

“Reconciliation thru Remembrance”

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This contextual essay relates the process of planning and executing an excursion of a racially diverse group of South Africans to historical sites in Johannesburg, and the application of Process Work in this experience

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Kwande nalapho nithathe khona (May there be abundance in your own lives)

Introduction

“This thing called reconciliation...if I am understanding it correctly...if it means this perpetrator, this man who killed Christopher Piet, if it means he becomes human again, this man, so that I, so that all of us, get our humanity back...then I agree, then I support it all” (Cynthia Ngewu, mother of Christopher Piet)(Krog, 1998, p.109)

This is a poignant quote by a mother of one of the victims who was murdered in unbelievably atrocious ways, during the apartheid regime. She said these words during the Truth and Reconciliation Commission (TRC) which took place from December 1995 for just over two years.

The TRC was mandated to establish as fully and as reliably as possible, *“...a record of gross human rights violations in the country from 1960 to 1993 (subsequently extended to May 1994)”* (Posel and Simpson eds, 2002, p.3). While the TRC did monumental work that shed light on South Africa’s past; its work was narrowly focussed. The focus of the TRC was on individuals who had suffered; and those who had perpetrated gross human rights violations, within a very specific time frame.

This meant that the TRC could not deal with the structural violence and discrimination on the basis of race and gender that was experienced by a majority of South Africans. While the TRC was *“seen as a means of putting a divided and conflictual past behind the nation through acknowledgement, rather than amnesia”* ((Posel and Simpson *ibid*, p. 9), it did so on behalf of a very narrow slice of the South African population. There has been no mechanism to provide space for acknowledging the human rights violations which could be described as

“not that gross”, that were experienced mostly by black (African, Indian and Coloured) people, as well as some white people.

While it is now seventeen years since democracy in South Africa, and there are expectations that we should all be focussing on the future, the past continues to pop up every now and then, and wreaks havoc to our “primary identity” as a country of people who have moved on. This was eloquently articulated by Tutu (1999):

“...the past, far from disappearing or lying down and being quiet, has an embarrassing and persistent way of returning and haunting us unless it has in fact been dealt with adequately. Unless we look the beast in the eye we find it has an uncanny habit of returning to hold us hostage” (p. 2)

The Reconciliation thru Remembrance (R thru R) project was initiated to provide space, albeit limited, for ordinary South Africans to engage in conversations about the apartheid past that the TRC process could not realistically accommodate. The goal for the R thru R project was reconciliation, while focussing on bringing to light, remembering and acknowledging what happened in the past.

This essay is a write up of this project that I organized and executed as my final project for my Masters in Conflict Facilitation and Organizational Development. The experience was organized and took place in July of 2010 in South Africa. A group of 28 people participated in the two day experience that took place in and around Johannesburg in South Africa. My final project consisted of the following:

- A tour to significant historical sites in Soweto
- A tour to Alexandra township that is an example of the impact of apartheid on present day South Africa
- Workshop at the end of each day to process the experiences of the day
- Film that documents the two day experience

The film was made firstly to have a document the experience. The intention is also to use the film to educate people about the reconstruction and reconciliation processes that are taking place South Africa. It is a great resource for creating opportunity for dialogue among learning groups. The film was shown at Worldwork 2011. A number of people who watched the film found it informative, and mentioned that they could use the film to facilitate discussions in their own contexts.

This essay is divided into three sections. The first section gives a brief background that will provide the context for the social action project. This section provides information on the historical context of the project. It provides the rationale and the purpose of the R thru R tour. It also provides some information on the participants who took part in the tour, the sites that were visited and the reasons why the sites were chosen. Lastly, this section provides information on the kind of preparation that was done for the R thru R Tour.

The second section provides a description of the actual tour; it provides information on what took place on the two days of the tour.

The third section provides an understanding of how Process Work was applied in carrying out the R thru R project, mainly in the facilitation of the group conversations that took place. This

section explores: my role as a facilitator; the primary identity of the group; ghosts; rank; deep democracy; edges and metaskills. It explores how the Process Work concepts were applied in understanding the group and what was happening in the group, especially during the group process at the end of each day.

Next follows a part of this section that asks the question whether the aim of reconciliation was reached through this project.

The last part of this section lists limitations of the R thru R project.

Section 1: Background to the Reconciliation thru Remembrance Project

Historical Context

When the Nationalist Party came into power in 1948, it systematically entrenched discrimination through the policy it called “Apartheid” the literal translation of which is “apartness”. However, apartheid was not only about apartness, it was about assigning privilege to the different race groups; with the white (Afrikaner and English) receiving the most privileges and the black people the least privileges. The architects of apartheid enacted a series of laws that would entrench apartheid in all spheres of life.

This was met with resistance of different forms, at different levels. One such resistance was demonstrated through the signing of the Freedom Charter in 1955 in Kliptown. The Sharpsville massacre in 1960 was another high profile demonstration of resistance which resulted in 69 people dying from police gunfire, and attracted a lot of international attention. The Rivonia Trial in the early 1960’s, the formation of the Black Consciousness Movement, the 1976 Student Uprising, the murder of Steven Bantu Biko in 1977, are but some of the high profile forms of resistance to the draconian laws that were being enacted to entrench apartheid.

Resistance and unrest continued into the 1980s, and South Africa was becoming “ungovernable”. International pressure through economic and social sanctions all contributed to bringing the Nationalist party to its knees. At the beginning of 1990, much to the worlds’ surprise, Nelson Mandela was unconditionally released from prison after twenty seven years. Following this, a number of gestures by the government of the time were made to prepare the ground for democratic elections in South Africa.

A series of negotiations were entered into by the Nationalist party with the African National Congress, and other political parties that were poised to contest the first ever democratic elections in South Africa. After protracted negotiations that left thousands of people dead from all sides of the political spectrum, the first democratic elections were held in South Africa on the 27th of March 1994.

Rationale for the Reconciliation thru Remembrance Project

It has been 17 years since the dawn of democracy. As a country there is great pride in having transitioned, relatively peacefully, from a racist government that looked after the needs and wellbeing of only white people, to one that looks after the interests of the whole population of South Africa. The “miracle” of South Africa is known all over the world, and South Africans continue to be lauded, the world over, for having achieved this “miracle”.

The first president of a democratic South Africa, ex-president Nelson Mandela is a world icon who lay the foundation, and in fact, was one of the architects of the miraculous transition to democracy that South Africa experienced. As a nation, we all exhaled when the elections went ahead relatively successfully, and the new president was inaugurated.

The TRC got underway, and as a country we were spellbound as we listened to unimaginable atrocities that were committed by individuals from all sides of the struggle. We exhaled again when the perpetrators owned up to what they had done and applied for amnesty. We also breathed sighs of relief that we had not personally experienced the same levels of human rights violation.

While the TRC made a big contribution towards dealing with the painful past, it only accommodated individuals who fell into very specific categories within a very specific time frame;

“In particular, the legislative framework could only accommodate patterns of violence and social conflict that were narrowly defined as ‘political’. This narrow definition precluded an examination of more widely experienced structural violence, or violence based on race and gender, and could not deal with the hazy boundaries between political and the criminal, which actually characterized lived experience under apartheid” (Posel and Simpson ed, ibid, p. 5)

The “everyday violence of apartheid” that was experienced by the majority of black South Africans was not explored. The experiences of young (17 to 25 year old) white men, of forced conscription and serving in the army, are not known to most black people either. A number of black South Africans feel the need to talk about the history and the impact of apartheid, in order for the white people to develop an understanding of the impact of the history.

White men who served in the army also have a story to tell that they have not had much opportunity to tell, though their experiences of being in the army have had a long-lasting impact on them. There is now a lot of shame about having served in the army, so this is pushed underground and not talked about.

As we try to go about our lives, we keep getting reminded that we have come from a very divided and painful past. Our work places, the schools that our children go to, the sports that we support, the political parties we support, the way we interpret events, all speak to the deep

racial divisions of the past. The common sentiment from white people is that the past is gone; that we should forget about it, and look to the future. On the other hand, black people feel that the past determines where we are today; because of the legacy of apartheid black people continue to be disadvantaged in all spheres, and are always trying to catch up with their white counterparts. The so called “coloured” people feel that they got a raw deal then, and now. During apartheid, they were “not white enough” and therefore did not get all the privileges. In the new era, they are “not black enough”, and therefore cannot benefit from some of the programmes that are meant to redress the inequalities of the past.

As time has gone on, we realize how much we were all ‘defined’ by apartheid. As we try to build the future of Desmond Tutu’s “rainbow nation” we realize that in fact it is not that easy to just move on, and pretend that we are starting on a clean slate. As we have not processed the past, it continues to impact our ability to move forward. We all talk about the need for reconciliation, but do not seem to know how to go about ‘reconciling’.

Even though apartheid had been abolished, the structural divisions that apartheid put in place are still prevalent. As a result, as people of different races, we meet in the context of work, and then we all go to our segregated areas of living. The few black (African, Indian and Coloured) middle class families that have moved to what was previously white suburbs, are finding themselves isolated from the white members of their communities, and do not experience much interaction across the racial lines.

In instances where there is crossover socially, the topic of “the past” is very edgy to engage in. So we all keep our mouths shut and engage in our best behaviours with each other.

Although there are attempts to bury the past, on any given day, there are references from different quarters about the past; it continues to be a ghost that haunts the whole nation from

both sides of the racial divide. It is a common occurrence to hear debates on the radio where the views on a topic in question are divided along racial lines.

For a number of black South Africans, being provided space to be heard, validates their experiences of discrimination and suffering in a way that they have not felt validated. This facilitates forgiveness and an ability to not only move forward, but to move closer to white people, feeling that they have been heard and perhaps understood by their fellow citizens.

In the recent past, I have come to understand that there are a fair number of white people who are also interested in finding out about the past from accounts by black people. This includes older white people who lived under apartheid, and younger white people who did not live under apartheid, but are interested to understand more about what the past was like.

At a personal level, I became aware of how much I have been shaped by apartheid, and how much this was impeding my ability to ‘move forward’. Worse still, I was noticing how I was inadvertently influencing my children with my views. It seemed unfair to burden my children with my own ‘baggage’ and jaundice them towards white people that they were interacting with socially, and having real meaningful relationships with. This was the impetus for me to really work on the prejudice I have towards white people, and to facilitate this for other people, who I noticed were experiencing similar challenges.

I am passionate about facilitating conversations across races in South Africa; I have gained enormous benefit from such conversations and want to contribute to bringing about healing and reconciliation. As a mother of 3 children, I also want to leave a legacy for my children and the younger generations. I am aware that the younger generation does not have a good

sense of the history, and this project would make the history come alive that much more for them. I feel a strong calling to contribute to reconciliation in South Africa.

Purpose

The purpose of R thru R was to provide opportunity for South Africans of all races to revisit the recent history of South Africa, and process it as a group, providing opportunities for understanding and therefore reconciliation. The objectives were to:

- Bring together South Africans from different race groups into conversation
- Visit sites of political significance in the Soweto and Johannesburg area
- Provide space to process the experiences through Worldwork methodology
- Contribute to reconciliation in South Africa

This project was meant to contribute to creating understanding among races in South Africa, it was meant to raise awareness among people who would participate about each other, and how we have all been impacted by the history of the country.

Coming out of this, it was hoped that the different individuals would be moved to contribute to creating the South Africa that was envisioned in the Freedom Charter, and is currently articulated in the Constitution of South Africa.

There is currently a lot of cynicism on the part of white South Africans, and disappointment at the lack of progress on the part of the poor (mostly black) South Africans. White people by virtue of their being in the minority, feel that their interests are not catered for by the government of the country. Furthermore, they feel that the Employment Equity Act is a

deliberate strategy to marginalize people who are not black. As a result of this, the idea of immigration is always a viable option for some white people.

On the other side, poor black people feel that the government has not delivered basic services and the rights that are guaranteed in the Constitution, as quickly as they would have liked it to. This has resulted in disenchantment and mistrust of the government.

There is also a group of middle class black and white people who are looking for ways of contributing towards building the country, and seek ways of interacting with their fellow South Africans on an equal footing. This is the group that was the prime candidates for this project.

This project provided space for individuals interested in understanding the history to experience the history in a way that is more 'alive' through the excursion to the historical sites in Johannesburg and Soweto. At a social level, many white South Africans have never visited Soweto, and are in fact terrified of visiting Soweto. The experience of visiting these sites, some of which are in Soweto, is also meant to bridge this gap, enabling white people to see the world of black people. Currently, black people through all manner of contexts, have a good understanding of the "white world", but the reverse is not true.

South African history, through visits to these sites, provided the context for South Africans to have the difficult 'race' conversation using the Worldwork methodology.

Participants

Composition

Key to the success of the R thru R Tour was going to be who makes up the tour group. One of the main considerations was ensuring that the tour group is made up individuals from the different race groups. In the context of South Africa, that meant ensuring that there are White people, Indian people, Coloured people and African people. A lot of effort went into ensuring this mix. However, it was not possible to have equal numbers of people from all the race groups. At a personal level, I realized that I do not have that many connections with coloured and Indian people; as a result, it was harder to make up the numbers of Indian and Coloured participants. For the list of participants and the racial breakdown see Appendix A.

As this was a voluntary public programme, the individuals who made up the group are people who did so out of interest. Consequently, these would be people who were interested in this experience. The invitation letter, Appendix B, articulated the aims of the project and invited people on the journey of reconciliation. This therefore appealed to individuals who are keen and willing to learn, and to immerse themselves in a situation that would not necessarily be comfortable. This therefore excluded individuals who might have been resistant to the vision of this experience.

Over and above the racial compositions, there were other considerations in determining who was to be invited to the experience. In the case of black (African, Indian and Coloured) participants, it was important to ensure that a number of participants were invited who would feel comfortable to speak out and put forth their views, as well as challenge their white counterparts when necessary. It therefore had to be individuals with a certain level of fluency

with the English language. It also had to be individuals who have a level of political awareness and self confidence. However, it was also important to include black people who are not that privileged; those who would bring current life experiences that are still hugely impacted by the legacy of apartheid.

In the case of white participants, it was important to ensure that some participants who were present were participants who have done some amount of work on the race issue, and have a certain level of political consciousness.

Numbers

The original plan was for a group of 12 to 15 participants to go on the tour. In the process of inviting people on the R thru R tour, it turned out that some people who were invited wanted the experience for their friends and colleagues as well. The final number of participants who went on the R thru R tour was twenty eight (28). Of the 28 participants, 24 (twenty four) were South Africans. The other four participants were from Switzerland, Ireland, America and Nigeria.

Although the original plan was for South Africans to go on the tour by themselves, it was an interesting twist to have non South Africans as part of the tour. All the individuals (non South Africans) have a keen interest in South Africa as a country and Worldwork as a methodology. As one American participant put it; they were there to “bear witness” to a very important process. They indeed provided very interesting reflections on the process as it went on, and it was refreshing to get an outsider’s perspective.

Sites visited and reasons for the choice of sites

The sites that were chosen for the R thru R experience were chosen for their significance in the South African history, as well as their accessibility in the time that was available. The order in which the sites were visited was also important.

Kliptown Museum and Walter Sisulu Square of Dedication

By 1955, seven years after the Nationalist party had come to power; a number of laws had been enacted to entrench apartheid. Different political parties and formations were opposed to apartheid, and mobilized to make this bold statement. Extensive mobilization was done to ensure that as many political parties and formations would be present at the occasion to express the objections to apartheid. Over and above political parties and formations, there were also women's groups and youth groups that joined the thousands who gathered at Kliptown in Soweto to declare their opposition to the laws that were being implemented.

At this occasion the people who were present signed the Freedom Charter. In essence the Freedom Charter declared that "South Africa belongs to all those who live in it" This was a bold statement of unity, and non racialism expressed that early on by people of all races.

The significance of this site is that a non racial group came together to express opposition to apartheid. The political parties present were the African National Congress, the Democratic Party, the Natal Indian Congress, Women's groups and Youth group.

The signing of the Freedom Charter is not that well known by ordinary people in South Africa. Part of the reason for choosing this site was to educate people about this part of our history. The other reason was that the signing of the Freedom Charter by people from the different race groups communicates the non-racial movement that was formed in opposition

to apartheid. The tenets of the Freedom Charter speak of an amazing vision for South Africa. It is awe inspiring to see the work that went into organizing people and the inspiring vision that they came up with for the country.

This was the first site to be visited. It was important to start with a site that united participants. The fact that people of all races took part in the signing of the Freedom Charter is a unifying force. All participants would feel included and appreciate the unity that prevailed in 1955, when a non-racial group of people insisted that “South Africa belongs to all those who live in it”

The Freedom Charter was used as the foundation of the Constitution of South Africa as it is known today. See Appendix C for the Tenets of the Freedom Charter.

Hector Peterson Memorial and Museum

The second site to be visited was the Hector Peterson Memorial and Museum which is located in Orlando West in Soweto. This site commemorates the student uprising that took place on the 16th of June in 1976. This is a much better known historical event in South Africa; as it attracted a lot of attention because of the callousness of the government of the day against very young students. This event was also documented by the media, and well publicised in South Africa and abroad.

The 1976 student uprising was significant in that the uprising was organized and led by young students. The uprising was planned, organized and led by grade 11 and 12 students; seventeen and eighteen year olds. The 1976 student uprising was a watershed moment in South African history; the leadership that was shown by very young students was new, the draconian response of the government against defenceless students that led to hundreds of

students dying was totally over the top; and the degree to which this event was reported on and publicised worldwide was significant.

The impetus for the 1976 student uprising was the declaration by the department of education that Afrikaans was to be the medium of instruction for black students in the province.

However, the students were fighting for equality generally. Young people showed amazing leadership, not just in so far as their education; students were educating their parents and urging them to demand a better life. While the parents felt defeated and powerless against the apartheid machinery, the students felt a great sense of agency, and confidence that their actions would make a difference.

This site was chosen to educate participants about what actually happened during the student uprising. It was also chosen to demonstrate the leadership that was shown by very young students against a big powerful force that was the government of the day. Currently in South Africa, there is a sense of powerlessness among citizens to make a difference. There is constant reference to 'leadership' and what 'leadership' should be doing to: curb corruption; deliver services to people; provide safety and security; improve education. Citizens seem to be frozen and unable to create changes that they want in their own lives. The leadership that was shown by students of 1976 is a significant demonstration of what is possible. It was hoped that this would provide inspiration for the participants to act to bring about the change they want in their communities.

Mandela Home Museum

The Mandela Home Museum is located half a kilometre from the Hector Peterson Museum. It is a popular tourist attraction. This is the township home that the Mandela's inhabited when he lived in Soweto in the 1950's. In the museum there is a lot of history of the Mandela's as a

family and Nelson Mandela and his activities as part of the struggle. It also shows how the family was harassed by the police; there are bullet holes on the roof of the home.

This museum is a great source of inspiration for most people; this is why this site was chosen. The Mandela family home is also walking distance from the Hector Peterson Museum, it is located on the same street that Hector Peterson is said to have been shot by the police on June 16, 1976.

Alexandra Township.

Alexandra Township is one of the oldest townships in Johannesburg. It is located in the north of Johannesburg, a stone throw from Sandton; one of the wealthiest suburbs of South Africa. Alexandra, unlike Soweto, has not received the same level of attention and therefore has not received as much upgrading as Soweto has. Alexandra is a mass of shacks that are attached to one another. There is a river that runs through the township which floods every summer, destroying the shacks that lie near the river. Every winter there are fires in the township that burn down shacks and kill families. This is because families use candles for light, or coal hearths for heat, and accidents happen from time to time.

This site was chosen to show participants the living conditions of some section of the black population. It was hoped that seeing Alexandra and the living conditions would provide an understanding and empathy that people might not have had for people living under those conditions. It was also chosen to showcase the long term impact of apartheid that is visible today in the lives of people from Alexandra.

Constitution Hill

The last site on the R thru R tour was Constitution Hill. Constitution Hill is located in Hillbrow, north of Johannesburg city. On this site is the old jail that was used for both criminal and political prisoners. There is the notorious Number 4 jail which was known for its torture of prisoners. The Women's jail is also located on this site; a number of women political prisoners were held in the Women's jail.

The Constitution Court was built on these grounds. So when one visits Constitution Hill, one experiences the juxtaposition of the jail where unimaginable violations of human rights were committed; as well as the Constitution Court which epitomises the respect for human rights of individuals and communities.

The last place to be visited on the R thru R Tour is the Constitution Court which is the most inspiring site. The Constitution Court represents the values of diversity, transparency, equality to name a few. The Court also represents the enactment of the vision for South Africa that was set out in the Freedom Charter; that participants on the tour would have experienced on the first day.

Preparation for the R thru R Tour

A lot of thought went into the preparation for this experience. On a practical level, a lot of logistical arrangements had to be made to prepare for the tour.

Logistics

Preparation on the logistical side started a few months before the actual tour took place. Preparations involved visiting all the sites and getting a sense of the average time it would take to go through each museum. It was crucial to get an estimate of the times so that it would

be possible to plan what is possible in the two days that was available. This also involved finding out the entrance fees to all the sites that charged entrance fees.

Eating places were researched, sampled, and suitable ones identified in both Soweto and Alexandra.

A guide for the Alexandra leg of the tour was sourced and contracted.

A venue was identified that would be suitable for both; assembling and meeting at the beginning of the tour, and for the group process at the end of each day. The venue also had to be accessible by public transport as some of the participants were travelling by public transport. The venue also had to provide safe parking for the participants travelling with their own cars.

Materials

On the tour, participants would be provided with a programme for the two days, and a journal that they would use to journal in as they proceeded through the experience. The preparations included designing the logo, the look and feel of these materials, as well as identifying appropriate quotes and stories that would be inserted in the journal. Personalised name tags were also made for each participant

Principles

A number of principles informed how the R thru R tour was to be structured and carried out. This was to ensure that the intention of facilitating R thru R is achieved.

One crucial principle was ensuring that the **participants who attend the experience come from different communities**. One of the impacts and remnants of apartheid is separation of communities, with very little crossover between communities. Beyond the racial divide, even

among people of the same race, there is not much crossover between poor and middle class black people; between artists and civil servants. The R thru R tour aimed, very specifically to bring people from different communities (in its widest sense) together.

Over and above the racial categories, participants were invited who come from different communities. There were artists, civil servants, consultants, community workers who live in squatter camps, process workers and corporate employees to name a few.

Another principle was **building the community** of people who were on the tour. This was done in many ways. At the beginning of the tour, participants were given an opportunity to meet and greet informally, a decent amount of time was built into the programme for participants introducing and meeting each other formally.

The group travelled together in a bus to the different venues, participants were invited to seat with different people each time they got on the bus; this was another way to build community.

Eating together was one other way to build community. On both days, participants had meals together both in Soweto and Alexandra.

One of the most important principles of the R thru R was **immersing participants in real experiences**. Visiting the sites rather than talking about them demonstrates this principle of the R thru R.

Over and above the visits to the sites, a number of things were built into the programme to ensure that participants get a visceral experience from the tour. Newtown was chosen as the venue where the group would meet in the mornings and in the afternoons after the tour.

Newtown is in downtown Johannesburg. The ‘white flight’ (white people moving out of areas

that are frequented by black people) has resulted in Johannesburg being predominantly black. Downtown Johannesburg is perceived to be unsafe and inconvenient. In the last few years, a lot has been done to renew this area, however the old perceptions persist. Using this venue was therefore a way to provide participants with a different experience of Johannesburg, and an appreciation of what has been done to upgrade the area.

Participants walked from Hector Peterson Museum down Moema street to Vilakazi street. These are the streets where students were assembled when they were shot at by the police in 1976. Actually walking on these streets provided a richer experience than driving on them.

Having lunch at venues in Soweto and Alexandra was another way to provide real experience for the participants. The other intention was to patronise black businesses in these communities.

In Alexandra, participants were encouraged to get out of the bus and walk between the shacks; towards the river to actually see the shacks in close quarters and see the conditions that Alexandra residents live in. This view would not be possible to the same degree from the comfort and distance of the bus. Participants were taken into houses that the government is building for the residents. They were able to experience what it feels like to be in the small houses, as well as have conversations with the owners of the houses and people in the community.

At the end of the first day (after the group process) participants were treated to poetry by South African poets. Poets were chosen who have written poetry that is aligned to the theme of R thru R. Poetry provided a different engagement with the subject that participants had experienced in another form during the day.

The R thru R experience was rounded off, and completed by a visit to a restaurant that is located in downtown Johannesburg that is owned by a young black woman. The significance of this experience is that Johannesburg is perceived as an unsafe place that white people have fled from. The visit to Darkies restaurant was meant to expose, especially white people, to how Johannesburg is being renewed. Another reason for this visit was to showcase a first class establishment owned by a young black woman, a rare feat for a black young woman in that part of town.

Section 2 :The Reconciliation thru Remembrance Tour

This section provides a chronological account of what took place in the course of the two days.

Day 1

Participants started arriving from about seven in the morning. As they arrived at the venue, they registered, handed in their indemnity forms and their consent forms and got their name tags. The indemnity form was to indemnify Sasol, the funding organization from any loss, damage or injury that they might experience on the trip.

The consent form explained to the participants that the event will be video recorded for research and educational purposes, and requested the consent of the participants to record the event. See Appendix D for the indemnity form and Appendix E for the consent form.

Participants were given space to mingle and meet each other while they had coffee. After about thirty minutes, most participants had arrived so the programme started officially.

After going through the safety announcement and introducing the paramedic, participants were asked to introduce themselves to each other. They did this in their mother tongues. This activity was meant for participants to meet as many people as possible. This was an important step as most participants did not know each other. After this activity, most participants had at least met and greeted more than half of the participants in the room.

After the one to one introductions, participants were asked to sit in plenary where each participant checked in, and spoke about why they had agreed to go on the R thru R tour. This allowed for each participant to check in, and in some ways stake their claim as to why they were attending the R thru R experience.

A variety of responses were shared by participants. Here is a sample of responses to the question; “why did you say ‘yes’ to the invitation?”

To learn from others and share my own experiences

Find out how we can improve the situation in South Africa

There is nothing more important to be doing at the moment

This is the thing I am most passionate about in my life (building a better South Africa)

Get out of my chains that I have locked myself in...to be honest and talk about what is stopping us from moving forward

I am constantly searching about what it means to belong

I feel passionate about doing reconciliation stuff

Discover how we define the past

How do we become honest about the contribution of apartheid to the present condition of my people

To have a platform to share my experiences – I have sucked my anger from my mother’s breast

This is a sample of the responses of why people wanted to be part of the R thru R. What stood out was each person’s strong interest to be part of the process and their willingness to contribute to it.

After the check in, participants were given their packs that consisted of their beautiful journals and the programme for the two days that they would use right through the tour. The programme for the two days was read and explained to the participants. After this, it was time to get on the bus to start the trip to the first site. Participants were strongly encouraged to sit with people they did not know and get to know each other. The first destination was Kliptown Museum and Walter Sisulu Square of Dedication.

Kliptown Museum and Walter Sisulu Square of Dedication

As the bus entered Soweto, one of the participants who is familiar with Soweto was asked to explain and describe the different landmarks that we passed as we drove through on the bus, as for quite a number of participants this was their first visit to Soweto.

When we arrived at Kliptown, participants spent the first part of their time walking through the square, and into the dome-shaped structure where the tenets of the Freedom Charter are written out on big concrete tablets. While we were in this enclosure, there was a musician playing Amazing Grace on a penny whistle.

The participants moved on to the Museum which documents the process leading to, and the actual signing of the Freedom Charter. A tour guide gave a brief history; then participants went on a self-guided tour of the museum.

When everyone was done, we got on the bus, with different partners and headed for Orlando West, the Hector Peterson Memorial and Museum. As we got on the bus, different participants took turns to explain the different areas and landmarks that were on the route to Orlando West.

Hector Peterson Memorial and Museum

The first part of the tour at Hector Peterson was the talk by a tour guide at the memorial outside the museum. The guide provided some information on the features around the memorial and their significance. At the memorial, it is possible to see the whole area where the students were, and the different directions they came from on the morning of the 16th of June 1976. Participants then went on to a self-guided tour in the museum.

On completion of the tour of the museum, the whole group took a walk from the museum, on Moema street where the students gathered in 1976, into Vilakazi street. At the corner of Moema and Vilakazi street, it is possible to see the actual area where Hector Peterson; the youngest student who died during the uprising, is said to have been shot. The walk culminated at the Mandela Home Museum which is on Vilakazi street.

The walk is symbolic on two levels. On the one level, participants were walking the path that students in 1976 walked, some to their death. This was meant to make that experience more real for the participants of all races.

On another level, especially for some white participants who had never been to a South African township, the walk from Hector Peterson Museum to the Mandela Home Museum, to the restaurant on Vilakazi street where lunch was had, was meant to provide them with the experience of seeing the homes and people in close quarters. It is hoped that the experience would make the unfamiliar (and therefore scary) familiar.

Mandela Home Museum

The Mandela Home Museum is a small house that has been slightly converted to accommodate its function as a museum, but essentially it is the original structure of a typical four-roomed Soweto township house. As a result, the tour of this house is very quick

The museum is rich with information and artefacts of Mr Mandela and his family; it provides inspiring information of Mr Mandela from early on, before he became the icon that he is today.

Lunch at Sakhumzi Restaurant

The group proceeded to Sakhumzi Restaurant where lunch was served. Sakhumzi restaurant is about 50 metres from the Mandela Home Museum. Participants walked to the restaurant, continuing to take in the environment and meeting local people who are always very interested in tourists.

The experience of breaking bread together was meant to build fellowship and community, as well as showcase the life experiences of people of Soweto.

This was the last of the sites to be visited on the first day. When lunch was completed, participants got on the bus to go back to the venue where the journey started in Johannesburg. The trip back to Johannesburg was used to debrief the experiences that participants had had during the day in pairs and small groups.

Group Process

The experiences of the day culminated in a group process. This session served the purpose of participants sharing in the big group, how they were impacted by their experiences of the day. This session was also meant for participants to reflect on how the experiences of day contribute to how they feel about reconciliation in South Africa.

This session was structured in such a way that the first discussion was held in small group of three or four. The reason for this was to provide opportunities for all participants to express something of their experience of the day. It was important to do this since the group was big (28), so it was possible that not everyone would have had opportunity to speak in the big group. The other reason was to provide space for those participants who for whatever reason might feel shy to speak freely in the big group.

After every participant had spoken in the small group, the group came together and had a conversation as the big group. Section 3 of this essay provides an analysis of this process using Process Work as a lens.

Poetry Session

As the last event of this first day, participants were treated to poetry by South African poets. Poetry in South Africa played a very important role in the struggle for democracy, there is therefore a wealth of poetry by various poets on the struggle, and more recently, on the experiences of the “new” South Africa.

Poets were chosen who have written poetry that is aligned to the theme of reconciliation. Poetry provided a different way of engaging with the subject that participants had experienced in a different form during the day.

Day 2

Alexandra Township

After a brief check in at the beginning of the second day, the group headed for Alexandra; a black township north of Johannesburg.

While Alexandra is a township like Soweto in some ways, in a number of ways, it is different from Soweto. Unlike Soweto, not much upgrading has happened to Alexandra. As a result, the poverty in Alexandra is that much more dire. There are a number of squatter areas where people have built shacks. A number of these shacks are owned by refugees.

Alexandra has areas where the poorest of the urban poor in South Africa live. Participants on the tour got to see a little bit of what life for the poorest of poor is like. This proved to be a

very emotional experience for everyone on the tour. Participants walked on narrow paths between shacks that had flowing sewage and were littered with trash.

Participants also got to see and get into some of the houses that are being built by the Department of Housing. The tour of Alexandra ended with lunch at one of the restaurants in Alexandra.

Constitution Hill

Constitution Hill was the last site visited on the formal part of the tour. The tour of the Constitution Hill started with the jail. Here participants got to see the most dehumanizing conditions that prisoners were kept in. They saw the different menus that prisoners were served depending on their racial classification. They also got to go into the cells where the prisoners were kept in solitary confinement.

The Constitution Court which is on the same premises as the jail was the next stop. Participants were awed and inspired by the court. The attention to detail, the honouring of diversity, the symbolism of each and every aspect of the court, left participants feeling proud of what South Africa has achieved.

Group Process

The group drove back to the venue where the tour started for the group process. This was to be the last group process of the tour. By now the participants were really exhausted; physically and emotionally.

Darkie Restaurant

Darkies Restaurant is a coffee shop that is owned by a young black woman. The visit to this restaurant was meant to showcase the possibilities for economic involvement of black people; something that was prohibited under apartheid. This was also meant to patronize this business that is owned by a young black woman.

This was the optional part of the tour. Participants were encouraged to share their last meal at this restaurant. About half the group managed to attend this optional aspect of the tour.

Section 3: Application of Process Work to the Reconciliation thru Remembrance Experience

Introduction

One of the aims of the Reconciliation thru Remembrance project is to bring about change in individuals, and groups. The hope is that going through the experiences of R thru R enables individuals to relook at the history (and the present) and understand how it impacts on the present. Individuals then engage with each other to process the experiences. It is hoped that this then allows individuals to work towards reconciliation from a place of being informed about the history. R thru R uses the experiences of engaging with the history and each other to open up conversations about the present, in order to bring about change in individuals and groups.

Schuitevoerder says; *“Process work is a change model. It’s interested in transformation, and the flow of experience from one state to another”* (Schuitevoerder 2007, p.2). It seemed appropriate therefore, to use Process work in this group of individuals who had gone through the experience of visiting the sites together.

Process Work was used at all levels of planning and executing the R thru R project. From identifying the demographics of the participants, to choosing sites to be visited, to understanding the group and working through the issues that arose in the group.

This section of the essay will focus on how Process Work was used in the planning and execution of the R thru R project.

My role as a facilitator of the R thru R tour

One of the biggest challenges for me in facilitating the R thru R was my awareness of my one-sidedness. As someone who was massively impacted by apartheid, I realized how I would most likely side with the blacks through the R thru R experience. It was therefore important for me to be aware of this and to consciously work towards also siding with the other side; the side of the participants who benefitted from apartheid.

One of the ways I tried to do this in the planning of the project was to make sure that participants visit the Kliptown Museum which showcases the involvement of South Africans of all races in the fight against apartheid at the time that it was being entrenched. This was meant to communicate that as a facilitator I was honouring of people of all races who were against apartheid. The same applies to the visit to Constitution Court; the court is a symbolic representation of inclusivity.

At the beginning of the experience, I made sure that I declare my bias and my potential one-sidedness as someone who was impacted by apartheid.

The group process did not provide as many opportunities for practising siding with the other side. I believe that this was due mostly to the primary identity of the group and the group's anti-apartheid stance.

The identity of the group

As mentioned in section 1 above, R thru R was a voluntary public programme. Invitations were sent out to individuals who were interested in this kind of experience anyway. A number of invitees were my personal friends and colleagues with whom I had had discussions about the history and the need for reconciliation. The people that I did not know read the

invitation letter which was very explicit in inviting individuals who wanted to immerse themselves in this experience. This therefore excluded individuals who might have been opposed to the vision of this experience.

Process work conceptualizes the primary process as the state that one identifies as, a state that is more known to the individual or group. Even though this group was made up of individuals who did not all know each other, the identity of the group formed very quickly. The primary identity of the group was that of individuals who are committed to reconciliation, are willing to engage with people of different races. These were also individuals who were 'nice' and polite to each other. In the process of travelling to and from Soweto in the bus, participants were encouraged to sit and talk to people who are different from them. By the end of the first day, most participants had interacted with a number of people who are different from them. This served to bridge the divide and build community between the individuals.

It was therefore important to notice and be aware of the primary identity of this group. What would therefore be secondary (unknown) for this group was bringing conflict to the fore, siding with one's race and being politically incorrect. This is where some of the edges for the group would be.

Ghosts

The nature of the group that participated in the R thru R project is such that there were roles which would be marginalized, and therefore could easily be ghosts in the system. Ghost roles in groups, as described by Mindell (1995) are felt, even though they might not be seen.

In this group, one of the ghosts was the person who believed in apartheid and caused the suffering of black people that was mentioned. A number of people (mostly black) talked

about their suffering, how they were brainwashed to believe certain things about the 1976 student uprisings, how they are still suffering at the hands of the racist white person. This role was not occupied in this group, and was therefore a ghost. One white person owned up to having benefitted from apartheid, but did not own up to perpetrating apartheid.

A number of black people implied that there is ownership that needs to be taken by black people, especially the black government, for the lack of delivery of basic human rights in the form of decent housing to the poor black, especially after visiting Alexandra. Again, this was implied and not addressed directly, and no one in the group occupied this role.

For a while the role of the black person who wants revenge or justice was a ghost, but this role was subsequently occupied by participants in the group.

The voice of the Coloured people and their feeling of being torn and not feeling acknowledged in the old and in the new government did not come through either. The one Coloured person who was present was not able to occupy this role, though in private conversations she had shared with me that that is how she feels.

These are but some of the ghost roles that were often implied, there possibly were many more.

Rank

Rank, as described by Mindell (ibid) is “*a conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology and or spiritual power*” (p. 42). There were dynamics around rank in this group that I needed to be conscious of.

One of the rank dynamics that were present, over and above the obvious race ones was age; there was an Indian gentleman in his 70's who was very eloquent, and had a lot of "struggle credentials"; his daughter is a journalist who was tortured in the apartheid era, he was there with his wife. There were black performance artists who were very eloquent and had a lot of personal experiences of discrimination to share, they had a psychological rank. There were a few young black men who were shy and not very eloquent but who had a lot of personal stories of suffering from an early age, and had psychological rank. There were process work students who were familiar with the group process and acted as participant facilitators at different points in the group process. These are but some of the prominent rank dynamics that were present; there were many more.

There was an Afrikaner couple who mentioned feeling marginalized as the only Afrikaner people in the group. There was also an older white gentleman who, despite his social rank experienced marginalization when his suggestions for proceeding in the group were not taken by the participants.

Mindell (ibid) states that; *"the facilitator's task is not to do away with the use of rank and power, but to notice them and make their dynamics explicit for the whole group to see."*(p. 37). It was therefore important for me to be aware of these rank dynamics and manage the process to the benefit of everyone.

This involved creating space for the individuals who were shy and not so eloquent to speak. They had invaluable contributions as they spoke from the heart and demonstrated their enormous psychological rank and eldership.

The Indian elder in the group played the role of educating participants about the history and the struggle. The process workers modelled eldership to other participants.

Deep Democracy

The idea of deep democracy as it is espoused in Process Work takes the concept and practice of democracy much further. Deep democracy is about ensuring that all the different parts of a group are heard.

In this group, as in all groups, there were individuals who felt more comfortable to speak than others. There were non South Africans who felt less entitled to speak, there were individuals who were there with their partners; there were individuals who struggled with English as it is not their mother tongue.

In the spirit of deep democracy, I had to ensure that every voice had opportunity for expression. This was done by providing opportunities for small group discussions, so that in groups of four or five, everyone gets a chance to speak. This was also done by inviting individuals to speak in the big group.

There were interesting perspectives that were shared by individuals from the different groups that brought about a different level of awareness to the group.

Mindell (ibid) states that:

“Deep democracy also gives permission for (these) altered states to occur. Just as in deep democracy, we give attention to overt and covert social issues and the people who have been marginalized, so we must give attention to the states of consciousness we have marginalized because they were unfamiliar. We must ask what those states of consciousness have to say.” (p.187)

As mentioned above, the primary process of this group was centred around politeness, niceness and forgiveness. There was a couple who went over the edge and expressed strong feelings of bitterness and revenge. They both seemed to be in altered states.

By expressing their strong feelings, these individuals gave the group permission to go over their edges and express some feelings that are not aligned to their primary process. Instead of creating conflict in the group as I had feared, their contributions seemed to relieve the field by saying what had been felt, but had not been said.

Edges

Diamond and Sparks (2004) describe the edge as “...*a point of contact between the everyday identity and an unknown or dreaming experience. It is the boundary between the primary process (everyday identity) and the secondary process (emergent identity)*” (p.126).

Participants were comfortable with being “nice” and polite to each other; they were identified with accommodating and understanding each other. As a result, some of their edges were around speaking honestly, as they did not want to hurt each other and break the camaraderie that had formed through the day.

Engaging in conflict

Mindell (ibid)states that:

“Engaging in heated conflict instead of running away from it is one of the best ways to resolve the divisiveness that prevails on every level of society--in personal relationships, business and the world.” (p. 12),

The group had an edge to bringing the conflict that was certainly felt by most people on the tour; that was also elicited by the experiences that participants had at the different sites. One young man went over the edge and spoke honestly about how frustrated he is in the creative industry he is in, and how he sometimes feels that there is no point in trying to avoid conflict, and almost wants to “go to war”.

Speaking personally

R thru R by its very nature provided space for participants to speak about the past; the historical sites that were visited elicited this. There was diversity in terms of who among participants had had personal experiences of the events that were commemorated by the sites per se. However, all participants could speak of their own experiences of either being discriminated against because of apartheid, or being privileged by apartheid. However, it was safer for participants to talk generally and historically about how people were impacted. The experience of visiting Alexandra presented present-day conditions, but most participants could distance themselves from such experiences as the living conditions were so horrendous and therefore easy to distance oneself from.

As a facilitator, my role was to invite participants to speak personally about their experiences. This involved really holding participants at their edges and making space for them to go into their own experiences. The support for participants to go over their edges yielded some results; a number of participants shared very personal stories that range from; being imprisoned with their mother as a little child for being in South Africa ‘illegally’; to one’s sister being raped by a white boss and later committing suicide after bearing a coloured child, to being labelled ‘mad’ in the film industry for challenging racism.

Difference

Another aspect of the primary process of the group was emphasizing similarities among participants; their willingness and ability to understand each other's views, their interest in reconciliation and their vision for a non-racial South Africa. It was therefore much harder for participants to talk about their differences.

One participant ventured and talked about how we had and continue to have different experiences even though we are supposedly in the new South Africa.

By the end of the tour, there was talk of what needs to be done in order for true reconciliation to begin to take place. Some white participants were talking about the need for justice. One white participant talked about how, in her own life she is beginning to use her financial resources (that she inherited from her parents, that were amassed on the back of black labour) to contribute to the up-liftment of black people. This group went over their edge, as Shupbach (2004) puts it, "*a point where they were able to identify with an idea that was new to them*" (p. 8). They moved from "we are all the same" to "some people are privileged and others are not, and something needs to be done to bring about social justice"

Metaskills

Diamond and Sparks (ibid) describe metaskills as "*...the feelings, attitudes, values and beliefs that deeply inform our way of working with others*" (p. 32). While I believe that over my career as a facilitator, I have developed a lot of metaskills of working with individuals and groups. I believe that I have had to learn additional metaskills that are aligned with the spirit of Process Work.

These are the additional metaskills that I had to consciously think of as I was facilitating the R thru R experience. These metaskills are: following the process; eldership and; beginner's mind.

Following the Process

While there was a lot of planning that went into creating the R thru R experience, a lot of things were outside of my control. This is where the Process Work concept of “following the process” had to kick in.

I had grandiose plans in terms of who was going to be on the tour, in terms of racial demographics. I was very attached to the different races, African, Coloured, Indian and White being represented more or less equally. I was particularly interested in ensuring the representation of the Coloured voice, which is usually marginalized in both numbers and experience. I was also interested in the presence of Chinese South Africans who have also been marginalized and have an interesting history in South Africa. Though I had invited and worked hard to make space for people from these groups, something happened closer to the date that made it impossible for these individuals to attend.

I had to really practise trusting nature and its wisdom; “*Trusting nature and trusting the process, means that the real facilitator of a process is nature, not a person*” (Diamond and Jones, *ibid*, p. 33). As this was the first R thru R, I did not have previous experience to draw on. While I had hopes of what I wished would happen; I also had to rest in the knowledge that nature is the real facilitator.

I was also attached to participants seeing a part of the jail at Constitution Hill that shows the role played by women in the struggle. By the time we arrived at the Constitution Hill, most of

the participants were bereft of any more capacity to take in anything emotional. The jail side of the tour was therefore truncated in favour of the Constitutional Court which provided upliftment and hope. As Schupbach (ibid) puts it, as facilitators, we have to believe and appreciate that the problems in systems contain their own built-in solutions. As a facilitator, I had to believe in the wisdom of the group in knowing what it needs, and follow it.

Another area where “following the process” had to come to the fore, was broadly how the R thru R would be experienced and how it would end; in other words what the outcomes of it would be. I did not have any idea of how it would actually pan out, and how it would end. I had to be open to it ending in any way that it needed to. This required a lot of detachment on my part.

Eldership.

Eldership is the attitude and ability to value everyone for wherever they are in their processes. Eldership involves appreciating everyone and everything for who and what they are. Facilitation and training that I am typically involved in, in my work, works towards some form of goal or outcome, more so in training than in facilitation. However, even in facilitation of processes in organizations, there is some attachment to some outcomes.

The skill and discipline of not being attached to achieving a particular outcome or goal is counterintuitive and therefore quite difficult for me. So while I was attached to some things like the tour being a transformative experience for everyone, I had to also work with what was emerging, and not drive the process to a particular outcome. I needed to allow what needed to happen to happen. This is the skill of eldership that I had to practice in the facilitation of R thru R.

Beginner's mind

In some ways, this is the metaskill that was easier for me to practise. I genuinely had a curiosity and an openness to what was happening. I think that the fact that this was the first R thru R experience, the diversity of individuals who participated, their curiosity and interest in the experience, all contributed to my ability to be open.

The participants also came from different sectors, had different experiences and motivations for participating. This enabled me to approach everything with a freshness and curiosity that I might not have had in a familiar situation. Diamond and Sparks (ibid) speak about beginner's mind as approaching situations as a visitor in a new world. The R thru R experience did, in some ways, feel like a 'new world' that I was keen to explore and learn from.

Reconciliation?

The premise of the Reconciliation thru Remembrance project is that reconciliation can only come about, if the parties involved face and acknowledge the truth of the history that significantly advantaged white people at the expense of black people. This project asserts that, in order to move on as a country, we need to remind ourselves of the past and acknowledge what happened. This is contrary to the calls that are usually made by mostly white people, as well as black people, that we should forget about the past and focus on the future.

The obvious question that comes up is: were the goals of reconciliation achieved through the two day experience of the R thru R? This is a difficult question to answer for everyone; it would require interviews with each and every participant on this question. Another thought is that it is not possible to say how soon after the experience can reconciliation take place; for

some people time is required to process the experiences of the two days in order to say whether or not they feel reconciled.

So while it is difficult to say whether or not the aim of reconciliation was reached through the two day process, it is possible to report on individuals' responses that point to something significant having happened for them in the course of the two days.

Following are excerpts taken from the participants; these are comments that were made at some point or another during the two days. They are chosen as they were poignant moments of courageously sharing from a personal place that brought about insights for others. Among the excerpts are also courageous moments when white people shared, in most cases, acknowledging their privilege or acknowledging the hurt that black people suffered and continue to suffer. These are moments when the atmosphere changed and there was momentary understanding and resolution:

Black man: apartheid deprived me of the love of my mother.

Black woman: Apartheid has not gone, the way it is practised is subtle and it destroys us inside for ever more. If I don't have self esteem, I pass it on to my children and my children's children

Black woman: The small abuses inflict damage that you cannot see, and therefore cannot work through. When I got the invitation, I thought that this is the time for me to work through these abuses.

Black woman: Sorry is not enough, it will never be enough, what counts is what you do when you witness abuses of black people. Let us change the system.

White woman: I am inspired by Kgomo and I feel profoundly challenged today by what am I bringing to leadership.

White woman: It was very emotional to realize what actually went on, and it is embarrassing, though it was not something that I did, it was embarrassing to be a white person standing in the museum today. Today I saw it from a totally different perspective

White woman: I want to take responsibility for the choices that white people took that lacked integrity and courage

White woman: Even though I do not mean to, in what ways can I too be an oppressor. How do I perpetuate that oppression in my life today? I know that I oppressed you Mike (black colleague), it was subtle.

*White woman: I **am** that privileged person. I deserve everything you say about me, there is nothing I can say or do to make that right, I won't even try, I just want to acknowledge it.*

Black woman: I want to be angry at you, I want to shout at you, instead...(cries)

White man: The reality is that I benefited from what happened, I still benefit currently from the system, the system is created to benefit me still. I agree that I need to take ownership, it is difficult sometimes.

White man: As a white person how do I become an advocate and speak with, not for black people, that is my challenge. I need to learn how to use my power and privilege to stand with you in those places. We need to move to a partnership /advocacy role

Maybe reconciliation was a lofty goal to achieve, maybe all one could hope for is a space for genuine conversations across divides that would allow individuals to “see” each other in ways that we don’t usually see each other. These excerpts are examples of moments where such conversations took place.

Mindell describes the essence level as:

“... the non-dual essence level of experience, at the common ground within each dreamland figure and behind everyday reality, we sense a kind of oneness, as if there were a kind of creative “stardust”, call it what you want– which gave birth to everything else. From this viewpoint, there are no separate things, only oneness. This sense of oneness is a common experience, not a fact in consensus reality” (Mindell, www.aamindell.net)

Some of the moments listed above led to a sense of oneness in the group that was experienced by a lot of participants. People talked about how connected they felt. So, temporarily at least, there was some sort of “reconciliation” that was felt in the room.

One white participant spoke to this essence level as she was checking out:

“I feel like I have woken up more, and I thought I was pretty awake and yet, I have woken up more. And it is painful to be more awoken, and it is painful to hear your stories, it is painful to hear the silencing of voices, and it is painful to hear the story of Sabata’s sister, and it is painful. And I also feel like it can’t only be painful, it has to also be joyful, because otherwise why am I here? It has to be something to do with meeting on a human level, meeting beyond this white flesh, meeting person to person”.(Hayley Kodesh, participant on the R thru R project, July 2010)

Limitations of the R thru R project

Some of the limitations of this project are;

- The sites are only located in Johannesburg, and therefore only a slice of the history of South Africa. Costs and time are the major reasons for limiting to the sites in Soweto and Johannesburg only.
- The bias is towards struggle sites and discrimination against black people. I believe that the relations among black and white people are what needs attention urgently, as well as the fact that this touches me at a personal level, and is a passion of mine. This however could limit the possible conversations that could take place. The conflict between the English and the Afrikaner is something that is alive in South Africa still, though it is not as hot as the black white conflict. There is also a growing divide between the poor and not so poor that is bubbling in South Africa. While this is also

important, I feel that the black and white divide is one that also needs as much attention.

- The numbers of participants ended up being 28 people instead of the planned maximum of 20 people. This limited the number of times that each participant could speak. This was dealt with by giving opportunities for participants to speak in small groups of 4 or 5.
- There was only one Coloured participant. This voice was therefore not well represented and possibly felt marginalized in the sessions.
- It is not really possible to know for sure if the experience led to reconciliation. One can only imagine that participants engaged in a process that would eventually lead to coming to terms with the apartheid past.
- The white people who were attracted to this project are people who are open to such conversations. There was therefore a ghost of the conservative white person who is not willing to revisit the past, or one who is against reconciliation. It is hoped that subsequently, it will be possible to have on the excursion even the “unconverted” i.e. people who may not necessarily have been interested in this process to start with.

Conclusion

This was a particularly meaningful and challenging project. I was heartened by the willingness and openness of participants to take part in this project. I was saddened by the stories of how individuals, mostly black, have suffered and continue to suffer. I was also encouraged by the degree to which white people acknowledged their rank and their privilege.

I realized the degree to which there is a hunger for such conversations in South Africa, and am encouraged to continue to provide such spaces for individuals.

I look forward to sharing the documentary on this experience as I believe that there is a lot that people can learn from witnessing the experiences that individuals in the documentary went through.

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APPENDIX A – PARTICIPANTS LIST

#	Name	Last Name	Race and gender
1	Alison	Moultrie	White woman
2	Amber	Awosanya	White woman (American)
3	Andria	Magadla	Black man
4	Anne-Marie	Kruger	White woman
6	Corinna	Buenger	White woman (Swiss)
7	Ellen	Nkosi	Black woman
8	Eric	Rossouw	Indian man
9	Fareda	Rossouw	Indian woman
10	Gcina	Olifant	Black woman
11	Hayley	Kodesh	White woman
12	Jacques	Kruger	White man
13	John	Mulligan	White man (Irish)
14	Kgomotso	Radiphothwa	Black man
15	Marcia	Tladi	Black woman
16	Mike	Mabesele	Black man
17	Motlalepule	Mokhine	Black woman
18	Nazeema	Ismail	Coloured woman
19	Nomvula	Radebe	Black woman
20	Rebecca	Freeth	White woman
21	Sam	Awosanya	Black man (Nigerian)
22	Sebatha	Mokhethi	Black man
23	Smartie	Olifant	Black woman
24	Suraya	Essop	Indian woman
25	Thabiso	Olifant	Black man
26	Tha bo	Gouwe	Black man
27	Thilo	Thormeyer	White man
28	Trevor	Davies	White man
	Zed	Xaba	Facilitator
	Khosi	Xaba	Poet
	Phillippa	Ya Devilliers	Poet
	Matthew	Mokoena	poet

APPENDIX B – INVITATION LETTER

Dear Fellow South African

The Truth and Reconciliation Commission (TRC) started a process for South Africans to deal with the apartheid past. The TRC focussed on individuals who had suffered severe atrocities through apartheid on either side of the political divide. While this was urgent and necessary for the victims who suffered unimaginable atrocities, there was no mechanism for dealing with what it meant to live under apartheid for the regular person on the street.

The average Black person (African, Indian and Coloured) has had limited if any, formal avenue for sharing how apartheid defined them, and how the everyday violence of apartheid dehumanised them on a daily basis. Similarly, white people have limited space for sharing how the separation, the privilege, as well as “national service” dehumanised them just as much.

While there are calls for letting go of the past and moving forward, some of us feel that the un-discussable past is a chasm that continues to separate us. While the past is not processed, the legacy of apartheid continues, and forms a barrier that continues to separate us; sixteen years after democracy.

You are invited to participate in working consciously towards reconciliation, by sharing and processing how the past impacted you; and what sense you made, and continue to make of it. You will have an opportunity to engage with other South Africans; and learn from their experiences; past and present.

I invite you on this expedition, to tell your own story, and listen to

each others' stories, and trust that you will make time to engage with your fellow travellers, on this literal and symbolic journey of creating the South Africa that we all want.

"It is only by accounting for the past that we can become accountable for the future" - Truth and Reconciliation Commission of SA Report

Zed Tshabalala

APPENDIX C – FREEDOM CHARTER

We, the People of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;

that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we, the people of South Africa, black and white together equals, countrymen and brothers adopt this Freedom Charter;

And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

The People Shall Govern!

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws;

All people shall be entitled to take part in the administration of the country;

The rights of the people shall be the same, regardless of race, colour or sex;

All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

All National Groups Shall have Equal Rights!

There shall be equal status in the bodies of state, in the courts and in the schools for all national groups and races;

All people shall have equal right to use their own languages, and to develop their own folk culture and customs;

All national groups shall be protected by law against insults to their race and national pride;

The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;

All apartheid laws and practices shall be set aside.

The People Shall Share in the Country's Wealth!

The national wealth of our country, the heritage of South Africans, shall be restored to the people;

The mineral wealth beneath the soil, the Banks and monopoly industry shall be transferred to the ownership of the people as a whole;

All other industry and trade shall be controlled to assist the wellbeing of the people;

All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

The Land Shall be Shared Among Those Who Work It!

Restrictions of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work it to banish famine and land hunger;

The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers;

Freedom of movement shall be guaranteed to all who work on the land;

All shall have the right to occupy land wherever they choose;

People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

All Shall be Equal Before the Law!

No-one shall be imprisoned, deported or restricted without a fair trial; No-one shall be condemned by the order of any Government official;

The courts shall be representative of all the people;

Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;

The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;

All laws which discriminate on grounds of race, colour or belief shall be repealed.

All Shall Enjoy Equal Human Rights!

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;

The privacy of the house from police raids shall be protected by law;

All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;

Pass Laws, permits and all other laws restricting these freedoms shall be abolished.

There Shall be Work and Security!

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers;

The state shall recognise the right and duty of all to work, and to draw full unemployment benefits;

Men and women of all races shall receive equal pay for equal work;

There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers;

Miners, domestic workers, farm workers and civil servants shall have the same rights as all others who work;

Child labour, compound labour, the tot system and contract labour shall be abolished.

The Doors of Learning and Culture Shall be Opened!

The government shall discover, develop and encourage national talent for the enhancement of our cultural life;

All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands;

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace;

Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit;

Adult illiteracy shall be ended by a mass state education plan;

Teachers shall have all the rights of other citizens;

The colour bar in cultural life, in sport and in education shall be abolished.

There Shall be Houses, Security and Comfort!

All people shall have the right to live where they choose, be decently housed, and to bring up their families in comfort and security;

Unused housing space to be made available to the people;

Rent and prices shall be lowered, food plentiful and no-one shall go hungry;

A preventive health scheme shall be run by the state;

Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres;

The aged, the orphans, the disabled and the sick shall be cared for by the state;

Rest, leisure and recreation shall be the right of all:

Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

There Shall be Peace and Friendship!

South Africa shall be a fully independent state which respects the rights and sovereignty of all nations;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation - not war;

Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;

The people of the protectorates Basutoland, Bechuanaland and Swaziland shall be free to decide for themselves their own future;

The right of all peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close co-operation.

Let all people who love their people and their country no say, as we say here:

THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY

APPENDIX D – INDEMNITY FORM

I, the undersigned,, hereby agree my attendance at the *Reconciliation thru Remembrance event* (“**the Event**”) that will be held in Johannesburg on Friday, 23 July 2010 and Saturday, 24 July 2010.

I confirm that my participation in the Event and the related activities is entirely voluntary and I accept all risks involved therein. Accordingly, Sasol Limited (“**SASOL**”), the organising committee and or any of their respective employees or partners shall not be liable for any loss, damage, injury or illness of whatsoever nature and howsoever caused, suffered by me (to my person or property) as a result, directly or indirectly, of attending the Event and/or participating in the related activities. SASOL and any of their respective employees shall not be liable for any loss and/or damage (including indirect or consequential loss and/or damage) arising there from, and I hereby indemnify SASOL and their respective employees from any loss, damage or injury that would otherwise incur arising from any loss or injury suffered by me arising from or incidental to the participation in the Event.

Signed at: on the of 2010.

Signature Indemnitee: Print Name:

Signature Witness: Print Name:

PLEASE PRINT DETAILS CLEARLY

Dr/Mr/Mrs/Ms :

Identity Number:

Physical Address:

Telephone No. (H): (Cell):

APPENDIX E – CONSENT FORM

Dear Participant

I have worked in the area of diversity in South Africa for the past 8 years. In this capacity I have noticed that understanding and healing has come about when space is provided for people of different races to speak about the past.

This is a Social Action/Experiential Project and is meant to contribute to creating understanding among races in South Africa, and to raise awareness among people who will participate on how we have all been impacted by the history of the country.

Thank you for confirming your participation in the *Reconciliation thru Remembrance* event which I will facilitate on 23 and 24 July 2010. I believe that the recording of the event is an integral part of my ongoing research as a facilitator of transformation events and require your consent in order to proceed with any recordings. You do not have to agree to be recorded in order to participate in the event.

The recordings will be used for personal analysis as part of my studies, and could possibly be used as a teaching tool for educational purposes in the future. Sasol might use the recordings for internal purposes to showcase the importance of such dialogue events to internal stakeholders.

The recordings will include photographic, audio and video recordings of the dialogue sessions and the related activities during the event on 23 and 24 July 2010. Your identity will be protected as names will not be made available and the video recording will not include facial pictures of the participants, should you prefer identity masking. Parts of the recording of the session might be transcribed to written form, without identifying the speakers.

The recordings will be stored in a locked file cabinet with no link to participants' identities and will be retained indefinitely.

Your signature on this form grants me the permission to record you as described above during participation in the above-referenced event. The recordings will not be used for any other reason than that/those stated in the consent form without your written permission.

I, the undersigned,, (*please select the correct option below*):

1. agree to be audio/ video recorded in this study.

2. do not want to be audio/ video recorded in this study.

Please note: You may ask that the recorder be turned off at any point during the study if there is something that you do not want recorded. You may ask for identity masking when editing the video recording.

I want to thank you in advance for your participation and input.

Regards

Zed Xaba (Event facilitator)

Signed at: on the of 2010.

Signature Participant: Print Name:.....

PLEASE PRINT DETAILS CLEARLY

Dr/Mr/Mrs/Ms :

Identity Number:

Physical Address:

Telephone No. (H): (Cell):