unique past experiences or beliefs that they hold which are called schemas.

- It also provides careful and systematic descriptions of social behaviour about how people act in various social settings. It also adds to the understanding of why people behave the way in which they do. By nature, people are interdependent and have the potential for mutual interaction. The essential feature is that they are interdependent, meaning that they influence one another in some way whether they believe it or not. Everyone uses psychology on a daily basis, whether they are talking to friends, arguing with a partner, disciplining their children or even deciding where to live. Most people do not understand the science behind their decisions. Understanding how one's mind works helps in everyday life by allowing one to build strong relationships and make the best decisions.

- Psychology makes it easier to live with others by understanding them more and working with their behaviour. A greater understanding of how humans think and behave will help people communicate better. They will be more effective in understanding what a person really means by the gestures and

actions instead of developing assumptions and as a result misunderstandings that can affect with cohesion. This phenomenon also focuses on how ones beliefs, emotional and behaviours are affected by others and what are the causes of prejudices and other types of social conditioning.

- People are acquiring a multi-cultural identity, which would consequently require psychology. Conscious of different ethnicities and yet able to transcend ethnocentrism. It helps to create meaning and understand the nature of ones being and establishing relationships with the people around us. It looks at holism and people living based on holism experiences and dynamic intrapersonal dimension which are their values and morals.

- *Ubuntu* is the concept that expresses the way of human relatedness, and this shows that people are who they are because of other people around them. It allows one to get to know themselves through other people. People need each other to become better and bring about change.

4. What would your major concern be if the perspective of your discipline **might not be taken seriously?**

- Major concern would be that people are ignoring the understanding of why people do the things that they do, why they behave a certain way, why they think in the way that they do and essentially this is evident in everyday living as I mentioned earlier. Everyday life is based on the phenomenon of psychology and the role it has on ones' functioning. If people do not have an understanding, they will not tolerable and accept others. Their attitudes and schemas will not be challenged and it will be more difficult to bring about change. People will not know what guides their inner humanity in their life.

- Psychology is really important, useful today and it will be a huge concern if people did not take it seriously as they will lack understanding in the context of the community and peoples everyday functioning in general. It helps to understand ourselves and the social world around us, it looks at our sense of personal identity, the impressions we have of other people, our beliefs about work events, the pressures we feel to conform, and the search for love and meaning in social relationships. We learn about ourselves through other

people. It gives a better understanding of the stories behind so much that is happening in our country and in the world.

- This perspective will help people to face the challenge of living in an increasingly multi-cultural society. It is important that people value other people as we do not exist in isolation. If people do not have people, they will not be enriched by learning and growing through contact with others. Therefore, it is important that systems are not closed so that it will not prevent growth from taking place.

- Being part of a system allows one to gain some insight into another person's world which will lead to higher tolerance and acceptance. People will not understand that we are all interconnected in some way and that each member influences the others in predictable and recurring ways. Like I have mentioned before everyone is socialised in a certain way. If people have insight in the manner in which they are socialising their children then it will bring about change and allow ourselves to learn the necessary skills to enable us to function in various groups and environments. People will not have insight into how they behave the way they do in a given situation.

6.3.1.3 Mr. Mlungiseleli (Mlu) Ncapayi's Discipline, Educational Manager

Mlungiseleli is my home boy, we grew up together in *Ntsimbakazi,* and we went to the same Junior Secondary School. We used to play together as young boys and fight using Xhosa traditional sticks. We went to initiation school in the same year 1998. We have been neighbours and friends from an early stage of life. We grew under the teaching and guidance of uNomabolosa his grandmother who led us in the Christian faith. Mlu is currently working in the department of education in Bisho in the province of the Eastern Cape. He is a staunch ANC member though also critical towards his organisation. He is actively involved in youth development. He is influenced by Steve Biko's writings and ideologies. He is a black consciousness activist. He upholds and reveres the traditional village way of life.

This is influenced by his rural background of *kuGatyana.* Mlu has been instrumental in my research from the early stages of this study. We have been

seeing one another discussing concepts of *Ubuntu,* politics, socio-economic and religious teachings. Whenever we meet we would share our journeys of life, compare our background and current society. He is a friend, a politician, a Christian activist, a close neighbour and a great thinker for me. He once reminded me that the day I get popular, he will be my conscience and he would confront me if he hears some rumours about my personality.

Mlu accepted the request to be an interdisciplinary conversant of this study with a warm heart. In his response to the questions he tackled the three co-researchers differently in a reflective manner. I gave him the stories of Mellnie, Nyami and Walaza. In his reflection on each story, he answered only question one the question related to concerns. He responded that he did not notice immediately the other questions and he resolved to respond to the first one only. The question and the responses are as follows:

1. When reading the story of Mellnie based on *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, what are your **concerns?**

- My concerns here include the attitude the family is given by their fellow coloured community for choosing to stay at a multi-racial community. This is a problem in that it carries the apartheid legacy of racial segregation. Also, the possible challenges of xenophobia as a result of the wrong perception that our African brothers are responsible for all the drugs that are circulating in our community. If we are having this attitude we will struggle to get rid of the drug problem in our communities. We need to own up as citizens by integrating ourselves and face all the social ills as a unity not isolating one another on the basis of negative perceptions. This undermines the *Ubuntu* philosophy which states that visitors must be embraced and protected.

- The notion that says Europeans came to this country to develop it and our African brothers came to destroy by selling drugs and doing prostitution needs to be challenged. It borders on xenophobia and a lack of understanding of the real challenges facing our country and society at large. I mean it can't be correct

to say that Europeans came here to develop us while the majority of our people still live in squalor, underdeveloped areas dying in poverty.

- Also, the Europeans never came here to do anything special either than to come and squeeze our abundant resources for the benefit of their continent. If that was not the case Africa with the mineral resources it has, by now we would be regarded as a first world continent which is leading Europe and America in terms of development.

- Also, as we speak the gap between the rich and the poor is widening which is confirming that Europeans never developed our country either than milking us out of our resources. Our country is only a developing nation and most things have happened during this post democratic period. The Europeans were only obsessed with developing their own neighbourhood and cared less for the rural majority which are poor and black in colour. It is not an incident of history that the class question in our country is informed by colour. The white monopoly capital is rich and the working class and peasants are black. This is a concerted effort of the Europeans who made sure they reserved the best for themselves and gave the trash to the black majority. This view does not mean the foreign nationals from the continent are innocent.

- But it should be understood that as they are coming to our country for economic benefits and some fleeing civil wars in their countries are faced with a challenge to survive in a foreign land and are expected to provide for their families back at home. In that desperate situation one resort to illegal activities which then destroys the same country he is expecting to provide shelter for him. But our attitude should be to engage them in our communities and integrate them in our activities so as to teach them how we survive here and probably learn a thing or two from them. This negative attitude towards them is destroying our society and the potential we have as a nation to build unity, peace and harmony and be living examples of *Ubuntu*.

2. When reading the story of Nyami, based on *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, what are your **concerns**?

- In this interview of Nyami, I have few concerns. Most of the things she expressed are very true and resonate with me too. Also, I appreciate her ability to mix both the indigenous/traditional ways she was brought up incorporation with Christian teaching. I find it very interesting for one to be able to master both these concepts as most of the time ordinary people tend to think they are opposed to one another. On the concerns, it should be noted that the affirmative action policy is very progressive. It is not discriminating against any race in this country, but is trying to balance the scales in terms of the demographics of the country when it comes to employment. It is correct for the policy to neutralise the dominance of white males in management positions to the detriment of other races and gender. White females were also discriminated against by the apartheid regime; hence they are also catered for in affirmative action.

- It is my observation that Nyamie is well informed on many issues. I am judging this by her input moving from politics to matters facing our society, then traditional issues and understanding of the Bible. It is very interesting to go through her views. But I think her interpretation of the constitution versus our traditional values is a bit flawed. I mean when you check her understanding of the Bill of Rights which gives rights to a lot of things including right to life, you can see that she is exaggerating when she says the bill is extreme. I mean every right that is guaranteed by the constitution at the end you find limitations to these rights.

- I am saying this because it is stated clearly in the constitution that in practising your right make sure that you do not undermine the next person's right. Then where this does not happen, the constitution has defined various methods/bodies to use in protecting each person's rights. It is not correct to read the constitution only in part. As responsible citizens, it is imperative upon each person to understand all the necessary principles that are defined by the constitution and interpret them according to the purpose of their development. Otherwise, we will mislead society.

- But what is clear is that a majority of our people make the same mistake of misinterpreting the constitution, this therefore suggests that our government has a long way to go in educating our people about the contents of the constitution. This can be achieved through advocacy programmes and awareness campaigns. This constitution, in order to work for the people, must be understood properly.

- My parting shot is that the greediness she has identified among the people which then creates a lot of problems for the majority of citizens in trusting our government in delivering the services, is as a result of the capitalist system which is inherent in a democratic society. It is the nature of the capitalists to entice law makers and public servants with certain benefits so as to see themselves outside of the working class which then leads to the politicians to be co-opted by the business class into their agenda. The working class are then made to believe that the leaders are chosen by them and as such are accountable to them.

- This is not true because we operate under a system which is designed by the capitalists themselves, which will continue to work in their favour. Last, the loyalty of the ruling class is not on the wellbeing of the masses but it lies on the accumulation of profit which comes from the exploitation of the working class and the poor. So greediness is inherent in our system but as ordinary citizens we need to consistently demand our government to deliver as per the manifesto they sold to us. The only solution is for us to use our collective strength and go on the streets. This traumatises both the politicians and the ruling class because production comes to a standstill and we should use their weakness to advance our own interests as the poor.

3. When reading the story of Kanyiso, based on *Ubuntu* values in a multi-racial community township such as Olievenhoutsbosch, what are your **concerns**?

- My concerns about *Ubuntu* philosophy in the urban area involve the element of selfishness and the unnecessary competition among the residents. This manifests itself in many ways as Kanyiso has mentioned in his story.

- For example, whereby neighbours do not know one another and going as far as throwing food in the bin whereas a neighbour is sleeping on an empty stomach as well as the high walls separating their houses. This on its own undermines the significance of community, people see themselves as individuals and their achievements are of individuals as well as their struggles are as such. This creates a disintegrated society which does not have common values and this threatens the future of the country in that we do not see ourselves as one people. Automatically, this leads to a country divided on the basis of not sharing the same values and principles as prescribed by our constitution.

- My perspective is that as people who share the same geographical space which is the RSA, we are bound to need one another and therefore it is impractical to think that we can achieve the vision of the republic which is to build a united, non-racial and prosperous society, if we do not converge together and build our nation in order to benefit the future generations. Those who come after us have to find South Africa a better place than we did. So this on its own is a clarion call for all of us to forget about all the things that separate us and focus on those that unite us.

- If we are going to allow our economic status and wellbeing to be a determinant of who one must relate to, then it is clear that we do not buy into the idea of the Rainbow Nation which was created by our forefathers who fought for our liberation. We need to refuse to be co-opted by the few minorities who are hell-bent on creating divisions among our people. We must ask ourselves, what is their intention? What is it that makes us to be uncomfortable by the idea of unity? If we pose these questions to them, automatically we will defeat their agenda of wanting us to live in isolation as one people.

- When Nelson Mandela went to jail and back, he wanted all the citizens of this country to live side by side without any suspicion or doubts. Also, he did not go to Robben Island because he wanted a particular race to have power over the other. But for all of us to live in harmony and enjoy the benefits of this country equally.

- Also, the role that must be played by churches should be to unite the citizens of this nation and influence society to live by the value of love for your neighbour as it is mentioned in the Bible. Failure to that will liquidate the role of churches in our society. All the unnecessary elements in our society like the negative competition between church members of the community should be discouraged. As it seeks not to motivate other members to attend church as they will be undermined if they are accepted by a particular church or community. Competition must be healthy so as to inspire others to do more.

- Therefore, it is my view that *Ubuntu* philosophy is not under threat as such in the new democratic dispensation. But the problem has been that as more opportunities are being created by the economy a majority of our people are moving to the urban areas and also attaining more education than our parents. Then it becomes difficult for people to integrate as most of the time they are coming back from work tired and have to handle house chores. This leaves limited time for interaction and again the development of internet in our society where people would prefer to spend their time indoors with their families watching movies or football.

- This brings a challenge to our society and needs to be looked at from all angles in order to integrate *Ubuntu* in the changing environments we live under. We cannot run away from the reality that the development of our economy has also inherently seen a rise in crime which has forced our people to improve their household security. This should not be seen as a way of closing out your community, but as a security feature. So in order for us to live as one people we need to find ways of going beyond all these challenges introduced by the growing economy and forge unity and build a society with values and principles as we used to.

6.4 The Researcher's Reflection on the Interdisciplinary Process

I found it challenging, interesting and a learning curve to engage interdisciplinary conversation that reflects the transversal rationality in this study. All the interdisciplinary participants in this study demonstrated an insight that is so unique and valuable from their various disciplines. Initially, I invited six participants from different disciplines to contribute their voices. They all agreed however, in the last hours only three responded. I did not get frustrated in their withdrawal though I was eager to hear their voices. I was comfortable from the fact that the entire respondents reflect the demographics, age, gender, sex, race and academic dynamics of South Africa. On the following sections I will reflect on their insight looking at similarities, commonalities, depth contribution, themes, reaction on *Ubuntu* and new perspectives. I will do that in a comprehensive manner that integrates all the three participants into one reflection.

6.4.1 The Demographic Breakdown of the Participants

I met my interdisciplinary participants from the various fields of life; none of them come from Pretoria. They all grew up in the different provinces of the country and represents the multiculturalism of South Africa. They all come from various fields of academic life. Their academic life is all under humanities, as they are in political sciences, clinical psychology, and education. They have experienced the democratic changes of South Africa and they are familiar with the concept of *Ubuntu.* It is only Professor Kealeboga Maphunye who was practically involved as a political and student activist during the apartheid regime. He was born in Soweto and aged sixteen years old in 1976 when students protested against the use of Afrikaans as a medium of instruction. Mlungiseleli and Zukiswa were not born by then and were not eligible to vote in 1994 as they were still below the age of eighteen. It is a great contribution to this study to reflect on the three participants from the various walks of life and unique disciplines. The following table confirms their demographic breakdown:

Group	Gender	Age group	Place of origin
Tswana	Male	50 – 55	Born in North West, but grew up in Soweto, Gauteng Province
Xhosa	Male	35 – 40	Born in Willowvale/ Gatyana in former Transkei, Eastern Cape
Indian	Female	30 – 35	Born in Durban, KwaZulu Natal

6.4.2 Participants Reaction on *Ubuntu*

I took some time to reflect on how the three participants reacted on the concept of *Ubuntu* regarding the co-researchers of Olievenhoutsbosch. It is noticeable that all the participants have made some reflections on their disciplinary understanding and views on *Ubuntu* against those of the co-researchers. There were concepts wherein they appear to agree with the co-researchers but differed with other views. The participants also raised some concerns and challenges on how some South Africans behave and influence this country. I observed the reflection of Prof *Maphunye on Ubuntu.*

He articulated that the co-researchers seem to have their own version of *Ubuntu,* at times they romanticise *Ubuntu* and what it can do to tackle the country's bitter past; which continues to bedevil the present and might even do so for future generations. He further says that the co-researchers seem to be unaware of the deep-rooted effects of unequal power, wealth, legacies of colonialism, class, racial segregation, and apartheid which clearly continue to impede the development and application of philosophical principles such as *Ubuntu*. Olieven is no different from other South Africans who suffer from the view that usually elevates concepts such as *Ubuntu* to the exclusion of the values of other South African communities.

When I read the reaction on *Ubuntu* from the perspective of *Zukiswa,* I found the following reflection: Zukiswa thus says these people tend to say that they understand *Ubuntu* and they are aware of the practice of *Ubuntu.* However, not

many people practice it daily and it is not reflective in the actions or interactions. The idea or concept of *Ubuntu* is not being practised by all. People tend to practice it for the wrong reason. Young generations or "born frees" have adopted cultural patterns and not living out *Ubuntu* principles the way in which they should. Social influence is another contributing factor to people living out principles of *Ubuntu*. Moral judgement and reasoning is also a good understanding of *Ubuntu. Ubuntu* is characterised by a rational moral principle of justice, equality and respect for human life and human rights.

Reflecting on the reaction of Mlungiseleli on *Ubuntu*, he stated the following: Xenophobia in South Africa undermines the *Ubuntu* philosophy which states that visitors must be embraced and protected. This negative attitude towards foreigners is destroying our society and the potential we have as a nation to build unity, peace and harmony and living examples of *Ubuntu.* My concerns about *Ubuntu* philosophy in the urban area involve the element of selfishness and the unnecessary competition among the residents. This manifests itself in many ways as co-researchers mentioned in their stories. It is also in my view that *Ubuntu* philosophy is not under threat as such in the new democratic dispensation. But the problem has been that as more opportunities are being created by the economy a majority of our people are moving to the urban areas and also attaining more education than our parents. This brings a challenge to our society and needs to be looked from all angles in order to integrate the *Ubuntu* in the changing environments we live under.

6.4.3 Themes Emerged Among the Participants

There were various discourses that emerged from the reflection of the interdisciplinary participants. These discourses are common and some have been described as if the participants were together in their reflection. It is was an interesting learning curve to observe the manifestation of these themes from the participants as some of them were not alluded at all by the co-researchers. The table below display such themes: The following abbreviations are used against the names of the participants: Zuk: Zukiswa, Maphu: Maphunye, Mlu: Mlungiseleli.

Themes	Participants
1. Philosophical principles of *Ubuntu* are significant	Zuki, Maphu, Mlu
2. *Ubuntu* is not under threat	Mlungiseleli
3. Xenophobia undermines *Ubuntu*	Maphu & Mlu
4. *Ubuntu* is being romanticised	Maphunye
5. People are not completely reconciled, they wear masks	Zukiswa
6. People view others through the lens of "colour"	Zukiswa
7. Individual societies, stress self-reliance, assertion are encouraged	Zukiswa
8. Europeans came to squeeze our abundant resources	Mlungiseleli
9. Olieven residents are not free from the national stereotypes	Maphunye
10. It is not a coincidence that class question is informed by colour	Maphu & Mlu
11. Conformity to group is more important in collectivist cultures	Zuki, Maphu, Mlu
12. If families reinforce the practice of *Ubuntu*, greater community	Zukiswa
13. Group stereotypes influence perceptions of individual group	Zukiswa
14. Some indigenous/ traditional ways incorporate with Christianity	Mlungiseleli
15. Politics, Christianity, tradition, education can fuse together	Mlungiseleli
16. Our research should filter across to relevant people	Maphunye
17. 'I am because you are' or 'we are one' will tackle ethno-hatred	Maphunye

6.5 Common and Similar Views

Having read the reflections of the participants, I attempted to look the commonalities and similarities that emerged from their disciplines.

6.5.1 Class and Legacy

The class and legacy appeared several times in the responses of the participants. Maphunye expressed this: *My main concern is that South Africans still grapple with the legacy of the past and it does not appear that they have solutions towards addressing this legacy.* Maphunye continues to say on the same note of legacy and class: *My discipline's perspective (as alluded above) is that South Africans clearly need to be sensitised or made aware of the effects of unequal power, wealth as well as the fact that the legacies of colonialism, racial segregation and class cannot be addressed merely through the selected application of a few Ubuntu principles.*

Mlungiseleli put it in this way: *My concern here includes the attitude the family is given by their fellow coloured community for choosing to stay at a multi-racial community. This is a problem that it carries the apartheid legacy of racial segregation.* Mlungiseleli expressed that: *It is not an incident of history that the class question in our country is informed by colour.*

6.5.2 Race and Xenophobia

Zukiswa raised the point of the treatment of the foreigners by the Olieven community in this manner: *These inhabitants families are shocked and surprised by the non-African people living in the township, and this can impact negatively in the way in which the inhabitants respond to other people of different cultures or race.*

Mlungiseleli explained that: *The possible challenges of xenophobia as a result of the wrong perception that our African brothers are responsible for all the drugs that are circulating in our community. If we are having this attitude we will struggle to get rid of the drug problem in our communities.*

Maphunye espouses in this way: *This is why the continual flare-ups of xenophobia (I call the phenomenon "Afro-phobia") continues to baffle some South Africans who think that mere declarations that "I am because you are" or " We are one" will tackle ethno-hatred and such attacks especially on African migrants in this country.*

6.5.3 Apartheid Regime

Zukiswa states that: *People still elicit anger when talking about the past apartheid and have not truly dealt with the experiences or knowledge thereof.*

Mlungiseleli put it in this way: *White females were also discriminated against by the apartheid regime; hence they also catered for in affirmative action.*

6.5.4 Individualism

Mlungiseleli reflected on individualism in this way: *People see themselves as individuals and their achievements are of individuals as well as their struggles are as such.*

Zukiswa expressed that: *People have become self-sufficient and self-reliant. Despite saying that they are part of a community, they still function as individuals or practice individualism. However, on the other hand people value individualism and this could be their own personal beliefs. An individual's background is important looking at the way in which the individual was socialised what morals and values were instilled in the individual and the attitude and tolerance for people different to them.*

6.6 New Perspectives and Depth Contribution

I acknowledge the interaction with the interdisciplinary participants have contributed a lot in this study. There are also new perspectives which I would not have emphasised without this contribution. There are quite a number of terms and new insight that have been interpreted by the psychologist, political sciences and education that I would not have managed to tackle without these disciplines. The psychologist expressed the growth and development of a person in this manner:

An ecological model is perhaps the most influential model of human development in use today. The growing person actively restructures the multiple levels of environments and settings in which he/she lives while at the same time being influenced by these environments, the interrelationships among them, and external influences from the larger environment.

These systems are called micro-systems (child and family), meso-system (school and neighbours), eco-system (media, workplace and extended family) and macro-system (values, laws and customs). The macro-system does not refer to a specific setting but comprises the values, laws and customs of the culture or society in which the individuals live. This macro-system has the power to influence other levels in the ecological model.

The educational manager used a radical expression that was agreed by two of my co-researchers Mellnie and Grace that people should voice out their grievances in a protest even in a radical way when they are not being heard. The educational manager articulated in this manner:

The loyalty of the ruling class is not on the wellbeing of the masses but it lies on the accumulation of profit which comes from the exploitation of the working class and the poor. So greediness is inherent in our system but as the ordinary citizens

we need to consistently demand our government to deliver as per the manifesto they sold to us. The only solution is for us to use our collective strength and go on the streets. This traumatises both the politicians and the ruling class because production comes to a standstill and we should use their weakness to advance our own interests as the poor.

6.7 Reflecting on the Participants

When I look at the comments of Maphunye from the discipline of political sciences, it becomes clear that politics are a continuous dialogue from the past, present and leading to speculation of what shall it be in the near future. It is the story shared of the past; grappling with it in the present and seeking ways to change it better for the now and the future. He expressed his main concern that most South Africans appear to be battling with the legacy of apartheid and they are struggling on how to address it. In this regard the application of *Ubuntu* becomes difficult as people wrestle with the legacy of colonialism, class, inequalities, and racial segregation. I noticed that Maphunye finds Olievenhoutsbosch not different from the other townships in terms of social struggles and what South Africa is undergoing through politically, economically and socially.

He suggests that *Ubuntu* should not be seen as a quick way to tackle xenophobia in South Africa, he calls the South African xenophobia phenomena as "Afro-phobia" as it points against fellow foreign Africans rather than European foreigners. This reflection of Maphunye has been exposed by Mlungiseleli in one of his concerns that xenophobia is not part of African community and is contrary to *Ubuntu* philosophy.

The insight provided by Zukiswa as the psychologist made me realise that different disciplines can have various methodology of acquiring knowledge but there is a commonality in the views of people. Zukiswa mentions almost the same point with Maphunye on the concept of *Ubuntu* being expressed by the inhabitants of Olievenhoutsbosch. She says that people tend to say that they understand *Ubuntu* and they are aware of its practice. However, not many people practice it daily and it is not reflective in their actions or in their interactions with one another. This also

comes back to the issue of socio-economics which was expressed by Walaza (Co-researcher) that in his complex at Olieven people are fine with just greeting and passing they do not seem to be interested with further interaction. It is noticeable that the psychologist acknowledges *Ubuntu* as a good philosophy that brings people together, on the other hand she also identifies that the good people do is sometimes as a result of them having ulterior motives, and not because they genuinely want to help. This reveals a behaviour that people can put a mask on their face in order to benefit.

When I look at the reflection of Mlungiseleli as the educational manager and a person who grew up in the rural village and works in the Eastern Cape, I realised that he emphasises the significance of living together as people and citizen ownership. He challenges critically the view of some South Africans that the bad social behaviour in society has been crippled by African foreigners. He challenges that the xenophobic attack is as a result of the wrong perception that our fellow African brothers are responsible for all the drugs that are circulating in our communities. In his perception he sees this as undermining the *Ubuntu* philosophy which states that visitors must be embraced and protected. He states that some of the drugs, violence, corruption, prostitution, human trafficking and mistreating of people is perpetuated by South Africans.

In the light of protest, burning of government property, buses, and looting from both foreign and local shops in Tshwane Metropolitan (Pretoria) on 21-22 June 2016. Mlungiseleli has reflected that in desperate situations people resort to illegal activities which then destroy the same country they are expecting to provide shelter for them. In Pretoria the residents in the townships were not happy with the announcement that Thoko Didiza would be a candidate for a mayoral position in the local government elections on 03 August 2016. The residents argued that Thoko Didiza is not from their region and is being imposed on them by the government ruling party. In expressing dissatisfaction some of the residents vandalised government properties and looted foreign shops.

Mlungiseleli seemed to have a strong political view and analyses of the things happening in the country. He articulates critically the view that some of the co-researchers blame their fellow Africans and forget that the West has a strong contribution in the division and separation of our socio-economic factor. He says that it is not incident of history that the class question in South Africa is informed by colour. He further says that Europeans made sure that they reserved the best for themselves and gave the trash to the black majority. In addition to that his views do not mean that African foreign nationals are innocent. He advocates that people should find a way of living together in harmony and peace. In conclusion Mlungiseleli states that *Ubuntu* philosophy is not under threat as such in the new democratic dispensation. But, the problem is that the more opportunities being created by the economy, a majority of our people are moving to urban areas and also attaining more education than our parents. Some people on that reasoning tend to forget their original background and teaching of community due to a multi-cultural and multi-racial society in the cosmopolitan cities.

6.8 Concluding Reflection

After the interdisciplinary participants have read the stories of *Ubuntu* in Olieven, it was interesting to see how they could interpret the stories in their respective disciplines and come up with different responses. Each participant could formulate his/her own concerns and perspectives of their own disciplines in the manner that befitted that particularly discipline. I was able to see some commonalities and differences among the participants given the nature of their reflections or stories. The contrast between the emphatic response of Siziwe and the critical response of Mlungiseleli was most noticeable. It is interesting that all the participants have made mention of the legacy of apartheid as the most challenging phenomena for South Africans. They all contributed that the socio-economic factor, political instability and human settlement of the people is traced from the legacy of apartheid. However, there is a level of agreement between these disciplines that *Ubuntu* is an African philosophy and it is still alive and needs to be nurtured. They all appear to affirm the spirit of Mandela and Tutu on the idealism of a Rainbow Nation and embracing the *Ubuntu* philosophy as a way that could lead to the South Africa they envisaged.

CHAPTER SEVEN

FINDINGS, RECOMMENDATIONS AND REFLECTIONS

"……It is through the experience of reflecting on our experiences that we make meaning of it" Freedman and Combs (1996:169).

7.1 Introduction

The aim of this chapter is to present an overview of the study, findings, reflections and recommendations for further studies. In this epilogue I reflect on my own experience of the research process. The research project has explored the philosophical concept of *Ubuntu* in a township context. A qualitative methodology was used and involved in-depth interviews with the co-researchers. According to Rubin and Rubin (1995:1) qualitative interviewing is a way of finding out what others feel and think about their worlds. Narrative research focuses on people's lives and their stories. The stories which were shared by the participants are different from each other. It is therefore significant to remember that the interpretation we give to our stories is what helps us create their underlying meaning. People give comments, reflections and aspects which are meaningful to them. They use words and concepts to give meaning to them. Meaningfulness to them is a local experience rather than universal content. Every person's social interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people's lives (Freedman and Combs 1996:1).

7.2 How the Nine Co-researchers were Found

The co-researchers were chosen on the basis of different race, culture, ethnicity, and age. Some of the co-researchers I knew as colleagues at work, members at church and others were complete strangers. In the following I will discuss how I found the nine co-researchers:

- *Grace Ngidi:* I knew Grace for a long time from the Presbyterian Church. When I found out that she stays in Olieven I approached her and requested her permission to be involved in the study. She was more than willing to participate.

- *Renier Botha:* I found Renier through Grace; it happened that Renier is a neighbour of Grace's. I had already expressed to Grace during the interviews that I would love to have a white participant in the study. One day Grace introduced me to Renier. It was a coincidence that Renier also works in the military and I had recognised him from the Defence Force, although we were not acquainted with one another. It became an opportunity from my side to speak to him and he also agreed to be a participant. Surprisingly, Renier agreed to participate the following year as he was very busy in 2014 with his personal commitments. I only interviewed him late 2015.

- *Mellnie Beukes:* I found Mellnie randomly on a street at Olieven. It was on a Sunday late afternoon and I was at the car wash with my son. Mellnie passed by the car wash with two coloured ladies on their way to the shops. I took my son and cuddled him and went to greet them. The place was also nearby a tavern, so I was hesitant to approach them in case they might misconstrue my intention. However, I considered that they might stop and talk to me because I had my son with me.

  They stopped and I soon recognised that Mellnie was proactive and quickly changed into English as they were chatting in Afrikaans. I introduced myself and my purpose. They responded that they thought I was one of the guys taking advantage (Thinking I had intentions to propose for a relationship). We then exchanged numbers with Mellnie to make an appointment to meet at her place.

- *Anita Naidoo:* One day I decided to dress in military uniform and visit Olieven to look for an Indian co-researcher. I had seen a lot of Indians but I was not sure how to approach them to participate in my study. I had in mind that being dressed in military uniform would make me easy to talk to and trust. I saw an Indian family driving to the complex at extension four and I followed them. On approaching the gate the security guard stopped me and I explained my interest. The guard was convinced that I was not a criminal and he escorted me to Anita's house. He introduced me to Anita and her husband. I explained myself to them and Anita was the one who showed interest to contribute to this study. We immediately shared numbers and made an appointment. I was under

the impression that Anita and her husband were Hindus and I was looking forward to having a co-researcher from a different religion to Christianity.

- *Kanyiso Walaza*: I knew Kanyiso from the Presbyterian Church but I discovered very late that he was also staying in Olieven. I approached him in the Men's Christian Guild (MCG) at a Presbytery of Tshwane event. He accepted my request but he did not want to have one on one conversations. He expressed that he is so busy at work; with family, church and weekends. He did not think that he would have the time for an appointment. He then asked if I could correspond with him by email. He is the only co-researcher where I used email for interviews.

- *Denis Makodza:* I met Denis on the street, he was looking for a job and I offered him a job assisting me in my garden once a month. When I embarked on the research Denis had already been to my house a number of times. Initially, I did not know that I would ask Denis to be a co-researcher as a foreign immigrant from Zimbabwe.

  During my search for a foreigner I decided to share my research with him. Surprisingly, he was enthusiastic to contribute and he also expressed his desire for learning as well.

- *Malebana Tsebe:* I knew Malebana from work; he is none commissioned officer in the Defence Force. We work at the same Base. I used to hear him speaking to the soldiers as a regimental instructor and I became interested to have a conversation with him. I went to his section commander and requested if I could have a word with Malebana regarding my studies and he granted me permission. When I spoke with Malebana, he was comfortable and I was able to conduct the interviews with him during working hours.

- *Caphus Mashimbye:* I met Caphus at work though I did not know he was a Tsonga living in Olieven. I knew him from the 500 Squadron which is a Special Task Force for South African Air Force in my Base. I found him through another Defence Force member who lives in Olieven. I told the member that I am looking for either a Tsonga or a Venda staying in Olieven. When I met Caphus,

he was happy to be involved in the research. I did his interviews at work the same as Malebana.

- *Nonyameko (Nyami) Busakhwe:* Nyami is a pseudonym and she is the only co-co-researcher that hid her identity among the co-researchers. However, I knew her very well.

7.3 Disappointment and Whoa Moments

In the initial stages of the research I had an idea to bring the co-researchers together for a group discussion. I thought of doing this when I had completed the interviews with all the co-researchers. I thought it was going to be easy to do so since all the co-researchers are living in one community. The rationale behind bringing the participants together was to allow another reflection on their findings on *Ubuntu* and hear their voices as they reflected on the Olievenhoutsbosch community.

I attempted to call the gathering; unfortunately they could not reach an agreement to make this possible due to practical constraints. I would have liked to spend more time with the co-researchers. On the positive side, it was an amazing moment for me, reflecting how I found the co-researchers especially Anita and Renier. Anita and Renier are the only co-researchers coming from a culture that I was not accustomed to. In the research I had expressed my hesitancy about crossing cultural boundaries, but as soon as I explored this it became a "whoa moment". Through caring for my co-researchers, I deconstructed the discourse of race and culture and I was accepted as one of the family Muller & Schoeman (2004:11). I realised that there was nothing to fear or to worry. Anita and Renier welcomed me very well and they were comfortable with the research. I concur with Rubin & Rubin (1995:101) when they say sometimes, the interviewees fall smoothly into the conversational partnership role, work hard to make you comfortable, and seem eager to share their world. Both co-researchers made me feel at ease and were very enthusiastic to receive me and conduct the interviews.

It was also interesting when some of the black co-researchers used the term *Ubuntu* before I could articulate it myself. The confidence the co-researchers had entrusted in me and the friendship that developed has surprised me. During the research there were difficult moments where I struggled to find the relevant literature particularly African philosophers. This took a lot of time. Sometimes I would go to sleep very disappointed and I would question if I am really worthy to study this. On the other hand there were moments where my research would flow easily and I would find myself in awe.

7.3.1 A Special Aha-moment

A special aha-moment is the time where I involved the interdisciplinary participants in this study. Initially, when I structured my research I did not take into consideration the involvement of interdisciplinary participants as I was struggling with ideas on how to formulate the chapter. I was challenged by Professor Muller to include the interdisciplinary conversations. Having engaged this study with partners in an interdisciplinary conversation, I acknowledged the co-production of epistemology that emerged. Van Huyssteen (1999:145) states that it is in the transversal intersections of stories that new meanings emerged, particularly at the multiple points where these narratives intersect. The interdisciplinary conversations shared some new perspectives and contribution in this study. I then realised that language, reasoning strategies, contexts, and ways of accounting for human experience differ greatly between the various disciplines (Midali2000:262). But, such an epistemological position was not a threat to my discipline as a theologian. We should realise that our understanding of reality (rationality) is a co-product of a broader community and not the idiosyncratic product of theologians with their own isolated rationality (Muller2004:300).

The participants expressed their concern regarding some of the concepts shared by the co-researchers on *Ubuntu.* They shared that our attitude to *Ubuntu* should be to engage our communities and integrate them into activities that will teach the individuals to survive as a community. This notion came from the fact that the participants viewed the co-researchers differently. They said that the co-researchers seemed to reflect on *Ubuntu* on the basis of economic survival rather

than reflecting on it as a traditional way of living. They gave an insight that *Ubuntu* does not prescribe a single agenda for the common good, but a plurality of choices and consideration of shared humanity. They also raised the significance of teaching our communities the South African constitution including the Bill of Rights and Electoral Commission. The interdisciplinary participants emphasised that research findings through different platforms including the media should be publicised across relevant people.

7.4 Challenges

In doing the research I was faced with various challenges. I was worried about the time needed to accomplish the study. The University of Pretoria set a period of three years for PhD and I was concerned whether I could complete this study in this time. I was concerned about exerting pressure on the co-researchers. I also did not want my own voice to dominate the voices of the co-researchers. In relation to the narrative process I did not want to impose any ideas on them. I experienced a profound joy of research and fear of the unknown. A critical challenge was around finances as I could not get any financial aid in my third year. I had an urge to complete the studies once and for all. I found it very challenging to study, work full-time, be involved in the church and look after my family as my wife was not with me in Pretoria.

7.4.1 Critical Matters

Through the process of this research there were critical matters that I came across from the literature and the co-researchers. In the literature I came across a vehement statement from Hlumelo Biko writing on the decline of *Ubuntu* and ethics in South Africa, Biko (2013:7) alludes that "The increasing common xenophobia attacks, the almost monthly service delivery strikes, the growing numbers of so-called wildcat strikes in the mining industry, the millions of instances of crime committed against all citizens, and the rampant corruption which prevents many government departments from successfully executing their mandates are leading indicators of societal decay". The co-researchers also attested that the lack of service delivery, unemployment, corruption in the

government and private sectors leads to crime. In the proposal for this study it was mentioned that a 32 year old woman who stays in Olieven in extension four made a critical statement that all white people moving to townships are poor (see chapter 1:15).

This statement is ambiguous since her narrative is a social construction about white people. In the conversation with Renier when I asked what made him move to Olieven, he responded that the houses were affordable and he loved the area. Renier said that he was not concerned about buying a house in a black community area as it was already post-apartheid in 2003. He articulated that his parents were farmers and as a child he used to play with black children. He believes that it was only apartheid that previously prevented him from staying in a black community. When I asked Anita the same question she responded that there is more space in Olieven than the place she was living in previously. This gave me an insight into how people view Olievenhoutsbosch with different lenses.

The other critical matter was the question of whether was it appropriate to record my coloured co-researcher as a coloured person. Some of the academics argued that I should rather call them people of mixed race. The British scholar Dr Sheila Trahar who is a senior lecturer in Education at Bristol University who also conducted a seminar on *Ubuntu* cluster two favoured the term mixed race (22-24 February 2016 UP). However, during the interviews with Mellnie Beukes, she refused the term preferring to be introduced in this study as coloured rather than a black person or a person of mixed race.

This interpretation presented to me a moment of deep reflection on what the local context perceives can differ to the global world view and academic thinking. Hence practical theology argues that it should be differentiated from other theological subjects by its truthfulness, not only to the context in general, but to a very specific context (Muller 2004:296). During the editing of my article the term mixed race was also raised by the editor Professor Kobus Marais in favour against the term coloureds. I then decided to reflect again by interviewing my colleague coloured medical doctor, Dr August she disagreed with the term of mixed race.

7.5 Contribution of the Study

This study tries to make a contribution to practical theology, on the level of research on the impact of *Ubuntu* in the South African soil, on the level of ethics, community relationships and humanity. According to Muller (2004:296) 'practical theology is only possible as contextual practical theology and it cannot function in a general context. It is always local, concrete and specific'. Through the use of narrative research, social constructionism, qualitative enquiry, participatory research and a post-foundational approach the co-researchers were able to express their views on their perception on the philosophy of *Ubuntu* in their context in Olievenhoutsbosch. This research has given the reader a view of the discourses of *Ubuntu* that exists in the community and the interpretation of the lives of community participants.

The research was conducted across diverse cultures, racial and ethnic groups, and the socio-economic differences of the inhabitants of Olieven. Olieven is characterised by cultural diversity, contrasts and contradictions. The findings developed through this research could be very useful in schools, academic institution, Tshwane municipality, and community libraries. It is the view of the researcher that a contribution could be made to the realisation of reconciliation, healing, forgiveness and peace needed in South Africa. *Ubuntu* has been demonstrated to be a vehicle that can be used to drive the above qualities that are needed in the country.

7.6 Social Construction of Meaning of *Ubuntu* by the Co-researchers

In this section, we shall embark in reflection on social construction of the meaning of *Ubuntu* as it is perceived by the Olieven co-researchers. Social construction offers an explanation for the processes by which people describe, explain and give an account for the world in which they live (Gergen 1985:265). All the co-researchers gave a meaning of *Ubuntu* on account of the world in which they live. They responded to the question of the meaning of *Ubuntu* with their understanding and experiences. In Anderson and Goolishian's words (1988:372), "Meaning and understanding are socially and intersubjectively constructed".

According to Freedman & Combs (1996:32) 'whatever culture we belong to, its narratives have influenced us to ascribe certain meanings to particular life events and to treat others as relatively meaningless'. Freedman & Combs (1996) further say, 'each remembered event constitutes a story, which together with our other stories constitutes a life narrative, and, experientially speaking, our life narratives is our life'. Having listened to the different stories of the co-researchers on the meaning of *Ubuntu*, we then realised that there were various meanings that emerged. Ricoeur (1984:3) argued that narrative makes experience significant and meaningful to people.

Malebana articulated that he understands *Ubuntu* as a relationship between the members of the community, and that *Ubuntu* cannot be practised as an individual. Closer in meaning to that, the co-researchers shared that *Ubuntu* is practised by the community whether they are challenging the status quo of society or embracing the culture that has been present. One critical meaning of *Ubuntu* which we observed in Olieven was stated by Grace, Renier and Mellnie. They mentioned the three following issues based on their interpretation of the meaning of *Ubuntu* in Olieven:

- They said that in Olieven if a thief is caught stealing, people rally together and punish that person.
- They gave testimony that a drug dealer's shop was burnt down by the community.
- They also stated that people closed the R55 as a protest against service delivery.

All the three mentioned points were interpreted by the co-researchers as the meaning of *Ubuntu*. In support of that, Swart (2013:24) argues that there is a multiplicity of narratives because multiple interpretations are possible regarding our experience in life and that our life narratives are fictional in the sense that they are created through our interpretation and meaning making. This reminded the researcher of Prof Tinyiko Sam Maluleke's remarks during an *Ubuntu* Colloquium which was held at the University of Pretoria (22-24 June 2014) he stated that:

"*Ubuntu* should not be this nice thing that people just say anytime they want, *Ubuntu* should challenge the *status quo"*.

7.7 Limitations of the Study

It has been mentioned that the study involved qualitative research based on social constructionism. The study focused on the community of Olievenhoutsbosch as the main reference for the research. Due to time constraints and the labour intensive nature of the study only nine co-researchers were interviewed out of the large number of the inhabitants of Olieven. This small number represents voices within this community and therefore cannot be generalised to a large population of South African community townships. However, I attempted in conducting the interviews to include almost all the race and ethnic groups living in Olievenhoutsbosch. In the process of conducting the interviews, I could not manage to get a participant from any other religious faith besides Christianity.

I would have loved to hear a voice from a participant coming from the African traditional belief or an atheist or from another religion, like Islam. The concept of *Ubuntu* was not an easy term to introduce to the co-researchers as it has lot of connotations within society. *Ubuntu* is an African philosophy that is also studied in the West; it is used by commercial businesses and the term is perceived by other people as pre-modern. In South Africa it is common to find security companies; hair salons, guest houses, government departments and private sectors having their banners written *Ubuntu*. This presented a challenge to me on how to express this concept at times.However; I found out that the majority of people could easily connect *Ubuntu* with values.

7.8 Summary of Findings

Through the research process there are certain findings I discovered:

➢ The co-researchers concurred that *Ubuntu* embraces all cultures, race, ethnic groupings and nationalities.

- ➢ It became apparent that the terms Rainbow Nation, Democracy, *Batho Pele,* Peace, Reconciliation, and Forgiveness were all driven by the philosophy of *Ubuntu* among other things.

- ➢ The demise of apartheid in South Africa has contributed insignificantly to the emergence of multiracial communities.

- ➢ It can also be argued that *Ubuntu* was used to enforce reconciliation and forgiveness with the perpetrators of apartheid on behalf of the nation. The first black president of South Africa Nelson Mandela and the emeritus Anglican Archbishop Desmond Tutu are alleged to have had this influence. There is an argument that people were not given enough time to discuss the issues.

- ➢ In Olieven community *Ubuntu* is also perceived as a tool to protect the community against criminality and corruption. It has been said by co-researchers that the community would gather together and act against the criminals under the banner of *Ubuntu.* Therefore, the concept of *Ubuntu* is applicable in a multi-racial community. It is also mentioned by Grace that when the community blocked the R55 the police attempted to stop white people entering Olieven, but the Olieven residents stood on the side of the white people saying they know them and they are also residents with the result that the police were shocked to witness this multi-racial solidarity. This was black people protecting their white residents. In another scenario, when Grace heard that a thief that stole Renier son's bicycle was caught by the community, she informed Renier to go with her and identify his bicycle.

- ➢ The Olieven residents protested against the failure of service delivery on the R55 road. Community protests are also an expression of *Ubuntu.*

- ➢ It was also expressed that the lack of *Ubuntu* resulted from individual selfishness and a lack of consideration of others. The Olieven community is divided into sections and the sections are divided into normal standard housing, RDP housing, an informal settlement and security complexes. This divides people according to resources, resulting in a lack of *Ubuntu* practices. Kanyiso had expressed that in his neighbourhood there is no *Ubuntu* warmth.

This is directly linked to the second question that was posed in the proposal of, how does this inequality in South Africa affect people's relationships with each other and with the leaders in a diverse community in socio-economics, racial prejudice and different political affiliations.

- ➢ I discovered that most people generally know about *Ubuntu* although it is not easy to articulate and some have associated it with certain values with which they have been brought up. Anita Naidoo told that she heard of *Ubuntu* on television and she could relate it to the way she was brought up as an Indian lady.

- ➢ In my research findings I realised that socio-economic challenges drive people apart regardless of their nationality, race, and ethnicity. On the other hand socio-economic challenges also bring people together as they all search together for a common economic goal. It is where the element of *Ubuntu* in this township also prevails in the research project. One of the co-researchers Kanyiso Walaza mentioned that *having enough resources distances you from interest to interact with other people.*

- ➢ It was stated in the study that *Ubuntu* became one of the key concepts of the new democratic South Africa after apartheid that coaxed people to embrace one another. The remaining question is how *Ubuntu* was applied?

- ➢ The fourth question that was posed on the proposal, "that can *Ubuntu* contribute in resolving the ethnic and racial tensions to achieve a better society in South Africa" can be answered only if all South African's regardless of race can truly apply *Ubuntu* to their lives.

- ➢ The fourth question that was posed on proposal that can *Ubuntu* contribute in resolving the ethnic and racial tensions to achieve a better society in South Africa can be answered only if all South African's regardless of all race can truly apply *Ubuntu* in their lives.

- ➢ On the question, "what emerged to motivate people from diverse racial and political backgrounds as well as socio-economic statuses to live in urban

townships"? I discovered that there were lot of differing answers from the co-researchers examples of which; some stated that they found Olieven having reasonable house prices. Others stated that they like Olieven because of its geographical allocation as it appears to be central in Gauteng to almost everything.

➢ The last question which challenged the role played by the religious institutions in addressing racial integration in South Africa was not answered by the co-researchers from an Olieven perspective; it was rather answered from a South African national scale where people like Tutu, Boesak, Naudé, etc. were mentioned.

7.9 Concluding Reflection on my own Research Journey

After having managed to find the co-researchers, the interdisciplinary participants and completing the research content, I believe it is vitally important to reflect on my journey as a researcher throughout this study. Initially, I had never thought of conducting research on *Ubuntu*. I felt that it would be a challenge for me since I had a different idea for my research. The project of *Ubuntu* came as a surprise to me and I decided to take the challenge. In reality I intended to start a PhD in 2015 on another topic. However, I now feel it was a blessing in disguise. I have experienced a lot of development during the research process, challenges, exciting moments, disappointments, doubts and there was always the hope that drove me for a better future. All these moments are shared in this reflection.

First, I would like to reflect on how I started the research proposal, how it dawned in my mind and how I experienced it. The period of conducting a research proposal consisted of joy, doubts, uncertainty and discovery through the process. I was requested in mid January 2014 to enrol for the PhD and the first consultation class was in February. It is where my supervisor Professor Muller gave the details of the research project that entails *Ubuntu* and the Templeton grant; I was advised to look at the topic of *Ubuntu* in connection with the military. This idea came from the fact that I work for the South African National Defence Force.

I pondered deeply on *Ubuntu* in connection with the military. But still I could not produce a proposal. In the process of that, it dawned to me that military works according to rules, conduct, regulations, command and control. The element of *Ubuntu* in connection with classified military documents seemed impossible. I thought as well that an easy access to participants would not be possible in the military. I felt that it would be a milestone challenge to complete a research proposal, because the military has lot of rules and limitations regarding access to documents.

Later on, I thought of Olievenhoutsbosch and Diepsloot as nearby townships where I could engage on this topic, I also thought of my home background but I felt that it would be difficult to engage participants at such a distance. I finally opted to embark on my research in Olievenhoutsbosch. There were several things that attracted my attention to Olieven. Olieven was new to me since I moved from Mamelodi Township to Centurion on September 2013. I had already noticed the multiculturalism in Olieven. It is where the idea of engaging with community members for my research on *Ubuntu* emerged. I then commenced with data collection, methodologies, research content, research framework, data analysis, participants, and contextualisation.

It took me three months to accomplish the proposal and I was comfortable with the research progress. I was comfortable in working with qualitative research strategy, with the design framework for chapters and the literature review. I also found the co-researchers and interdisciplinary participants easily. I was worried about cultural barriers especially when I had to look for white and Indian co-researchers. With black people I was at ease regardless of ethnic groups. I knew that I could knock on their doors and introduce myself. With the other two groups I had to think a lot about how to find people who would speak to me since I was not familiar with their cultures.

I was hesitant to just arrive at someone's house to do research. Eventually, I decided to wear my military uniform and knock on their doors and I was welcomed with warmth. What a relief I had that my research could continue and my dreams would come true. I was fortunate that all of my participants were very conversant

in the English language and this enabled me to report the narratives easily. In this research almost all of the narratives were written down while talking face to face with the co-researchers. It is only with Kanyiso that the interviews were conducted by email. None of the narratives were recorded on audio or video. This actually allowed a lot of interaction with the co-researchers and many follow-ups, as I had to meet them for appointments. The difficulty was the keeping of appointments from the side of the co-researchers. Another difficulty was when I had to ask them to carry out a personal reflection on their narratives. I had to be patient, persuasive, and remind them constantly to not forget the task. In spite of that not all of them responded.

However, I was satisfied with the co-researchers that responded though I would have loved all of them to give their thoughtful feedback. I am so glad about the relationships that I was able to build with the co-researchers despite the various challenges I experienced in the research process. One of the co-researchers extended an invitation for me to do a therapy session with her partner. She was concerned about the amount of alcohol her partner was consuming. This request created a dilemma for me. For us the aim of research is not to bring about change, but to listen to the stories and to be drawn into those stories (Human, Muller and Van Deventer 2001:2). I was conditioned, as a trained narrative therapist from my masters' research, that narrative research and narrative therapy are not the same.

I was aware that I was doing narrative research not practising therapy. I had to struggle to set constant boundaries between research and therapy. I found it difficult to refrain or divert the talk from the request. It is not easy to hear a 'small story' against the background of dominant stories Muller & Schoeman (2004:11). I was also astonished by the personal information entrusted to me by the co-researchers regardless of the fact that I came into their lives as a researcher. It became clear to me when Pienaar (2003:77) states that the researcher becomes part of the family.

I now appeared to them as a counsellor and a trusted friend. I responded that I would rather do the therapy when I am finished with the research. On the other hand I felt honoured, humbled and so grateful to them. I was overwhelmed that

such a relationship development with them. I could not have achieved this research without their experience and the way they shared their personal stories with me. According to Muller & Schoeman (2004:11) from a narrative perspective one can never be the outside observer or the objective expert who is able to intervene without being part of the system. This shows that narrative research is a very unique form of involvement.

One of the challenges I experienced was the process when I had to consolidate all of the narratives. At times I would find myself not knowing exactly what I wrote while I was with the co-researcher. I could not make sense of certain words or phrases. I would be frustrated despite knowing that I would get clarity at the following appointment. I still remember when I experienced this with Nyami's story. I felt so bad that I had made a lot of mistakes in capturing some of her words, particularly Xhosa phrases that she used in her narrative. It made me feel embarrassed that I was not perfect in the idioms and poetic terminology of my own language.

However, this developed my own epistemology, as well as my ability in capturing information and being true to the co-researcher's narratives. I then decided to slow down and stop the co-researcher while talking so that I could capture the story as accurately as possible. I wanted to be truthful in recording their narratives without making any obvious interpretation. I was impressed with the co-researchers willingness and eagerness in accepting me in their space. They were always willing to cooperate with me in the research. I became aware that this research is composed of their participation in other words it is their research through me.

Having completed narrative research in practical theology at such a level has broadened my mindset. I was hesitant before in the sense that I was trained in theology in Church History when I completed my MTh. I moved to practical theology later and my doubts in writing the stories and literature had to do with the fear that I might find myself shifting towards history rather than practical theology research. I was always cautious of that trap.

Another unique aspect in the research was the consolidation of the stories with the literature. I had taken a great deal of the time putting together the stories of the co-researchers so that they were congruent with the relevant topics, headings, subheadings and chapters in this study. One of the challenging and critical chapters was chapter two which consists of *Ubuntu* and the thickened stories. This chapter was difficult in the sense that it was the chapter that paved the way from the proposal to the development of other chapters. I had lots of uncertainty in writing it. In chapter two I dealt with the following topics: Rainbow Nation, reconciliation, peace, forgiveness, humanity, and diversity. Olieven community narratives emerged in contrast and in agreement with the said topics.

I must be frank that it was not easy to balance or incorporate the collected research literature with my findings from the Olieven participants. This led me to restructure the questions posed to the co-researchers according to the layout of the chapters. This kind of structuring framework was exhausting as I had to observe the literature and follow the stories at the same time. This demanded my time to schedule appointments time and again with the co-researchers in order to realign their stories with the data.

7.10 Recommendation for Further Research

In narrative research the journey is never finished, we are on the journey of our lives. 'Life is a journey, we journey both separately and collectively, we come from somewhere and we are on our way to somewhere. We have a past and a future and with our stories we try to link these two – our past and our future with each other,' (Muller1999:1). I therefore would not recommend anyone to undertake narrative research without being willing to be involved. It is not possible to do research within the narrative approach and not get involved (Van der Westhuizen 2008:57). This study points to a few possibilities that can be explored and studied in the future:

- How the spirit of *Ubuntu* can be adapted to promote national dignity and values?
- How *Ubuntu* can be explored in South African society to restore peace and harmony?

- It is argued that the violence, protest, burning and vandalising of community properties particularly the state owned is caused by an angry society.
- How can *Ubuntu* be used to engage communities in this connection?
- *Ubuntu* could be studied as a philosophical concept that enhances the multiracial integration, and reconcile different cultures in South Africa.
- The democracy in South Africa is not experienced by all, as long as there are still people living in shacks, unemployment, and difficulties with access to education, we are not free.
- A study can be explored on the question of whether *Ubuntu* is becoming nostalgic.

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INFORMED CONSENT FORM FOR PARTICIPATION AS CO-RESEARCHER

University of Pretoria	**Researcher: Cpln (Rev) Wonke Buqa**
Practical Theology	**Contacts: 0836837768**
Supervisor: Prof JC Muller	**E: ww_buqa@hotmail.com**
Study duration: 2014 -2016	**PhD Thesis**

RESEARCH FIELD

Narrative Therapy research: This research consists of stories shared by people regarding to the topic of the researcher. The research is a PhD Programme and part of its evaluation is on empirical research required from the researcher. The narrative research developed in Australia by Michael White. The interviews are conducted by the researcher and the people being interviewed are called co-researchers.

RESEACHED TOPIC

Ubuntu values in an emerging multi-racial community: A narrative reflection.

PURPOSE OF THE STUDY

- It is to share stories from the co-researchers about their views or insights concerning the values they experience in their community and in SA.
- The interviewee must be the person residing in Olievenhoutsbosch.
- This research is for academic purposes.

PERMISSION AUTHORITY TO DO THE RESEARCH

- There are two letters to be produced for the co-researchers for authenticity:
  a. A letter from the University of Pretoria from Prof. JC Muller
  b. Informed consent letter

- Within the research there will be a short biography and photograph of yourself with your permission.

THE RIGHTS OF THE CO-RESEARCHER

The research is conducted out of the free will of the co-researcher; there is no influence or pressure on the co-researcher to participate. It is in the right of the co-researcher either to use his/her real name or pseudonyms or participates anonymously.

    a. All your information and stories will be protected and valued with academic adherence.

    b. The written materiel about your story will be verified by you again for confirmation of the narrative.

    c. In this project your voice, ideas, views and opinions are respected.

    d. After the compilation of the PhD Thesis you can have access to a copy of the Thesis since this project will be available at the library of the University of Pretoria for academic purposes, the archives of the University of Pretoria and online access.

    e. The co-researcher contributes immensely to the study of the researcher.

INFORMATION OF THE RESEARCHER:

Chaplain (SAAF) Rev. Wonke Buqa
53 Naaldehout Avenue
Heuweloord
0157

I……………… give a consent that the research has been explained to me well, and there is no intimidation or promises of financial gain or any nature of personal benefit regarding to this research. I participate out of my will, love of God and my contribution to the research study of Chaplain Wonke Buqa.

Co-researcher:………………………………………..   Date: …………………………………

Researcher: ………………………………………….
Date:…………………………………………

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53 Naaldehout Avenue
Heuweloord
Centurion, Pretoria
0173
10 January 2016

Dear Mr. Mlungiseleli Ncaphayi/ Prof. Kealeboga Maphunye/ Ms. Zukiswa Jonathan

INVITATION TO PARTICIPATE IN MY PhD RESEARCH FROM OTHER DISCIPLINES THAN THEOLOGY

Per our correspondence over the cellular phone, I am very much appreciative that you are able to assist me on my final year PhD research on *Ubuntu*. My supervisor is Professor Julian Muller in Practical Theology at the University of Pretoria. I selected you as one of my participants from other discipline than theology; I have a high respect of your involvement in your work discipline and impact in our society.

The title of my research is: ***Ubuntu* values in an emerging multi-racial community: A narrative reflection.** My research is basically focused on a small township in the South of Pretoria along Centurion and Midrand. It is a township that emerged in the early 90's known as Olievenhoutsbosch.

I ask you to assist me on the following:

- Please read the attached stories of the co-researchers (People I do research interviews with).
- Please respond to the four questions below from the **perspectives of your own discipline and understanding.**
- I would like you to reflect, interpret, comment, and put the stories into perspective of your own disciplinary understanding.
- My expectation is that you will respond to each and every question concerning these given stories and there is no limitation of pages. However, I will appreciate if it could not be more than five pages or not less than two pages.

Questions
1. When reading the stories of *Ubuntu* Values in a Multi-racial community township such as Olievenhoutsbosch, what are your **concerns**?
2. What do you think is your discipline's **unique perspective** on these stories?
3. Why do you think your perspective would be **understood and appreciated** by people from other disciplines?
4. What would your major concern be if the perspective of your discipline **might not be taken seriously**?

Kindly take a note that I intend to identify you in my thesis by name. If this is not acceptable to you, please let me know.

I would be glad if I could receive your feedback, if possible towards the end of March 2016. If anything needs more clarification do not hesitate to contact me.

Thank you for your contribution.

Kindest regards

WONKE BUQA
NARRATIVE RESEARCHER (BTh, MTh, MA)
PhD STUDENT, UNIVERSITY OF PRETORIA

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Faculty of Theology

07 May 2014

TO WHOM IT MAY CONCERN

I hereby confirm that Chaplain Rev. Wonke Buqa from the South African Air Force is enrolled PhD student at the University of Pretoria under my supervision. He is requested to attend seminars/paper presentations at the University and do field research work at Olievenhoutsbosch Township along centurion south suburb. He is expected to facilitate presentations in seminars in the audience of other students and academic professionals. Kindly assist him on his research work. Please do not hesitate to contact me for any further details.

Yours faithfully

Prof Julian Müller
Supervisor