
Ahmed Kathrada Foundation – Gauteng City Region Observatory
Non-Racialism Focus Group Research Project
2011

FOCUS GROUPS TRANSCRIPT PACK

Please find:

1. The Schedule (below)
2. Notes about the transcript pack
3. A note on methodology
4. Focus Group Guidelines

| Province | Site | Race | Gender | Employment | Age | Suggested dates |
|-------------------|------------------------------|----------|--------|---|-------|---------------------|
| Gauteng – venue | Northern suburbs | Mixed | Male | Professional | 46-55 | 30/5/11 6pm |
| Gauteng – venue | Northern suburbs | Mixed | Female | Professional | 26-35 | 2/6/11 6pm |
| Gauteng – venue | Alexandra formal | African | Male | Employed | 26-35 | 31/5/11 6pm |
| Gauteng – venue | Southern suburbs (Afrikaans) | White | Male | Unemployed | 18-25 | 1/6/11 2.30pm |
| Gauteng – venue | Lenasia | Indian | Female | Employed | 46+ | 1/6/11 6pm |
| Gauteng – venue | Eldorado Park | Coloured | Mixed | Unemployed | 36-45 | 31/5/11 2.30pm |
| | | | | Gauteng | | |
| W Cape – in home | Paarl | Coloured | Male | Employed | 36-45 | 10/6/11 6pm |
| W Cape – in home | Stellenbosch | White | Mixed | Students | 18-25 | 10/6/11 10am |
| W Cape – venue | Gugulethu | African | Male | Employed | 18-25 | 9/6/11 6pm |
| W Cape – venue | Suburbs | Mixed | Mixed | Blue collar workers, all union members | 36-45 | 9/6/11 7.30pm |
| | | | | WC | | |
| E Cape – venue | NMA - Motherwell | African | Female | Unemployed | 36-45 | 16/6/11 12am |
| E Cape – venue | NMA - suburbs | African | Female | Employed, professional | 36-45 | 16/6/11 6pm |
| E Cape – venue | NMA - suburbs | African | Male | Employed | 18-25 | 16/6/11 7.30pm |
| | | | | PE | | |
| Mpumalanga (home) | Farm workers (rural) | African | Male | Employed | 26-35 | 5/6/11 to be agreed |
| Mpumalanga (home) | Rural | African | Female | Unemployed | 46+ | 5/6/11 to be agreed |
| | | | | Mpumalanga (Witbank/Kwaggafontein area) | | |
| KZN – venue | Ulundi area | African | Female | Unemployed | 36-45 | 8/6/11 2.30pm |
| KZN (host home) | Ndwedwe | African | Male | Employed | 36-45 | 7/6/11 to be agreed |
| KZN – venue | Phoenix | Indian | Mixed | Employed | 26-35 | 8/6/11 6pm |

2. Notes on the transcript pack

Please note that transcripts and letters following are arranged in the same order as in this schedule.

Letters of the following FG sessions are missing:

- Stellenbosch
- Mpumalanga x2

3. A note on methodology

Ahmed Kathrada Foundation - GCRO Focus Group Project

Dear colleagues,

We include here a word on focus group methodology, precisely because we're in the very odd position of having to recruit people by race in order to talk about non-racialism.....

The point about focus groups is that they are a mechanism to make people feel comfortable, and generate group reactions in a 'safe space'. We are trying some mixed race groups, to see what happens – but our experience in applied research in South Africa is that a 'safe space' to talk about your feelings about 'others' is amongst people you define as 'like you' - which means (in our case) a mix of race, age, sex, employment status, language and locale. We realise that there are counter-arguments – that if we forced people to confront others we may generate different findings – and accept that these may be valid. That is one reason for the experimental mixed race groups in a few of the centres.

We hope this text helps you understand what we're trying to go.

This is important because it is very rare that a group of senior academics is invited to analyse the same primary data set (the transcripts of the focus groups) from whichever angle they choose. We think this is a really exciting approach and we hope it bears fruit.

Methodology

Focus groups are not representative. The findings are at best indicative, and should not be assumed to represent the views of any broader population. That said, we will be analysing some 18 focus groups (and thus spoken to nearly 200 people), we can speak with some confidence about key issues, themes and message components. The authors will draw conclusions and make suggestions based on these focus groups, though these would normally be tested against the results of a (representative) quantitative research intervention. The value of focus groups lies in their intimacy and immediacy, and the group interaction, which allows for more nuanced outputs than a traditional 'yes/no' survey question as well as creating an atmosphere in which people speak their minds openly. We can test some of our arguments against the next GCRO survey which will be going into field later this year.

A focus group typically lasts between one and a half and two hours, with the number of participants ranging from 8 to 12. In these groups, participants are put at their ease at the beginning of the session through 'ice breaker' questions, having been assured about anonymity – this is why we only cite the recruitment criteria next to any quotation. Participants will be served refreshments and paid an incentive for attending. The groups mainly allow us to stage them behind a viewing mirror, so that researchers can observe without affecting the research process (wherever it says 'host home' this is not possible). This is important, allowing the researchers to take account of non-verbal clues, facial expressions, and body language, which cannot be captured in the typed transcript. It also alerts us to dominant individuals in a group, not reflected in the transcripts which do not separate one participants from another.

Sampling

Focus groups do not include the element of randomness, so important for representivity in surveys. Respondents are selected to meet pre-determined criteria, as proposed by the client. The table sent out by Caryn sets out the recruitment criteria.

Analysis

Word-for-word translated transcripts and notes taken while viewing the groups will be used during analysis. Findings should be thematically grouped and analysed; the reports will make liberal use of quotation to allow the reader to get a first-hand sense of the groups and the way in which issues were discussed. Quotations should be selected for their representivity, not necessarily because they are the most dramatic or extreme version of any particular viewpoint.

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4. Focus group guideline

[Reminder: confidentiality, purpose of recording, may be viewed, no-one will be identified, no right or wrong answers, all to participate, etc.]

Introductions etc. *[Go round the room, get everyone to speak]*

We have been a democracy in South Africa for 17 years. Some people say that many things have changed, including how we relate to each other as people; others say that not much is different, and others say things are worse. What do you think?

[Moderator: if no-one has talked about race, racism, etc., prompt]

In your view, what holds us together as South Africans? And what tears us apart?

The Constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. What does non-racialism mean to you?

Do you think we are succeeding, as a country, in building a non-racial society? Why do you say that?

Some people think that South Africans are more united now as South Africans and race doesn't matter.

Others say that race matters a lot. What do you think?

Do you think that some people find it easier to get on with people from different races than others? For example, do women have more in common as women than they do as whites or blacks? Do you think race matters less for the rich than for the poor? Or do the poor of all races have more in common with each other, regardless of their race?

How often, if ever, do you socialise with people of different races outside of work – whether at a party, or at dinner, having a braai and so on? How easy or difficult do you find it to genuinely relax with people from different races? What kinds of places bring people of different races together socially – not at work, but where else do you interact positively with people of other races or cultures?

Do people think of themselves as South Africans first or as other identities (such as Indian, African, Griqua, Greek, Xhosa, Jewish, etc.)? Thinking about your own friends and family, how would they describe themselves?

In South Africa, with such large gaps between rich and poor, do you think we can build a non-racial society?

What should government do? What should we as citizens do?

Finally, what do you think **[Moderator: use race group in your group]** whites/Africans/Indians/coloureds should be doing to build a non-racial society? And what should **[Moderator: now use other races not in your group]** do to build a non-racial society?

12. End: Postcard: Please write a message to the person you think can do most to help build a non-racial South Africa – write down who it is for, and what you think the one main thing they can and should do to help us build a non-racial South Africa.

FOCUS GROUP TRANSCRIPTS

GAUTENG MIXED PROFESSIONAL MALES NORTHERN SUBURBS, 46 – 55 YEARS

M: Musa introduces himself and explain the market research concept to respondents and explains the ground rules, no right or wrong answers, just honest answers. Just quickly if you guys could introduce yourselves. Anyone can start I am not a class teacher.

R: Okay, I will go, Hi, my name is Richard, I am an account manger for a very large plastic manufacturing company, 43 I have got two boys, one is 17 and one is 15, very much into motor sport racing, my son is currently starting his motor racing career, ja, enjoy life as it is.

R: Okay, my name is Mandla (unclear) I work for IBM as an IT specialist, I have got three daughters and I am married as well with one wife, like watching soccer, not going to the game, but like watching it on TV and doing some gardening around home and spending time with the family.

R: My name is Colin, I am financial advisor at Standard Bank, I do financial planning for people, married two adult kids, 22 and 19 and I say kids because they are still on the purse strings and enjoy mountain biking and outdoor camping and so forth.

R: I am John Jooste, I used to work at Standard Bank as well.

R: Who chased who out?

R: They had a whole restructure, a whole resizing.

R: There are not many people left.

R: There are not many people left and it is quite ironic that some of the guys are getting letters, and phone calls and this time they will really make up for the blunder.

R: The second time around.

R: But I am very happy with IBM at the moment, we are actually a business partner with you guys and data management, I enjoy adventure riding with motorbikes, I have been to Mozambique and most of the countries around here, also have got two I think adult children, one is 16 and one is 20, but ja they are not out of your purse, big time and ja also just enjoy life.

R: Okay, my name is Miles, I am originally from the Eastern Cape, moved up here a couple of years ago, work for a company called (unclear) as a Project manager, I enjoy photography and sports especially soccer, but not so much this weekend (laughter) and I will break the mould I am not married.

M: You will one day.

R: Ja, but not yet.

R: My name is Themba Macateni, I work for Sasol Oil as a property developer, I am married and I have got four kids, my eldest son is 28, my daughter is turning 21 this year and my son is 18 this year and then the little one is ten.

R: My name Etienne Nduli, I grew up in an Afrikaans family, my mother is coloured (unclear), I work for an ICT company, Sentech we are into signal, we do signal distribution, I also love sports, and I am also married no kids.

R: Hi, my name is Wandele (unclear) I am 46 years old, got two boys, a 26 year old and a 22 year old both at university, unfortunately I dissolved my marriage last year and I am an educator I enjoy, I am an ardent squash player and I cycle a lot and I run, that is why I don't have a public opinion (laughter).

R: Gary Parker I am also a financial advisor, with PDL Wealth Advisors, so we look after PDL clients, PDL being the old John Spencer Stewart, chartered accountants, got five children, four grandchildren, on my second wife at the moment, you call it the current wife, some of my grandchildren are older than my own children, but that is a story on its own. Love my sport I support Man U, rugby Sharks for my sins, we must persevere, and the Springboks for my sins once again, I think that the Sharks are going to do well and I think the Springboks the time is quite good, they won't peak too soon before the World Cup, so they are getting there, I was a great squash player in my day, I played league, but now getting a bit old, call it Madala.

M: We are going to kick off, and bad news is better than unanswered, you know at times it is nice to be polite, I think proficiency and candour is much more than insincerity, please lets treat this discussion like that, you know we are just going to talk about how do societies relate, you know to each other.

Great, we have been in a democracy in South Africa for 17 years, and you get some people saying, many things have changed, including how we relate to each other as people, but others say, no, that not much is different and others say that things are worse, what do you think?

R: I certainly believe it is not worse, it is definitely better, I think people interact far more in the kind of environment that I work in, than it was, if I think, if I go back post 94, even in the bank, you had to put your jacket on to go and see the manager and he is your boss and call him Meneer, and ask, it goes even worse than that, ask him if you could even get married, it was ridiculous, I wasn't exposed to that, but it was

definitely for my home loan, which area I could live in, could I afford it? Not thinking at the time that I am 19, 20 years old or whatever, I was 22 at the time, but I could move forward and I think the communication now is much better than what it was.

M: So you are talking about the workplace situation?

R: I am talking workplace situation.

M: We have got to spread ourselves as much as we can, thanks for that.

R: My view, warts and all in de Klerks words, there are a lot of things that are really positive and very good, we have been exposed to the outside world, we have grown a lot closer with the rest of the world, particularly with sport and communication we have reaped the benefits of a new democracy as well, some of the negatives is obviously the crime and the bribery and corruption which are, I am not saying only the legacy of the, of what is happening now, what has happened in our new democracy, it happened in the old apartheid government too, maybe there is more of a transparency now, but that is unpleasant. When we do high profile things and it goes to the rest of the world it is not a good advert for our country so those sorts of things upset me as a South African, I happen to be a white African in our country.

M: Okay.

R: In my opinion I think one of the things that I have basically picked up, we are a democracy since 1994 and if you look at where we are now sitting at 2011 and what I tend to find quite disturbing is the perceptions of people when it comes to the elections. Look it is all fair when we go to the elections, like what we had in 2009, where people vote for the party, but when we come now to municipal elections what people tend to not understand is that it is more about service delivery, more than really voting for your party, so I think, that is one of the mindsets that basically needs to change because I remember at one point I spoke to one of my neighbours and I said to him, does he know who is our local councillor that we need to vote for, he didn't know, you see and he didn't have a clue and I think that is one of the things that we tend to sort of look at, that we have got to throw a distinction between when we do the elections as we had in 2009 and the municipal elections. People should now start looking at not voting with their hearts, I think people should now start voting with their heads and sort of like look on the more broader perspective.

M: No, no fine and no, no thanks for that, these are all valid points that we have and giving that we have so much to go through, I think some how we have taken a fair crack, you know at the political spectrum, cause maybe we could now move on to just basically as a people, how do we think we relate to each other?

R: I think we are much closer, I think we are much closer, if you take winning the Rugby World Cup, how everybody pulled into that together, if you look at the Soccer World Cup, even though as a nation we didn't get to where we wanted in that final, you saw it, you saw the camaraderie everybody doing things together. Sport has played a big role in bringing the nation together, there is no doubt about it. I don't know if the guys, how many guys experienced going to Orlando Stadium and watching the Currie Cup Final and that was in the centre of Soweto, you know, before Madiba was released I don't think any of us would have thought of going near Soweto or the likes, but there people were partying in the backyards of Mama Temba's garden, you know all that type of thing it was crazy, but, ja sport has bought us together, but ja.

R: I think sport makes us communicate more, you know the guys in the office Amakhosi Bucs, it is a focal talking point around at the moment around the water cooler and everybody almost shares that kind of excitement with that colleague of yours. Because what else would I talk to him about a few years ago, nothing really, because sport is all one, it is cool and great.

R: But I think our main challenge is the fact that we still retreat to our, I mean our old shelves we have this flash of integration everything is hunky dory and the next time, we are back to our corners.

R: Your it is your comfort zone.

R: We still polarised, the society is still polarised I think.

M: And then to make this exciting if somebody comes up with a point, look just as I am not a teacher I am neither a prosecutor or judge, where you came with that, tell us more (laughter).

R: I think people sort of go back into their comfort zone sort of thing, look I have learnt a lot about other cultures and that from the new South Africa there is no doubt about that, but some days it is just easier to communicate with people from your background so to speak, cause it is easier to talk sort of thing, but that being said, I live in a complex with 200 units sort of thing and in there is Indian people, black people and I chat to them all of the time so I think it has changed a lot, but I do think a lot of people, tend to sort of feel more comfortable in certain things and I think, look I think our kids, when I say our kids, I mean your kids plus mine in the future will be a lot more out there so to speak, than ourselves at the moment.

R: Ja, kids don't see colour which is good.

R: Oh yes that is for sure they don't.

R: Not just colour, it becomes a lot easier because you have been at school, you have been in universities sort of thing, so you grow up together so it makes it a helluva lot easier, being put in the pot together.

R: You see a lot of that happening, I use a lot of the public transport system, Johannesburg Metro bus we go, in the mornings you know the next bus stop so and so is going to hop in and you know interact with people in the bus, but the days are not the same, you find that there are those that are clubbing, you know they have got their own seats on the bus, they don't want to interact with anybody, you see, there is still that a lot of, you know commuters, I use the bus almost daily and it is something that we, it is not easy for people to, you know get out of, to let go.

R: I think the other thing we tend to look, I mean at race on its own, but what we need to look at, you look at the black society, I mean it is changing to what it was pre 94, I mean if you loosely put it a lot of people have moved into middleclass, I mean it changed, and I think even among those groups, you find there is some polarisation or resistance in mixing together, so I think we have a challenge in that, I mean there are advantaged, I still.

M: That is quite interesting, because like for instance you spoke of that sport brings us together and you also mentioned that things have changed in the workplace, you know the atmosphere at the workplace, and what else would you say brings us together in South Africa, besides sports and change in the environment in the workplace?

R: (unclear) would be black advancement, which hasn't gone as fast as it should, black societies are still lagging behind in the sense that I mean people in key positions especially in industry, I mean administrative is still white and there is still that, I mean once a lot of people get empowered and they become (unclear) much better.

M: So if I read what you say, BEE empowerment brings us together.

R: That has been tried, I mean my feelings is that it is not succeeding.

M: What would you say besides what you guys have said, brings us together as South Africans? What else?

R: I just wanted to make a comment on the corporate side of it, because you know in the corporate world, there are still fears of the unknown, we are talking about the BEE at the present moment, you find white guys being you know sceptical about this BEE, that you know Blacks are going to be given first preference, there is still that fear in the corporate world and when it comes to lets say grooming the succession plan, that becomes a problem, because you know people haven't yet accepted each other.

R: Can I make a comment on that?

M: People have not accepted each other, broadly speaking how so?

R: You see nowadays it is not a matter of the, like he mentioned the middleclass it is not a matter of, you see we are old, we are from the old school, the younger kids that are fresh from varsity, they have accepted each other.

R: Yes, that is true.

R: It is age dependent.

R: Yes, they have accepted each other, with us the elder generation we still have.

R: (unclear).

R: Exactly.

M: So when you say the people have accepted each other, are you meaning black and white or?

R: Ja, black and white.

R: Just sort of like going back to what brings us together, remember in the past we never sort of used to go to our favourite joints where we have a beer or two, but if you can sort of like have a look at the current trend there has been quite a lot of pubs that have come up that are quite hype like your News Café.

R: The Keg.

R: Ja, the Keg and all of those places, I would say, it has contributed to a lot of people coming together, because I have seen, when I used to work in Pretoria, my favourite place used to be News Café in Hatfield and then every Friday afternoon everybody would just converge there, irrespective of colour and it used to be.

R: I agree with you Etienne, can I just make a comment on what Themba was saying in the corporate world with the age group, I don't know, what 50 plus type age group, I think it is fair to say that there is reverse discrimination happening and that is perhaps why you are getting a lot of Whites questioning the situation because in the corporate world there are no more white appointments, Whites are not being appointed into senior positions, or for any position for that matter if you are not black South African.

R: It used to be black, so it was Nigerian, Zimbabwean, Botswana, it doesn't matter, black was black, okay, then it moved away where it has now become South African black, which I think should have been the case from the beginning, (unclear) achieve in our own country. But what has happened is reverse discrimination now, a white that is easily equally qualified to be in that position, better qualified perhaps to be in that position through perhaps advantage in the past is not considered to do the job at all.

R: Okay, that is where the frustration comes, I don't think it is an uncomfortable uneasy situation to actually have a black in that position, I will very happily have colleagues that are black that are very competent and very intelligent, and can hold very good conversations on any subject and then in some cases even make me look silly, they are very clever people and very good people and the colour does not come into it. So for us it is about competence, about the right person to do the job and the right person that is best suited to achieve the objectives of the corporate, the company, the stakeholders, the shareholders

R: (unclear)

R: No.

M: Seeing that Colin has called this shot of the reverse racism.

R: Discrimination, I am not saying racism, I am saying discrimination.

M: I am sorry discrimination (all talking).

R: I am not a racist and I don't like racial slurs or discriminations like that, I am saying that it has been, it is a clear strategy of corporates and you can speak to any HR department in a corporate and I think that Themba is fair to say, any HR department will tell you, they are looking for black appointees and black appointees only, don't try and bring me an Indian or a coloured instead, I want a black South African person in that job, and that is it.

M: Great, reverse discrimination is one of the factors that tear us apart.

R: Absolutely, that is why I raised it.

M: What else would you say tears us apart as South Africans?

R: I would say that one of the problems we are encountering we don't have a common value system yet, we are in this transition of creating this new democracy and feeling our way around try to get to understand each other, building, bridging those gaps on cultural differences and understanding why Themba would do something different to the way that I would do it, the way that he would entertain differently to the way that I entertain, or why we would drink our beer out of a can as opposed to a glass, those sorts of cultural differences, they are differences that have accrued over years. Why in the black community Zamalek is the approved beer as opposed to perhaps Heineken which is becoming the approved beer, things like that. But these are things that we are learning about each other, and we are learning about ourselves.

R: And part of the problem I think is that we don't have a common value system which is being implemented which everybody subscribes to. Making us new South Africans.

R: If you can sort of like look in terms of school, I think somebody did mention it before that there has been that exodus of black people from the black townships into the white suburbs.

R: That is right.

R: And currently what is happening now, especially in the location system is our kids basically believe that when you speak English you are cool, as a result that an African language is not cool any more (laughter).

R: (all talking, inaudible).

R: And I think that is where we need to start from, whereby as much as you embrace English there are 11 languages, official languages.

R: There is a languages communications problem with the older generation.

R: So probably if you can start at the grassroots level where people can be taught to embrace any language and then sort of made aware that to speak English is not really cool, but speaking an African language makes you equally cool as well.

M: Yes come in.

R: You know nowadays when we watch television, especially adverts, you see black faces all the time (laughter) and less Indians, less coloured a little bit of larnneys and I get worried, I am coming back to what we were saying about corrective in the beginning when this democracy started.

All the time black is thrown in, talk about black this, black this.

R: It shouldn't be a colour issue.

R: We are reversing instead of moving forward, I have noted if these companies want to promote especially the cellphone companies, Cell C, MTN all of them they are using black faces as if other people don't exist, as if this should be you know advertised to a certain section of the South African community, this is not right.

R: I am saying in this instance the media has to play, media plus the advertising agencies, because the media is the medium that is used by the advertising companies, you see, they should be looking at promoting racial harmony.

R: But they are not.

R: They all play a role, they should all play a role.

R: They should all play a role.

M: Sorry, lets just hear from Gary, things that would tear us apart, Gary?

R: Well my age is all about, in the corporate environment, the corporates subscribe to a BE charter, it is very strict, in order to become, to change their BE status.

R: It is BEEE.

R: Ja there are too many E's.

R: BEEE broad based work, economic empowerment.

R: Basically a lot of the positions above a certain seniority are earmarked for South African Blacks, so they will say to you, that is a black position, so you can't actually even apply for the position, it is not a South African position, or a position that is available it is a black position and that is actually noted on the organogram according to the BEE charter, cause you have to meet in terms of percentages and ratio a certain quota in order to get to the next level, you see

R: So me being above 50, I basically retired and wanted to go back into the corporate environment, I sold my business and I couldn't go back into the corporate environment, I was over 50 and white you see, I was at Dimension Data all of the senior positions were BE okay, so I basically had to go back to my own business as a financial advisor which I had experience in or an estate agent which I also had a licence for, so you basically have to become an entrepreneur again. I think that has happened to a lot of the Afrikaners as well, especially from Pretoria we had 60/70% that were employed by the state who all lost their jobs, they had to become entrepreneurs or find some other type of employment. It is a bit tricky and I think the bottom line is here, as you were saying some good points have come out, common values, without losing our individuality though. We have all got different values, some are Christian some are religious, some are just integrity like with us we are governed by (unclear) etc., but we all have our own values, as long as there is some commonality at a certain level.

R: And in terms of bringing the guys together obviously things like sport will, integration in the workplace, I am not sure how to do that, something we can talk about at a higher level integration workplace, sport, after hours etc. clubs or pubs etc., you know common interests.

R: What are common interests, maybe we should start there between Blacks, Coloureds, Indians, Whites, what would get us together and get us talking.

R: Sport and music.

M: Sport and music?

R: Ja.

M: You wanted to say something.

R: I just look at it where the comment was made, when they did the BEE came into this whole job finding etc., it was open to all non Whites and in the beginning positions were given to people that did not have the knowledge it was just, we have made a statement and we will place BEE positions etc., etc., and some companies took a knock they were hit hard and that has given a bad taste in the mouth to a lot of white South Africans being in that age group of where we are not in a position to be able to go and get a job now because of the BEE so it sits in the back of your mind? Do we actually want this BEE so it is now instead of bringing everybody together it seems to be driving people apart.

R: It is the way it is being managed.

R: It is being managed in the totally wrong way.

R: Ja, instead of sitting him down and explaining exactly why this has had to happen and that, it is just BEE and it will happen this way and that is it sort of thing, that is what put a bad taste in certain people's mouths.

M: Because come to think of it, you guys spoke of values, value systems and the constitution of the country tells us that South Africa is based on values including human dignity, equality, non racism and no sexism.

R: That is our constitution.

M: Now tell me what does non racialism mean to you?

R: Fair equal opportunity.

R: Respect.

R: Mutual respect.

R: Amongst everybody.

R: I also think freedom of choice or freedom of speech, there should be a level of mutual respect, politicians fuel poor behaviour amongst followers and amongst the general South Africans, they are irresponsible with their own behaviour which isn't an example to the average South African either, so for me it would be the politicians to act in a mature way, showing mutual respect for each other and for their constituents and acting with being fair and mutual respect for each other, that is for me.

M: There are no right or wrong answers.

R: May I also just comment on what Etienne said earlier, on languages English is the world business language it is used.

R: Global.

R: It is a global language used to communicate primarily in business, so and for us English is usually, it is very important to be able to communicate properly in English and write English properly as well as a business language, and for you to succeed as a businessman it is necessary to be competent in the English language, to be able to have yourself heard, to be able to explain yourself and to be able to put your point across and also then to be able to communicate with whoever you are wanting to do business with, so they understand you, so as a business language I think that English should be our first language in the country and it should be a language that is taught as a first language for the purpose of making people competent to tertiary education and also to be qualified to work in the business environment corporates particular.

R: Can.

R: But it is up to us as an Afrikaner as an English speaking South African as a Xhosa or a Zulu or whatever Tswana to teach that culture at home to their families, just like the Muslims teach their culture although it is religious based at home or to a private school in the afternoons after school and Christians and whatever the case might be, but that is why we have gone away from religious teachings at school. But that would be my thinking for us, that will build mutual respect as well.

R: Ja, I mean the, if you look at like Japan and China and that, they still have their base languages and that, but they do have English as a language for everybody that makes them competitive in the global market.

M: And then of course, what does non racialism mean to us? You wanted to say something.

R: Look I was responding to his comment about politicians being the (unclear) what I am saying, if we look back and look at the first president that we had for this country, went on overboard, which is Nelson Mandela he went overboard on reconciliation, and I think both black and white we didn't take advantage of that.

R: I think, he is a hero to me.

R: He did a lot, but at the end of the day we became more polarised which means, I mean we still have a lot to do without looking at politicians.

R: They should show leadership, they should show leadership.

M: That we have heard about the politicians and all of that, I want particular thinking personal particular thinking on what does non racialism mean to us?

R: I would say that if you stay, even if you look at the term literary it means you don't look at colour, you don't look at, you don't look at colour, you don't look at creed, you don't look at culture, you are sort of like, if I look at Colin, I don't just have to look at colour, I should look at Colin as a person, and then I believe if we can start there, I think that is the first thing that we can start teaching our children and fortunately, we are at that point where you find that your child is now basically befriending a black child at school, because they interact, because now your child doesn't see black, doesn't see white, doesn't see Indian, doesn't see coloured, you see and I believe that from that angle we can sort of look at non racial at that level and if we can sort of embrace it at that level, and sort of learn from it. It is just at this point are coming from the old school where we were in township schools and there were a lot of inequalities in terms of education, you see and it is still embedded in.

R: It is a mindset.

R: It is a mindset, it is still there and it will be very difficult to sort of.

R: It is incumbent on us having not gone through the transition that the children have to day, being in the same schools together, mixing together as people, just as people, we have got to be careful how we talk in our homes, to those kids, because we are instilling history, that is part of the transition.

R: One of the things that I would like to see disappear and I am not, BEE is there for a reason, but I think if the kids now growing up.

R: Can I sort of now correct you because (unclear) between affirmative action and BEE, BEE is more like companies.

R: That whole mindset of thinking if you don't eliminate it to a point by the time the kids that are now integrating and learning to accept people, by the time they get there and it is the same thing, you have undone all of that hard work, because then they start to divide again. The guy says I have had the exact same opportunities I have done everything and I am still being sort of.

R: Discriminated against.

R: Discriminated against, so all that good work that you have start with from them being kids, when they get to that point where they are now looking for work and opportunities and that, if that is not taken away then you are splitting the pile.

M: Brings us to this question, you know the natural question, do you think we are succeeding as a country in building a non racial society?

R: I think you are building it up to a point, just getting back to the school sections, I look at my son that is playing he is under 16 at the moment, playing with black kids, coloured kids and some Indian kids and they are really a team, when they go out and play against another team they are a team, trust me they are a strong team.

R: But as soon as they get to Varsity, now get to your point, where two or three of our family friends are in their third and fourth year in medical school realise that they are not going to get much far in South Africa, and that, so there you undo all of that now, these guys go to Australia or they go to America, they get the better jobs, they know in the corporate there is a BEE or there is going to be a discrimination in getting a position, so I have studied this hard up to this point, I am not going to do it any more, because I am not going to get that big job, I am not going to get that nice position so to speak and then they leave.

R: I think we are doing a good job up until, lets call it Matric, and then I think from there it is breaking up again, cause then guys three or four years later, they are doing a B Comm trying to get into a bank, will not get into the bank because the policy says, we need to have so many entry level black in our environments.

R: But Whites can't even get into universities.

R: Ja, and some of them can't even get into university because the demographic mix has to be X, X, X, X and only after that is taken into consideration and 10% has been added onto the scores and if someone drops out then a white can come in. And I think Miles is from the new generation and that, I think Miles is from the new generation he is not from apartheid, he is a young man he doesn't even have that history, he probably saw Mandela coming out of prison, or he didn't even know why he was in prison (laughter).

R: Thanks for making me feel young.

R: The fact is if you look at our new generation of children, if you ask them why was Madiba in jail, half of them don't know that, they don't even know that he was, a vast majority don't know, they don't care, it is irrelevant, it is history, so and, now those children are getting to university level, they have got mates who are white, black, Indian and coloured the Blacks

R: ... don't see colour.

R: True.

R: We are South Africans.

R: We are doing that well up until Matric.

M: So it only goes up to Matric?

R: 18 years old.

R: I tend to disagree with you guys because if you look at the South African environment, the Whites are still the ones who are living well, they are well off, the majority of Whites are well off, than the black people.

R: It is old money.

R: It is old money.

R: Where do you see really young kids, 30 years old getting money from their parents living well, they either work for it.

R: You get equally black guys doing the same thing.

R: (unclear).

R: But they are surviving, I mean, you look at the white community and then you go and look at the black community, there are contrasts.

R: The black area is five times bigger than the white community.

R: It is, but I mean the levels of poverty.

M: It is a question of demographics and numeracy.

R: I get where you are coming from, I really do, I was also shocked because I didn't know about it, but I can take you into areas like Boksburg and places like that where there are white families that are no better off than people in townships, sort of things.

R: Krugersdorp.

R: I was surprised because I never knew about it, until I saw that, so a lot of people say all the white people are very well off, I promise you now I can take you to places.

R: I am not saying all of the white people, what I am saying is, I mean the white community seems to be coping under the current circumstances, I mean.

R: I think that is a big generalisation.

M: That I hear and I said that we have got to be candid with each other, but coming to the bottom line of the question, because so far I have just heard one point, that look the success of building non racism amongst other things goes up to 18 years if you are white, maybe up to university level and any other comments, I am more interested in other comments than that. Are we succeeding?

R: I think going onto that, going from 50 plus we have perception, your perception is that all the white ones are cool, I can tell you there are a lot of white guys who are not that cool going from 45 upwards, who are being retrenched now, they cannot get back into corporate, I use myself as an example, ja maybe we get a contract, so we go another way, there are always ways and means to skin a cat. But I think generally the perception of the ones my age now 45, 50, 60 plus are saying, well the black guys are getting all of the jobs, they are getting the good life, so it is your reversed view on what we think. If I had to generalise I would say all the guys over 45 are getting great jobs.

R: I am not generalising there are a lot of black people who are advancing, there is a bigger percentage of that happening, but what I am saying the self preservation, which is not a bad thing, if you can survive, it is all about survival. I mean if white people can survive you can't take that away from them, I mean they are taking a situation and making good of it and I mean the amount of despair which you see, I mean, okay some of the more less advantaged people, I mean you see it.

R: It is horrible, horrible it shouldn't be happening.

R: I mean there are Afrikaners who are suffering, for the very first time, I work with a lot of colleagues who come from outside South Africa who get shocked at seeing a white beggar, there are who are suffering. The self preservation, I mean some of the guys can survive under the circumstance hence leading some of us to believe that they are not worse off.

M: Taking everything into one, having heard all of that, as you said there are some white people, people who are coming from outside who are shocked to see white beggars and all that, now the natural question to ask is, some people think that South Africans are more united now as South Africans and race doesn't matter, but others say no, race matters a lot, what do you think?

R: Typical example of that, I sometimes drive to work and I stay near Krugersdorp I stay near Roodepoort there are still conservative people, I am not looking at race or colour now, you find that, there is a taxi driver he is stopping for a passenger and there is perhaps some one driving behind the taxi driver, getting.

R: Grumpy.

R: Yes, and I have seen quite a number of instances where there are people who walk out of their cars, step out of their cars, point fingers or sometimes leading to you know confrontation.

M: And then the taxi driver is generally, characteristically black am I to read that the motorist behind him is a white motorist?

R: Coloured sometimes.

R: I think sometimes it depends, it can be Coloureds, Blacks it could be anybody, I have seen just as many black ladies driving behind the taxi and the taxi buggers him around or her around, and they get just the moer in as the so called white people.

R: What I am trying to bring is, tolerance, we need to learn to be tolerant to one another, even at shopping malls you find that people wanting to fight, queues, if the manager is not coming to the, you know rescue the situation then racial slurs.

M: I hear that, what should be done, but I still need an answer to my question, of course what should be done about that, but the question is some people think that South Africans are more united now as South Africans and race doesn't matter and others say that race matters a lot?

R: Ja, it is still happening a lot in, in the corporate world, I will always talk about the corporate world, you know.

R: That is what you know the best about.

R: Ja, for instance where I work now, I am at Sasol, coming to what Colin was saying, you find that they appoint a competent person a person who knows what he is doing and he can lead a team, but because that person is black, you will find that some of the, especially the Afrikaans women, saying I won't report to this man, you can rather take me to another department, me reporting to that man, and it is not only happening in one division at Sasol, it is happening in most of the divisions at Sasol.

R: I think a good example, like with Sasol now, Sasol shares are available on the open market, who is it available too, who is it available too? Blacks, the Whites are not allowed to buy those shares, sorry you are the wrong colour you are not allowed to buy, what are they doing, they are instilling discrimination and it is supposed to be part of our countries values, so, it is, I don't know.

R: Why can't the Whites buy Sasol shares?

R: These are empowerment shares.

R: But it is not only Sasol, it is Telkom as well. Telkom has done it and MTN, Standard.

R: I have got Sasol shares.

R: Nedbank shares.

R: And they are white.

R: Those must be the old ones (laughter) traded on the JSE.

R: When you put in a buy order they don't ask if you are black or white.

R: No you can buy the shares.

R: They have special packages.

R: Special packages.

R: For the previously disadvantaged.

R: It is not internal it is on the market.

R: On the JSE any colour can buy Sasol shares.

R: (unclear) buy a share for R100.00 but if I buy the package then I pay R50.00.

M: No, no I hear that, once again on the corporate sector, is there any expansion where you can give me an answer on this, corporate world I have heard that it cuts both sides. I won't report to that guy and sorry you can't buy these shares and then.

R: I think to answer your question, are we a better, sorry, are we better than, I think we are, we integrated definitely better, people are talking better to each other as what they did ten years ago.

R: I would say so.

R: Is that your question?

M: No, of course my question was look we, some people are saying we are more united as South Africans, whereas some are saying race matter a lot, what do you think?

R: That is a difficult question to answer because everybody is going to have their own opinion so to speak.

M: That is what I want.

R: In my opinion I think it is, we have come a long way like John said, that is just my opinion, some guy sitting in his house might say no race still plays a huge role, that is a bit of a difficult question.

R: Ja, I think demographics in certain cultures, or regions, there might be more racism.

R: Yes.

R: Certain Afrikaans guys are quite verkramp between them and the Blacks there might be problems.

R: Yet there are Afrikaners that are the most liberal that you will come across.

R: Other areas like the English speaking Whites there is more tolerance and more integration, so yes and no to your question.

M: And another thing, bearing in mind that you should not tell me what you think I should hear, but what you think I would like to hear, but what I should hear. Maybe just talk around that one, because I am just checking on my colleagues, because any time now we should be done. Just keep on talking about that.

R: I mean my feeling is that, I mean it is, the key is into, okay there is BEE and everything, there is a lot of energy put into black (unclear) and it is not working properly, until such time, a lot of Blacks feel, I mean sort of empowered and they go in and compete I mean nobody wants or likes being given things on a platter, I mean if you get something and you know that you have earned it, I mean us black people are driven by that.

R: No, sure.

R: And if guys are empowered and they go and compete on an equal footing then a lot of things would go away and you have pointed out the Afrikaners, I am black and I find the Afrikaners more genuine.

R: Ja, they are more down to earth.

R: I am generalising, but you find that if a person is conservative, but if you have got something to offer if you are going to contribute something, it becomes a (unclear) exercise, it is genuine, you do something and you get something, you know your place.

R: As long as you know that it is genuine, you are quite happy it is fair, you carry on, then you carry on.

R: But you have to bring something to the table.

R: Ja, sure.

R: There is still a level of entitlement, there are a lot of black people out there that believe that they are entitled to stuff for nothing and they want handouts and that unfortunately is fuelled by some reckless comments by public figures who choose to incite racism, it is unacceptable, in our society today that should not be allowed and there shouldn't even be a debate about it. Our constitution is clear, you know what, we have got the best constitution in the world, if we just turned that into practice and not theory, the ANC doctrine, if any white oke around the table has read it, it is one of the finest documents that I have ever read, but it is not being implemented. If the ANC implemented like they did the Constitution together and maybe Zuma is right maybe there wouldn't be another party in our country, but the doctrine is unbelievable as a document but it is not implemented and that.

R: But certain sections of it have been implemented.

R: And not even consistently, it is not consistently applied.

R: The white guys are feeling hard done by but if you look at the black community itself it is not a uniform sort of, you have got people now, middleclass.

R: I am not being hard done, I am talking about, as a South African, as a South African, I happen to be a white African, okay, but as a South African I would love our constitution to be properly implemented and if the ANC implemented their doctrine the way it was written in conjunction with our constitution it would be a wonderful country, absolutely wonderful and I would urge out South Africans to go and read it.

R: What I am saying is.

R: It is an amazing document.

R: As Whites there are a lot of black people now who are feeling the same as you.

R: Oh, ja, frustration.

R: I mean at the level I am in I am not entitled to any grants, you see, I mean, assistance with education which is becoming I mean, the most important thing for me now.

R: Education.

R: My kids can't get any assistance, because of the little salary that I earn which is above the threshold, there are a lot of black people who are there who feel that the government is not there for them, but okay, we are still clinging to the thing, I would rather support a black government than anybody else, anything like that, but there is a lot of disillusionment amongst the middleclass going to the upper class. The upper class can fend for themselves.

R: Coming back to what Etienne said earlier on, it is high time that people should vote with their minds not with their hearts, we need to be vocal about things that do not, you know, that we are not happy about. There are platforms and we still have to establish platforms to be vocal about things, the presidential hotline for instance, how many people have used it, it is still working.

R: You don't get feedback (laughter).

R: I am coming back to what we have discussed, sit back and fold our arms and say, ag we are going to vote anyway for the party that we love, but is it delivering, but you see, you look at people whom service delivery is targeted to, I mean you still have service delivery protests, violent service delivery protests.

R: Horrible.

R: When you have got a vote why do you need that, I mean tell them we wont vote for you and withhold your vote, then you will see action he will address your needs, but if you burn tyres and buildings you won't get, you burn tyres and buildings what do you do you turn around and vote the same guys, people are not using their heads.

R: You look at any country who loses 10% of their voting sort of base, the okes will quickly spark and say what have we done wrong so to speak and I am not talking about just the ANC, I am talking if the DA was in power or the IFP, they lose a big chunk of their majority, they will do something.

R: And the sad part a lot of people are leaving the ANC, there are more people who are disadvantaged at the moment.

R: Absolutely.

R: And those people are the people who are getting the, I mean which leaves you to loosely say, I mean, the sort of the whole system is geared to keep people at that level.

R: That I agree with you, there I agree with you, sadly, sadly.

R: Keep people there they will vote for you and they are in the majority.

R: Sadly.

R: We must all jump in (laughter).

M: No, no, my colleagues all they said, your talking does not balance with your eating (laughter). Because come to think of it, my next question given what we have been talking about, do you think that some people find it easier to get on with people from different races than others. I will make you an example, the example is do women have more in common as women than the do as Whites or Blacks?

R: Specifically women here, we are not talking men? Cause men we can get on anywhere.

R: Just chuck in some sport.

R: Television and a couple of beers (laughter).

M: Do women have more in common as women than they do as Whites or Blacks?

R: No.

R: I don't think so either.

R: I don't think so. I don't think the white woman in South Africa will communicate as easily with the non white females, I don't know what the mindset is, I don't know what the reason for it is, but I don't believe you will see, there is something, the men have the sport, they have got the pubs they have got work, they can communicate easier, whereas the women.

R: Can I say that there is something called emotions that women have, men can have robust discussions, we can be honest with each other, give a hug, give a handshake and we move on, it is not an issue. Women have emotions they are thinking with there, they are not thinking with.

M: My tape does not see the pointing (laughter), so they think more with their heart than with their heads.

R: They are very emotional and it is not a sexist thing that I am saying here guys, please, but there is a lot more emotion in their discussions and they, there is a caring, feeling, touching part of it, which I suppose there is still that void from a racial point of view, there is definitely. I agree with you, I don't think that, I do find, I have got a domestic who has been part of the family for 35 years, my wife's nappies were changed by her, so they talk to each other like mother and daughter and I have taken care of her family and have helped with the teaching and education and everything else, the fact is that is a 35 year relationship, 40 year relationship. I don't think that is a common situation.

R: I think sometimes it also has to do with the background, like for example there is still that, whereby you find some women say, I get along better with English speaking women than I get along with Afrikaans speaking or I get along with Indians more than I get along with Coloureds, you see, so it is also coming back to now perceptions, whereby you would find that they would rather prefer to sort of probably interact with somebody that they relate better to you see, but sometimes there is always that lingering factor, that as Colin has said the emotions, and always there is that gossiping, which will kind of sort of get away from, you see, so. Well with guys we do get along, but sports probably brings us together, you see now the women there is not much sports which can sort of allow them to interact out of the kitchen (laughter, all talking, inaudible), that they can go to.

R: But Etienne is it not maybe also the fact that I think white women are on this, how can I say, almost this, I am better than you mindset where the white.

R: Class distinctions.

R: Class distinction, a white woman will go out there and buy the Pierre Cardin handbag and the Carducci boots and I don't know.

R: The black ladies that I work with.

R: Oh ja there are some that are just as out there as well.

R: They are so brand conscious.

R: Ja.

R: But there is a competition going on between women, they are competing against each other all of the time. Whereas guys don't worry we can wear a jersey that we got 10 years ago and it will still be okay, but the women these days.

M: Because Themba said Ja, what is Ja, Ja on what, about what?

R: About the competition, women even black women have got that.

R: I think that is because they are now finding their footing in the commercial side of things, they are also starting to earn exactly what men are earning and so now they are also trying to pick themselves up to a certain level and then they compete because my handbag is better than yours type of thing. It is fair they haven't had it.

M: Lets hear from a seasoned hand, Gary? (laughter)

R: It is actually a very interesting scenario cause in our state we have got a lot of black CEO women and a lot of well off women so my wife organises Regis (sounds like) Club and hen parties and they get together every Wednesday, Thursday evening and there are a lot of Blacks, Coloureds both local and expats there and they get on very well because they have something in common now. I think it all boils down to common culture, background and common interests, so a lot of those women are well educated they have got degrees and they live in lovely homes, they have all got children, so maybe it is their children that puts them together and the cooking and the homes etc., it could be difficult in certain areas where there are no commonalities.

R: But you must also bear in mind if a woman goes to work and she finds a colleague wearing exactly the same garment that she bought yesterday she won't wear it again (laughter).

R: Guys would say, gee you have got good taste (laughter).

M: Because come to think of it, do you think race matters less for the rich than for the poor or do the poor of all races have more in common with each other regardless of their race?

R: I think if you look at the, lets put it Whites and non Whites, there is the non Whites there is race discrimination because they are lesser in society and you will get the same from the Whites, cause they are also the lower class in society, there is no room for growth, but as you go up the hierarchy as say middleclass upper class extreme upper class I think it tends to fall away. The mindset almost becomes well if you ear the same salary as I do and you live in the same area as I do, sweet that is fine, but in the lower societies it, there is more of a conflict when it comes to it.

R: Maybe more of a gap, you know in terms of education, exposure to certain way of life, etc.

R: I think there are two commonalities if you are wealthy, top ten, bottom ten, I think if you are really poor, really really poor, it really doesn't matter because you are in the gutter, I don't think black or white matters there. Cause a black guy or a white guy begging they are just flat out, they have got nothing and that same is where they go to the best golf clubs, and they eat in the best restaurants and they drive the best cars they are also the same. It is the middle section that 70 to 40% the guys who are entering into the middle market, going into senior management posts, climbing that ladder I think that is where the jobs are, the conflict arises because you have got the opportunity I don't have the opportunity, we are all trying to get there, but if we were in the gutter begging.

R: It doesn't matter.

R: It doesn't matter.

R: And also when you are on top there as well, you have got it, lot of money you are fine.

R: I wanted to say, you see with the disadvantaged people they pull along, they get along because they know that Bra Musa tomorrow will help me, let me ask for something, they share things, when with middleclass or upper middleclass you will find people who use taxis but you will find them in a very posh golf estate, playing golf there, what do you say about that.

M: What the Maxi Taxi or the general taxi? (laughter)

R: General taxi. In a taxi playing at say for instance in Houghton.

M: Ruimsig.

R: Ruimsig, ja, playing golf there and then you start thinking, this person how does he afford to get into that golf course, because the green fee might be R500.

R: Don't you look at it as well, there is a beautiful example, when we drive to, our plant is in Sasolburg, so you go out on the M1 to Sasolburg and you drive past the township and you drive past these tin shacks and stuck on the roof is the satellite dish, hell he has got satellite.

R: It is for decorating purposes (laughter).

R: But you see what I am saying there is a satellite dish on his tin shack.

R: Ja, but that is the pub, everyone goes there.

R: Ja, but that is what he is saying it is true.

R: Even in these informal settlements you get people who can afford to stay there, the thing with the black community you get a mix of everyone, you will get someone who can afford and he prefers to stay there.

R: Or you will see a BMW 3 series standing next to the shack and you go Hey, I am driving an Opel and he is staying in a shack and he is driving a BMW, how does that work.

R: That is priorities, hey.

R: If you drive along the, I don't know, from Krugersdorp to Pretoria.

R: Diepsloot.

R: Diepsloot, ja, there is that huge house.

R: Three stories high, it is on the right hand side, sticking out.

R: He is an owner builder he is a contractor.

R: He just chooses to stay there.

R: I think John's example was a very good one.

M: Sorry lets keep it one at a time.

R: That hierarchy of needs as he said I think the bottom 10% race doesn't matter everybody is there to survive and help each other, colour doesn't make any difference at that level and everybody seems to get on and share what they have got. The more economically self sustainable a person becomes the less they care about each other and it is about image.

R: That is why the government is trying to tax us so that we will be poor.

R: They will mix with who has got the same wealth as them and be seen with people that they want to be seen with, that is what happens, the middle section is that bell curve (sounds like) the vast majority are all fighting for the same jobs, that is where the frustrations are lying. We all want to grow and get a reasonable standard of living, that is where the frustration is because there are policies that are available to certain people and not.

R: And now it is segregated.

R: To others.

R: The policies are dividing us again, I didn't like the apartheid life, I don't like what is happening now because it is now just reverse discrimination, I accept that we need affirmative, I accept that we need BEE but the implementation process is wrong and it is now beginning to affect new generations that have gone through an unsegregated system, they are being affected now in tertiary education, they can't educate themselves and they can't go into a new South Africa.

R: The brain drain is not just white guys it is black guys as well, I know quite a few guys, he doesn't see the opportunity and he say, I think you said earlier you want to earn that, you don't want it handed on a plate, you want to say I did my part there, if I am not going to get that in South Africa then I am going to go somewhere else, and then it is such a mission to get that guy back and then you have to put policies in to try and get, and then you get substandard people and then the image is tagged, so if you get like your doctors side, I don't know if you guys are in the medical field, some of those guys are really useless and now you say all black doctors are useless and they are not. But there are some that are really useless and some that are really great, a lot of them are leaving.

R: The education system, is terrible, the outcome based education is not working.

R: They have moved from OBE to what is it called?

R: BEE (laughter)

R: Something similar.

R: For us to have a strong economy and people to get educated to understand the economics of the country, I think the government should enforce that mathematics, economics, right from the beginning, whether you are studying to become a doctor or a teacher or.

R: Science, biology.

R: Science, biology, mathematics, economics then people would understand that they have got to earn, you know.

R: Educated.

R: Not this BEE type of.

R: Teach them life skills.

R: Life skills yes.

R: Budgeting, entrepreneurial ship.

M: Thanks, but tell me talking about you personally how often if ever do you socialise with people of different races outside of work, that is whether it is a party or a dinner or having a braai and so on? Personally now, the buck stops with us now, we have been talking about them.

R: Well with me I have mixed with literally all of the races, the Whites the Coloureds, you see before I became a property developer I was responsible for this under 23 sponsorship, so I was sort of an entertainer, so I was literally mixing with everybody because I had to entertain everybody, so, I have, I have been with the white folks, I have been with the coloured folks, I have been, now been a property developer, I am doing all of the provinces, Durban I am mixing with the Indian people, I have got to learn how to do business with them (all talking, inaudible, laughter) it took me sometime, took me about two years and now I know how to handle them, at first they were sort of a headache, when I had to go down to Durbs if it is an Indian person I would say shit.

R: Double your price and then negotiate.

R: But now, ja, I am comfortable with literally all of the races.

R: I think the same with me as well, with my job in Standard Bank because we open banks in Africa so I was very fortunate to go to all our franchises in 17 countries, and there you mix with black people from different countries and they can't understand why our okes can't talk to each other either, but and then eventually you become friends and there was no problem, I say personally I do mix and especially with rugby and sports as well, I have been invited by some of the black guys at the office to go, first time I ever got a cell phone, which I thought was a thing that you talk over, but it is a little thing of brandy (laughter), it was cool to do it with them at the soccer.

R: But, to be honest going back to your question in our, in our neighbourhood where we stay, I will be honest with you (unclear).

M: Where do you stay?

R: In Cavanor (sounds like), but as soon as we throw parties, I hardly go to my neighbour and say you are invited. I would rather invite my friends from all over and then come and party, but I hardly go to my neighbour. It all boils down to the same thing, I would rather socialise with my own guy, you see, because I feel that we normally are very noisy, play our music very loud, that is basically how we socialise.

R: It sounds like the Whites (all talking, inaudible)

R: We have got a very noisy neighbourhood you can come around (laughter)

R: I think that basically is what happens.

R: If I look at when I was in university, five, six years ago, yes I used to socialise a lot more with people of different colour than I do today, obviously moving you don't have as many friends as you built up sort of thing, but to be honest.

R: It is your work environment.

R: I am very focused in my working environment and I don't socialise maybe with the people that work sort of thing, but that has not got to do maybe with colour, it is just that our interests are very different and I also, yes I think you must be close with your colleagues sort of thing, I also like to leave my work where work is and my personal where my personal is sort of thing, cause I don't like them blurring sort of thing. So that has also made my opportunities for mixing with other people from other cultures and races a little bit less.

R: I don't know I found it a lot easier because of my two boys, they have got black friends, they have got Indian friends, they have got Chinese friends, you name it, you know and they do come to the house and when the schools have events they have father's class braais, camp outs then there is a different, everybody is there, all the different cultures and so forth, but it is related to your comfort zone I think, some are subjected to it more than other people are. The teenagers and the kids today they are the ones that make us as parents more adapting to the situation to what it used to be.

M: Yes, fine I hear, we must mix and we are all in the same boat, like for instance at personal level, at personal level, come on guys, come join me, people of different races?

R: I think you stick to your own. I don't think, business and cell phones (unclear) private and business life, in the past you had a lot more time for family live and for your family and for your close friends, there are not many of them, if you really start to count your friends there are not a lot of close friends. But I have got to agree with Etienne I don't deliberately say who should I invite, I can't have him around, I will have him, I don't do that, my wife is very busy and when I have freedom of choice to have some time on my own or with a couple of guys that I maybe want to spend some time with, it is rare, it is very little, home time is almost sacred these days, there is very little of it. I am a bit like Etienne there, I can't and then if you understand me, the last braai you had was there black, white, Indian and coloured I will say no, if you were to say the last ten probably not as well. And it wasn't a deliberate decision, I need to emphasis that, private time is important the little bit that you have these days.

M: Okay, you wanted to say something? Do you invite?

R: No.

R: It was my daughter's birthday party and she invited everybody in her class and when I look at the photos and unfortunately I have them on my home computer, there was this lady, I mean the boy, she was watching him like a hawk, preventing him from mixing with the other kids and I mean he didn't eat.

M: This lady, black, white?

R: It was a white lady unfortunately, I mean when you look at it, it looked funny, I mean you look at it, the kid is there, he, it was a boy, he is with his class mates, but he couldn't mix freely, he felt so out and the mother was watching him. The boy wanted to come to the party, but he was under strict supervision.

R: That was unfortunate.

R: Ja, unfortunate but nothing that we could do, but we need to learn to get out of that.

R: She shouldn't have been there.

R: Ja, it was a kids party.

R: And kids are smart they won't eat something that is bad for them, there is that element of trust I think we need to address it, get over it.

M: No, I see, besides the pub, the News Café and at work, where else do you interact positively with people of other races or cultures? Besides work, pub and News Café and the stadium so to speak?

R: No where.

R: Shopping centre.

R: Ja I am a squash fanatic I travel around, I play squash and Groenkloof (sounds like), just before I came here I went to have a look at Virgin Active down here and I will be playing their tomorrow, whether I have booked or not but I am definitely going to get a game, I interact with Coloureds, Indians, Whites in the bus, I use the bus a lot, you know especially the double decker one, I like to be on top, just start a conversation with the person sitting next to me about the car or the house or the weather, that is where I interact with.

R: I think maybe it is also in shopping centres, the ladies at the tills sometimes, you pass a comment, pass a positive comment back to them, I know the lady in the office she is brilliant with coffee in the morning, always have a little joke and she is a black lady.

R: In my situation and you see going, there is more and more of these big complexes being built, there is no more individual houses, that is where I have my positive interaction, the two people who live below me are both black families, the one that next to me is an Indian couple and the other guy is a Chinese guy and you interact with them when you get home in the afternoons, chat and how is it going, maybe not to the extent of sitting down for an hour and talking, but you have your interaction, so that is where I have my positive interaction.

R: And we are all too old to go to clubs (laughter).

R: Except for Miles.

R: Don't tell me you don't go to ZAR (laughter) and had some sushi (laughter).

M: It is okay, but help me with this one guys, do people think of themselves as South Africans first or as either identities such as Indian, African, Greek, Jewish etc.?

R: South African.

R: Ja, proudly South African.

R: Ja, no question.

R: (all talking, inaudible).

R: I look at myself as this previously disadvantaged African man and not that I am advantaged currently I am still struggling I am surviving, I sometimes think of myself as a hustler cause I get along with people whenever I want something I talk my way in and most of all I think of myself as a South African, after everything that I have said.

R: South African.

R: Suiwer Suid Afrikaner.

R: Ja.

R: I think if you meet anybody who goes out of South Africa for a holiday or business, just for two or three weeks and ask that question I am convinced that everybody would say that they are South African.

R: Oh, ja.

R: First and foremost and you also identify with somebody there who speaks Afrikaans or English with sorry, with a South African accent, you will relate to that person and he will be your buddy, because you share that, I don't know you share something, I am talking out of the country.

M: So if I read the mood of this table is that I first think of myself as a South African and then a Greek, English, Afrikaans?

R: Ja, correct.

R: Yes.

M: And why is it like that?

R: I think because, for me I buy it to what we are trying to achieve, I want it to be successful and I am proudly because I was born here, this is my country, not different to Mandela or any of the other ones around the table here, contrary to what other people might think about the 1820 settlers, I was born here, not different to the other people around the table. I can't go anywhere and like I said I am a white African, but I am a South African and I am

Tape two, side one

R: I am exactly the same

M: Even our families too because look, and family remember we maybe a component but there will be that particular unit here and there that will say, no you cannot think that way, our families do they also?

R: I think you have also got to look at it on ages, especially in the white families, my father is British, so he is, although he has been here almost 50, 60 years now, he is British he is from the UK, but I think even he as a person would turn around and say well I am a South African.

R: Naturalised.

R: Ja, no one in my family is saying that I am a European African, like some of the other guys who say that they are African American type of thing, if you ask someone from my family and that, I am South African, there is no, I am from somewhere else and then here, you are born here you hold that value.

R: Just a little example, look at the soccer world cup and look at all the flags on every single home that you drove past, cars and the cars, over the mirrors, hey.

R: That shows you are South African.

R: We are South African.

R: That new flag is what counts for everyone and there was no race, or any colour at all.

R: There is still a lot of work which needs to be done.

R: Obviously, oh yes.

R: Mandela that is why we are sitting here, we challenge the boundaries because we all want to be successful, we want this place to be successful.

R: From my side.

R: If we could get that negativity out and just get on with it, a lot of guys who are stuck, we must pass it on, we must move on now.

R: I think if you look at just a good example of the soccer world cup was the vuvuzela, us Whites weren't.

R: I couldn't blow it.

R: What was a vuvuzela and when we went to the world cup every white South African that was in those stadiums had a damn Vuvuzela and if he couldn't blow it, he still tried his heart out to try and blow it. You had black guys and Indian guys who could blow it where saying to the white guy you hold it like this and you make your cheek like this, but everybody was together, that shows you that is South Africa. We are proud South Africans.

M: Okay, in South Africa with such large gaps between rich and poor do you think that we can build a non racial society?

R: We have got to change some of the policies that are currently in force, cause they are impeding our growth as a nation, our growth as individuals.

R: Ja, and the people.

M: E.g.

R: What.

M: E.g., for example.

R: Oh the reverse discrimination that I spoke about earlier and in particular for the youth coming through the system, those barriers to entry must be removed, everybody must have a fair chance, fair opportunity, equal opportunity, because they have all come up through the same education process as well.

R: And I think that the people who are in the higher positions of the country need to lead by example and leading by example is not the way they are carrying on now.

M: Precisely which people?

R: Politicians.

R: Any politician they are not setting good examples, ja I think that is another thing and I suppose our kids are also the role players in this, they are the ones that are going to make it work.

R: I also want to touch on something that Mandla said, his view that a large proportion of the poor are being suppressed and not given educational opportunities and economic upliftment opportunities because it is easy to keep them in that position for votes, I agree whole heartedly and it is a sad indictment, we need to change that, am I interpreting correctly what you said? Because that is how I am seeing it happen now, the youth of our country and particularly the youth league and we need to change that, we need to educate our people. If we educate them, you give them aspirations, if you give them aspirations they will grow, they won't look for handouts they will look for opportunities and that will change our poor people into productive people in our country and you will narrow the gap.

R: Governance and power they have got the funds, they must put the education in place.

R: Absolutely.

R: It is not rocket science.

R: You don't burn down schools, don't close down schools rather build schools.

R: I mean you look at our education system, I mean there are schools that are functioning properly, there are schools which are achieving results and then there are schools which are not, I mean, instead of copying what is happening there, I mean, the authorities they are trying to reinvent the wheel, recreate something, I mean if you take the smaller schools getting 100% what are they doing right. One, the teachers are there on time, there are a lot of things, basic things.

R: You can't always blame the teachers.

R: Townships schools there are schools which have been turned around and there are schools which are the worst performing schools and then maybe the principal or somebody went in there put in some changes and it is working, they should replicate that.

R: We should also look at coaching and mentoring, coaching and mentoring you see there are people who are retired for instance, teachers, doctors, nurses who have got a lot of experience who can come into, get invited into schools, motivate learners, motivate people at work, motivate you know in all sectors of the industry, that is what we should be concentrating on as a society.

R: If I can take a step back, I also off as a teacher because when I matriculated I didn't know what I was going to do, so then I went to teach part time and one thing that I have learnt if you are dedicated, if you sort of have that in you, that I am here to do something with these kids and when I could recall from when I went through my Grade 11 and Grade 12, we battled to get some science teachers into schools, there were as rare as I don't know what, I can't even name it, there were none, if a school had a science teacher it was considered lucky, but I came from a township school, I started teaching maths and science part time and it is not a miracle, but one thing I have learnt that some of the kids that I taught were hungry for knowledge, by the time when I left the school after two years, I managed to get A's and B's from matriculants teaching maths and science, I was not qualified, I had to leave because I had to go to tertiary, you see, so if you look at the whole dynamics, I still agree that to a certain extent if you look at the education system, there is more harm than good that has been done to our education system as it stands now.

R: Definitely.

R: The same thing applies to OBE, I wouldn't say it was a bad system but the implementation thereof was not properly done, you see because you cannot take teachers from the old school and sort of like, and tell them that they must go and teach OBE without the proper background, so that is why it became a dismal failure, you see, so and I still believe that if our government can go back to basics and sort of like advance the education system and level the playing field things will sort of work out by themselves.

R: Education.

R: Education that is basically where we have to start.

R: You can't educate a hungry child.

R: You can't.

R: You have got to make sure that you feed those children, you have feeding schemes at the schools, there is ingrained poverty, we also need to teach that they must stop breeding, if you are a poor person you cannot bring up ten children, you can't. You can't give those children a fair chance in life, so there has got to be an education about responsible family planning as well, it is all education, it is all part of education and we have got to start somewhere. It is very important.

R: Just around this.

R: I understand the cultural side of the more children you have got the more you have got to look after you in your old age, those are things that are historical in the new culture that we are trying to grow that is not as relevant any more.

R: Because when I went to university I went to a predominantly black university right in the heart of Zululand and it was all Blacks, but anyway we were quite okay with it, because if we went to a white university we had to apply to the minister (laughter) to get into Stellenbosch, or Wits or Cape Town, Natal, so but we had to make the most out of it.

R: What you are saying, if you look at our education system, I mean here you have got talent a guy who can deliver, I mean you don't strive to keep him, you don't sort of, there are a lot of guys like you who are helping out and achieving results, they are kicked out of the system they are treated badly cause they are not qualified, there is no fast tracking to make them qualified so that they can contribute and then what do you get, the guys who are sitting there, they concentrate on getting qualifications, I mean some are studying during working hours, they are not teaching they are studying, the more degrees and diplomas that you have the more money you get.

R: I married an educator and I understand what they go through in their defence OBE couldn't work because you needed more individual attention for the child, so instead of having small classes, the government said they must have bigger classes and fewer teachers and instead of counting teacher heads that educate children in the classroom, they started counting the gardener and the guy who was washing and the guy who was painting and maintenance and all of those guys were added into teacher head count, so you had even fewer teachers in the class, now you have got classes of 40, 50 kids, nine year olds, how can one teacher manage 50 nine year olds on OBE, you need a 20 class or a 15 class to do that, so they system doesn't work. I accept what happened historically it has gone, we just want to build a successful nation, we have got to change all of that.

R: Which is what I am saying, I mean there are situations where they have those class sizes and the success rate there is much higher, so you have to replicate.

R: Absolutely.

R: You have to replicate what is working there.

M: Any other add up beside the educational point?

R: Any other?

M: Any other comment that I could have besides education field?

R: It is just unfortunate that is where we need to start off.

R: That is what it all boils down to.

R: That is where it boils down from.

M: Anything more that the citizens can do, you know besides, you know educating each other, things like family planning and all that, what else is there that the citizens can do, the citizens?

R: Well I think take some comments from my mate over here, I think any advertising should be more representative of the blend of the rest of our country, that will create more racial harmony, so wherever there is visibility and an opportunity to create a non racial society, like we are trying to achieve that should be in advertising at all levels. Like he said they shouldn't be selling a cell phone to a niche market that they think is purely black, who can afford a R50.00 pay as you go voucher, there are many white kids and adults that live with a R50.00 pay as you go voucher as well, but they are not appealing to that market, they assume the market is, the mass market is the black market that is not true any more, it is not true any more, so I think things like that the visible stuff needs to be more.

R: I think on our side as black people we tend not to give back in a sense that I mean, I don't know the other guys will correct me if I am wrong, I mean the, I think that the white people, some how are (unclear) okay you take kids who go to Model C schools there is a lot of kids who are sort of, whom their parents are domestic workers and they are being put through by white people, so I think as black people I think we should learn, take what is good and what is happening and do it as well, I mean we had to get Oprah to come all the way from the States to come and create a school and try and make a difference, when we have a lot of black billionaires out here and I don't think there is much which they are doing which is visible, it is not visible, I think us as a community as well we need to do a lot.

R: I once tried it, I was still single then.

M: You had more money.

R: Ja (laughter) it happened that the in Kagiso township where I grew up there is a primary school where I started my primary school education at the school there, and the principal happens to be a close friend of

mine and he said, Guys we need to plough back into our community and I said, just for this year for one year I will adopt one kid and paid the school fees and paid for the books and the trips, the educational trips you know and I tried to invite more of our friends and buddies and professional people, they didn't budge, so we need a lot of drill and review method and coaching and mentoring so that it, and have tangible examples of, bring people into the whole schooling system, go school by school, I have tried that, you know some of our black professionals. But you see as soon as you climb the ladder you forget about the people down there.

M: Any comment?

R: No, none, I agree with the guys.

M: On that note we have come to the end of our discussion, our parting shot would be that I am going to ask you to do just a little bit of exercise for you guys, I am going to give you a pen and a pad a writing pad that is (laughter) and.

R: If I don't go to the toilet I might need a pad (laughter).

M: And please imagine it to be a post card whereby you write a message to a person, you think can do most to help build a non racial South Africa and then write down who that person is and what you think the one main thing they can do, he, she, them can do to help us build a non racial South Africa, okay, imagine it to be, it is an A4 size but just tell yourself it is a postcard. (laughter)

R: So 300 words.

R: (unclear) a Jewish family, I mean they have done a good job.

R: I think a lot of people think when you say give back, they think monetary instead of time and services that type of thing.

M: Not to forget the name, I am not a class teacher I will not hover over anybody (laughter).

R: Have you got some specs Musa so we can see what we are writing (laughter).

R: What is the objective? Non racial.

R: Ja, who could do the most for.

R: Do you have to address it to a public figure or?

R: Whoever.

R: You can address it to any public figure that sort of will make a difference.

R: Could you please stop talking (laughter).

R: What are you writing 300 words there Colin?

R: I said I have a lot to say.

R: Postcard (laughter).

R: So none of you guys went into the townships, conscripts?

R: No.

R: Only under a blanket to visit a mate, because whities weren't allowed there.

R: No, I mean as a, when you were in the army? I had a colleague who had to do that, we were just chatting, I mean in 76 I was doing Matric and (unclear) and he had to go in there as a young conscript 18, he said he was shivering the whole night he was quite scared. The place was dark there was no electricity and it was actually not very, it was quite scary.

R: Must admit I didn't want to be there, but I had to be there.

R: You can't blame anybody.

R: When I was 19 I had to go to the army otherwise I wouldn't get a job I would go to jail.

R: I remember being on the border and we were called to vote, we have made special arrangements for you okes to vote, the Herstige National Party, box is there and if you want to vote you vote there otherwise you don't vote.

R: That was democracy.

R: Absolutely, in the broadest possible way.

M: Talking of elections, yesterday somebody told me, he is from Randfontein Mohlakeng it is the township there, he says in their ward only seven people voted and the winning party won with a majority of six.

R: And that was the six councillors.

M: Talking of the HNP I remember years ago out in Eldorado Park all the Coloureds and Indians what, what there were two candidates and it had to go to the minister of coloured affairs whatever it was, it was a neck to neck race only two candidates, and with one vote each (laughter), it was a neck to neck race.

R: To the wire.

R: To the wire.

M: Neck to neck, but anyway these days it is easy, you just flip a coin, did you read about that one? It is not a joke, there was a tie, and they told them and they said guys, heads or tails? Tails you loose. It is not a joke.

R: On the Super 12 log now, the eighth flick a coin, what about all of the rest?

R: I tell you what happened the other guy, the guy who lost didn't want to participate, so they still flipped the coin.

M: And he said he wanted a re election (laughter). And he is an old dope (all talking).

R: He wants a recount.

M: No, no not a coin, re election let us start afresh.

R: Unbelievable. (respondents speak quietly amongst themselves)

M: Guys this is to thank you for your time and comments and enthusiasm, it is not a payment it is just an incentive, we could never afford such a (unclear, laughter)

(respondents chat amongst themselves, unable to transcribe).

To: President Zuma

As a Citizen (Voting) I would like to see the following:

All citizens of South Africa being given equal opportunities irrespective of colour, culture or creed

Level the playing field so that everyone can complete on equal footing.

Politicians setting an example to citizens by not engaging in corruption.

We have our democracy for almost twenty years. When will BBEE and AA come to an end, to give everyone an equal opportunity in the workplace and national market?

Postcards/Letters

To: The President of South Africa

In order for us to achieve a non-racial South Africa we need to respect and be honest at all levels. I'll respect each other's values, be honest in everything we do and that starts at your level. All transactions all speeches and keep honesty.

Thank You

To: The Minister of Education

I believe the way you need to improve a non-racial SA is by changing our education system and educating our youth on an equal terms and standard.

To: the Current Ruling Party and its Youth leader

Responsible behaviour.

Deliver consistently on all promises and service to its nation.

Remove all discriminatory laws, rules or behaviours.

Educate our youth properly.

Provide "skills" development workshops to bridge gaps.

Bring back Tech/artisans training.

To: Successful Individuals

Lead by example and help others to reach your levels.

Unfortunately the scales are tilted towards black people as they are in the majority.

The upside is that targeting this group will result in greater numbers of people being assisted.

To the black people we have to encourage a culture of self-development.

To: Mr President

Encourage the different society to live and tolerate each other existence. Let the parties respect each other and stop the mud slugging that encourages racism. Unite the culture of pro South Africanism.

To: Corporate CEO's

To Address:

Education

Effective

Adopt a child scheme

Replicate successful models

Life Skills

Core Values

Honesty / Integrity

Respect

Do under others...

Improve communication among different racial groups

Government and corporate leaders – Lead by example

To: Dear Dr Brigalia Bam

In the past few years of our democracy, you have done a sterling work. Your tireless efforts together with your IEC team to bring about free and fair elections have done wonders, keep up the good work.

My humble appeal to you this time is to re-introduce voter education to the South African public for the sake of sustainable racial democratic harmony that we have been enjoying and still want to enjoy.

Thank you and Good Luck

To: The Minister of Education

To develop a system of education that...

Not only does normal teaching practices, but also that incorporates goal driven learners that strive to achieve future goals. Also that teaches values that are common and practical and that incorporate family participation via sports and cultural programmes.

**GAUTENG MIXED PROFESSIONAL FEMALES,
NORTHERN SUBURBS, 26 – 35 YEARS**

Tape one, side one

M: .. that seat there is where I am going to sit. (Sharon welcomes respondents, introduces herself, explains market research concept, asks them to help themselves to food and something to drink.)

I am going to start off by asking you to introduce yourselves, just what you do, your hobbies, anything that you want to say about yourself, you know, anything that is important in your life, and anyone can start.

R: Okay, I will go first I am Charmaine, I live in Randburg, I am a communications manager, I am married, I have two children, one is ten and the other one is five.

M: Wow a handful.

R: Ja, but girls are very useful, they help around the house, I don't make breakfast any more on Saturday, so ja, I love travelling I love hosting friends and I love reading, I love movies, I love TV, ja I love life, I love having fun, working hard and playing hard.

M: Okay, who is next?

R: I am (unclear) and I work for Multichoice, I am a regulatory affairs manager for Multichoice Africa, I have two boys, I am a single mother.

M: Brave lady.

R: Ja, I basically cycle in my spare time.

M: You cycle as well.

R: Cycling that is what I enjoy and reading, that is me.

M: Who is next, anyone?

R: My name is Tammy and I am a qualified chef but I teach cheffing now, which is quite cool at high school, ja I am single no children and ja I just work very hard and spend a lot of time with the kids obviously and then I go to gym at night and I like to do gym and yoga and Pilates, stuff to relax a little bit, that is about it.

R: My name is Jess and I live in Linden, I recently got married, I am a fashion designer, I like red wine, I love being with my friends and I love going out, I do enjoy drinking, I like food, but unfortunately I recently had my gall bladder out, so my diet has had to change slightly.

M: You are still allowed wine though?

R: Yes, I love.

M: You are allowed to have it?

R: Yes, it just affects me way quicker than normal so that is much cheaper and economical (laughter).

M: I didn't think that was a criteria. And you do designing of clothes?

R: Yes.

M: How interesting.

R: Yes it is fun and I love second hand shopping.

R: I am Renee, I am also recently married, I am a consultant and I work with training and leadership, I go to quite a few of the corporates and help induct new employees, I like to gym, I do it all at night cause the days are just too hectic, I also like wine (laughter), I love travelling to Cape Town.

M: It is just good that we have some on the table.

R: I love spending time with my friends and family and I love to travel.

R: Hi, I am Claire, I am an actress, I am very much into movies, reading, writing, I also thoroughly enjoy yoga and Pilates and gyming, very into keeping healthy, I do it in the morning though, I am a morning person, and ja, I am sort of inspired by creative things.

M: I can imagine being an actress. Helen what about you?

R: I am not married, okay, I have got two daughters, my eldest is a qualified chef and she works for (unclear) Gautrain, I work for Vodacom, I am a skills development specialist, I play golf, I have just developed a love for it, I started playing golf three years ago.

M: Golf that is challenging.

R: Ja, it was, but now I love it, I have all of a sudden developed this love for golf, it is a beautiful game, it just helps you to switch off.

M: You don't throw clubs and things (laughter).

R: Not on purpose, if you always think about playing the course and not the people you will survive, it is about the course and not the people.

M: So the challenge is more the course than the people?

R: Exactly.

M: Interesting, okay. Rose?

R: I am Rose I am married with three kids, I have my own boutique I sell ladies clothes, so it is just bags, and handbags accessories, t-shirt and all of those kinds of things, I love camping, I love going out with friends, watching TV, cooking for my family.

M: Okay (unclear).

R: Ja, I am a PA I work for ITC, I have got two kids, other one is four months, a boy and a girl.

M : Who is looking after the baby tonight?

R: Mum.

M: She is so good.

R: I love reading, (unclear), going out when I have got time with friends and being with my family as well.

M: Okay, haven't I got an interesting crowd of people, it is fantastic. We basically have been in a democracy now for 17 years as you all know and some people say that many things have actually changed including how we relate to each other as people, others say that not much has changed everything is just the same and others say that things have got worse, what do you guys feel?

R: In terms of what though?

M: In terms of how we relate to each other, as people in other words how we relate to each other as people, do you think things have changed since we have become a democracy, what has actually, has anything changed, has it remained the same, has it become worse, has it become better, in the way that we relate to each other?

R: The way that we relate to each other.

R: To some extent, sorry, I think things have changed a bit, I mean growing up, I come from Soweto and I come from an environment where you socialise with black people only, and it was only when I went to tertiary that I started engaging with white people and you know now it is more common, my children have friends of other colours, my daughter actually doesn't, she sees colour but she doesn't know the difference of why there is colour. You know she asked me questions the other day even we were visiting my mom and while we were driving, she was like you know "Mommy why are there no light people in Soweto", I had to explain that they don't live around here. Why don't they live around here? Ag so having to explain that to a child.

M: It is difficult.

R: You know, ja, so it is different, certain things haven't changed, you know in terms of racism that is still quite rife and I think now there is racism on all kinds of races, whereas before it was one on the one, you know to the one, but there is change, but I think in this generation of ours I think there is still a lot of work that needs to be done, but it is only in our children's generation that we will really see the difference?

M: Is that a general feeling?

R: Yes.

M: We will only see the difference in the next generation?

R: Absolutely.

R: Yes.

R: We still have a lot of emotions that we need to deal with I think.

M: What do the rest of you feel, lets hear what you think.

R: I, well last year I dated a black guy and the way the people used to look at us when we went to dinner or walked through the shops, was actually really bad, you actually feel bad, like, because people look at you, like what are you doing, or whatever the case, that it makes you feel really uncomfortable, cause you really do take that step forward, everything is fine, you have got people when you walk past, look at you funny, it was quite awkward I must admit.

M: So you found that still happening?

R: Very, very much so, very much so.

R: That really, really happens, I have also had an opportunity of dating a white foreigner, he was British and he actually thought that I was the cutest thing, he would say you know people always stare at us (unclear, laughter), what are you talking about, you are white and I am black, so.

M: He didn't see the difference.

R: Ja.

R: Ja.

M: And he thought they were looking at you because you were cute.

R: Yes, that is right.

R: And I still believe we still have a long way to go, cause I have been to Mozambique, I have been to Malawi, there is no race there, I mean the black and white mix like (unclear), here in South Africa we still have a long way to go.

M: In what way Rose?

R: I mean, in terms of relating you know when you go to pubs, you go to hospital, you go anywhere, it is like this is my sister, this is my mother whether you are black or brown, you know.

M: So we haven't reached the stage where her child, right now where her daughter still says white, brown.

R: I would say what is happening is that we are tolerant of each other, we are just tolerating each other, that okay, we are in a democracy and we have to make it work, we need to tolerate each other, though I mean in all honesty there are genuine connections across the colour line, where you can count somebody as a friend, visit each other at home and I mean there is also, some changes in terms of going, sort of what would be like a downward spiral in terms like services in certain areas but also, if you look at that in context that what used to be able to provide for a certain minority has now to be shared amongst the whole population.

M: Stretched more.

R: So it is difficult and the times have changed economically, but I think that we are making progress as a country and we will get somewhere.

M: Do the rest of you feel that we are making progress as a country?

R: Yes.

R: Certainly.

R: Definitely.

R: Yes.

M: But still a long way to go?

R: Still a long way to go.

M: (unclear) you wanted to say?

R: Ja, I say with our kids, I think that they are almost there, cause they don't see race they don't see anything, they just see me, you.

R: Human being.

R: I guess that is also because they are on an equal footing as race goes, at school you are all the same, and sports everything, so it is good to have, it is good for them and I think as adults we learn a lot from the children as well because whilst I maybe reserved, I would say, oh you want to come and sleepover what am I going to do, I don't know how to treat, with them, it is Mum my friend is coming to sleepover and when you are actually experience it from a child's eye you realise, actually it is possible, it can happen, it is just our own prejudices as adults, but I am confident that.

M: What do you ladies feel

R: I don't know well growing up in my generation, my parents were all very anti the whole colour thing, so I have grown up a different way, I personally don't really see race as a problem, I know it does affect people, and I know that it does exist, but it hasn't been a personal problem for me, also I am white.

M: In spite of having parents who are a little bit biased the other way?

R: Well my parents, no my parents weren't they were like.

M: They weren't?

R: No they completely disregarded the whole apartheid.

M: So they were very open minded?

R: Yes and when I went to school, I went to school with black people, coloured people, perhaps not in the numbers, but I definitely was exposed to it, so it is not really such a big thing, one of my friends is married to a black guy, and another friend is actually married to a Chinese guy and having a baby, so for me it hasn't been this incredible big thing. I don't know I think it is, to me it is great, I go out, I see black people, white people everyone is all together, it is not like this is only for white people, this is only for black people, it is for anyone who would like to go there and if people still have prejudices, I feel it is a lot like in their, it is from what they have been through, that is why the prejudices exist and fortunately I haven't been brought up that way, so I have got a different view on the whole race thing.

M: And you two?

R: I would agree with Jess, I would actually agree with everyone, it depends on your experiences, and my dad worked in Africa for many years, and I have got, I have always had black friends, I have always had coloured friends, Chinese, so it has never been, I have always been that open minded person, but it does, it depends on where you have been brought up and what has been instilled in you and you know when you

work with everyone you realise that we are all equal, we are all going towards the same goal and we need to work together.

R: I really think that exposure like you say, what we have been through, I went to high school at the age of 11 and all my teachers were white because it was an agricultural school.

M: You went to an agricultural school? How interesting.

R: Yes, I went to an agricultural school, Harry Oppenheimer in 1982 built a school and donated it to the government of Lebowa, a beautiful school and it is still around, it was called Harry Oppenheimer Agricultural high school, so I studied agriculture for five years.

M: Wow that is so interesting.

R: And we had all of the resources from tractors to cows (laughter).

M: Most people would say that resources are computers and this and that.

R: We had just one black teacher who taught us Sepedi and because like I said it was an agriculture school and it actually was in a farm area, they built houses for the teachers, so the teachers actually lived on the premises and we played with their children.

M: So it became like a, yes and what about you?

R: Well I pretty much agree with everybody, I went to a very different high school to the one you went to (laughter), I went to the art school and to be honest with you when I was at the art school, I don't know what it was, maybe white parents of my generation felt that sort of going to a school like an art school is too soon, because the majority of people I went to high school were black people and the industry that I work in is, it is really a nothing, race is not a thing in my industry, in fact it is a joke, it is actually a joke, you will know from working at Multichoice, it is actually a joke, so I actually do think that we are making progress and especially, I have noticed that it depends where you are in South Africa as well, I spent some time in Cape Town and I found it very racially segregated.

M: Oh really, Cape Town?

R: I hated it.

M: Oh really? I would have thought that it would have been the opposite.

R: No.

R: No, not at all.

R: I actually couldn't believe how sort of, you know, white people live there and black people live there and the coloured people live there. It is not like here where you live in a complex and the people across the road are black the people behind you are Indian, so what, you know.

M: So are we actually mixing at that level?

R: I think so.

M: Where we are living?

R: Ja.

R: Definitely.

R: Especially in Gauteng.

M: Gauteng, okay.

R: It is multiracial.

M: Is it happening in places like Durban and Bloemfontein?

R: (all talking, inaudible, unable to transcribe).

R: The biggest problems are the smaller towns, like your Phalaborwa, like your Potchefstroom, it is those, those are the problematic ones, where.

M: Is that a general feeling, are the smaller towns the problematical areas?

R: Ja.

R: Ja, where is less, Gauteng and most of the metros except for Cape town I don't know 100%, they are different, I think also in South Africa if you look at it comparatively from continental point of view, you would say that we are up there with the best, in terms of freedom of expression, people can go out there and say how they feel about anything, including the government without fear of prosecution for anything like that. People can protest.

M: Can we do that here?

R: Yes.

R: Yes.

R: Yes, you can.

M: Without fear of anything?

R: Ja, we have (laughter, all talking).

M: Without fear of anything?

R's: Yes.

M: We have had some incidences recently.

R: People of the opposition, not necessarily people in authority, but people at your same level who will just not give you the space to have your own opinion, you know, so I think not really, I wouldn't say fear of anything but you know, yes there is violence, there is political violence but it is not violence inflicted by you know the government, or people in higher level.

M: What holds us together as South Africans?

R: I just think that we are really strong people, I really do and I think that we adapt really well, cause I think through many years, we have been through a lot of things, I mean even here with the Afrikaans people and the British, I think we have really, and when people first arrived here, there was nothing and we had to build everything up, I just think we are a strong people and we are easily adaptable.

M: What do the rest of you feel, are we a strong people?

R: I disagree, I just want to pick up on something, I don't know what, am perhaps am not understanding what the meaning of when people arrived here, there was nothing, I just don't understand that, cause there was something, there were people.

R: Oh no there were people, I am not saying that, I am just saying, it was like when people, it was quite daunting to come here from afar, you know what I am saying, cause there were obviously like wild animals and all kinds of stuff which was different to Europe, I am not saying that there was nothing here, I am just saying that it was very different from where people were coming from.

M: You are not saying that there were no people, you were saying there was nothing like in terms of infrastructure?

R: Ja, well there were obviously places that people lived in and stuff like that, I would imagine when they got here, it wasn't like going to Europe where you know big houses and stuff, you had to work hard to get where you needed to be kind of thing.

M: So (unclear) you felt that there was something here?

R: Ja, definitely.

M: What do you feel holds us together as South Africans?

R: I think it is probably our history and our differences as well.

M: Our differences are holding us together as well?

R: Yes to a certain extent, ja.

M: In what way do our differences hold us together?

R: We are an inquisitive nation we ask why? You know we always want to know why are you doing this, why, you know.

M: Do you agree?

R: We are like that and people want to know now, how black people actually are and how white people are, it is like, why are they better than me? Why are they not better than me? It is the whole you know learning curve for everybody and everybody just wants to know.

M: Do you feel the same Rose?

R: I think I agree, it is our differences and that we have each got a contribution, so we each have something that we contribute and together, we have a common view to a degree, but our differences definitely bring us together.

R: I would say also that, what it says to me is that, there were even during the apartheid era lots of white people did not like apartheid, they knew deep in their heart something has got to be wrong with the system but.

M: So not everybody agreed with it.

R: And they couldn't speak up, they couldn't speak up and they couldn't do anything about it, but probably a sigh of relief and also there were benefits to it, and they sighed a sigh of relief finally we can live fairly and we must try and make it work.

M: Suddenly now we can say, oh my gosh.

R: We can both try and make it work. I don't know you, you don't know me, you probably don't trust me, I probably don't trust you, but lets just make it work.

M: Rose, what do you think holds us together?

R: You know I am still trying to think, um, I don't know maybe, I don't know how to put it, for me I think again apartheid is still here, you know most of our people are still struggling and sometimes when you go to, like the suburbs you still see, the infrastructure, everything is so totally different from you know when you go to the rural areas, like you know in Natal and your Pietersburg I still think that racism is still there.

M: It is still there, still there, do you agree with that?

R: Ja, but not really. Okay, fine I would say partly, partly not because of the infrastructure in the other side, it takes time to go to that level, like here in Gauteng everything is here, so it is easy for everything.

M: So it is easier to mix if we have got like here compared to a rural area.

Yes.

R: Yes, I think it is also balance, we have to strike a balance in a sense that there is an economy to run, and there are also social issues to attend to and there is only this little port that needs to address everything and also this is a build up of probably 100 years, that is why I think everything seems to be grinding so slowly and obviously there is corruption as well, which doesn't help the process at all, but I am still optimistic.

R: I think the one unique thing about South Africa is the humanity, you know Ubuntu is a very unique, I know it is over utilised and everything but I think that is one unique thing about South Africa, we are very tolerant of each other, we accommodate each other and I think with, I see that a lot with black people where they accommodate white people, where, if one white person enters a room of black people they will try and make you feel comfortable and make you feel welcome and engage with you and you know, you might have your own fears because you have anxiety about the group whether you will be welcome but they will try to accommodate you, I think in general we have that accommodating spirit, where we try to make things work, you know, it might work in certain instances and in other instances it might not work. But we try to make it work.

M: You try to make it work.

R: You know if you look at America, Americans are very individualistic, it is about themselves, they don't care about whose toes they step on whatever, but with us you are very cautious of who you are hurting.

M: Are we more cautious of that or not really?

R: We are but we are sort of loosing it somehow, because I think there is a lot of anger that we need to deal with, we need to deal with it in that sense, but we are accommodating, we are cautious.

M: Are we accommodating at this age group, and I am just saying in general or, I mean is there a difference lets say in an age group?

R: I think, yes, to a certain extent, when I look at how the older generation engage with white people, there is this submissive approach.

M: So is it more you guys?

R: Yes.

R: Yes, we are very vocal, you know we now stand our group, whereas with our parents they are still submissive and they still more accommodating than we are.

R: Yes, yes.

M: Do you feel the same way?

R: I was just thinking I went to Pretoria with my mother and even Pretoria was so different to Joburg, like, it is like yes baas, yes baas, and you still as a white person you are the boss, whereas, ja they haven't really learnt that you know it is not the baas any more times have changed, you make your own life and I will make my own life, we are equal. They are still ingrained, it is still a very Afrikaans.

M: What is making this difference though?

R: It is the older generation.

R: The culture.

M: So it is older generation, is more sort of like entrenched.

R: I think they lived through it whereas we didn't really partake in the whole period, where the older generation that was their life, that is how they grew up and it is very hard to change someone's opinion when it is everything that they went through, that is what they are.

M: Are you more accommodating, you know what I mean when you meet someone else of another lets say race group?

R: Ja, I love different people.

R: Ja, ja.

M: You do too, Grace as well. Do you too?

R: Absolutely. (all talking, inaudible).

M: And you are saying, I am myself and I am just going to be myself?

R: Ja, but I also find honestly, like I also find that, well like I said I was dating that guy, I actually find black people more friendly than white people. White people are very like reserved and if you are not part of that bubble or.

R: Clicky.

R: That little thing, very clicky, if you are not part of those people, they don't want anything to do with you, whereas if you go out, like you know, they will be friendly, like come and have a drink with me, whatever the case may be, whereas white people are very offish.

M: Are you saying with white people they are more clicky than black people?

R: With everyone, ja.

M: And what do you guys find, do you find that white people are more clicky than black people?

R: Even with black people.

R: It is the same.

M: Do you click together as well?

R: It is exactly the same.

R: Yes.

M: So you also have clicks?

R: Yes.

M: Okay, so there are clicks everywhere still happening?

R: Yes.

R: Yes.

R: And also I mean you don't, we can't even, it is fine as a race issue and all that at the end of the day there is still a black on black and a white on white, I suppose, I get bad service from other black people.

R: Ja.

R: So you need to also take it a step further, to say.

M: Again is this again just at our age group and are our children different?

R: Our children I think are more outspoken.

R: That is true.

M: Do they still see colour?

R: Not much.

R: No, not much.

M: Not much.

R: Not in our generation I think in our mothers and fathers generation, they still circum to other things.

M: So you are saying that the next generation will not see colour?

R: Ja.

R: Ja.

M: Is that what you are telling me?

R: The current generation, I now work with young people like 20, 21 some 22 and I am currently running a project right now, they all know the same things, they are all computer literate, (unclear), all of them have Blackberry (laughter). (unclear) told me yesterday when he was a year old, Mandela was released and it is the current generation, these guys have just, you know completed their tertiary education and are penetrating, the corporate world, it is there, they visit each other, they are together.

M: Claire you are very quiet what do you think?

R: I would say from 20 down they are so open minded, they don't see all of these things.

M: So they are not seeing the same things that we are seeing? So you are saying we still see those things?

R: Ja.

R: Ja.

R: And our children sometimes, I mean they do think that we over react, you know, where sometimes you would find that you get overly irritated and your child would say, "Mummy please", (laughter).

R: Like my daughter she was telling me that she has a crush on Mohammed, I was like Mohammed! (laughter).

M: I was just about to ask you, we have been talking white and black here, what about coloured and Asian is it the same thing happening there?

R: Yes.

R: He has got like what, what (laughter).

R: I think in terms of the children, I fully agree that the younger generation, but like for example one thing that I have noticed, my niece is of mixed race her father is an Indian man and she is extremely sensitive about race and I have a very big issue with the way that my sister in law handles it because, I have said to her she is only sensitive because you are making it a sensitive issue.

M: She is making it an issue.

R: So I think there is still a little thing, I mean my sister in law is only five years older than me, so she is pretty much my generation, so there are still moments with our generation where you know, it is sort of sensitive, I don't think that it should be a sensitive issue at all, I don't think that she should think that she is of mixed race, it shouldn't be an issue for her at all, she is a beautiful little girl, she is talented she is extremely intelligent.

M: So it shouldn't be made an issue of.

R: It shouldn't be made an issue and I kind of felt, because you know they live in Cape Town and you know.

M: Is this back to Cape Town again?

R: This is back to Cape Town, this is one of the things that I have noticed and as I have said, in my industry and the people that I work with, race is a joke, it really is, and you know we would be talking about things and whatever and I was actually reprimanded by my sister in law, in how I speak about race in front of her daughter, because it is a sensitive issue, I thought.

R: It is a reality.

R: Exactly.

M: Do we talk about things like this amongst each other, do you talk about race? I mean you said, the way you speak about race, do any of you discuss it amongst each other, or do you discuss it in your family?

R: We even do it at work, but it is more in a.

M: At work, but at home, do you ever discuss issues like that?

R: Do you know what.

R: Not really.

R: I am conscious when I do, I am conscious to be negative against other races in front of my kids, because I want to by all means perpetuate that we are all human, the only thing that is different is the skin colour.

M: Does anyone else discuss it at home?

R: Not in front of the kids (all talking, inaudible) only if you have been discriminated against because of your colour but not in front of the kids, but just discussing it with my husband or my friends or colleagues, depending on the context really.

M: Yes, yes, but other wise not.

R: No, not.

M: So it is not a general kind of subject that comes up?

R: You avoid it.

M: You are saying, Jess what are you saying? (all talking) Okay, what tears us apart as South Africans?

R: What?

M: What tears us apart as South Africans?

R: I would, I think.

R: It is colour.

R: Wow that is a good question.

R: It is still the colour, it is our difference.

M: Our differences, the same differences that pull us together, can also tear us apart.

R: Exactly. Because how you deal with people as, if somebody does something wrong to you, you now look at the colour aspect of it, okay, you are doing it because of colour.

M: Do you? Do you or is it just the issue?

R: Sometimes it comes without you even thinking, and you know what it is very true and in a lot of instances it is because of colour and we cannot be in denial about it and you have to confront the issue and deal with it, so there are instances where really colour just comes before you think about, is it practical or is it just a mistake, sometimes it is an honest mistake and you are taking it as a discrimination because of colour.

M: Tell me what do you think tears us apart?

R: Ja, definitely and I also think, obviously it is not only to do with colour it is also to do with culture, you know, people are different, and it can also be to do with religion, it doesn't necessarily have to be anything with colour.

M: So religion and culture comes in as well?

R: Definitely.

R: That is true.

R: 100%.

M: You feel the same Rose?

R: It could also be generalisation, so you blame somebody and then it is all about colour all of a sudden and you know it has got nothing to do with colour, it has to do with culture, or it is got to do with how people approach certain things, we are all different and even as whites we are all different as well.

R: I guess because we have preconceived ideas.

R: Absolutely.

R: We don't know each other.

M: Are we still at that stage, where we really don't know each other?

R: But that is not a black and a white thing that is a people thing.

M: That is a people thing.

R: (unclear) based on whether they are white, black, coloured, you are going to look at them and go hmm, and you are going to suss them out, it is a human nature thing, it has got nothing to do with colour, it has got to do with human nature, it is an instinct.

M: So it is more of an instinct (all talking).

R: ... end up being friends with, lets say if we end up being friends, I would say, do you know when I first saw you, I thought this girl (laughter) and (all talking).

M: It is not a colour thing, it is.

R: Inbred.

M: We judge each other as people. What do you feel Claire?

R: I agree, I completely agree it is human nature you, as much as you try not to be judgemental, you always are, you are going to look at the book cover first and then you are going to go, mmm, ja, okay and then you might, you know and I think that is the growth point, if you can look beyond what you first see when you see a person and get to know them.

M: Our constitution actually tells us that South Africa is based on values, including human dignity and equality and non racialism and non sexism, what does non racialism actually mean to you? I mean this is a difficult question what does non racialism actually mean to you?

R: It is different people of different colours given different opportunities to actually do different things, whereas in the past it was this was meant for only this type of people and these type of people don't even go close, so now, I think that is how racism is actually looked at in South Africa.

M: How do the rest of you feel, how would you define, or what does non racialism mean to you?

R: Well for me I would say that it means everybody is an individual.

R: Mmm.

R: And regardless of their background their culture, their colour their beliefs, everyone is an individual and has a right to therefore do what they want, make what they want out of their lives.

M: So almost what you were telling me now, that you get to know the person.

R: Exactly, everybody is a person.

M: What does non racialism mean to the rest of you?

R: For me, you know you can be racist emotionally and you can be racist practically where you make a conscious decision to be racist, an example I can think of a recent one, actually, there is a doctor somewhere in the Free State who is a GP and he had an entrance for black people and an entrance for white people, where white people would be served immediately and black people would queue from early on in the morning, actually they wanted to close his surgery, you know.

M: Is he in Bloemfontein? (laughter) I am just teasing (all talking).

R: It was in the news a lot last year, they were trying to close him, it was on Third Degree as well, he definitely was on Third Degree so that is when you make a conscious decision to discriminate people based on colour, it is not an emotional thing, it is when you make you know.

M: That is racism, now I am talking about non racism.

R: I am saying when it is non racism, you cannot become actively racist against people.

M: So it is opposite of being actively racist.

R: I think that non racialism is probably where we see our kids, how we see our kids would be, how they don't see colour.

M: Which is what? That they don't see colour. What do you feel?

R: I feel the same, that our kids they are the ones that don't see all of these things that we see, they just as I was saying, my daughter doesn't know coloured and white, just say that everything is white to her.

M: Rose?

R: I feel the same, we are all equal but individuals, you know.

M: And the other Rose (laughter).

R: It is Renee.

M: Renee sorry, it was folded over and looked just like Rose, sorry.

R: Ja equal opportunities I think.

M: Do you agree, equal opportunities for everybody, okay. Do you think we are actually succeeding as a country in actually building a non racial society? (long silence) As a country?

R: Slowly.

R: Slowly.

M: You basically told me that you thought that we are starting to succeed.

R: I think that our stumbling block is ourselves cause.

M: Ourselves at this generation level or, where is it?

R: I probably think even in the older generation that has lived through it in a way, like if you, probably from people who have been through the struggle, more that level, where.

M: You think that we are not succeeding at that level? Or are we succeeding at that level?

R: That level still sees a lot of.

M: Yes, you told me the older generation is still seeing.

R: I think that it is layered.

R: That generation that has been through the struggle is still scared and.

M: So they still see it.

R: Then you get to a certain level, then you see progress and then our generation

Tape one, side two

M: ... the bottom to.

R: Yes, but it is also because those people at the bottom had less opportunities, and so they literally, I mean they couldn't do as much and as you scale up, you have more and more opportunity so it has to be like a pyramid.

M: Is the pyramid based on age, I mean or is it, do you find out, lets say for example women get on better with other women okay, irrespective of age, or irrespective of race, or irrespective of anything, or is it more like an age thing where the older you are the more likely you would be?

R: I would say the more older, like maybe if I can speak to my mom and tell her my views of democracy.

M: Could you convince her?

R: Maybe to a certain level I won't go beyond that.

M: Your parents for example would they be less or more racialistic than you are?

R: My parents are completely accommodating.

M: Completely.

R: Mine are too.

R: I think that they chose.

R: I think that our parents if I look at my parents I think, even though they wont be outspoken about it, I think they probably would, they would probably see colour and it is also a case of, had it not been for apartheid these are the opportunities that I could have had, these are the opportunities that I could have provided to my children. You can't wind back the arms of the clock it is done, it is done we are here now, if it is democracy my children must enjoy it.

M: Ja, what do the rest of you feel? Your parents, what would your parents for example?

R: Mine are still angry.

M: Still angry, and Helen yours?

R: My parents have always been open minded, always been.

M: And yours?

R: I would say open minded, accommodating, open minded and accommodating.

M: Open minded and accommodating.

R: Ja, I would say that, but to a certain level.

M: And there is not, is there a thing lets say that females get on better with females because we are females, or not really? (laughter, all talking, inaudible)

R: Females can be bitchy at times (laughter).

R: I think males actually get better than females.

R: Ja.

R: Much better and easier.

M: What I am basically asking, you think that males have less hang ups than females?

R: Yes, they do.

M: Regardless of race?

R: Yes.

R: Because they are less emotional.

M: You disagree.

R: It depends, it depends on the situation and ja.

M: Why do you say that? I mean the rest of the females think that the males are going to get on.

R: Ja, but men are always the ones that are starting wars and stuff, so it is generally the men who have got the hang up, women just tend to get on with it, they are bitchy and things like that, that is never going to change but after you get through the layers and you get to know people it is okay. Whereas men are quite, they like to hang onto their pride you know and they kind of, even if it should be over, it is not, they kind of make a thing of it.

R: I don't know my friend recently came out of the closet and she has never had like more of an emotional time, where she is trying to date a woman, she says dating a woman is possible the hardest thing you can possibly do (laughter), you are having to deal with your issues and dealing with the other chick, she said it is absolutely insane, two women together.

M: I have actually never thought of it like that, it is interesting to hear, ja.

R: I honestly haven't had a man say to a woman you are a coconut, but I have heard two many women actually saying to other women, you are such a coconut.

M: Really.

R: What is a coconut?

M: Yes, what is a coconut (laughter) no seriously do you hear that?

R: You do, you do.

R: I am like what is a coconut.

M: Are there certain kinds of people that get on better with other race groups, than other people, you have said the men probably tend to, but are there any other kinds of people that perhaps tend to get on better with different race groups?

R: I think it depends on the upbringing.

R: Ja, it depends on the upbringing of the person.

R: Ja.

R: I think that, and it is just by observation, black people get on very well with white people, I don't think they get on very well with Indian people (laughter).

M: Oh really.

R: Yes, it is true.

R: I have noticed that.

M: Oh really, come on, why is it, tell us.

R: (all talking) it is stereotyping where there is a feeling that with white people you know where you stand, you either like me or you don't like me.

R: That is true.

R: If you don't like me then walk away, whereas the other races are perceived as being two faced, but like I said stereotyping.

M: Other races is that Indian and coloured?

R: Indian and coloured.

M: Indian and coloured.

R: Ja (all talking, inaudible).

R: I have got a coloured friend.

M: You have got a coloured friend, you are still agreeing that you are doing this kind of thing?

R: No (all talking, inaudible).

R: .. not to say that you consciously do it, or she does it, or I do it, just a general perception.

R: You are white I am black there are no in-betweeners (laughter) it will never be otherwise, so you come with those race that, not in between, to me he is better than blacks (inaudible).

M: Aren't you now assuming?

R: No, that is what she is saying stereotyping that is what it is, I mean I have.

M: So you think that perhaps, I might think that they would be better than blacks because they are Indian or coloured? I am asking.

R: Yes I can attest to that.

R: But I think it is also how (all talking, inaudible).

M: I am just saying assuming I am not.

R: I am not white like that, during the apartheid area Indians used to feel that they were better than blacks and coloureds used to feel that they were better than blacks.

M: Do they still feel that?

R: But that is how they were classified.

R: Yes.

R: It was white and then Indian, then it was coloured and then it was black and that is how they have been treating people based on that, I am more important than you or I am less important.

R: It is so degrading, it was like you were graded.

M: Did they actually?

R: Yes.

M: Did that actually happen?

R: Yes.

R: Even at the workplaces.

M: And is it still like that though?

R: Partly.

M: Partly, okay, so you are still seeing that grading?

R: But we get along well.

M: I am not saying that we are not getting on, I am just saying that there is still that perception in your mind, that there is a perceived difference between lets say Indian, that I might perceive a difference between an Indian and you and an Indian and me?

R: You know what this thing (laughter, inaudible, all talking).

M: But you know don't you think it is fabulous we can actually talk like this. I mean isn't it nice that we can actually sit and talk about this?

R's: Ja.

M: I mean I think it is absolutely wonderful.

R: live in Cape Town they will tell you that coloured people actually think they are white.

R: Ja.

R: And they get a better preference.

M: They do?

R: It is fine.

R: In Durban they drive taxis (laughter).

M: Right, now I want to ask a very interesting question, do you guys socialise with all race groups outside of the workplace?

R: Yes.

R: Yes.

R: Yes, definitely.

R: Definitely.

M: You do?

R: Actually on clubs.

R: Definitely.

M: Is that where you socialise?

R: Ja.

M: No seriously on club level do you socialise?

R: You know what you socialise at clubs, but at my level it is also with parents of my kids friends, it is so and so's birthday and my daughter is invited and then you build those relationships from there and then you start hanging out together.

M: Do you go to dinner parties with them?

R: Not a lot but yes.

M: Yes, you do, okay and you guys do you socialise and where do you socialise? Where do you tend to socialise?

R: I do dinners.

R: Anywhere.

R: Ja, like restaurants and.

M: Restaurants, and Tammy, you?

R: Restaurants.

M: At home?

R: Well I still live at home with my folks, so I don't really entertain people at home, we normally go out.

M: So you would go to a restaurant or somewhere to entertain people anyway?

R: Ja.

M: Irrespective of who they are?

R: Ja.

R: They come to my home, sometimes they even sleep over, my friends, my best friend is Portuguese, she comes she sleeps over.

M: Rose you as well or not really?

R: They do, when I host dinners and stuff like that, but most of the stuff like I remember the first time when I moved into Bedfordview, I think three of them there invited us for dinner, my husband was like "Don't go they are going to ask us, what do you do for a living?" (laughter).

M: He was nervous to go.

R: Not nervous but he doesn't like, what do you do for a living? What does your husband do? (all talking, inaudible).

R: That is a very white thing, hey.

R: It is. (all talking, inaudible).

R: My ex boyfriends mum said to me, so Helen what do your parents do? My parents are retired. What did they do before they retired?

M: Sorry guys, (inaudible) but that is so interesting that that is a white thing.

R: What do you do for a living.

M: We were talking about socialising together and she said her husband was going to be nervous about being invited to dinner parties, they would say "What do you do?" and we decided that it was a white thing, who always ask that question.

R: I think it is also because you think okay, this is to find out how decent they are.

R: But it happens within the first five minutes of being introduced, it is like people want to categorise you.

R: They are sussing you out, ja.

R: That is exactly what it is.

R: Ja, that is what we said earlier, sussing you out, what is it that you do.

M: A whole sussing out, right in the beginning, we start off by asking what do you do.

R: What do you do and how old are you?

M: I was just saying some people kind of think of themselves as South Africans first and then they think of themselves as perhaps being Jewish or Greek or Portuguese or white or black or pink or yellow, okay, how do you see yourselves, I mean how do you categorise yourselves? How do the people around you categorise themselves, how do you think they see themselves?

R: As South Africans.

R: Ja.

R: Ja, I am African.

R: South African.

M: South African, first.

R: Ja, that is what it says on my passport.

R: Definitely South African first.

M: I mean do you really, really see yourself as South African first?

R's: Yes.

M: All of you.

R: I am a Black South African.

M: You say no.

R: I am South African.

R: When you describe yourself, I wouldn't say that I am a Zulu.

M: Do you say white South African?

R: I say South African.

R: South African.

R: I have got nothing else I am a South African.

M: And you say that you are a black South African, or do you say you are a South African? No, I am asking the question?

R: I think to who.

M: If you think of yourself, how do you think of yourself?

R: I am a Black South African.

M: Black South African?

R: I don't part with being Black, I don't know, maybe it is a hang up.

M: No, no it is fine, how do you see yourself, this is quite interesting, Rose and Claire and everybody said they see themselves as South African, they don't see themselves as a white South African, and yet you quite proudly put that with you. What do you do Helen, how do you see yourself?

R: South African.

M: Rose?

R: South African.

R: South African.

M: South African first.

R: As a South African there was a stage where I would say black South African because that is how we have been socialised, you know, you look at colour, but now being exposed to relationship building with other people of other races, then you just relate as a South African. South African woman I would say.

M: A South African woman, would you put the word woman with it?

R: Yes. (all talking, inaudible).

M: You would put woman with it?

R: No, I don't.

R: They can see that I am a woman.

R: They don't identify themselves as white, coloured, whatever, they just say I am a South African, or I am a Nigerian, they won't say that they are a black Nigerian cause Nigerians have got coloureds and they don't actually see those coloureds as whatever, they just say they are black.

M: They are Nigerians.

R: They are Nigerians.

M: Who would put women with their term?

R: No.

R: No.

R: I would.

R: No.

M: You would, one, one of you, not really.

R: I am more proud to be South African outside of the borders of the country, in the country I am South African so what (laughter), you know but when I am outside of the country, I am South African.

M: Your friends, how do you think they see themselves? Same way as you?

R: I think so.

R: Yes.

M: And your family?

R: Ja.

R: Ja.

M: Same?

R: Same.

M: So everyone is proudly South African?

R: Ja.

R: You know another thing.

R: We are a great nation.

R: Mmm.

M: We are a great nation (laughter), that is great to hear, ja. I just need to go and get a tissue quickly and I will be back with you in two seconds.

R: I have got this terrible cold that I cannot get rid of. (all talking amongst themselves, unable to transcribe.)

R: .. the breathalyser they actually had an interdict where they wanted it to go for further testing, they were saying it is not as reliable.

R: I saw that.

R: They do want to stop doing it hey, they take blood tests afterwards, not that I would know because I don't drink and drive. (talk about holding the bottle).

R: My daughter said you don't have to strangle the bottle (laughter).

R: It is like it has feelings.

R: No I think why is because you have to stretch over people without knocking them out, so then you can just stretch your arm out and pour.

M: Sorry guys we are nearly finished, okay, thank you for letting me go and fetch my tissues. I forgot to bring them in initially I should have brought them in with me. Okay, the other thing that I wanted to say, there are very large gaps in our society between lets say rich and poor.

R: Yes.

M: Do you think we can build a non racial society with those large gaps being there?

R: It is quite difficult I think.

R: They do make it difficult, ja.

R: And the other question that I wanted to say is that, okay, cause I don't have kids and you guys do, you say that you make a concerted effort not to, so that the kids, but there are people growing up with parents that are racists, so will it actually ever get to a point where it is all right. If you are growing up, okay it can go two ways, cause you can say I am not going to agree with my parents or you grow up in a household where it is instilled in your. Like will it ever come to a stage.

M: Well will it ever come to that stage?

R: I think it is also coming to a stage where it is not as much racist as it is classist, like you will see a white guy begging and a black guy begging, you automatically assume ag, shame, shame, I think it is like a classist thing, I don't know if it is so much.

M: What do the rest of you feel, classist or racist?

R: I might be on my own. (laughter) (all talking)

M: You are making a very good point there, what do the rest of you think, do you think it is going to end up being a class rather than a race?

R: Yes.

R: Yes, I think it is.

R: Yes.

M: And you think so too?

R: I also think so.

R: I do.

M: So we are going to end up not really being rich and poor, I mean not black and white it is going to be rich and poor?

R: Yes.

R: Exactly, even if you are a racist parent when your child goes to school they will see something different.

R: Absolutely.

R: You know, because it is not longer like, they are actually exposed to other things besides at home, so they are likely to say, something is wrong.

M: Okay, so you are actually telling me if you are rich and you white, black, yellow or pink whatever colour you are, you are going to mix?

R: Yes.

M: And if you are poor you are going to do the same thing?

R: Exactly.

M: Irrespective of race.

R: Ja.

M: So we are going to rather become a rich or a poor nation.

R: Absolutely.

R: You associate with people on your level.

R: There are places where they say this is a bankers hangout, so bankers of any race, you would find them there, lawyers hangout, there.

M: Is that happening?

R: Yes.

R: Like I would think, I would, whether rightly or wrongly, I would think I would find the class of this world in Melville (laughter) (all talking).

M: Where would we find the dress designers?

R: Sandton.

R: Melville.

R: You would find her at like the Rosebank flea market, Rosebank (laughter).

M: Okay and you know our trainers and our co-ordinators?

R: It is usually like the distinct professions, like.

M: Accountants.

R: Like the ones, ja.

M: Like accountants and lawyers.

R: And bankers (all talking, inaudible)

M: And that is all by profession (all talking, inaudible).

R: ... popular club called Zara, that is where they hang out (inaudible).

M: Guys I would love to hear what you are all saying. I want to hear what you are all saying, what are you telling them about?

R: I wanted to find out where this Zara place is.

M: Where is it?

R: It is in Sandton.

R: Sandton.

R: Next to the Gautrain station.

M: So where do all of the accountants go and hang out? (all talking, inaudible).

R: They are stingy (laughter).

M: Now Zara's is that sort of a non racial club or place, would everyone go there?

R: Yes.

R: Yes.

R: Everybody goes there.

R: Everybody with money goes there.

M: Anyone who has got money.

R: Ja.

R: It is classist.

M: It is classist, okay, so we are getting back to the class thing rather than the racist, okay.

R: Yes.

R: Yes.

M: Alright, then finally do you think that whites are doing enough to build or whites and blacks are doing enough to build a non racialistic society?

R: Black and white?

R: I think that we could always do more.

R: Yes.

M: Could always do more.

R: Yes.

R: Yes.

R: We are not doing nearly enough.

M: Okay, what about the coloureds and the Indians, are they doing enough to build?

R: Nothing. (laughter, all talking, inaudible)

M: Do you think that they are not doing enough.

R: You know what I think that they are just riding along, they don't have a stance on where they stand, you know.

M: Do we have?

R: Yes.

R: No, we do.

R: You know what I have no illusions that you would vote the DA and that is fine, you have no illusions that I would probably vote the ANC and that is what it is, but there are those that are on the fence.

M: And do you think that they are on the fence?

R: Yes.

R: I don't think that they have a political party, that means that they are doing nothing (laughter), it is true.

M: I must say I was amazed to see the list of political parties that are actually out there, so do they not have their own?

R: No.

R: No.

R: They had Patricia De Lille but she went to the DA (laughter).

R: And she is the mayor of Cape Town.

M: Okay, so you think she went and voted DA at that point in time and all the coloureds went and voted DA, because Patricia went there?

R: Ja.

R: Yes.

R: Of course.

R: That is why Cape Town is dominated by DA.

M: So you feel that they are not doing enough, we can still do more, we are not doing enough.

R: We always can, we can do more.

M: Do more?

R: We can do more.

M: Okay, in what way, what things can we do, is there anything that you can think of that we can actually do positively that just comes to mind?

R: I can think of standing up to those racists, maybe, so, ja, like Claire said do more.

R: I think we can also do our bit in terms of social responsibility, you know you have mentioned the gap between rich and poor, but we are too comfortable in our little corners and our under floor heating and stuff.

R: Absolutely.

R: You think about it, on a typical Saturday, you wake up you just chill, I am meeting for lunch whatever, there is a child somewhere who needs someone to read a book to them or just to take them to see a movie.

M: So socially, our social responsibility we can actually do a lot more?

R: Yes.

R: But more people need to get involved, you can't just leave it on the shoulders of the few that do, there are a lot of people who really work hard, they really do, but you need to have more people that get involved, you know and more people can.

R: That is why I think it is within each one of us to, it may not make an impact on the world, but you just reach out to that person.

M: Even if it is to one person.

R: Even if it is too one person.

R: Exactly.

R: I think just to share, you know I don't think that we love sharing.

R: Yes.

R: That is true.

R: If we could just learn how to share.

R: It is beautiful to share it is an important thing.

M: Yes.

R: The little that you have share with people that don't have.

M: Ja, well look at how we have shared tonight.

R: Ja.

M: Remarkably well. Okay, lastly and then we are finished after that, I give you a piece of paper and a pen each, if you wouldn't mind taking a piece of paper and a pen each, and I want you to write a message to the person that you think can do the best thing to build a non racial South Africa, so address it to who you think could really do something for that cause. Then I want you to write down who you are going to address it to, like for example if you think it is Santa Claus who can do something for a non racial South Africa, then

you write Santa Claus, and then I want you to write down what you think he should be doing to improve South Africa and help us to build a non racial South Africa and you can write whatever you think and feel. I don't know if that makes sense, does that make sense to everyone?

R: Yes.

M: It is just kind of like, who you think can make a difference?

R: Do you know who the Mayor of Oranje is?

M: No, idea but write there (all talking) but if that is who you think can make a difference write that down, the Mayor of Oranje that is fine, that is exactly what I want to hear and then what he can do, what he or she, it might even be a she for that matter and then I am just going to go and get your gifts for you.

I am just closing the door because it keeps the heat in. Thank you very, very much, thank you very much for coming, thanks a lot for coming

I must tell you that I have had a fabulous time tonight, I have really enjoyed the discussion, it is amazing I think how we can actually get together and actually talk when we really want to.

Although I gave you a whole page, you don't have to, I am just telling you (laughter). The last, I was asked do I have to fill the whole page, I said No, (laughter).

R: Do you want my name?

M: No we don't want your name, thank you, thank you very much, you can just leave it in front of you, it is not a problem.

R: Ladies it was a pleasure meeting you.

R: Same here.

R: Drive safely.

M: It was really lovely, and I must say I really enjoyed it because we got on so well, I mean it was just amazing, I think we are getting there (laughter). Bye bye.

R: Thank you very much Sharon.

M: More than a pleasure, just leave it in front of you that is fine.

R: Thanks bye

R: The golden rule is that you are not supposed to talk about sex, religion or politics.

M: Well this wasn't really politics or religion, thank you, it wasn't really any of those.

R: Ja, it was cool, it was easy.

M: We were actually just talking about people.

R: I don't have children, so it is different for people who have children, how do you deal with that whole thing, it must be.

M: It is interesting how they see the next generation, could be our saving grace.

R: Well I am a school teacher and you can see it.

M: And I think it is where it is as well, although I think, I am slightly older than you, and but I was very fortunate in that I wasn't brought up to see colour, I was just brought up that everyone was the same, but, your generation I think was much better as well.

R: My aunt and uncle were kicked out of the country during apartheid so we were all very politically involved in talking about these things and they weren't allowed to come back into the country until after the elections in '94, so, my aunt was part of the Black Sash and all kinds of stuff, so we have always been brought up on the political side of things.

R: You know what, I think that somebody woke up one morning and came up with an idea and named it apartheid, to actually force people.

M: Helen I so agree with you, I think you know.

R: It is very sad.

R: I grew up with three girls that were educated by the employers of their parents, now they are qualified they are doing very well, and they don't actually forget it.

M: But then they actually became part of the family.

R: Yes, they do (all talking, inaudible).

Postcards/Letters**To: Santa Claus**

I am writing this letter to you to tell you that can you sprinkle your sparkles over the world, maybe this will help people to love on another, forget about their problems, colour of skin and so forth. I wish we could respect each other

To: The leadership of SA

What I would love see happening.

Discourage racial comment or ridiculous songs

Stop the racial classifications, like white, coloured ect.

No documents should ask people of their race

To: All South Africans

Our country still needs a lot of help. In terms of being more tolerant with each other as well as being more caring and giving with those less fortunate than some. We can make a difference if we give a little more and think more about other people around us.

Consideration and giving is the key

To: Myself, each South African citizen

We can reach out to the poorest of the poor, orphaned children heading households. Be more tolerant of each other regardless of race

To: Minister of sport

South Africa hosted Various World Cup and have won a few of those. The events have proven to be effective in getting South Africans together regardless of race. I would encourage you to have sporting programmes that are available across all race groups. By changing the availability of sport at all schools we would overcome racial discrimination

To: Julius Malema

Help to teach the youth that you teach, that we should not be judge on the basis of colour but on our individuality. We must learn from the mistakes of the past and not allow them to rule our country, but allow them to shape it into a better one

To: Dear Mandela

You instilled so much hope and inspiration to so many South Africans; even being overseas your name is one that is legendary. You really gave the country hope, and instilled positively that things could change even to those who had given up. I really hope that someone who is as "big" and are inspiring as you are, is found and able to fill your shoes. You just showed the country that people are really just people, and people are everything.

To: God

Instil in us a love for one another, and understanding of our differences, the need for us to work together as one nation, proud of what we have. Give us passion, humanity, understanding and patience to understand that each one of us is of a different race and creed and give us each an opportunity to strive for something common

To: All South Africans

Build houses for the poor of the poorest. Loosen up Black, White, Coloureds and Indians to build a better South African for you and me. Better education for all races.

**GAUTENG ALEXANDRA AFRICAN MALES,
EMPLOYED, 26 – 35 YEARS**

M: The moderator greets the respondents and introduces himself. He explains to them what kind of work he is doing as well as the name of his company. He also tells them what his job entails and what a focus group is. He goes on to tell them that there is no right or wrong answers, but, what it is important, is there honest opinions. He tells them about the recording and the two way mirror. He also tells them about the confidentiality code. He also tells them that they should feel free to talk in any language that they feel comfortable in. He also tells them that he expects everyone to participate in the discussion. He asks the respondents to introduce themselves and to help themselves to snacks as well.

R: I'm Xolani. I live in Alex at Tsutsumani. I am a sales advisor. My hobby is swimming, which I like very much

M: Sorry gents, I forgot to tell you to feel free to express yourself in any language you like. Also, please switch off your cell phones

R: My name is Amu. I work at JPMD as a traffic warder. We work with the traffic. My hobby is watching the Grand Prix.

R: I am China. I work in Roodepoort. I like soccer and I live in Alex ext. 6.

R: I'm Bongani. I live in Alex. I'm a project manager of a traffic free flow. We deal with the traffic. My hobby was soccer and now I have changed to being a personal trainer.

R: I am Tulani Ndlovu. I live in Alex. I work at Consol Glass. My hobby is music.

R: I am Bongani Mdletye. I live in the far East in Alex. I'm a police sergeant. My hobby is reading.

R: Hi everybody. I'm Patrick Thaladia. I live in Alex in ext 10. I'm an assistant manager at PickitUp. My hobby is watching soccer.

R: I'm Sakhele Magazi. I work as a reception junior manager at a hotel. I deal with arrivals, check-ins, departures and bookings at the restaurant and spa. My hobby is cooking.

R: I'm Thapelo Maboko from Alexandra. I work for a company that is responsible for party catering. My hobby is watching soccer-as a person who used to play it.

M: Alright, now I know who I will be talking to. Like I said, feel free to talk. We are not in court here. Gents, we have been a democracy here in South Africa for 17 years. Some people say that many things have changed, including how we relate to each other. Others say that not much is different and others say things are worse. What do you say?

R: I say that if we can change this government that we have now and change it for a White government, we will be making a big mistake. Instead of doing that, we would rather put the government aside and give it 3 more years to improve. Let's not complain that they are eating money, alone. Let's not be rushing our Black government and want everything all at once, because we will be giving our country back to the Whites. Let's be patient with our Blacks and stop criticizing. Mandela struggled for us to be where we are today.

R: I can say that we feel that we are being ruled by a mafia gang. Zuma is a mafia. He wants money for himself and his family only.

R: I don't deny that Zuma is misusing the money, but they have made a lot of changes too. Look at Alex. The Jukskei area was mainly full of shacks, but they have managed to make some changes there. Obviously there are those that are not satisfied. They can't please everybody at the same time though. Some people there said they did not expect to be given those houses, they were given, but are happy though on the other side to be out of the shack that they were occupying. We cannot expect to get a lot of changes within a short space of time. The ANC will rule for quite a long time. That is my opinion.

R: I think there are a lot of changes, but we can't all be satisfied as people because the needs and wants of people are not all the same. I can say that the ANC has done a lot of things because most people at home have houses. They are fighting that we should get free education.. There were no lights in Alex, but now we have street lights. At least thugs won't attack people that much.

R: They are also pushing for the implementation of CPF's so that they can petrol at night to make sure that the community is safe. At least children can go to school and not pay school fees. There is a lot that has changed for the good, but on the other hand, they should make sure that the houses are given to the right people. They should do some research work first, and make sure the person that gets a house is a South African and is the right person from Alex. There are many people who come from other places and who are getting houses here and people from here are living in small overcrowded houses. The people from here should be the ones who get the houses, before other people do. People come here to get work and the next thing, we the people who grew up here, we don't get any work. Shangaan guys and ladies take it all.

R: All these things are spoiling the name of the ANC and democracy.

R: I want to say, that there are some changes. The ANC is giving people from the township houses, but they sell their houses and they prefer to go back to the township. I don't understand why. For example those new houses in extension 7 were built by the government and people are selling those to foreigners like Pakistanis. It's people from here that's selling the houses that they were given for free of charge by the Government.

R: I think the problem is that those people who get the houses do not have a need for them. Maybe they just applied for houses to get C forms. Maybe they are working. I think a lot needs to be done. I am sure opposition parties like the DA are laughing. The ANC has worked, I am not denying it, but this thing of voting for councillors that you don't know, is not good. Nationally, I understand, but for local government, a councillor should be someone you know or are familiar with. Someone, that comes from your area.

M: Excuse me, this gentleman wants to say something.

R: To be a councillor, you should satisfy the ANC. Some of the councillors in Alex had to satisfy the ANC. I am not against the ANC.

R: I won't to say that our government has played its part in a lot of things because in our neighbouring countries, things like orphans getting grants and old age grants are not done by them. So, our government has really played it's role well

R: I'd also like to add that I think the government has really worked hard. If it was in the old days, I would be pulling hard right now. The government has really worked hard, although there are those that are doing some kinds of wrong things and that needs to be dealt with. Rome was not built in a day. So, if we give our government a chance, it will eventually do everything that it needs to. I am very happy that democracy came at last. Really there is freedom now.

R: The only thing that I can say is that the government has worked quite well and hard, but it is not enough. It's not enough- to such an extent that some of us are still trapped in the past. Think of what we feel. When we compare the standards of living from 2009, most of the things are not enough. For instance, you get so many potholes in Alex, whereas, there are none in the suburbs. It does not even take a week for it to be fixed, if there is one in the suburbs.

R: There, at the RDP houses, some of them on one side have garbage bins, and on the other side they don't have them

M: Let me cut you short. I hear all the things that you are saying, but when we talk about the relationships between Whites, Blacks Indian and Coloureds- how do you find it? Is there any relationship at all?

R: I can say, that you could have a relationship with a White guy or a Coloured, but it's not like that with a Black guy. If at all, he has got this thing – he has it for his own self. He is not prepared to share with another guy. For us to share is going to take a very long time. Not to share has become a habit.

R: We Blacks, we can't live together in peace on our own. We are always jealous and trying to pull each other down. It's like everywhere- it's the same thing, even at work. We don't treat each other well. White people don't behave like this and do this to their own. We though, we as Blacks, we mistreat each other. A White man will help a Black person, but you wouldn't find a Black person helping a White person. But he will be helped by a Coloured Person.

R: According to my knowledge, the reason why all of this is happening, is because we are condemned by people of other races. Africa, I understand, is for Black people not Whites. This thing was not there before. When White people came they found Black people united as one. We are all from rural areas and don't belong here. Let's say back home, we would be ploughing in the fields from Monday to Saturday, then Sunday it's a day for us to rest and enjoy ourselves, as we are not working. These White people came and saw this unity, but did not like it. They started offering people money for their cattle. They took all the peoples cattle and built butcheries where they would sell meat back to the people they had bought the cattle from. Their money went back to them, and they were left with nothing in hand. Then they introduced churches and disregarded our churches like the Zion church.

M: Okay, I get your point. What else?

R: You know, White people can live for 10 years as neighbours, but not know one another – now they want to apply that strategy to us. Now this is a long time thing that they have done to us.

M: I understand how Blacks can treat each other badly and the divide and rule done by White people, but I'd like to know how the relationship between different races is. How do Whites, Blacks and Coloureds and Indians live?

R: I can say that in some companies, a White man favours Coloureds and a Black person pulls behind. So, I can say that racism is still rife, and while a Black person pulls hard, and Indian, Coloured and White is having it nice.

M: So, it's like hard work?

R: That's exactly what happened at my place of employment. Indians and Whites are united as one, but we Blacks should suffer. A White of Indian can drop water and ask you to come and wipe it off.

R: I see things as having improved from before, with the Whites and Coloureds. Before you wouldn't just talk to a White person in a casual way, or splash one another with water. You would never do this in the old days. Now you can befriend a White. I went for a date with a White lady.

M: You went for a date?

R: Yes, a White lady took me out and bought me a meal. I could not believe it.

R: It's just like the song: 'kill the boer', that's loved by Julius Malema. It was okay, for those years we were struggling and being oppressed by the 'boers', but not now. It's irrelevant now. I don't like it anymore, though I used to like it, because it was right then to sing it. That song is unfair to the White people. They want to come close to us, but because of songs like that, they can't.

M: You are saying that Whites want to come close to us. What example can you give me that will show that Whites want to come close to Black people? She bought you food to eat, what else?

At this stage more than one respondent is talking and there is a lot of noise. The moderator reminds respondent that we are taping the discussion

R: My father's boss in Nelspruit was telling his White friends that he has wasted 20 years working with Blacks, but does not know either the Swazi or Sotho language. He was telling them that if they have a chance, they should talk to Black people, they may gain something from this. This shows that Whites are really prepared to compromise and come closer to Blacks. This White guy was talking about the language

R: There is something that I have noticed in South Africa- when a White man complains, his things go smoother and quicker, but when a Black man lays the same complaint, you won't get the same attention and treatment. Your complaint will go slower. We Black people suffer because of the little education that we have. Where do they expect the man to go and complain- maybe the ICC. This is why I say apartheid still exists, but it's lying on it's tummy and we don't see it.

R: Just there, when you talk like this, you remind me that maybe, there should be a Black person to loose a job everyday. The reason is that early in the morning when a White man wakes up, he will complain about something, whether he goes to the shop to buy something or sees a traffic cop hiding behind trees and taking pictures of cars passing by, wondering why must the traffic cop, hide themselves when they are trying to trap cars. If the traffic cop could stand where he/she is seen, then he/she could be in trouble. You see, apartheid really still exists, because Whites are still using people. But, otherwise. they don't care about ruling the country, because they have the money in their own hands. We think our government owns money, because our government goes to loan money from other countries to come and build houses. When they pay the money back it's a lot more than they loaned. The next thing is that Black people here at home suffer and become poorer, because of all the money that's paying the loans. Then people become so poor and don't even have money for bread. You have got 5 people being unemployed in one family. And not having money to buy bread that goes up regularly. Our government does things on it's own without consulting those people that are farmers, because they are waiting to be consulted. This is why I say apartheid still exists, but now it affects White people, mostly.

R: The way I see it, is that apartheid is existing to other people. It's like some Whites don't want to use it anymore. I am saying this, because there are some White people out there who come and ask me to teach them isiZulu, as they are interested. I find that we sit and don't do much. This makes me realise that these people want to get close to Blacks

R: I say they want to come close to us, but there are some things with them that make us give up on them. Whites like complaining, but for them to recommend it takes time. It's difficult for a White person to appreciate, but to complain is very simple.

M: I hear you gents that we are the ones who do things that bring us down. But in your view, what holds us together here in our country as South Africans?

Silence.

M: When I say South Africans, I mean everybody be it Blacks, Whites, Coloureds and Indians? What can you say holds us together?

R: I think some people realize that they are progressing and buy themselves expensive cars, as compared to their background, whereby they had nothing. We people don't like it when one has a beautiful car and is progressing. Then we become jealous and organise people to kill him

The moderator tries to stop the respondent from continuing to talk, by reminding him what the question was

M: Gents, what do you think brings us together as South Africans of different races?

One respondent answers something different from what is being asked, but, another one tries to come closer to the question

R: I think what brings us together, is when we have a common goal like the Soccer World Cup last year. We were all South Africans because we were all behind it. Different colours of people were all getting along. There were no fights or anything that could separate us. When we have a common goal as South Africans, we all come together

M: So, sports is number one

R: One thing that brings us together is the English language. It is the number one language that we can all understand in each and every nation. No matter what the colour of your skin, but we have one language that will bring us closer together. If one person speaks his language and I speak mine, we won't understand one another.

M: So, it's language that holds us together

R: Yes

R: I think what holds us together now is freedom. Since we have got this freedom here in South Africa, we have never got the idea that White people should go back to where they came from. There was that nation before we managed to abandon it, because we realize that for them, there is no other place to beat South Africa. In fact, this goes for all of us. For that freedom, we have all these foreigners from other countries because of it.

R: I want to add to what he has just said, that sport holds us together. He said we were brought together by the Soccer World Cup. I remember when I was doing grade 11, I saw this proudly South African flag. You see, that flag is very unique. It holds us together in a different way. Maybe, sometimes you get two different companies that are next to each other, but they are sharing the proudly South African thing. This makes you proud too, as a South African. It's your nation.

M: What can you tell me China?

R: We should respect each others culture

M: Is that happening now? Just tell me what it is that holds us together now? People are trying to tell me what could bring us together and I am talking about what holds us together now?

R: I think what brings us together is 'Ubuntu' that we have as Blacks of South Africa. I can say that during the era of apartheid, we went into exile and the other countries welcomed us with open arms and warm hands. So, we also welcome people from other countries in the same way. They should just be here legally. South Africa has peace and freedom

R: I think that we are, brought/held us together because when Mandela came out of jail he said: 'People must unite'. 'Freedom'. Not to fight not to take assets of Whites. He said we should not even chase White people away

R: I want to say that another thing that brings us together is our needs. By needs I mean Whites can't or are unable to do most of their work by themselves. They need us to come and do it for them and, in return, we need the money that they pay us. So, we all have needs and they can help hold us together.

R: In other countries they die and they are killed by things like volcanoes. Those countries believe in other things, other than Christianity. Here in South Africa people believe in Christianity mostly

M: Okay, gents, I understand. But what tears us apart as South Africans? Don't forget we are not talking about only Black people. We are talking about Blacks, Whites, Indians and Coloureds. What do you think tears us apart as South Africans?

R: It's the way we look and treat each other. A person doesn't know you or where you are from, but looks down on you.

R: It's money that tears us apart.

M: What do you mean when you say it's money? Who has money and who doesn't. Explain to me so that I can understand.

R: 45% of Blacks out of 100%, have got money and 98% of Whites have money. We need to understand that

M: So, you are saying it is Whites mostly that have money and Blacks people don't have it? Just talk freely. Don't try to hold back anything?

R: I think what tears us apart is the colour of our skin. Another thing that is tearing us apart is the fact that we are all these things like Zulu, Xhosa, Pedi and all that. We discriminate ourselves on our own. Maybe one does not slaughter for his ancestors, because he is more into another group, more than his.

M: Thank you gents. Another thing –if I ask a follow-up question, anyone can answer

R: Like what?

M: How does not slaughtering and going with another race tear us apart?

R: There are other churches and religions whereby....

M: No, I'd like to know from you, how does not slaughtering for your ancestors, tear us apart from Whites, Indians and Coloureds?

R: When they see that you are going to slaughter an ox or a cow, they (Whites, Indians, and Coloureds) can even call the police and report you for animal cruelty.

M: I get your point now. While you are busy doing your tradition, the other races are calling cops, because you are going to kill an animal. So, you are telling me about not respecting the traditions of other race groups.

R: It's difficult not to do these traditions because we grew up doing them

R: I want to talk about the fact that one of us said that money tears us apart. It's not money, but us. We Blacks don't like one another. Another guy here talked about churches- even those people in church are part of Blacks not liking each other. Even the churches are not very fond of each other

R: I want to say that money really tears us apart. There are millionaires and billionaires. Millionaires live with other millionaires. You see where I am working, there were board members and shareholders that will sit around and have meals. After eating they call us to come and eat. All this is caused by money.

M: Are the people you are talking about your big bosses?

R: Yes

M: What is wrong? Don't they mix with you or Black people?

R: No.

R: I want to comment on this point he is talking about the money. I am sure the gap is between the rich and the poor is big. It's just too big, you will never be able to close it. You might know a rich person and he will invite you to his place and you'll go, but when you ask him to come here to your place in the township, he won't come. He'd rather fight with you.

M: All right, I get you. The constitution tells us that South Africa is based on values, including human dignity, equality, non-racialism and non-sexism. Do you understand?

R: Yes.

M: Now gents, let me ask you. What does non-racialism mean to you?

R: We don't like it when people are not close. We care to bring people together. Instead of your neighbours being the one to inform you about some things, you will be told by a stranger. You won't be bewitched by someone that does not know you, but by one that does.

M: All right I understand. What do you mean? What does what you are saying have anything to do with non-racialism?

R: If I meet China in the street, I don't know him, but we just happen to talk and get to know one another

M: Is China your race? The same skin colour?

R: Yes, but we differ in that we are Pedi's, Shangaans, Venda. Do you see this? You tell yourself you won't be told by a Venda.

M: So, in short, another thing is that there are tribes and there are races?

R: Now a person wants to pretend to be White...

R: (interrupts). Just a minute. You don't really understand this that we are talking about. It looks like they don't understand when you talk about non-racialism. I think you need to explain it to them so they can understand.

M: I tried to explain it earlier on. The moderator tries to explain non-racialism in isiZulu, so that all the respondents can understand it better.

M: So, gents, it's important to understand it. So tell me again, what non-racialism is, what would you say it is?

R: It's 'Ubuntu', living together, working together, respecting the other person. It does not matter how struggling that person is or what is happening in his/her life, but you should give him/her respect. Let's say I'm from a good family and he is not. I should not judge him but I should accept him as he is

M: All right, are you and this person from the same race?

R: Yes.

M: And you should respect one another?

R: Yes

R: I think you mean that we should accept and welcome people. I think that this is good. You are saying if you are from another country and you come here, you belong here too.

M: Who is supposed to accept and welcome whom?

R: We are South African because if there wasn't anything like what I have said, there would be racism. If non-racialism was not there, a White man doing the same job as I, would be getting a lot more money than I do. With gender equality, women doing the same work as men, will get the same amount of money. Another thing is that women can now do a man's job. There is nothing like soft work for women and hard work for men.

M: So, non-racialism to you means that men and women are equal. They are the same.

R: Though they are not the same, but they are equal according to human rights.

M: So, to you non-racialism is non-sexism. All right, please tell me more.

R: To me non-racialism means it does not matter what colour you are, we have to welcome and accept them as human beings, no matter where they come from or what your culture is. We should all accept one another as fellow citizens of South Africa. If you are Zimbabwean and you are supposed to be accepted as a human being by South Africans.

R: I want to agree with him that it doesn't matter where you come from or what race you are, you should be accepted as a human being.

R: I see it from the side of respect. I think it all revolves around respect, but I have one example that I have. It is not easy for a White person to respect you though you are claiming that we all live as humans and should respect one another. Let's say I believe in this stone and if I could give this stone a sniff I will be protected. It will be right.

M: What's going to be right? Is it the stone or what?

R: Let's say I believe in a stone and I bring my family and when I get to the stone and I comment that all my children are going to be protected. The White man is there with his friends looking.

Respondents laugh.

R: He must respect me, no matter what I am doing even though it makes no sense

R: I don't think this White guy will respect him because he is doing that thing with the stone. I think he will look at him and think he is losing it. He is looking at a stone and thinking how the stone is supposed to protect him.

At this stage everybody is talking and there is a lot of noise

M: Sorry gents. China, is there anything that you would like to say?

R: No

M: What about you? What do you want to tell us?

R: They do light their candles, though they don't tell you. They don't use snuff, but their own things. Would we say they are mad-no, they just do things differently.

R: It's like we bury our dead and they burn (cremate) their people and go and spread their ashes. They also have the things they do.

M: Okay, sorry gents. Do you think we are succeeding as a country in building a non-racial society? Please don't tell me how we could succeed. I am asking you if we are succeeding in doing that?

R: I think we are succeeding because, firstly, when we had the World Cup, we were all South Africans, also when there was Xenophobia attacks, all South Africans wanted to chase the foreigners away, but because our country wants to do away with racism, the Parliament took these people in to protect them. We also gave in and accepted that these foreigners are part of our country and there was nothing we could do.

R: I also think we are succeeding because there were places where Blacks were not allowed, but not anymore. Things have changed. It's all right now

R: I can also say that we are succeeding because in a big shop like Pick 'n Pay, you would be arrested when you open a bottle of juice to taste it, but not anymore. Mandela says in his book: 'Long road to Freedom', gradually things are becoming right.

R: I can't say we are succeeding, if you look at those people government, like for instance Jacob Zuma, they have changed. They consider people as being poor. I once wanted to greet him as a comrade in Pretoria, but he refused to do so. He couldn't even talk to me, being a Black man to another Black man. He is now a rich man, and I am poor and because of this, he can't talk to me.

Respondents all talk together and are making a noise

M: Sorry, gents, let's not forget the question. Is says, are we succeeding in building a non-racial society as a country?

R: I think we are on the right track. I think we are getting there. As South Africans, we are trying to do that, though it's not easy to accept that we are under a government that is taking it's time to develop our areas, because things are very slow. Also, that we have foreigners amongst us, but we are trying to live in peace – though it will take time.

One respondent asks the moderator to repeat his question about non-racialism because the one respondent that has just answered, is talking about accepting foreigners again.

M: It's alright, I understand what he is saying. He is saying we are succeeding, because foreigners are no longer chased away, and we are trying to live with them peacefully. I want to ask you to refer to South African races like Whites, Indians and Coloureds who we are supposed to have a relationship with

R: We are succeeding, though it is not easy to make it work. We marry other races like Whites, Indians and Coloureds. At first, when a Black person would jog in the suburbs, they'd make as if he has stolen something, but now, you can run and jog with the Whites, Coloureds and Indians and laugh with them. Now Blacks and all races live in the suburbs. Things are fine right now

R: I think we are succeeding because we can now attend the same church services with White people. Also with Indians and Muslims too

M: Anything more?

R: I think we have succeeded very well, but we should not forget one thing, there are some disadvantages where we come from. Whites, when I say Whites, I include Indians- they are- should I call them anti-ANC people

M: So, when you say Whites, you are including Coloureds and Indians?

R: Yes. All these people are complaining about service delivery. They say it's not enough. For example there is a lot of money spent on tenders and these are controlled by the ruling party. So, these people are delivering the services, but there are defects in these things they are doing, like roads working. To tell you the truth, the ANC does not look at the defects, but they only look at what improvements they have made. We don't look at these faults that the ANC has made, but rather the mistakes of the comrades. We see service delivery as being okay.

M: Okay, I see. Some people think that South Africans are the most united now as South Africans and race does not matter. Others say that race still matters a lot. What do you say?

R: It still matters.

R: It still matters, but it's limited now. It's not like before. It's those few that you feel are still in the apartheid era. Otherwise there's a change.

R: It's still there, but they are trying to accept. It's just like we do the same too. I curse my boss under my breath as well, when there is something I don't like. Now, we are sort of living together in peace with these people. That's why I say we are trying. It will take us time. Coloureds associate themselves with the Whites. I work with Coloureds and they will tell us that we are killing them. They have an attitude. We accept them and live with dignity. Coloureds like criticizing us. We are just saying what's inside and not discussing it. Do you get me?

R: To add to what he is saying, I also say that racism is not longer that much, but limited. Some of the things the government is doing, is not right. There are these flying squads of the SAPS. These guys are only 'boers' who man these cars and these teams of the police. Then all it means is that these White policemen do not want to work with the Black policemen, because Black cops take bribes. So Whites know that they want to work and are the ones that take bribes won't be working and instead they make the rate of crime increase. It will never end. Maybe it will gradually come to an end.

R: If you take a look at this Whites who are still into it are the adults, but the White youth want to associate with Black people and accept us as Blacks.

M: Please let's talk one at a time, so that we can record.

R: It's like some people say that the ANC never worked and if you were to look at the people who are saying that, it's mostly the youth. These people should do their research. People can see that the ANC has brought some changes. There is a lot that has been developed.

M: Let's listen to this gentlemen.

R: When you are doing something right there will be somebody who will come and criticize what you are doing. For example, the ANC is doing something right, but there are those that are complaining.

M: Anything you want to say?

R: There are some changes here and there, but not everything has changes. Look at what is happening at the farms when they see a Black person, they say they are seeing a baboon.

M: Okay, you know what, I'm going to leave the room, just to go and check on my colleagues. I'm going to leave you with this question, do you think that some find it easier to get on with people from different races than others? For example, do women have more in common as women, than they do as Whites, or Blacks? Do you think race matters less, for the rich compared to the poor? Or do the poor of all races have more in common with each other, regardless of race? Do you see how long the question is? Do you understand it? You can continue talking whilst I am out.

The moderator leaves the room. The respondents are talking loud and making a lot of noise as they are all talking at the same time

R: You see the root of all problems we have is money. Money is what causes this racism as well. That you are poor and somebody else is rich. We are poor as Blacks. I am poor. I was born poor and I am still poor up to now.

R: It's almost 100% White people who have the money. It's only 2% that do not have money.

Respondents all talk at the same time and one cannot hear what they are saying

R: You see, we as men do not have a problem because even if we have had an altercation, we forget easily and become friends again but not women. Their fights do not end. They can even go to the extent of saying you are bewitching them. We are strong physically, but weak emotionally

The moderator comes back

M: Okay gents, why do some people find it easier to get on with people of different races?

R: I think we men have too much understanding whereas women don't have much of it. We men can accept that we are Africans and our fathers for exile and it could be that maybe they had wives and maybe they had brothers and sisters in these other African countries. We accept those things, but women could have a problem and it's in their nature if a woman has an issue with her neighbour.

M: I hear you are talking about community-based issues, but we are supposed to talk about racial issues.

R: It's not that I have a bad experience with Indians, but I know about this. I have seen it with Indians. There is no way they will choose a Black man over a White man. Indians complain mostly about Black people. Indians would not communicate with us Blacks. They wouldn't come to ask for anything. They don't want friendship in return.

R: I want to say it depends on a person. I have befriended myself with Whites and including Indians. We have a good understanding. They would give me anything I wanted from them. You can feel it when somebody accepts you. You can get on with any race. It depends on how open-minded you are. For instance, at high school I had an Indian teacher who used to like me. He'd show me pictures of his children and what he does when he is at home and such things. At work, I had a guy who was my friend and he was Afrikaans speaking. We'd get on together quite well because he could see that I don't have a problem with him. So, it really depends on a person.

R: I also want to talk about this acceptance he is talking about. I am human too, like this person is and if I open my heart for you to get in, you should open your heart too and then we can accept one another. I don't mind if you are White, Coloured or Indian.

M: Okay, is there somebody else with a different opinion, rather than adding another opinion?

R: I say Whites should remain with their pride, just like Indians should. We also have our pride as Blacks with which we will remain too. Indians want to work and crook Whites of their company because they want to remain bosses. Whites need gold and diamonds and such things. We as Blacks don't have anything else we can do but work as we are. We are poor and uneducated. At the end of the day, money brings us together as well as tears us apart.

M: Alright, do women have more in common as women than they do as Whites and Blacks?

R: I think they are united and that's what they have in common. More than men, women are close to one another

M: Are they close together because they are women or what?

R: What brings women together is giving birth to their children. They all have the same problems concerning children

R: I can say that women don't have anything in common or are not united in anyway, because they like competing too much. For a short while, they like one another, then comes a time for gossiping and hating one another. Coloureds don't like Blacks and wouldn't be told by Blacks what to do

M: What could be the reason?

R: Because they think they are better than Black people. Coloured women don't care for Black women.

M: Anything else?

R: Women are not friendly to one another, because they gossip about one another most of the time. When she is with this one, she is talking badly about another friend and when she is with that friend, she is talking badly about the other one. This is why they don't like the other races much. I can say their friendship is not genuine because of this gossiping of theirs. This is what makes them fight as well.

M: Alright, I understand, but what I'd like to ask you is, do you think race matters less for the rich than the poor?

R: Rich people don't care about race at all. They don't even feel it. If you get to a restaurant you can see what type of people they are. They don't get into a restaurant with us who are poor. We meet at taverns and talk about our poverty everyday

M: In the restaurant you are talking about, are there all different races or are they only for the rich?

R: We are all patrons.

M: What do others say?

R: I was saying women....

M: (interrupts)No, we are no longer talking about that. We are now talking about rich people and race.

Does it matter to them or not?

R: It does matter. A rich person will not associate with a poor person.

M: We are talking about if race matters to the rich or not?

R: Some of them can even live sit with their neighbours and live in harmony.

M: Do the poor of all races have more in common with each other, regardless of their race? I'm talking about the poor.

R: Even though they are all poor, but our struggling is not the same. Let's say for example, if Thapelo does not have sugar, it does not mean I don't have sugar too. I may have it, but I don't have tea bags. Yes, we have poverty in common but the way we struggle, is not the same.

R: And if Zakhele does not have meat, I worry.

M: No, you are talking about you as Blacks only.

R: You are talking about Blacks, Indians, Whites and Coloureds being poor and living the same kind of life? If you find a poor White man in the street with a board written-'I'm poor and I need this and that' or 'I need a job', a Black person would not stop there because there is still racism in Blacks.

M: I hear what you are saying. A Black person driving a car wouldn't stop and give him anything- you are saying that?

R: Yes.

M: Let me make an example. Let's say this poor White man is standing at the robots, then on the next street a poor Black man is standing at the robot with his board. On the next two streets there is a Coloured and an Indian standing with their boards and they are also poor and a re asking for money or a job, Do all these poor people have more in common, regardless of their races? Or do you think each one of them sees himself as a person of his race that's poor? Or do they see themselves as being in the same situation?

R: I think these people have the same mindset. They have something in common and are all the same.

M: What can you tell me? Do these people have something in common? Do they see themselves in the same situation, but being different races?

R: They see themselves as being the same regardless of race. He sees one at the one robot and another at another robot. He sees them all being poor in the same way.

R: I remember one day when I was working in Randburg, that was before I worked for the company that I am working now. There was a poor White man I used to meet with. He used to dry saying that Mandela must be a poor White guy. He said I am like him and at that time I was working and he was not. He used to come to

the store and ask for food and the White guy there would give him food. What was funny was that he was a poor White guy being helped and given food by another White man. I think if it was a poor Black man, this White guy would have given him food in the same way that he was giving to the poor White man. I think they are poor in the same way. I think they are all the same.

M: This question is directly meant for you. Besides work, how do you socialize? Or do you ever socialize with people of different races outside of work?

R: I do socialize because I'm the kind of person who likes to learn from other people's languages. Maybe they may not know my language, because I have an opportunity of living with people who speak different languages like Zulu, Shangaan, Pedi and so on.

M: I get your point Bongani, but we are talking about different races right now. These are Blacks, Whites, Coloureds and Indians. So, I'd like you to tell me if you do socialize with them outside of work.

R: Honestly, I don't socialize with them. I only do that at work or at a shop, when I am standing next to a White guy and communicating with him.

R: I also don't socialize with them.

R: I socialize with them so that you can see where your luck lies. Maybe you can be lucky enough and get some money, so that you can be somebody tomorrow.

M: Where do you socialize?

R: With Indians

M: Where?

R: At home and at parties..

M: What kind of parties?

R: At clubs. You just phone and say, let's meet at such a nightclub. I'm a DJ as well. So, I usually meet with Whites and Indians and so on. I'm also a personal trainer. I train Whites, Indians and even Coloureds. I do socialize with them a lot.

R: The last time I accompanied another lady to Fourways. When I got to her townhouse, she showed me her room and said that she is staying with her friends. She said that we should go to the pub, which was in the same complex. When we got there I found out that the owner is a White guy that I had worked with at another school and he recognized me. It was nice. I met some other Whites too. White people get along with you freely. They don't have a beef with that. You find them playing and touching your head and inviting you to their places. That's socializing. You go to the places where they are.

M: But, on your own because it looks like you were a dependant socialiser there. Do you personally invite them to your place where you live? I am asking you all-do you invite them?

R: No.

M: Why?

R: I don't think they have a problem in visiting us, but the only thing is, that there is this thing in the township, that if they see an Indian for example, they see money. And they want to take something from him. These races are scared to come to the townships and I don't think going to the police station to get an escort to my place is going to work. They do come sometimes, but they are scared of coming to the township. I think you know how it is, where you come from. So it's safer for them if we go to them other than them coming to us, only to be hi-jacked. It's less risky to go to the suburbs rather than coming to the township.

R: In other words, we have a bad reputation as you say.

R: I have a White friend, Carlo van Wyk, but it's been a long time since I last socialized with him. Whites do come to the township and we sit with them there.

M: Do you invite him (your friend), to your place (a room or garage)? Do they come to your place?

R: No.

Respondents laugh

M: Alright I understand, but how easy do you find it to genuinely relax with people from different races? Or is it difficult?

R: I think it's easier with Indians, Whites and Blacks than it is with Coloureds, because Coloureds are racists. I think I could invite all three races (Whites, Blacks and Indians). I could also invite a Coloured person to come and chill with me. I don't think I have a problem doing that. It's just that Coloureds are really racists sometimes.

R: There are races that you can accept and there are those that you can't. I won't accept Indians because they don't know where they stand in life. When Indians are with Blacks they hate White people and when they are with Whites, they hate Blacks. I like Whites even though there has been apartheid, but they can work

as hard as Black people. They don't just stand there and point for you to show you where to dig. Only if it comes to a push, will they do the digging too. The people who are too racist, are the Indians.

M: Let me ask you this? What kinds of places bring people of different races together, socially?

R: Where there is liquor sold, like a pub.

R: At church

R: At sports events. Sport is the one thing that brings us together mostly.

M: Okay thanks. And besides these places, where else do you think races can get together socially? Or are these the only ones?

R: At shopping malls.

R: At the museum.

R: At shopping malls we don't care for each other, but at pubs and at sports events, like stadiums, we do. Don't tell me about shopping malls-there you will find them talking on their cell phones. You will want to take their cell phones away.

R: It depends on what kind of person it is.

R: You can even offer to pay for a person of another race if he/she is in the same queue as you, and has only one item to pay for whilst you may have three items or more, but you know, there are people that will take it otherwise.

M: Do people think of themselves as South Africans first or as other identities (such as Indians, Africans, Xhosa, Jewish) etc?

R: We tell ourselves that we are South Africans, but this thing of saying I am Zulu or Xhosa is still happening and most people do it. When you go to their places, you really feel it. They do call themselves South Africans, but they are Whites first.

M: Does this happen to both Whites and Blacks?

R: Yes.

M: That I'm my identity first and then a South African?

R: Yes.

M: What causes that?

R: I think it's a matter of status. It's like telling people about your assets and where you live..

M: I don't really understand what you are saying. I'll come back to you later. Let me hear from someone else.

R: There's this thing we have of saying you are working for your home and family, where you come from originally. Some come from other places and when they get here they call themselves South Africans. They come here running away from fighting.

M: Where are they fighting?

R: In other countries.

M: No, I'm talking about people who live here in our own country, South Africa.

R: Oh, you mean people who live in our country, South Africa?

M: Yes, Do they think of themselves firstly as South Africans or by their different identities such as Xhosa, Jews, etc. first?

R: People here hide behind South Africa, but you know they are Zulu first and have only come here for money.

R: I second him there. Whites also do the same thing. They are Whites or Jews first, and then South Africans after.

R: You will hear them saying: 'I am a Jewish South African' or something like that

R: Whoever is from outside the country and have settled here, they know where their roots are. Whenever he has made enough money, he goes back home.

R: This is why we said, nobody belongs here, but there are people born here. I come from KZN. I have come here to work.

R: You can recruit about 100 people and you will find that the Zulus can trade themselves very fast as well as Sothos. From this you can out who is from what tribe. First they get to know each other, as well as identify each other as Tswanas, Zulus, Sothos but I am telling you, South African will come thereafter.

M: What about your friends and families? How would they describe themselves? Do they say they are South Africans?

R: No, they take it the same way as we do- as Zulus or Xhosa first and South Africans after.

R: I think people who have that problem are people from rural areas. People born in Johannesburg don't really have that problem of telling you where they are from. A person from a rural area will ask you where you are from originally, but not here. What we know here is that you say your home is Soweto.

R: Nothing about being South African

M: In South Africa, with such large gaps between rich and poor, do you think we can build a non-racial society?

R: I think we can build it. The first thing is we should open our hearts to one another and accept each other as human beings

R: But it is hard

R: There are those rich people who are trying to help the poor ones. Those people are okay already, some of them give blankets to people who live in the streets

M: Who brings blankets to whom?

R: Like they give blankets to Blacks who live in the streets or to old people who are poor. Really these rich people are trying to help the needy.

R: I think we can do it by sending a message via the media and tell our brothers and sisters that we are all the same. There is nobody with a mouth on top of his head. That we are all South Africans, so let's live in peace. No more fights

M: So what are you saying is between tribes?

R: Yes. Let there be all languages for now, and not omit any languages. The media should also be fair and not mostly do Zulu news. Presenters on the radio should also be able to speak other languages and not only English. The media could be very powerful in bringing people together.

M: What should the government do to build a non-racial society?

R: The government should implement or introduce the teaching of Black languages at White schools, so that it is not only White peoples languages there. That could also help. Some Whites want to learn Black peoples languages but are scared to come to the townships to learn them. This should start at the crèche- when the kids are still young. Then they should be brought to the townships to show them how Black people live. There should also be communication somehow, so that there should be co-existence between the different races

M: Okay, what else is there to be done by the government?

Silence

M: I see, what do you think you as citizens should do to help build this non-racial society?

R: We should start by loving one another on our own. Start respecting each other

M: So, we must start with ourselves as Black people. What about other races?

R: Communication

M: How so?

R: To communicate with the White people I work with, tolerate them even when they call me 'Kaffir'. I should try and be tolerant. You see, there's something called short temper in life. One should not be short tempered.

R: We should try and teach our children what we could not be taught when we were younger, because right now our minds are corrupted. Our kids, because they have the privilege of attending multi-racial schools. They should be taught or informed by their parents about getting along with other races and learning more about them as well as accept them as fellow citizens. The other parents of other races, should also do the same with their children and then the children will get on well. Kids bring adults or parents together. My parents and girlfriend's parents, were not seeing eye to eye but they ended up being friends.

M: Alright, I hear what you are saying. What do you think Blacks should be doing to help build a non-racial society?

R: I am thinking that you open your heart to a person and accept the person, and have a relationship with the person. You give a person a chance. If you make a mistake, I want to show you to do the right thing. We should try to communicate and understand one another much better

M: Communicate with whom?

R: With Indians, Whites and Coloureds. Take them as if they are my brothers and sisters. Like we see today, that Whites and Blacks marry.

R: We should forget what happened in the past, it's hard but it will help.

R: I think for people outside to love you, you should love yourself first. I think you as a person, should educate yourself and your family about respect and other moral values. That there's nothing wrong, with getting married to people of other races.

M: You are saying, that you as Blacks, should do all the things you have said to help build a non-racial society. What should White people do? And Indians?

R: White people should put this idea of having money or economy in their hands aside and accept and love us as we are as Black people. They should stop despising us because we are poor and don't have money to buy cold drinks and snacks

R: They (Whites), should stop looking at us as working tools because in this way they are looking at us as slaves. Before they used to take baboons to our work because Whites thought that we were becoming too big for our boots, but baboons would not do the work as much as Blacks would.

Respondents laugh.

M: Thulani, is there anything else you'd like to say?

R: No, White people should learn to accept.

M: Whites should learn to accept. What about Indians and Coloureds?

R: I include them all

R: We take them (Coloureds) as Whites because they have a better status than Black people because they speak Afrikaans

M: What about Indians?

R: Most Indians are racists. They keep to themselves only.

M: But what should they do to help build a non-racial society?

R: I don't think they'd think of doing something to mix together with Blacks and other religions because they are always keeping to themselves only as Indians

M: Is there anyone with a different opinion?

R: I don't see anything wrong. Indians after all they are on the Black side and so they fall on our side. I see them as being right and not as racists.

R: I think of this thing of forgive and forget does not work because Indians were taken as Blacks after Shaka had sent them overseas to go and be slaves

M: Alright, do you know the difference between 'Amakula' and Indians? Where do these meet?

R: It's the same thing. It's just that it's the Black mans language to say 'Amakula', but they call themselves Indians

R: 'Amakula' is a Black persons name for Indians

R: I think the reason why they are called 'Amakula' is because during the reign of Hitler when he was killing them, Hitler used to call many 'kula' and because Indians like money they got the name 'Amakula' from there.

M: Sorry, what about money and 'kula'

R: There was money known as 'kula' before and Indians used to like money very much

M: Where was this money? Here in SA?

R: No, in Germany. Hitler was killing the Indians because they like money so much and wanted it for themselves. He was killing the Jewish people because they liked gold so much and did not want to share it with other people. So the name 'ikula' stems from there.

M: So, which one is acceptable between an Indian and 'ikula'. Which one should be used?

R: Indian

R: These people think 'ikula' is an insult. It's like saying 'kaffir'.

M: But what about when they say 'Darkies' to you. Is it okay?

R: I don't have a problem with that.

R: What about Blacks, when they say Whites?

M: No, is there a problem when I say 'Darkies' to you?

R: We don't have a problem

All respondents agree that they don't have a problem with being called 'Darkies'.

M: We have finished talking now. I'd like to give you some papers to write on. You are going to write a message to a person or people that you think can do the most to help build a non-racial South Africa. Take it like you are writing a postcard. You could write it to a department, if you want to. Just write who it is for and what you think that they can and should do to help us build a non-racial South Africa.

The moderator leaves the room.

M: Thank you for your time and contribution. Here's your presents.

END

OF

DISCUSSION

LETTERS ALEX MALE

To: Department of Home Affairs

To Home Affairs department, can you please change this thing of calling Black the Africans and invite the others into Africans because, the Whites have been here for more than a century. I think by now we all deserve to be Africans in South Africa.

To: Department of Education

I personally think that if children were trained to like each other from school, then we would be able to build a non-racial South Africa. What you learn at school, you take with you wherever you go and may be here around for your country, or overseas.

So, if we are taught to love, respect and accept each other's races, religion and culture at an early age, then when we are adults we will always treat each other equally and fairly. Also parents must play a role in teaching their children respect and acceptance for other races. Parents need to teach and show their children that with respect, you can go a long way.

People will want to be with you and around you because you have respect and show sensitivity towards peoples races and peoples feelings.

If this is taught to our children at an early age, then surely when they grow up they will always remember that. If I want respect to be given to me, then I must respect back to people of all races.

To: The Department of Gauteng (Governing Body)

To whom it may concern

I for one, I am concerned about the racialism of South Africa. My plea to government today is it must please spread the word, "All Africans are equals", by radio, newspaper, television. It must also inform Africans that Apartheid is over, and we must get it into our hearts.

It doesn't matter that you are White, Black, Coloured or Indian. The reality is "we are all equal" and we need to unite our African brothers and sisters. They must try to send the message of saying Africans must stop hatred.

All of us we are English and with one wing, the only way we can fly, is to hold on to each other.

Together we can make it.

Let's build love, not destroy it.

To: Department of Health

I'd like to help South Africa to stop Racism, and be united as one. Not criticizing one another.

Respect each other and every nation, no matter if you are White or Black etc.

We are all the same, we are proudly South African. Please let's stop being racial, let us go to the media, television and let South Africa know that we are one.

To: whom it concern

I am addressing this to the department, meaning government- we need to combine and try to build a non-racial country, we need to learn to accept one another, weather you are White, Black, Coloured or Indian, lets build more than what we called a rainbow nation. Let's stop racism, let's try to accept what we are, appreciate one another, doesn't matter who you are, or where you came from. Let's be together and build our lovely country.

To: the Media

To: Whom It May Concern:

I think to change the mind of people, we must first respect each other and respect each other's religion, that we can work together to make South Africa a better Country. I can say we must have Ubuntu, then we can care for the Country. I think threat everyone White, Black, they same way, we must try.

To: The Government of South Africa,

The Government of South Africa has to come together and discussed the issue of non-racialism. They have to practice it themselves, and take it to the media and broadcast it in all the languages. We as an African, we have to respect each other. The channels have, need to be open, also at school, whereby children have to be educated and to be taught how to practice non-racism at school. And also the schools have to be opened to both colour of the skins and has to be affordable, because the main issue is that the school with mixed colours of the skins are very expensive. Let the government create schools in which all the colour have to be accommodated.

To: Traffic free flow Management.

Ngicela Ugethu. Nigannkethu ibala. We are the one nation. Let us treat one and another the same, whether you are White or Black. We are all human and educate our children to love one another. To bring peace to our South Africa and our land.

To: Department of Housing RDP, Dear Madam, Sir

Please I am writing this letter because I am worried about racism in South Africa. Let South Africa become united and love each other. People racist- it's either you are Black or White, Coloured or Indians. I like to spread this message to you and to my fellow South Africans and respect other people's language and let's support each other.

**TRANSCRIPT: AFRIKAANS MALE Southern Suburbs
GAUTENG SOUTHERN SUBURBS WHITE AFRIKAANS MALES,
UNEMPLOYED, 18-25 (Had a power outage during this group)**

Introduction: Moderator explains what group discussions are and the reason for doing research. She also tells the respondents that everything is confidential and that they can say whatever they like. She explains the recording of the focus groups and that they must feel free to say whatever they like.

M: I am going to start by asking you all to introduce yourselves and to talk to me about yourselves. What your hobbies are? For example my name is Justin and I enjoy doing this and that. And this is what I enjoy in life. Anyone who wants to start can begin.

R: I am Justin.

M: What are your hobbies? What do you enjoy doing?

R: During the day?

M: Anytime.

R: I enjoy hanging out with my friends and drinking a few beers and to watch rugby over weekends.

M: So you are a big rugby fan?

R: Yes.

M: Who is next?

R: Stephen.

M: Okay Stephen.

R: I enjoy doing gardening and house work and I look after my mother.

M: Okay Stephen you need to come and work for me.

All laugh.

R: I am Jacques, my hobbies are mechanical and carpentry work. And I like playing rugby.

M: So, you play rugby, you not just watch?

R: Yes, I played club rugby and want to go back this year.

R: I also played for a club.

M: But you don't play at the moment? You only watch?

R: Yes, I have got a shoulder injury.

M: Who is next? Anybody?

R: My name is Justin, my hobbies are that I enjoy doing mechanical work and I like it to play with my son.

M: So, you've got a son. How old is he?

R: He is a year and three months.

M: And that is what you do?

M: What about you?

R: My trade is engineering. I enjoy watching movies and playing computer games. My sport is boxing, rugby and soccer.

M: Do you watch them or do them?

R: I used to box, but don't do it anymore.

M: Jantjies?

R: I enjoy mechanical things. I am into racing and stuff like that.

M: Donovan?

R: My hobbies are fishing.

M: We have been a democracy in South Africa for 17 years. Some people say that many things have changed, including how we relate to each other as people; others say that not much is different, and others say things are worse. What do you think?

R: I will say it did change.

M: How do you feel it changed? In what way, positive or negative?

R: Positive?

M: How did it change positively?

R: Everything became more expensive.

M: Everything becomes expensive. Is that positive?

Silence.

M: You feel it was positive and things did change.

M: What do the rest of you think?

R: I will say negative, everything went up, petrol and so on. It is not affordable to get to work, because petrol is so expensive. Or, to get the children to school.

M: I am talking about the way we communicate with each other.

R: Crime is still the same, because a few days ago they stole my grandfathers' car.

M: Why do you think crime is the same?

R: Because if you watch the news, you just hear more and more about it.

M: And with communication with other people in general? Do you feel people communicate better with each other or not?

R: Yes, because everybody is listening to each other and so on. We joke together.

M: Although you don't know each other?

R: Yes.

R: Like me I am the Joker of the group.

All the respondents laugh.

R: Government should create more jobs for people who are poor. And nothing is happening.

M: Nothing is happening?

R: No, nothing is happening.

M: Any other reason you feel that way Stephen?

R: No.

M: Remember there is no right or wrong answer. You can say what you feel.

R: When you apply for a job and you have all the qualifications for that job.

Then there will be people not having any qualifications, and they will get that job.

M: Do you think it is based on colour?

R: Definitely, yes.

M: Justin, you feel the same, I can see you shaking your head.

R: Yes, because when we go out and search for a job, we only hear that it is a BEE position, and we are not allowed to apply.

M: Is that the general feeling?

R: Yes.

R: Let's say two people have the same qualifications, and we both go for the job interview, the Black person will get the job because of the colour of his skin.

M: You say you don't agree. Why don't you agree?

R: We are going through what they (the Black people) went through 20 years ago. As they had poverty then, we have poverty now. We are only going through the process they went through. That is the circle of life.

M: Does that make it right?

R: No, that doesn't make it right. Affirmative action is wrong. But it also happened after President Nelson Mandela stepped down. When Mandela took over, he did a lot of things right. Things that De Klerk couldn't get right. I grow up for the last 20 years between different races. In the beginning it was difficult but now we don't have any problems anymore. From a young age we had group fights and gang wars.

M: Did you actually have it?

R: Yes.

M: Between gangs or between races?

R: Yes, it was Whites against Coloureds and so on. But now, at the end of the day, we all live in peace with each other. For me it is not a change anymore.

M: Is it change for anyone else around this table? Or do you feel the same? Are you, in an area, where all the race groups are mixed?

R: Yes.

M: Those gangs that you have talked about, do they still exist?

R: Yes. It is the children of today that took it over. They did not go through what we went through, because now the entire race groups are mixed in the gangs. So we are used to life amongst each other. But those years after apartheid, it was very dangerous. I was cut twice with a knife and things like that. It is totally different to what our children of today get exposed to.

All the respondents talk at the same time.

M: Are all those gangs based on race or not?

R: No, the gangs are not based on race anymore.

M: And anybody can join that gang?

R: There are certain things you need to do before you can join a gang.

R: No, it is not that way anymore, I go into the Coloured circles and if you respect the person next to you, that person will respect you back.

M: Donavan, how do you feel about it?

R: I feel the same.

M: So, you also have all the race groups around you, Blacks, Coloureds and Indians?

R: Yes, all kinds.

M: You said that your areas are mixed. How do you feel the communication is between the Coloured, Indian and Black communities?

R: I will say it is like talking to my own family.

M: Seriously?

R: Yes.

M: So, you communicate openly with each other.

R: Yes.

All the respondents talk at the same time and agree with the statement.

M: So how do you choose whom to party with?

R: You just get along and drink a few beers and then just start partying together.

M: And there is no problem with that?

R: No.

M: In terms of general communication, you don't have any problem with any of the race groups?

R: No, we don't.

M: So your problems come with different things, what are those different things.

R: Let's use rugby as an example, you want to play rugby but they are forced to use players of colour in the team. But then there is like the soccer team on provincial level and I know of only one White person in the team. It's like in rugby a player that played well, was dropped because of a quota system and a Black person was needed to be put in his position.

R: Like Jacques said, we are getting the shit they did get those years ago.

M: Where else do you get those problems except sport?

R: Work.

M: Does it happen that more is going to one race group than another?

R: Yes.

The moderator left the room and all the respondents talk at the same time.

M: So we did talk about your community, and you say that racism is happening on a different level. It happens in sport and it happens in your workplace. Any other place where there is still racism? And you said that it happens if somebody does not like you, then they go out and search for other friends, and then they will make sure that you don't succeed. In your view, what holds us together as South Africans?

R: Gold.

M: Gold? Why gold?

R: Gold and Diamonds, but gold is the main thing that, as they say, put South Africa on the map.

M: And you think that is kept us, as South Africans together?

R: Yes, because there are people that come from overseas, like with the World Cup and those things. And that make us feel good to stay here in South Africa. Like the World cup that was being hosted here and things like that.

M: So, it is good for us to do things like that? Like hosting the World Cup and thing like that?

R: To a point, yes. Because it is helping the economy a lot.

M: The economy or we as people?

R: Hmm, with work creation it has helped building the streets and stadiums. And the economy, with the tax and those things, maybe not that much.

M: And the rest of you guys. What do you think keeps us together as South Africans?

R: Our National Anthem.

M: Our National Anthem.

R: Yes. It is in three different languages.

M: So it is in three different languages. Okay. Good point. Any other point to mention? What about the rest of you? What is keeping us together?

R: I think it is because we are so many different races in one country.

M: So, you think that is keeping us together?

R: Yes, because that is something that is not happening anywhere else in the world. We are one country, they can truly call a rainbow nation. As people we can get on well with anyone. So that is keeping us together as South Africans.

M: Can we really get along with anyone in this country?

R: We can...

R: If you really look at it you can.

M: Duncan, what do you think?

R: We must all help each other. One hand washes the other hand.

M: One hand washes the other hand.

All talk together.

R: Like the person I am helping today. They asked me yesterday to help them, and I am doing it.

M: If you say a person, who is that person?

R: A lady.

M: So, you are helping a lady, no problem. Regardless if she is Black or White, yellow or green. And if you are male or female

R: No.

R: To be honest with you, where we are staying, we are one big happy family.

All talk together.

R: Like they say, everybody is brothers and sisters.

R: We all know each other.

M: In that whole area?

R: Yes.

M: Okay, so everyone agrees that is keeping us together, that we are a bunch of race groups that enjoy one another's company and can communicate. Anything else that keeps us together?

Quite

R: Everybody is looking at Justin.

M: Yes, Justin is there anything you want to say? So you only think because we can communicate with different race groups, that is keeping us together.

R: Yes, you are free. If I feel that I am not happy with that guy, I can go and talk to him. We can sort out the problem between us, without causing a problem. For instance 15 years ago. Today I can honestly say that the country has changed so much, it is keeping us together to think that we can live with anyone. Tomorrow someone will help me if I have a problem. That way we are helping each other...

M: Are you talking about race groups now?

R: Yes, race groups.

M: You are talking as if everyone is the same.

R: That is the thing, we are all the same. We were raised that way. Look ten years of my life I was raised in the 'Apartheid' era. My stepfather did hit me, when he noticed that I was friendly with a Black man. And then at the end of the day when my parents separate, my life did turn around. I grew up with different race groups, different things experienced through life and now I have a connection with any other race.

M: And what about you Justin?

R: I was also raised in a house in the 'apartheid' regime where we did not mix with different race groups, but now I normally communicate with Coloured and Blacks

M: So Justin, were you also raised in a house in the Apartheid regime, where you did not mix with different race groups?

R: Yes.
M: And you,
Jantjie.

R: No, not really.
M: Not one of
you?

R: I have sort of.
M: You have, sort
of?

R: You see, my
dad is a racist and my mother not. When I stayed with my dad, I did learn that you don't mix with them. Now
my cousin is dating a Black person, I have accepted it, but the rest of the family did not.

M: Even now?

R: Yes. Still.
M: Still. How do
the rest of you feel? Can you go out and marry a Black person, or a Coloured s person?

R: My father will
kill me.
All laughing. And everyone talks together.

R: I won't marry
a Black or Indian woman, but a Coloured woman I don't have a problem with, because I have grown up with
them.

R: It does not
matter what colour you are, if you are in love with someone, it does not matter what colour she is.

M: But Justin,
that is why I ask you, because you said that it is still hard for the rest of the family to accept it. Will it be
difficult in your families if you are to decide to do something like it?
All laughing. And everyone talks together.

R: My father
would still not accept it

M: So you say
your father will still not accept it? But you communicate with them.

R: Yes, I am
friends with them.

M: You are
friends with them, but that is the way it will stay.

R: Yes, that is
where it will stay.

M: You feel the
same. Friends but nothing more. And what about you. The same?

R: Yes, the same.
M: So, friends but
nothing more... I am just asking it because it is a very interesting question for me. Because my cousin is
going out with a Black lady and now the rest of the family have difficulty to accept it. But still all of you say
that you are friends with everyone, but only until a certain point. What do you think tears us apart as South
Africans?

R: There I have a
straightforward answer for you. The ones on top think they are better than the others. That is
straightforward, the truth. Afrikaners are that way, I am better than my brother and my brother wants to be
better than me.
All the respondents talk at the same time and laugh.

M: You said one
brother is always better than another brother...

R: They have
thought that way, all these years. The one wants to better than the other one.

M: **Which role does it play to tear us apart?**

R: You see my two brothers and me are all mechanics. It became my hobby not my apprentice. But we are in competition. I did the engineering, my brother does the gearboxes and my other brother is a motor mechanic. We do different things, but we want to do it better than the other one. And now that is causing us conflict. And now this one is better than that one, and that one is better than this one. Eventually you have hatred towards each other and that is how it tears us apart.

M: **So one day you will tell your brother that you are better than him. And what do the rest of you think, what do you think tears us apart as South Africans?**

R: I've got no answer for that.

R: I'm with him on that. Because that is the truth. White people can't work together.

M: **So you say White people can't work together. But can we work together with other people? With Coloured people, or Indian, or Black people?**

R: Yes. Because it doesn't matter if he has a higher position than you, if you give him respect, he will also give you respect.

M: **So that won't tears us apart?**

R: No.

R: Coming back where he said that White people think they are better than each other. Let's say I have a Coloured person as a boss. If I show him respect he will show respect back. But if I have a White boss and I show him respect, he will still treat me like a piece of ...

M: **So, it still works out the same.**

R: Yes.

M: **The Constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. What does non-racialism mean to you.**

R: To get along with everyone. No matter which race they are.

R: To help one another, no matter what colour he is.

R: Let's say I am White, he is Black and he is Coloured, we all need to work together to help each other. We are not going to say, you on the one side and I am the other side, let's all do our own work. You think to yourselves that you need to help the other guy, and you go to help him. Let's say he need you to push his car or something, you will help him.

M: **So that means to be non-racist. What do the rest of you think?**

R: I think it is better to help each other, because of all the races in your country it will find it difficult to survive, if we don't help each other.

M: How do the rest of you feel?

R: I can honestly say, I don't know what is happening to keep South Africans together. If Malema gets the right to take over, I don't know what will happen?

M: **Do you think that will be a problem?**

R: definitely be a problem. It will

M: Why? So that is something that can tear us apart?

R: That is what will tear us apart, because South Africans will split.

M: Those who agree with him? One, two, three. You all agree with him.

R: Yes.

M: So you guys say somebody like Malema will tear us apart. What does Malema do that make people feel this way?

R: He has PW Botha and Paul Kruger's manners.

R: You see even with the case of Caster Semenya, he came and told everybody that they are racists. But thinking about it, nobody said anything about it, but he still says that they are racist. Sorry for the language, I know it is recorded, but actually he is the ***. He is the racist in the whole story.

M: So, he is more racist than you are?

R: Yes, way more.

M: So, he is?

R: Yes, because everything that is being said, he will say it is racist.

M: Okay, he says it is racist, but is it racist?

R: No. it is not, but he says it is.

R: He just wants to tear us apart.

R: He wants to start 'Apartheid' again, but just the other way around.

All the respondents laugh.

M: So he is somebody that can tear us apart?

R: Yes. He will tear us apart.

M: But to come back to not be racist. How do the rest of you feel? We did say it mean to stand together and help each other no matter the race. Anything else what is means not to be racist.

R: You make one feel welcome, if you are not a racist. I have a lot of things going on in my life, I recently gave my life the Lord. I still do the wrong thing. But it does make you feel welcome if you can communicate with a Black person like he is someone in your household. Especially through our church, we have come into contact with a lot of people. Last month we were all on a camp. It felt so good because the whole rainbow nation was there. It feels good to know that you are not a racist, that you can make all races feel welcome.

M: Donovan, what do you think? What is it to be a racist? Sorry a non-racist.

R: Let me think...

M: Darren. What do you think?

R: They are all your friends.

R: You got to be friends with everyone.

M: **be friends with everyone.**

R: I am against him. I am a racist. I

All the respondents laugh.

M: **Can that be?**

R: No, not really.

R: No, that is

friendship-racism.

M: **Is racism**

based on colour or not?

R: No.

R: Not that I

know of.

R: I don't know if

it is the same, like lets say Darren is my friend and my father doesn't want Darren there, if he is there, there will be trouble.

M: **Is that racism or not.**

R: No.

M: **So you are not**

sure if colour is making the difference or not.

R: No, I don't

think colour makes a difference. It was only in the first ten years of my life in the 'Apartheid' era. But then, I was a locked in between four wall of my parents' home. And when I came out of there, I did not know what 'Apartheid' was. I did not know ,what it is to be a racist. But my parents were racist, and I don't know how it feels for them. But for me it feels wrong of them. Because people of colour, have the same blood as us. He have the same pain as we have. He experiences life the same us we do. It is wrong to be a racist.

M: **You think it is**

wrong to be a racist. How do the rest of you feel?

R: I agree with

him.

R: I agree.

M: **So all of you**

agree with him. I can't believe it.

R: Everybody is

standing together as well.

M: **You all of you**

totally agree?

R: Because we

were raised with all the races.

R: I did sit and

drink with them in a shebeen. When you are in a shebeen and you are drinking with them you are one of them.

M: **Do you thing**

we are succeeding, as a country, in building a non-racial society?

R: I will say yes,

because if we weren't successful there would already have been a war. When Mandela come out of jail.

M: **How do the**

rest of you feel. Do you think we are succeeding, as a country, in building a non-racial society? But still you call Julius Malema racist immediately?

R: That is

because of those stupid comments of 'kill the boer'.

R: Malema went through what they went through in those years. He is forty years old and he is still the youth leader. He lived in the racist era, so he felt how it was. He has got the hatred what our parents have. He will stay that way.

M: But now I want to know are we succeeding, as a country, in building a non-racial society?

R: For the last twenty years we did a great job at it.

M: So you think we did a great job. Justin you are very quiet.

R: I will say we are all staying in the same place and nothing more can happen that did not happen already.

M: Okay, some people think that South Africans are more united now as South Africans and race doesn't matter. Other says that race matters a lot. What do you think?

R: Yes, at employment level.

M: At employment level, race is important. Do you talk about where discrimination happens?

R: There I agree 100%. I grow up with them, but when it comes to work they always want to be the best. Races are being forced upon you.

R: When I worked at my previous employer, they always try to do better than me. And the last time they stole something and they blamed me for it.

M: And you took the knock for it?

R: I took the knock for it, and got fired for it as well.

M: So it happens in the job creation and where else does it happen? Where race is a problem.

R: I will say mostly in public. Let's give you an example if you go the central Johannesburg there isn't any White people in that area. Because they feel unsafe there.

M: Do you feel unsafe in the middle of Johannesburg?

R: No...

R: No...

R: No, I go out and 'jol' in Hillbrow.

All the respondents laugh and talk at the same time.

M: But still you don't feel unsafe?

R: If I watch rugby with my father, if a Black person makes a mistake, my father will swear at him, but when a White person makes the same mistake, he won't say anything. So it happens in sport as well.

M: So it happens in sport as well.

R: It's not just work and public places. It is sport as well.

M: You said your father is a racist. Is it older people that are racist?

R: I haven't seen it yet from a younger person.

M: In your age group. Do you think all the people think like you?

R: No.

R: You get, sorry to say, but the higher societies. They still think that White people will do different things, and so they won't socialize with different races, like we do and where we stay in a 'not so good area'. We can socialize with anybody.

M: Is that a general feeling? That the snobs on top just sits there and do not socializing with different race groups?

R: Yes.

M: So you feel that it is based on class?

R: A little, yes.

R: Most things in South Africa are based on the area where you stay.

M: So, it is not the class but the area?

R: If you stay in central Johannesburg, you are mixing with Blacks, Coloureds and Indians. You all stay together. But then you go to Vereeniging, you only get 'boere'. Then in Soweto you only get Blacks.

M: So it is based on area, not the fact that you are Jewish, or Indian?

R: No, it is where you were raised.

M: So, it is where you have been raised. So it all depends on the area where you were raised. So you feel there is racism in those areas, for example, Soweto. Do you feel that there is racism there?

R: You won't get a White man staying in Soweto.

R: Yes, of course.

**M:
there is Racism in Soweto?**

R:

R:

is.

R:

Soweto with my mothers' boyfriend, and nobody there was racist.

All the respondents talk at the same time.

**M:
to a shebeen in Soweto, they don't have a problem?**

All the respondents talk at the same time.

R:

that, only some places. You can go with friends, but you can't go alone.

M:

that racism is still happening but it is happening in certain areas?

R:

R:

Christo and I go to Eldorado Park, and if we don't know any Coloured people there. The maximum lifespan you will have is an hour.

M:

R:

truth.

M:

go from your area to Eldorado Park and do what you want to do?

R:

All the respondents talk at the same time.

R:

with your Coloured friends will you be safe.

M:

Coloured friend is with you, then you will be OK. But if you go without him, you won't be okay?

R:

agree with him, if the people there don't know you, you will get in trouble.

M:

poor?

R:

count in Alberton.

M:

to be honest, do you think there is less racism amongst poor people because they are poor.

R:

we are all on the same level.

M:

is on one level. Compared to rich people?

R:

the racist comes in, is with the rich people.

R:

they are better than the other people.

Do you think

Yes, I think so.

Yes, there still

I went to

So, you can go

You can't say

So, you all say

Yes.

Lets say

The maximum lifespan

Serious?

Yes, that's the

So, you can't

No you can't.

Only if you go

So if your

Coloured friend is with you, then you will be OK. But if you go without him, you won't be okay?

I want to

It is not rich or

No. Unless you

Can I ask you

Yes, because

So, everyone

That is were

They think

R: For example
lets say, I am White and he is Black when I need help. I can go to him and he will help me, and when he needs help, he can come to me and I will help him again. But with rich people you won't get it. Because he thinks he is better than the other person.

M: So, there is a problem between rich and poor people. So poor people are more willing to help each other... Does that relate to racism or not?

R: Let me tell you
honestly, yes. There are a lot of White people in South Africa that won't sit next to a Black person at a table. I've been to Cape Town a few times, with work and family and I've seen it in Cape Town. If you are in a wrong area in Cape Town, and you are gone. It is the same in Soweto, the same in Vereeniging. If you are not welcome there and they don't want you there, they will get rid of you.

M: You say that racism is still there. What should we do to improve it?

R: I would have
said: 'take the law into your own hands', but I am not in that mindset anymore. I would say take the law in your own hands, if you see racism, take those people and make examples of them. So they will know in the future and they won't be racist anymore. They will learn.

M: You are, and you Justin? You all agree. Is there anything else we can do?

R: Phone the
President and talk to him. Ask him, if there isn't anything he can achieve.

R: Look at
Facebook. I received a message from someone after the rumour that it is judgement day. Somebody sent it and it kept on being forwarded. So I asked my friends about it. There is one of my Coloured friends, and he told me, that we are all still alive and the ANC has failed again to achieve something. This is going back to the racism.

M: So, this is going back to racism. Are you all on Facebook?

R: Facebook,
mxit, twitter. Them all, I've got it

All laugh.

M: So, you all are on it. Does racism happen there?

All the respondents are undecided.

R: Not actually.

R: Half and half.

M: Which half?

All laugh.

M: Excuse me let me hear, what do you say Justin?

R: It mostly
happens in the chat rooms, where you can meet the people. If you enter a chat room you great each other and then they ask questions. Then they ask you what your age and race is, and all those irrelevant things.

M: They ask it?

R: Yes, for
example let say, I am a man and he is a woman, I will ask her what her age is and things like that. And let's say I am Black and she is White, then I will ask if she wants to chat in private then we can chat everyday and things like that. Then there will be said you are White, here to long and there too short.

M: Do they use it as a excuse? Like I don't want to speak to you because you are White or I don't want to speak to you because you are Black.

R: Yes.

M: So it happens on Facebook and Twitter...

| | |
|-------------------|--|
| R: | It happens all over. |
| M: | You said that after work you social together, do you braai together or what? |
| R: | Braai together, drink together, do everything together... |
| R: | ...And work together... |
| R: | Except sleep together. |
| All laugh. | |
| M: | Will you sleep over at your Black friend's home. |
| R: | If they invite me I will go, just to show them, that I am not a racist. |
| R: | Yes, but you don't sleep together. |
| R: | I will buy a case of beer and get drunk with him. |
| M: | So you socialise together and braai together. All of you? Always? All the respondents talk at the same time. |
| M: | Will you go and party with a different race group? |
| R: | Definitely, that is our world. |
| M: | You do that? Yes. |
| R: | You do it as well. All of you do? |
| R: | Yes. |
| R: | We stay in the same area. It is the same area where they stay. |
| M: | In my area, I might have a Black person, a Coloured person or a Indian person staying around me and I might never ever see them. You know what I am trying to say? Does that happen or doesn't that happen? |
| R: | No, not there where we are staying. |
| M: | Doesn't happen where you are staying? |
| R: | You hang with whomever you want to. |
| M: | How do you meet them? How do you meet each other? |
| R: | You walk down this street here, and you greet him and you start talking. |
| M: | You actually are going to say hello to them? |
| R: | Yes. Like people like us. We will greet them and thank them for coming and things like that. |
| M: | So, you will reassure them. |
| R: | Yes. Then you get like the young people who come in and they are going through initiation. |
| All laugh. | |

M: **happen? Is that irrespective of race.** **Does that**

R: Yes. If you come into our area, we want you to be one of us and we will put you through this. We make you the way we want you to be.

M: **do?** **What do you**

R: We test you in many different ways. To see what type of person you are, what you will be doing in different situations. After that, we decide this one is welcome or this one is not welcome.

M: **colour?** **Irrespective of**

R: Yes, irrespective of colour.

R: Like me, I am a shy person, but if I go and jol and get drunk, I will go to all the people and start chatting with them. I will go to all the people until I know everybody.

M: **your friends in the pubs and in the 'jols'.** **So, you meet**

R: Yes, that is correct.

R: Sometimes when I get invited to a braai, there I will meet different people of different races there. And that way I meet new people and so on.

M: **meet people and socialise together? We are talking about race groups?** **So, there you**

R: Yes, everywhere.

M: **socialise and braai together.** **So you**

R: Except sleeping together.

M: **difficult do you find it to genuinely relax with people from different races?** **How easy or**

R: Very easy.

R: Very easy.

R: Very easy, you just go to a shebeen and drink together.

M: **you find it easy or not? You don't have to agree with them. Do you find it to genuinely relax with people from different races? I mean feel completely at ease.** **Donavan, do**

R: No, because I will say you get a lot of guys at these parties and stuff goes missing. You always get that situation and then you think it might be the Black person.

M: **And then?**

R: One race

M: **blames another?** **So, one race**

R: Yes.

M: **happening. The race thing still comes in. Even though you say you are comfortable with each other, that thing still comes in.** **So it is still**

R: comfortable until a certain point. You can be

R: point... Yes, until a

M: what? ...and then

R: amongst people and feel free to put down your belongings. If I put my cell phone here on the table, I know nobody will take it. You can't sit

M: you, if I put my cell phone here, will you trust each other the leave it there? Now, if I ask

R: Yes.

R: mean? Like this? What do you

All laugh.

M: of this group was Black, Coloured or Indian. Would you have done the same? Let's say half

R: way. There is no

R: I will.

M: You will?

R: Yes, I did go

and drink at a pub on a Thursday, Friday and Saturday. Thursday I made friends. The Friday when I went out with my mothers' car, I went to the pub, I park the car in the yard, leave the windows open and the car will still be there the way I left it. They won't go close to my car, because they know me. I made those friends.

M: friends. Pretend we have the same situation as we have here sitting. This is the first time that you meet each other... You made

R: there were Coloured sitting and we don't know them. Will you put your phone down here. So here if

M: phone here, or let me ask, I ask one of you guys to lay your cell phone there. How many of you will do it? One, two three, four, five, six... I sit my cell

R: as soon as things get out of control with the drinking, then I won't do it. I will do it. But

M: there is alcohol involved you won't? What difference does alcohol make? So, when

R: crazy. It let's you go

All laugh.

R: go mad. It makes you

M: going mad, or is it them going mad? Is it your guys

R: Both.

R: Let's say

Darren and I drink together and my bag gets lost. I will blame him and he will blame me. Later on we will start blaming each other. Then we will start fighting with each other.

R: when we try to stop them, we will get blamed for that. In that way it only becomes bigger. And then

M: places, brings people of different races together socially, not at work, but where else do you interact positively with people of other races or cultures? What kind of

R: Shebeens.

R: Yes, shebeens.

| | |
|---|------------------------|
| M: | Shebeens |
| and? | |
| R: | Bottle Stores. |
| M: | Any other |
| place? | |
| R: | Stadiums. |
| M: | Stadiums? |
| R: | Yes, any sport |
| facilities. | |
| M: | Sport. Okay. |
| R: | Alcohol |
| facilities. | |
| M: | Okay Alcohol |
| facilities and sport facilities. | |
| R: | Fishing... |
| M: | Fishing? |
| R: | No, not |
| actually. | |
| All the respondents speak at the same time. | |
| M: | So not fishing, |
| but what kind of sport bring people together? Surely fishing is a sport. | |
| R: | The most |
| popular sports at the moment are rugby, soccer and cricket. | |
| M: | Rugby, soccer |
| and cricket will bring people of different race groups closer together? Shebeen, is it a shebeen or a bar that you talk about. | |
| R: | Both, but |
| tavern is the easy way to explain it. | |
| M: | So these |
| places bring different races closer together? What other places brings people of different races together? | |
| R: | Dining places. |
| M: | Dining places. |
| Do you meet other people at dining place or not really? | |
| R: | Like in Wimpy. |
| I will introduce myself and meet people that way. | |
| M: | So you will |
| meet people there? | |
| R: | Yes. Like lets |
| say Thabo served me the one time. And she did a great job. Then I will ask to be served by her again. | |
| M: | Then you ask |
| for her. What about you Darren? | |
| R: | Parties. |
| M: | Parties? |
| R: | I party all the |
| time. | |
| M: | So you go to |
| parties? And then you meet people there? And what about you Donovan? | |
| R: | The same. |
| M: | Parties, |
| parties. So you all say parties, Jantjie? | |
| R: | Taverns. |
| M: | Justin? |
| R: | Everywhere. |
| M: | Everywhere. |

R: Everywhere
you go, there are different races of people.

R: Shopping
malls.

M: But is that the ideal place of meeting people of different races?

R: You can start talking, like it is free to talk. Like if he is a Coloured, and I go up to him and talk to him, that way we start talking and making new friends.

R: Shopping
centres are a place to meet people.

M: What about you? Where will you meet people?

R: Public
gatherings.

M: Public gatherings.

R: Public
gatherings, swimming pools, sport facilities, which are where you can actually meet people. And parties.

M: Parties?

R: Definitely
parties.

M: Stephen?

R: The same.

M: Justin?

R: All race pubs,
mostly Blacks and Coloured.

M: Taverns and parties. Personally for you, which one is the best to meet different races?

Can't hear.

M: It is interesting for me on how you think about different things. And where you go. I think I need to come and Jol one night.

R: Don't come
with me.

All laugh.

M: Why not?

R: I visit
dangerous places. I don't only visit taverns and club.

R: You can come
with me.

All the respondents talk at the same time.

. M: Can I ask you to be honest with my next question. In the last five times that you gathered socially, how many times out of those five time were you with people of different races

R: None.

R: Yes, none.

M: Where there were all the race groups. I mean where there were either Black, Coloureds or Indian people in that group.

R: Four out of
the five.

M: Okay, four out of the five. And you?

R: The same.

M: **the five was multi racial? Donavan?** **Four out of**

R: **Five out of five**

M: **five, four out of five? Or three?** **Five out of**

R: **I would say**
four out of five.

R: **I would say**
three out of five.

R: **I would say**
four out of five.

R: **Five out of**
five.

M: **Okay, five out of five. Do people think of themselves as South African first or as other identities, such as Indian, Africans, Griqua, Greek, Xhosa, Jewish etc.. Thinking about your own friends and family, how would you describe themselves?**

R: Not racist.

All laugh.

M: We know that already. But know we are getting to other issues. Seriously, have you ever thought about it in that way?

R: Not really.

R: I wasn't thinking about it either. The first thing is that my whole family is proud to be South African.

M: So, to you it is South African first. And how do you describe yourself afterwards?

R: Don't know.

M: Just South African. Or do you stop there?

R: I don't stop.

M: You don't stop, how far do you go? What do you do next? If you describe yourself to an overseas person, how would you describe yourself as what you are?

R: I am an South African, I stay in Johannesburg. And my name is...

All laugh.

M: You are, that is a very good description.

R: I am a White person, I speak English and I stay in South Africa. And I am proud to stay in South African.

M: So you are proud to be an South African?

R: And I would like to stay here.

M: Justin, how would you describe yourself?

R: The same.

R: I am the same as him.

M: You can't all describe yourself as the same. I can't believe it. How about you Justin?

R: I will describe myself as: 'I am White, I am living in South Africa'.

M: So you are White and you live in South Africa. How would you describe yourself.

R: The same, I am White and I live in South Africa.

M: And you, how would you describe yourself?

R: Firstly I would say, I am happy to be living in the rainbow nation and I am proud to be a South African. I work hard to be where I want to be. And I am very happy to be a South African.

M: Okay. I will ask you to describe to me how your parents will describe themselves?

R: A White South African- that may not want to be in this country.

All laugh.

M: And your parents?

R: That's my mom-straight.

M: Explain?

R: She is one South African lady that is not happy to be in this country.

M: What would you mom or dad say?

R: My parents would probably say the same thing. Not my father, but my mother and my sisters a little bit.

M: What would they say?

R: Rather move to greener pastures,

M: How would they describe themselves here in South Africa?

R: How can I say, those White-trapped people.

M: White trapped people, okay. How would your parents describe themselves?

Silence.

M: Sorry, I don't know if you have parents, I am just assuming.

R: I only have a mother.

M: Okay, how would she describe herself?

R: She will describe herself as a proudly South African and that is all I know.

M: Proudly South African.

R: Yes.

M: Your parents? What will your dad say?

R: He would rather go overseas.

M: Rather go overseas.

R: Yes, he says this is a shit country.

All laugh.

M: And your mother?

R: My mother says she is happy to stay here in South Africa.

M: Will she describe herself as a South African?

R: Yes, my mom and dad would.

M: They will stay here and describe themselves as South Africans. Darren?

R: The same.

M: The same, what?

R: They are happy to be here.

M: Donovan?

R: Both my parents would want to stay but my parents both passed away.

M: Sorry, I did not know that. My apologise. And you Jantjie?

R: My mom would say she wants to leave the country, and then she doesn't need to work for SARS anymore.

All laugh.

M: In South Africa, with such large gaps between rich and poor; do you think we can build a non-racial society? You already told me that the poor people all 'jol' together. And you said that the rich people don't 'jol' together with the poor people.

R: They do.

R: Where?

R: Some of them do, but not all of them.

R: 20% out of a 100%.

M: You say 20% out of a hundred will do it.

R: Yes.

M: Are we agreeing on this, 20% are with you?

R: Deal or no deal.

M: They will deal. Okay. The other 80% is it possible for us to become a non-racial society?

R: No.

R: No.

R: To a certain point I will agree with him.

M: Justin. Yes or no?

R: No.

R: No.

R: It is possible. If it can happen in the rural areas, it can happen in the rich areas.

R: In the rich area they jol together and here in the poor areas we jol together. There is a few of them that want to jol with us, but that is once in a blue moon.

M: You say the rich will 'jol' with each other and the poor will jol with each other. But you won't 'jol' together?

R: Yes.

R: I will. You get those guys who cross the border, but not too many of them do.

M: Is there anything we can do to make them cross.

R: Give them one hell of a slap, so they can come down.

R: That's a problem. Money is a big problem in our country. Money talks and bullshit walks. That is actually the way it is done in South Africa. If you got money you can get anything. I don't want to say anything that is recorded and going to the press or papers.

M: No, nothing is going anywhere, it stays just here.

R: Zuma official raped that woman. Everybody knows he raped her. And he got off the case. Malema killed two White people already; through his hand they got killed. Two of them got thrown off a building, what's happening to them? They have been left right where they are. Because they have money.

M: Is that all to do with money.

R: Let's say we are driving, but accidentally we hit a Black person- we are going to jail for life. But if it someone like Zuma or Malema does that, they will appear twice on the news and then it disappear.

R: You never hear about it again.

M: How do the rest of you feel. Is that the general feeling or not? Does it really happen?

R: Yes it is true.

M: What should we as citizens do to build a non-racial society?

R: We just need to stand together. That is the only way.

M: Will we ever be able to stand together?

R: If you force yourself- not force yourself, but if you make yourself willing.

R: It can work if we try.

M: Do you think most people are willing to try?

R: Yes. There are millions of people in South Africa that is willing to try. I would say maybe 3% of the people in South Africa are not willing to try.

M: Justin, what do you think? Are people willing to try? Are you willing to try?

R: Yes I am willing to try.

M: Darren? Is anybody not willing to try?

R: I am willing to try.

M: You don't have to be. I am asking you a question, I am not sure if I am, so I am asking the question?

R: We already started in school.

R: From the age of six straight up to sixteen.

R: In school you mix.

M: Okay. What should the government do?

R: With the ANC nothing is going to happen.

All the respondents talk at the same time.

R: They are not getting it right. They are not succeeding.

M: What do you think Donavan?

R: Promises, promises.

All the respondents talk at the same time.

R: They are making empty promises and not delivering.

R: They are not delivering.

M: The same. They only make promises.

R: That is why I voted for the DA in the last election.

M: Who is too big?

R: The ANC, they promised everybody houses and everything.

All the respondents talk at the same time.

M: What do you think we Whites should be doing to build a non-racial society?

R: Be an example.

R: Be a good example.

M: Be a good example. Okay.

R: And be a good example to the young children also.

M: Justin, what do you think we could do? We are sitting here as White people. What can we do?

R: You reach out to those. Those people who say it cannot happen.

M: Show the people it's wrong. Those who say it can't get done. Okay. Justin, what do you think?

R: I agree with him.

M: And you?

R: I agree with him.

M: He is very quiet. I think he is scared of me. Do I scare you?

All the respondents laugh and talk at the same time.

M: What do you think Africans, Indians and Coloureds should be doing to build a non-racial society?

R: That is basically a fifty-fifty story.

M: Is it fifty-fifty?

R: Yes, I can't help you if you don't want to be helped.

R: If he doesn't ask to be help, he won't get anywhere.

M: You've got mates that are Indian, Black or Coloured. What can they do to make it better?

R: Just respect each other.

M: Just respect.

R: Respect each other and work together.

R: And live together.

R: Try your best- there is not much more you can do.

M: And get along.

R: And be friendly.

M: Can't we just get along and be friends? Guys I think we are finished now. You don't need to write your names down. I am going to give you each a sheet of paper and a pen. I want you to write a message down for me...

R: Am I back at school again?

M: ...if I can say one little thing, I am not going to mark your paper or give you points.

All the respondents laugh.

M: ...I want you to think carefully about it. I want you to address this letter or statement to which you feel can do the most to change our actual society in terms of racialism. You need to write down who this person is, whom you address the letter to. And then what you think the one main thing they can do and should do to help us build a non-racial South Africa

R: This is a difficult one.

M: That's why I say you need think carefully about it, and don't look at each other's letter. I want you to write from the heart. I want you think about who can really help to make this country a non-racial society. And what can that person do to help.

R: I was a few years ago in school.

M: I don't subtract point for spelling.

All the respondents laugh.

R: Who is going to read it?

M: Only me.

R: I hope not every one.

M: I will read everyone, but not now. I won't read it in front of everyone.

R: The first thing I can say is good luck with reading my handwriting.

M: It does not have to be a whole page. I just want you to think who that person is that can help us.

R: Do I need to write down a name?

M: It can be a name or a title. For example if you think a priest can do a good job. Then you can address this to a priest. If you think a headmaster will be a good idea you can write headmaster. Who you think can really help make this a non-racial South Africa. And what they can do. It is a difficult question, but I want you think about it. You don't need to write your name on it.

The moderator leaves the room.

Silence in the room.

R: It's racist.

M: I wonder if we have lights now.

R: It is going like this because of the racist story.

M: We did not have any electricity for the whole day.

R: You see, that stupid person did switch it off again.

R: Can I ask again about this letter.

M: Yes. Who do you think can do the most to help build a non-racial South Africa? As if your letter goes to somebody who can really make a difference, who will that person be? And what should they do? You might

think it can be anyone. I want you to think non-racial, and what should that person do. You are telling me it still exists, you all say so. You say it is not amongst you, but it still does exist.

R: Yes, it does.

M: I don't mind you can scratch it out. Anything. I don't care. And I don't care about spelling. I can't spell.

R: Do I need to put my name on it?

M: No you don't need to, but you can if you want to. What is important is what you are saying, not who is saying it.

R: Please mind the language.

M: I don't mind.

The moderator thanks the respondents and hands out their incentives.

END OF DISCUSSION.

Letters: SOUTHERN SUBURBS, WHITE MALES, AFRIKAANS SPEAKING

To: The World

The world gives you life it is so beautiful. I give respect to mother earth in love.

To: Mandela

I firmly believe that in order to help make South Africa a better, cleaner, non-racist country:
Make more jobs, less BEE. Help those that really can't afford the education and have talents.
Make ways to allow everyone to communicate and work together.

To: Zuma

Zuma can change jobs and change the schools and still be the lovely one only.

To: The DA

I will like it to be a multi racial community for all race groups that are in the DA. Everyone must stand together in this country; otherwise we will not get anywhere. We are all one.

To: Mandela

Dear Sir

You have done wonders in our Country already, but we have problems with memorial facilities- it reminds us of all bad history that happened and causes conflict.

Please help us get rid of all these places. You have a powerful voice in our country, especially with racism.

To Best Pal,

I want you to change the world around and see if you can, because the world is in a mess and if you can make a change, the people in the world would live in peace.

To: Zuma

Zuma can speak to the people and see if he can make it work. And if that doesn't work, the President can speak to Nelson Mandela because the people look up to him as a role model for all race groups. He is like a father to all the people, I know Nelson Mandela and Zuma can get South Africa back to normal.

To: Trevor Noah,

I need to honestly say that this will be addressed to Trevor Noah, because on all his DVD's and in his shows he keeps on saying that he is not a racist, because he keep on reminding us that he has a White mom and a Black dad. So he will for certain know how to achieve this.

To: Zuma

Zuma is keeping on making promises, but nothing affects himself, because Government just takes and doesn't give much

GAUTENG, INDIAN FEMALES EMPLOYED

LENASIA, 46+ YEARS

M: Sharon introduces herself and explains the market research concept, she explains that there are no right or wrong answers, she is just looking for honest answers, explains that the group will be taped, tape will be transcribed, and then a report is written.

(Respondent questions Sharon as to how valuable the report is going to be and who has commissioned the research and so on and so on.)

And this is our opportunity so please say whatever you think and feel and I am not going to ask one person to answer at a time, you just talk when you want to talk, that is it.

R: As long as we are honest and blunt.

M: You can be as blunt as you like (laughter) I don't mind what you say and how you say it and I mean it, you can call a spade a.

R: Spade (laughter).

M: If you want to, I generally try and not use that language (laughter). But you can if you want to, nobody is stopping you. I would like to just go around the table once, otherwise you can talk whenever you want to, I just want to hear from each one of you, your name, what you do and your hobbies, something a little bit about yourself.

R: Okay you can start (laughter). My name is Joan and most of you guys know me, I actually am starting a call centre, it is already in the process.

M: You are starting a call centre?

R: And what else, I have lived in Lenasia my whole life.

M: Children?

R: Yes, I have got four kids, but they have all got wings, it actually gives me an opportunity to venture into things that I wanted to do before, you know when we have got kids we have got to grow them up everything, once they have got wings and they leave we do the stuff that we wanted to do, this is an opportunity.

M: Okay, what about you?

R: Well my name is Saroj, I have got two kids, two grandchildren I am a clerk, my hobbies is like outdoor, music, I go to church.

M: Super thank you, what about you?

R: My name is (unclear) I am a librarian at (unclear) primary school, I was a Sunday school teacher at (unclear) Ministries now I am at the City of the Lord, I am a Christian for the past 17 years, I enjoy my job and I love reading, I love watching movies and playing with the kids.

R: My name is Pam and I have two children, I am an admin officer at CR Nevada (sounds like) I love to read steamy novels (laughter).

M: And that is you.

R: Okay, she is my friend, we are friends because we love the same novels, I am (unclear) educator, I have three boys, I love reading and I enjoy cooking because I enjoy eating.

M: I can see where I must come and visit.

R: I am (unclear) I am an educator, I teach deaf children with learning disabilities, MMH and all that.

M: So you do sign language.

R: Sign language, I am also a mother of seven children (all talking).

M: So you are a mother of seven children, brave lady.

R: Very brave.

M: Any hobbies or do you have any time for hobbies?

R: Oh yes I do my kids are all grown up, I like reading, cooking, baking the normal stuff.

M: There are lots of house where I have to come and have a look.

R: Well my name is (unclear) I like to have a lot of friends you know, company.

M: Guys can we just hear what she has to say.

R: ... that needs help, I am always there and I have got two daughters, they are married and I have got six grandchildren and I love baking and cooking too, but most of all I love dancing and I love to do this ballroom dancing, I have got someone who teaches me ballroom dancing, about three years ago, and I enjoy I can dance the night away, it is something very nice to do, I leave work and I am on retirement, at 65 because you must work at that age and that is one thing that I would like to go and learn more about it, to do.

M: So you want to take it more seriously.

R: More seriously is ballroom dancing.

R: I think you will end up teaching.

R: That is my hobby I just love it.

M: Leticia?

R: Okay my name is Leticia and I have got six children, four grandchildren I am a very proud grandmother.

M: I can see that.

R: I love children so I am helping out like voluntary at a school with a feeding scheme, my hobbies are soccer because my son loves soccer and so do, I had a soccer team.

M: You had a soccer team and you trained them?

R: Yes and yes, it is actually fun working with young people and getting to the children, especially in our community I love working with the children, so I think that is my gift and I would like to pursue it.

M: Brenda?

R: My name is Brenda, I had eight kids and I lost one, I have got seven, I have got seven grandchildren, I used to, I still do it, I make platters and sell platters and koeksusters and I am helping Joan out currently getting her thing off the ground, just answering the phone for her.

M: So I will have to come and visit you for food as well? Very nice, okay ladies I am going to tell you now, we are going to talk about a subject now and we have been in a democracy in South Africa for 17 years as we all know, and some people say many things have changed including how we relate to each other as people and others say not much is different and others say that things are worse, what do you think?

R: I think, my personal view things have gone, instead of going forward, there is like some things have opened up for us.

R: Some progress.

R: Right I mean there is progress like us going to a certain swimming pool and going to a certain park where we couldn't go, when they did let us in, what did our people do, mess it up, so nobody can really enjoy what is there, right, secondly schooling they said free education, it is not free, it has gone backwards instead of moving forward, right, with the domestic workers when you do hire them, they are the boss now, you are the servant.

M: What do the rest of you feel?

R: Well basically I would actually think that what Brenda is saying is true, there was progress done for the post apartheid people, but not enough.

M: In what way was there progress?

R: Socially, on the social level.

M: How?

R: Whereby the restrictions were lifted, we can go where we want to, we can do what we please, not do what we please exactly, but go where we want, everything is open, but as far as career wise I think there is still barriers.

M: And what are those barriers?

R: The barriers are, look to me it looks like it was apartheid then, but it is reversed now.

R: Worse now.

M: What is reversed? When you say that it is reversed, how is it reversed?

R: It is reversed in a sense whereby, okay, they talk about employment equity where this amount of racial should be employed and that amount, but speaking on a broad perspective, I think, look it is good that enough of the Blacks are getting work it is fine, it is good that they are getting a better education, that is fine.

M: Is this a general feeling? Yes.

R: No.

M: Okay, we will get there then.

R: It is good that they are getting the higher level education which is only fair everybody should get that level of education but the thing, in the workplace there is still discrimination.

M: Do the rest of you feel that is happening?

R: Yes, there is discrimination.

R: There is still discrimination whereby you, why should we differentiate and say this is the amount for this colour race and then the Indian race, I think I am not too sure, secondary to that and then we get the Coloured race which is third and then we get the whites, why should it be like that?

R: We Indians we don't know where we fall.

R: When we started up in the apartheid time we were the Blacks with the Blacks, now we automatically have been pushed under the Whites.

M: So now you are Whites, you were Blacks and now you are Whites?

R: Yes

R: If you speak about equity like the lady mentioned now, I am going to start at this side, you speak about post apartheid where now apartheid where changes were made was changes that did minor, where I can stay, where I can go to the toilet and if you look at health services it has gone completely off with the dogs. If you look at education it is now not just inferior education and I disagree that Black people had inferior education, I disagree with that point.

M: Okay.

R: But it is not inferior education any more that certain people only get, everybody gets inferior education, education has gone down the drain.

R: Children can't read.

R: Ja children can't read.

R: You know what I don't like, you know that Julius Malema who sang, who sings that song, and it is going on so long in court and I think it is, they say a song doesn't kill, but I think that song does kill, because it is wrong to say something to kill someone.

R: But you know it is only wrong, I am going to stand with Julius Malema here now, it is only wrong and I disagree with him, it is only wrong if a Black person says something about a White person, but it is never wrong when a White person says something about a Black person, I am going to say, we are all sitting here and someone walks in, "Here ek sien 'n heel klomp koolies"

M: Is that still happening?

R: It still happens.

R: When Indians say to a Black, jou kaffir.

R: That is actually a court battle.

M: Who is going to say that?

R: Black people.

M: Black people are going to say that?

R: Yes.

R: Yes.

M: And Coloured people, would they say that?

R: No. (Inaudible, all talking)

M: Let me hear what Leticia says.

R: The class of Coloured people who would say that is those that.

R: Ignorant ones.

R: Those ones that are driving the 4x4 because you go into the shopping centre and you are walking with a trolley and this guy is walking behind you and because he is driving that nice car, he is the man, so he tells you this F....ing coolie, so I turned around and I said, Excuse me are you talking to me? My husband says, no, this is as far as it goes, you see he comes to the same cheap shop that I come to, but he is The Man.

M: Just because of the car that he drives or because of his race?

R: There are lots of Coloureds that I have come across, lots of them, there are those people.

R: So you actually referring this not only to the Coloured I have experienced this from a White perspective as well and they are upper class and they have status and you are actually regarded as, when you are walking in a mall like she explained it doesn't only come from Coloured.

R: What I am trying to explain here is that.

M: So you are saying (unclear) walk in here and say that?

R: No if a White person says, you coolies, very few people, we do take exception to it, but if any person had to say, any person say kaffir, then it is a big deal.

R: Then you have got a lawsuit.

M: So is it more of a deal, if they call, if they say kaffir than if they say coolie?

R: Definitely the kaffir word is a greater deal.

R: Greater deal than the coolie.

R: They are using this as a weapon to fight back, because that is the only weapon that they have got now.

R: Our children have such problems at school at the moment because every time you make a remark to a Black child apparently he turns around and says that you are racist and he takes you to the office, our children are so terrified of speaking out.

M: So they are not able to say what they want to say?

R: You can't.

M: Is that happening (unclear).

R: It is happening in all of the schools.

M: How do you feel?

R: Yes it is happening. Like you will see in a class of 43 and maybe an Indian child will make a noise, because out of the 43 children there are maybe only two Indians but they are always picking on them, your child is doing that and that and in the mean time they are doing nothing.

M: Is that actually happening that they are picking on them because they are Indian?

R: Yes.

R: Yes.

R: That is why I said, it is reversed in a sense, socially and at school on a broad perspective we are experiencing that now.

R: They have changed it now we can go to a hospital where we want to, but do you want to go to Bara?

R: No.

R: Exactly, exactly.

R: But I mean you are forced to go to Bara because you don't have a medical aid, if you have a medical aid you would never have gone to Bara but previously I would have gone to Bara even if I had a medical aid. (All talking, inaudible)

M: Sorry what did you want to say?

R: If you go to Bara hospital it is like an everlasting thing you will sit there the whole day. (All talking, inaudible)

M: Sorry you were saying Leticia?

R: As far as Bara is concerned, in my eyes it is the best hospital.

R: The best, I always believed that.

R: The reason being, listen you an Indian, you are walking into a Black town, what do you need to do, you know some of us, I promise you my father in law is paralysed and every now and again, we sit the whole day, but the thing is when you go there you are going into somebody else's territory (all talking, inaudible).

R: What I am saying is, you must understand me properly that is a Black town that you are walking into.

R: It is no longer.

R: They still see it like that, you are right.

M: Now hold on this is very interesting because what you are saying is the Blacks are seeing it is their territory (all talking, inaudible). One at a time, I have to have one at a time, otherwise I will never. I just want to hear.

R: You know what I have been going to Bara because I have got (unclear), I have been going there for years, you know they are not all the same, I have got very good friends, I come late and I can speak to them and they do me a favour, they are not all, they are not all the same out there, there are some that are good, some that are very bad, you know who just treat you like they want to treat you. But most of them are very good is what I can say.

R: It is because you have been there for years.

R: I won't go to any other hospital.

R: The lady said some, I agree with her, some, but not all of them.

R: I am being honest with you, being a, when you enter into Baragwaneth and you see these Black nurses and as an Indian they give you these looks.

R: They intimidate you.

R: You don't want to be there.

R: The service the doctors they treat you fine, but the nurses.

M: Different levels.

R: I will tell you what happens, someone gets sick in my street, this child is going to die, he got a fit and we put him in the car, we take him to the (unclear) hospital, the (unclear) hospital says take him to Baragwaneth, so he gets put into an ambulance, I get into the car with his mummy to take him there, you know she gave us so much shit, (unclear) the whole time, there are 11 official languages but, you are a civil worker you should address me in the language that I, and the minute you do, it is "julle coolies, julle dink julle het geld" so I am not speaking, my sister goes to Bara, my sister has got arthritis (all talking, inaudible).

M: I just want to get to a point here, okay, because if we are just talking about Bara the whole afternoon we are going to have a problem, we will sit her until tonight.

R: Can I just make one last comment, last comment on what she actually says, okay so you have been going there for years, so the staff is actually used to you and they know you, wait, wait, they have now adopted you into their system, so you are getting the treatment, it means if I come in as a new patient.

R: You are going to shit.

R: I am not going to get the same treatment.

R: Exactly.

M: Hold on, hold on, okay.

R: I don't get the treatment of all, there are some that give me shit, but there are a few of them, that I know, who are okay with me now.

M: I want to ask you, I want to go back to another issue that you brought up here earlier on. You said that this thing is happening in layers, you are saying that the Blacks come first, and then comes who? Then comes who?

R: Indians. (All talking, inaudible)

R: One at a time.

M: One at a time?

R: Okay, from my understanding I might be wrong, but from my understanding with the new democracy.

M: You said Blacks then Coloureds.

R: No Indians secondary, third was Coloured and then the Whites.

M: What do the rest of you think?

R: That is exactly it.

M: But it is in those levels, those layers?

R: Can I say something?

M: Society in general?

R: Yes.

R: But can I say something now quickly, you know that a Black hates an Indian, (all agreeing).

M: Is that still happening?

R: They have this thing that we, we have got something that they need to be with us, always, you will always see they move into an Indian area before they move into any other area first.

M: So I want to know, are they still thinking like that?

R: Yes.

R: Yes.

R: Yes.

R: You know apartheid is over we should love one another and live with the new apartheid, but they still talking about what happened (all talking).

R: I have got nothing against a Black, the thinking is still the same, but the only thing, they are not doing is actually being fair they are abusing their authority.

M: How do you feel?

R: The same because even in the schools, the Black children came in, they over power the Indian children, they steal your stuff, they hit the children and you have got no control over them, because if they go to the office they are going to lie, say that you called them the K word, that is what happens. The workplace is the same they put people in charge, no knowledge.

R: And because they have become the majority.

M: Let's just hear what she has to say.

R: So that is what is happening even in the workplace, they are, it is unfair, because people have got the credentials, they have got the education and they are not given the jobs (all talking).

M: So is that a general feeling that it is happening in the workplace?

R: Yes.

R: Yes.

R: Yes.

M: They haven't got the authority and they try and force it on you or what?

R: It is the equity.

R: Because they have had to put them into those positions.

R: But all the children, looking at the Black children they are not the same, you know my son has got like lots of friends, my daughter has got a lot of Black friends and they come home, we will sit together and eat but the next thing, two, three children are coming, the boyfriends are coming, what is happening now, when the

child comes, Mpho why aren't you coming home any more, "No my daddy said that I can't come to the Indians", but why because you have been coming here for years.

M: His daddy says that?

R: His daddy says that he can't come here. His daddy is a person who drinks who is never at home, so it is only the mummy. So the mummy obviously she feels secure because her child is in a secure place.

M: Yes, with you.

R: He is well taken care of, he is fed on time, even if he goes where there is no food for him, it is provided for.

M: That is an interesting point that she has brought up about the children, are children seeing each other at the same level?

R: Yes, they are.

R: Yes.

R: Yes.

R: Definitely.

R: Children do.

M: Your children do?

R: My children.

M: Your children or your grandchildren?

R: Children. (All talking, inaudible).

R: Children and the grandchildren.

R: Children are looking at it in a different way, you know, like Brenda is my friend and you are not going to change her being my friend, you know, because we go to school together we do things together, we have secrets that we share, so you as mummy and daddy is not going to ruin it, but somebody comes in.

M: You said so too Pam, is that right?

R: Yes, my son has got friends all his friends are Blacks because we only live around Blacks.

M: And yet you are saying that they are picking on them at school?

R: They pick on them at school.

R: It is the adults, they come home with friends but it is the adults.

R: The influence is actually coming, integration is good, integration is happening, acceptance is happening for the past 17 years, the acceptance is there amongst the Indian and the Black children, but it is the adults.

M: The Coloureds?

R: Indian, Black, Coloureds.

M: Whites.

R: Whites, it is integrated, but I am speaking in the perspective of an Indian group, right, but I think the adult influence hasn't changed.

M: Do you feel the same?

R: It is still the same; they are not making the difference. (All talking, inaudible).

M: Let's just hear what.

R: My son is eight years old and you know his teacher is an Indian lady and she, he is my adopted son, and he will say something like, Ma, can Thebogo be a Zulu? And then I will go how can he be a Zulu? But my Mam says that I am an Indian and Thebogo is a Zulu, so he doesn't understand, children don't see that difference.

R: They are not seeing it.

R: But us as adults, (unclear).

M: So it is actually more on the adults. Sorry guys if you could just turn it off for me.

R: My son is 21 and from the time that he started school, he had Black friends, let me put it like this, he loves Blacks, he loves Blacks, he is now studying in the States he has got a Mandela scholarship, right, how he is one of the students that came into this students scholarship program, so he could enter St Martins school.

M: But you are saying that all of his friends are.

R: But I am telling you across the board, they are Blacks, most of them are Blacks a few is Indians, these that he got they love him dearly and they stick like glue, like tonight because he is here from the States, tonight it is only them, that are going out, but it is mainly women, the guys have got a little bit of an issue, you see, those children that he is going out with have parents, they are educated, they are educated so they come across the race like this.

R: They are more integrated.

R: It is these illiterate ones that tell the child, because the president says.

M: So you are saying the level of the education of the parents also makes a difference.

R: Ja, it also makes a difference.

R: On the children, ja.

M: Now I want to hear from you all.

R: How educated is Malema?

R: He is not educated.

M: I just want to know in your views, what holds us together as South Africans?

R: I think it is the love.

M: Love?

R: ... love for each other, but on a different level. Because you see there is a lot of love but most of the people (unclear), so what you can offer is the love that they give you, because of what you are offering.

M: Pam, what do you think? What holds us together as South Africans?

R: It is not so much the love, it is like we, I can't get that word now, we do care, it is a bit of Ubuntu, that we have for each other, but it is the consideration that we have for each other, we will empathize, we do put ourselves in other people's shoes and we say you know if it was us, that is what I think keeps us together.

M: What do the rest of you think?

R: What keeps us together, I don't think that it is love because you know in the old South Africa, there was love and there was lots of love but now there is so lot of crime, there comes that hate, you know.

R: So what keeps us together?

R: For me when I look at (unclear) and I don't think there is anything that can keep me together.

M: South Africans?

R: I think it is our children and grandchildren, we are looking at the next generation and the one lower, so obviously if we as parents going to retaliate, now Joan comes and my grandchildren are here, and she storms up an argument whatever, I have to think twice, listen what am I portraying to them, cause I am going to portray something here and I am going to backfire or something, oh it is fine because Grandma does it, so if something happens on the outside there, I can also do it.

M: So you are saying that it is the children.

R: Nelson Mandela.

M: Nelson Mandela keeps us together, okay.

R: Whenever someone wants to react against whoever says something, it is always Nelson Mandela could forgive.

R: (unclear) without love I don't think you can accomplish, we can be stern yes, but stern with love.

M: And what do you think?

R: I think it is more of the church that keeps the people together, because it is multiracial the church.

M: Religion that keeps people together in South Africa.

R: Definitely.

M: But aren't there lots of different religions?

R: Yes there is.

R: But Christian (all talking, inaudible).

R: There is only one God.

R: It is all religions as long as you belong to a religious group, it is good.

R: But there are so many atheists now

.

R: Sorry?

M: That is her opinion that religion keeps us together, what about you, what do you think, what keeps us together?

R: That is a good question; it has got a lot of answers.

M: Let's hear what you think.

R: I think, look, I won't answer your question I will answer it later, look when we had the World Cup the 2010, if you look South Africans we were all together.

R: Sport brought us together.

M: So that was sport that actually brought us together?

R: Ja.

M: So it can even be sport that brings us together.

R: And sport comes with discipline, without discipline you cannot play and you have got to love the guy you are playing with.

M: So that is one of the things.

R: One of the things, like even with Bafana, with soccer you will see whoever you want your country to win.

M: Is that a general feeling, sport brings us together?

R: Ja, there is some kind of something that we care for each other, but we don't like what each other is doing to each other.

M: So basically it is love for each other, sport, religion, children and.

R: It is respect.

M: And respect.

R: And respect.

M: Do we respect each other?

R: Yes.

R: No.

R: No.

R: I respect all of my fellows.

R: No, if you are speaking basically on this, yes, but the fellow man out there, it is not enough.

M: There is not enough out there.

R: There is not enough.

R: If there is no respect for you, you are going to retaliate against them.

M: But it should be respect?

R: Yes, respect.

M: So what you are saying is that we need more respect for each other.

R: But we South Africans are very warm hearted people, because if you go to the European countries, they are very cold, they won't even give you a smile or talk to you.

R: But even when we stand in queues, we are people who will talk to each other if we are standing in a queue.

R: It is just our upbringing because you see as a Black community, let me classify it, they were brought up with this sharing and loving, so like even you had one cabbage you could share it, even if you cook like, very small communities they always used to care for each other, so that care and love grew among them.

M: Can it not tear us apart?

R: What tears me apart is Julius Malema (laughter).

R: Definitely that's what tears us apart.

R: Is unfairness (all talking, inaudible).

M: Okay, we have had Julius Malema, I just want to hear why you think Julius is tearing us apart?

R: He entices.

R: (unclear) whatever Mandela went for he is tearing it apart.

R: He entices people to do what is wrong.

R: (unclear) he is illiterate he can't touch you, because he has already said what the president can't say, he can't say what he feels, but he is giving it to you, he is an underdog and he is stupid.

M: Pam you said that there was something else tearing us apart?

R: Service delivery.

M: Service delivery, why?

R: It is the worst thing, have you ever went to a hospital, a clinic even the bank, they will have their tea, their lunch, you can be standing in that queue and they will not care that you are there, but I don't do that at school, I will be eating my lunch when somebody walks in and wants to pay their school fees, I will leave my lunch and take the money from that person, I don't want you to wait, so why do you do that to me.

M: How do the rest of you feel, is service delivery tearing us apart?

R: Yes.

R: I would agree on what you say, because if you are a doctor and you are running from five o'clock in the morning, let me just say something to five o'clock in the evening, you don't expect that guy to run through without taking a break and some of them do that (all talking, inaudible), emergency is something different.

R: I am talking about people who are in the (all talking).

R: .. Home executive.

R: Service delivery we now come from Lenasia, we saw a lot of rubbish on the dumpsters, it is supposed to be an India area and we come into a so called White area, did you see any of it, so there is service delivery here in the White area and not in our area.

M: So that is something that is tearing us apart, what else is tearing us apart?

R: Racism.

M: Racism.

R: This is it.

M: You think it is still happening and still tearing us apart?

R: It is worse than what it was.

R: Worse than what it was.

M: Worse? Hold on, I want to find out, it is worse than what it was.

R: Worse than what it was.

M: Why?

R: Can I share based on that, I actually think it is, I actually agree with all of you it is worse than what it was, but like I said in the beginning, it is not White versus Black, it is Black versus White and Black, so the racist is now.

M: Is the opposite way around.

R: The opposite way around.

M: Is that what you are actually saying to me, the opposite way around.

R: The opposite way around.

M: Do you all agree on that?

R: Yes.

R: Yes, it is not only Black we are now White.

R: We can now say that it is Black people against minorities.

R: Yes.

R: Yes, because they are the majority.

M: Where do Coloureds fit in here guys?

R: They have got no place.

R: That is actually the saddest thing, they are not even recognised.

R: Yes, yes.

M: Recognised?

R: No.

R: I am talking- I am 53.

M: So what you are saying is that the Indians are being lumped in with the Whites and the Coloureds are not even registered.

R: They can't be recognised because they are fence sitters, they could never take a stand they couldn't be Black when the Blacks were Black and they can't be White now when the Whites are White, and do you understand they are a bunch of fence sitters.

R: My son is in Grade 11 at a Coloured school, because I think it is better education and they have never called him a coolie and he stays in Lenasia.

R: There is no racism

.

R: No because they are fence sitters they never take a stance, never say this is coolies and this is kaffirs (all talking).

M: So basically racism is also tearing us apart?

R: Yes.

M: But from the other way around?

R: Yes.

R: Reverse racism.

M: Worse than ever before?

R: Reverse racism.

R: Yes, because if you can see.

R: You know we worked amongst, in those the post apartheid days, we worked with Whites and it wasn't as extreme, I wouldn't even say that it was extreme.

R: Ja, ja.

R: There was a little bit of racism, a lot of respect, little bit of racism, but today the racism is worse.

R: Yes.

M: You wanted to say something?

R: You could view your opinion.

R: Ja, you could because see like that case where there were a lot of Coloured people that were squatting, they threw them off, nothing was done, but it is the Blacks in Randburg on the hill, they provided them with houses.

R: Ja, toilets and lights whatever, so I mean where is the fairness.

M: So it is not being treated fairly.

R: In my workplace it is just myself and another Black lady, she actually said with this apartheid thing, she wishes that the Whites were in power, not because, okay it is fair that Mandela took over and the Blacks are in power, but now just for security, and you know everyone was on their place, there was order, now there is no order.

M: Raja how do you feel?

R: Chaos.

M: You are being very quiet there.

R: No, I feel the same.

M: You feel the same?

R: Same.

M: It is reverse and it is worse (all talking, inaudible).

R: Let me talk from the Coloured point of view, I have a Coloured background, and I am from Kimberley. Originally I am from Kimberley, but I got married in Lenasia, the Coloureds is a nature like this because we could associate with the White person, because of respect, and I don't know if it is because I come from the Cape province, but we could talk to the White person, we went to churches, those years already we were in the same churches, it is just that people didn't look at it like that, they wanted to be underdogs, they didn't want trouble from those years.

M: That is a very interesting point of view, but now okay, the constitution actually tells us that South Africa is based on values including things like human dignity, your equality, your non racialism and non sexism, okay, now what does non racialism mean?

R: You should have no barriers, I shouldn't look at you like you are White.

R: No boundaries.

M: No boundaries.

R: Ja, I shouldn't look at you like you are White.

R: We should be South African.

M: We should be South Africans.

R: Yes.

R: Sorry you didn't introduce yourself.

M: Sorry, I am Sharon, sorry (laughter), I normally have a label.

R: If you go into the constitution it says, Black people and if you look at the definition in the dictionary, of Black it means someone that is not White, so when they refer to that in the constitution.

M: Does the constitution actually use the word Black people?

R: Yes, it does, it says previously disadvantaged people, Black people, so if you look at the term Black people, that means all of us should be included except you.

M: Except me? (Laughter), no fine.

R: So if you look at that statement no racism, then someone in Houghton should get the same service as someone who lives in Lenasia South and currently it is not happening because.

M: It is based on what, based on?

R: Where I stay.

M: Where you stay.

R: Where I stay, so racism is still seen as a White area in Houghton and an Indian area in Lenasia.

M: And do you see Houghton as being a White area?

R: I don't, I don't, I see Houghton as a small Lenasia because if you look at your notifications on your cellphone you will see all the funerals that goes out of Houghton are so called Indian people, but the main industry don't see that, they just see the people in Houghton still get what they are supposed to get and in Lenasia.

M: So what do you see as non racialism?

R: I see non racialism as a lady sitting in front of me, not a White lady sitting in front of me, I see what my eight year old son, he has the ideal understanding of what the word racism means.

M: You would just look at me and think that I was a lady?

R: Yes

R: Yes, that is it.

R: But we don't I am going to say it bluntly, we as adults is still (unclear) and including myself, we are still (unclear) racism in our children, I am going to say, and someone who wants to disagree can disagree, the neighbour next door will say they are making a noise, those kaffirs do make a noise (all talking).

R: Like I said at the beginning it stems from us.

M: So basically non racism is that we should be looking at each person around here saying.

R: We are equal.

R: Equals.

M: Equals, okay, now if there were men amongst us, how would we look at it then?

R: As humans.

R: Unless you bring a dog in.

R: Look as equals

M: .. So it is not just looking around, it is also (all talking, inaudible).

R: But if we look at each other on the same level, we would actually be treating each other in the same way.

R: (unclear) domestic worker a Black domestic worker, if you speak about non racism we would see that woman equally to me an educator.

R: Yes, yes.

R: No different, but when we look at that, and we all here have boys in our lives that is going to get married soon, as soon as he brings a girl in, haar hare is 'kroes' (laughter).

R: I think that is fading out a bit.

R: Not with our generation.

R: Not amongst our generation.

M: Some people think that South Africans are more united now as South Africans and that race doesn't really matter, others say that race matters a lot, what do you think? Does race matter or not?

R: Race doesn't matter when we are playing sport, when you want to get married to my son or move next door to me, it matters.

M: Okay, so if we are playing sport it is fine, if we are going to get married.

R: No, no, don't want it.

M: If your son brings home a White lady?

R: I don't want it.

M: If he brings home a Coloured lady?

R: No ways.

R: May I say something (all talking).

M: How many of you would feel comfortable if your son brought home let's say a lady of another race group other than Indian, how many would feel comfortable?

R: I would.

M: One, two, three, four, five, two of you wouldn't, okay.

R: I am going to give you an example, this is my sister.

M: We are allowed to disagree.

R: My husband's mother, now we are talking about.

R: Many years.

R: 50.

R: More than 50 because he eldest daughter is going to be 50.

R: More than 50 when apartheid was in, she married my father in law from India, straight, straight, Indian hair, speaking the Indian language, he married my mother in law who was a Coloured, Black and she had curly hair, now we are talking more than 50 years ago.

M: More than 50 years ago.

R: They must have had, they hardly talked, they must have a very hard time, through that, she had seven sons and two daughters, she married one and I married the other one, now my husband he has got curly, curly hair but he is Indian, I mean he is an Indian, they had a lot of problems at the time going into an Indian

school, whatever, whatever, so I got married to my husband I had hell, I had hell because of the way that he looked on the outside, I come from a full gospel Christian home, very well off in Pietermaritzburg, they didn't accept my husband, took me out of the wills whatever, so I had to stay in Johannesburg, have his children one after the other and then when they used to see, I am talking about my family looking at the children with a nose like this and hair like that, I was always left aside. So here comes my son and he is like 23 now, and anyway he is dating but his hair is now a little straighter, curly whatever and if he goes out with an Indian girl, the father and mother don't want to accept him.

M: It is still happening.

R: She has been subjected to it (all talking).

M: Now two of you actually agree that there is no ways that you would like it to happen, the rest of you felt that you would accept it, now she has brought up a very valid point here, she has actually experienced it, do you think you would experience the same thing from your friends okay, if your son brought home like any other race group other than Indian?

R: From friends yes.

R: You see what.

R: The friends will.

R: My brother has got children from a Coloured lady and my mother never ever accepted those children.

M: So it is still happening now? It is still happening in your community?

R: Exactly.

R: And I think amongst the Indians it is the most.

R: It is the most.

M: The most (all talking, inaudible)

R: They are biased as well.

M: Amongst the Indians.

R: I just want to give you an example, my eldest daughter is married to this very light Muslim man, I am just going to give you two examples, anyway she is my complexion, my husband is a little lighter but his hair is curly, her father in law refuses to accept her, he calls her coco, he calls my daughter coco and she had a baby and throughout her pregnancy he said to the son, imagine that baby is going to be coco and god made it, when that baby was, my granddaughter she is fair, when he looked at her he wanted (unclear), my daughter said she is now milky bar she is not coco (laughter).

M: And this is happening now?

R's: Yes. (All talking, inaudible)

M: Can you give me another example.

R: My son refuses to date an Indian girl, why is he only going out with Coloureds? And he said mummy please listen did you see my hair, do you want me to be criticised what you and daddy went through, I wouldn't.

M: Hang on if he married a Coloured girl, wouldn't you be criticised in any case?

R: No.

R: The community accepts.

R: I am a pure Indian like, purer than pure I am, but I was never accepted because of my husband, now my son because of his hair.

M: He is also not accepted.

R: So he only dates Coloureds because of his hair.

M: What I am trying to ask you, if he married this Coloured lady would your Indian friends look at you and say Oh well he is?

R: No, because they look at me now, I am Coloured, because of marrying my husband.

R: Over the years.

M: But they haven't accepted it?

R: No, not at all. Do you know the problems that my husband and I have, terrible, because of this.

M: Now is this happening more amongst the Indians, I would say the White community or Coloured community or the Black community?

R: No it is the Indian.

R: It is the Indian.

R: Can I say something, I come from, in my family- we have got Whites, we have got Coloureds, we you know, have Blacks, and we mix.

R: Do you have descendants that are Black?

R: That is why to me, it doesn't really matter who my children have gotten married to, as long as they are happy, and we should accept one another for what South Africa is.

M: You guys are saying that you will accept it, okay, but what I am trying to ask you is will your community accept? (All talking, inaudible).

R: ... the Black community, I am working with a Black lady and she says she will never accept another religion, another nation, her daughter has to get married to a Black and they have got their own culture and you can't mix and they still got that.

M: Are we succeeding as a country in building a non racial society?

R's: No.

M: So we are not succeeding in building a non racial society?

R: The community makes up a nation, if the community is not right then the nation won't be right.

R: People assume my son is going to marry someone from a different race and they are going to be happily ever after, you must just remember that two people get married and children comes from there, and Aziz and her husband had problems, but her children have faced worse problems than what they have, so when we interact on those levels, then we should consider your children, you know there is going to be eventually, my son gets married to this ladies daughter and she has already said "My dogter gaan nie change nie" and I say "My seun sal nie change nie" and there is love and then those children come, that is where the problem comes.

M: Right, so you are saying that there is the community thinking and that is very important and it is not sorted at that level?

R: No, no.

M: And until it is sorted at that level, it is not going to change.

R: No.

M: Then they say some people find it easier to get on with people from different races, okay, for example sometimes women have things in common, you know what I mean as women, as opposed to as a race group, okay, and you know for example Whites have more in common or Blacks as you say Indians have more in common right now, do you think race matters less for the rich than for the poor?

R: It matters more for the rich.

R: Yes.

R: From the Indian community now we are talking Indian.

R: She is going to refer to my nation (all talking, laughter, inaudible).

R: ... with the very poor, if you are not up to their standard you mean nothing, like a dog.

M: So the poor, are you saying the poor mix better?

R's: Yes.

R: They find commonality much easier.

M: And the rich don't?

R: No.

R: No.

R: (unclear) even if you have to marry your sister or your brother as long as the money stays in the family.

R: As long as the money stays in the family.

R: You still get married in inter family relationships.

R: Ja, we are like that (laughter).

R: We wanted my son to get married to my sister's daughter but he just wouldn't.

M: It is not happening that if I am rich I would rather marry another rich person irrespective of race?

R: No.

R: No, no, no not in the Indian community that we are talking about.

M: I am talking about in general.

R: In general.

M: Is there this thing, you have just told me at the poor level everyone can mix across races, but you are saying to me at the rich level, no one is?

R: On the rich level we mix to a certain extent.

R: Like I, you would mix with me as long as you don't come to my house and I don't come to your house, we will be acquaintances at the workplace, we will know each other, Hi, How are you?

M: You don't socialise together?

R: No, you don't socialise together.

M: When you are wealthy?

R: (inaudible, all talking) ... let's say that we are all rich, we are all rich, we have Black people, Asian people, whatever amongst us, we socialise here on a professional level.

M: But not at home.

R: We don't socialise on a social level, we don't go to the same functions.

M: Not even a braai?

R: No (all talking, inaudible).

R: I can walk with you every day and my child gets married, I am not going to invite you.

M: How many of you, I just want to hear, socialise not at work outside of work, okay, across any race group?

R: None.

R: I do.

R: I do.

R: I do, we have got lots of friends and families.

M: Three.

R: I mix with everybody, but anybody doesn't mix with me (laughter).

R: To me rich, rich and money doesn't matter anything to me, I am like a bird, you know, Gods says when you come down he will show you where the food is, you can never be up there.

M: I asked you theoretically would you socialise. Of those people who said that they would socialise do actually socialise?

R: I socialise.

R: Oh I do.

R: Ja, me too.

M: One, two, three, four.

R: I won't because you know what the background that I come from, it has not been their status, so when you go to a rich persons place, you feel out of place, because all they want to talk about is their money, how much they have achieved and how much they have got.

R: It is complicated, if we socialise.

M: It is complicated.

R: I am a so called Indian and my Black friend Charlotte invites me to her house for a party, we have a completely different value system, what I go to a house I might see things that I disagree with, and she comes to my house she might think it is such a boring party because.

M: Okay, so you are saying if we are socialising it is not rich or poor it is based on value system?

R: Yes.

R: Yes, definitely.

R: I think it is more rich people who want to socialise with poor people, because they think that they have got it all.

R: And what have you got to offer.

R: What have you got to offer or when they come to your house it will be too dirty.

M: So you are saying if we are socialising okay, it is not based on rich or poor, but it is based on value systems, is it based on value systems?

R: Yes.

M: Is it value system based on class or not?

R: Yes.

R: I think it is based on race.

R: I think that it is racial.

R: It is based on race cause if I am sitting here I can go to her house even though she is not a Muslim like myself, but more or less our value systems are going to be the same.

M: So it is not based on culture even?

R: No, my race, my race.

M: On race?

R: Yes.

M: Purely on race.

R: Can you just repeat that question, I don't seem to understand now.

M: You said to me, the rich don't actually mix among the poor.

R: Culture we are talking culture.

M: And now I am saying, okay, but you are saying that you would socialise across race groups, now I am asking you on what basis are you going to socialise?

R: I would think it is culture.

R: You would socialise on cultural basis?

R: Our community.

R: No, no, she is speaking about across the board.

R: I can't go with my value system and visit her, her daughter might be walking in a bikini, in a swimming costume, and it wouldn't be acceptable to me, do you understand, she might be having wine, her 16 year old might be having wine with her and my 16 year old son will say come out of the box, check what is happening. So I don't want to expose my children to that so I keep them within the social values.

M: So you are saying within social values.

R: Ja, social values, not race.

M: So it is not based on race?

R: No, social values.

M: Or are those social values based on race?

R: It is based on race because a Black person won't have the social values that I have.

R: No, that is true.

R: (unclear).

M: What is social value based on? Is it based on race?

R: Culture.

R: No I don't think on race, more the culture.

M: Culture.

R: I think it is more on culture.

M: Culture.

R: Culture.

R: Ja, more on culture than race.

R: My friend invited me for a wedding, so I thought I am going to the wedding, but I am going to buy one of those African traditional, cause I want to be, I don't want to be an outcast, I want to be like in, now I am a Muslim, so I won't eat there, we don't just eat anything, but I will dance with them in the street, like they dance at the wedding, I want to fit in.

R: So it is not on race, it is on culture.

R: There is it, it is not on race it is on culture, now what is the difference between race and culture?

M: I am asking you.

R: Now look at it if you are a Zulu, if you are a Xhosa and if you are a Pedi you are classified Black, if you are a Hindu, if you are a Tamil, if you are a Christian you are classified Indian.

M: But hold on isn't the culture different between let's take your Tamil or your.

R: Indian.

R: That is why I say can't be culture because I just gave an example, I am a staunch Muslim, but I can go and visit her and I can go and visit her because we more or less have the same moral values.

R: It is on values.

M: Can you go and visit let's say someone who is not the same as you, here?

R: No we are all the same, so I can't go and visit Charlotte, she is my Black friend on a professional level. I can't go and visit her because her values are contrary to what I teach my children.

M: But if you are Muslim is a Hindi.

R: Charlotte is also Muslim.

R: And she is a what, she is a Black lady.

M: No she is Indian.

R: Then I can visit her.

R: We are actually differentiating here one culture, one religion straight, now let's take Brenda for instance, Brenda is Christian we do integrate we do socialise on that level, but based on culture.

M: Based on culture, the Indian culture?

R: That is what I am saying, the Indian culture.

M: What culture?

R: On the Indian culture.

M: So you can all mix amongst each other (all talking) irrespective of religion and you will socialise?

R: Yes.

M: Is there anyone that you wouldn't mix with, within your Indian community, who would you not mix with?

R: We would mix with but we would not marry one another. (All talking, inaudible) I wouldn't allow my child to marry a Muslim because my belief is different from her belief.

M: And should we be changing that or not?

R: No.

R: I don't think so.

R: Mutual respect.

R: Although we integrate very well, we socialise very well, even if I visit you.

M: If you are visiting her can you genuinely relax?

R: Yes.

R: Yes.

M: If you were coming to visit me.

R: No we can't relax, we can't put our feet on the couch (all talking, inaudible)

M: Hold on, hold on.

R: Just rephrase that question.

M: Could you genuinely relax and come and visit me?

R: Yes, I would.

R: I think I would.

M: You would actually feel comfortable to come and visit me?

R: I would.

R: I would.

M: Two.

R: Can I say something, you know I would feel comfortable, and I am going to use my friend Charlotte who is a Black lady again, I would feel comfortable going to her house and visiting her, How are you Charlotte, fine thank you bye, bye, but when we speak here that is acquaintances but when I speak about Pam that is my Friend, I can go and lay on Pam's couch and I can go and lay on the bed.

M: Okay, with a friend of yours you can mix and feel comfortable.

R: Can I be quite frank here, I think as, I am talking now based on the Indian community, I think we integrate and we mix very well.

R: With White people.

R: Irrespective, across the board, I will be quite frank with you, I integrate well.

R: I do.

R: I think that Indians do integrate well.

M: What kinds of places do you think you can go to, or do you think brings people of different race groups together, what kinds of places?

R: I will tell you, you come to Lenasia to the extension where I live and you ask where Ma (unclear), I mix with everybody.

M: Ja, but I am asking what kinds of places, brings all kinds of races together?

R: Sports.

R: I think sport.

R: Functions.

M: Sport and I heard you say functions.

R: Yes, functions, year end functions bring everybody together.

M: Functions and sport can bring people together. What else, is there any other kind of places that would bring people of different cultures together.

R: Maybe church, the churches.

R: Churches.

R: Religious institutes.

M: And religious institutes. Right now I want to know, do you people think of yourselves as South Africans first or do you think of yourselves as Indians first or as women first, or how do you describe?

R: We have got the power, I think women first, then South Africans.

R: Women first and then South Africans.

M: How do you think of yourself?

R: How would I classify myself, Indian first.

M: Indian first and then anything else or not, just as Indian?

R: And then South African.

M: Then South African.

R: I would say an Indian woman and then South African.

R: Ja, me as well, Indian woman, South African.

R: South African.

R: Me, South African.

R: Me, South African.

R: No, me Indian woman first.

M: Indian woman first and then South African?

R: Me South African and then a Coloured a bushy (laughter).

M: What about your friends and family, how do you think they would classify themselves?

R: As South Africans, my family.

M: Your family?

R: If you are talking family are you talking immediate or extended?

M: I am just talking in general.

R: How would they classify themselves?

M: Just in general the people around you, how would they classify themselves?

R: I don't think most of them classify themselves as South Africans because it hasn't hit home yet.

M: Okay so what would they, would they go women first like you?

R: No, Indians.

R: Indians.

R: Indian family yes.

R: My sister sees herself as Black.

M: How do you see yourself, sorry your friends and family around you, how do you think they feel?

R: South African but I think when it comes to my children they would say we are Muslims, I am a Muslim.

M: They would put religion in, okay. Sheri, the people around you?

R: The people around me well you know I don't listen to what anyone say, I do what I want to do, you know, like my sister in law is married to a, my brother in law was married to a White, he is still married to her, and we used to carry on, you know Carol, she used to come mostly by me because I think of my friendliness, I used to go there and I used to feel very comfortable, I used to stay there.

M: But how would they classify themselves do you think? If they had to describe themselves how do they describe themselves?

R: Well I never did take notice of that.

M: But what do you think? Would they say Indian, or South African first or?

R: They would say my religion first.

M: Religion first.

R: Cause I come from Muslim, you know Muslim don't want to mix with another nation.

M: So your friends would say Muslim first and then what?

R: South African.

R: South African, ja.

R: Proudly South African.

M: Ja, you have already said, ja. (Laughter)

R: Although my children they came here they will tell you that they are Coloureds.

M: I just need to go and get a tissue quickly, I will be back (all talking, inaudible), thank you very much, and I am just coming back now, now.

R: ... my mother is from St Helena they are actually Portuguese descendents and she married.

R: You mothers?

R: My mothers mother, but my mother was from St Helena, their descendents is Portuguese, they actually fled St Helena when the war started there and they moved to Cape Town, but now you know when they moved to Cape Town it was a Coloured community and because they came from St Helena they had like Chinese straight hair, they were also subjected to racism, because of their straight hair, and from there my

mother married an Indian all the way from Cape Town, he actually kidnapped her and brought her to Joburg, by train, he told her that he is taking her for a ride, in fact he booked a ticket from Cape Town to Joburg, you know my mother went through hell in Joburg, because her Indian, my fathers, mother and father never accepted her cause she was Coloured but despite that she had straight hair and they were Indian and they had steel wool hair, but they never accepted her.

R: My husband was so anti Indian that he frizzed his hair.

R: My son is anti Indian, like he doesn't want to look like one.

R: We never saw, we were like ten minutes away from my grandparents, they were dark Indians, we only knew her, up to myself, I am the fourth eldest daughter, we were seven children, from myself down, my brothers and sisters never knew who were my grandparents, because we were never accepted, just like your scenario.

R: But that is what I am asking you, you would allow your son to intermarry.

R: Yes, yes.

R: So you are going to expose your grandchildren to the same kind of thing.

R: Why would I?

R: You might accept, society will never accept, not even your in laws, your sons in laws might not accept, and their grandchildren will suffer.

R: But you know what our family is all Whites and Blacks and Coloureds, right.

R: But then the learning should start from there.

R: When we go to family functions we go to the Black man's house (all talking).

M: Have they gone to the toilet, we will wait for them anyway.

R: If I may ask you, is there a lot of these surveys that you conduct and for how long have you been conducting them?

M: Today I might be talking like we are talking right now about people mixing (all talking, inaudible) Okay, now the next question that I want to ask you, you know you talked about your children and you said the next generation, how do you see them in terms of the opportunities that they are going to get?

R: Not much.

M: In life.

R: We feel we have to.

M: Working opportunities, I am talking about working opportunities.

R: Working, I would say we have to educate them as much as we can and then put them overseas.

R: But they are not going to get any, because my daughter finished matric now, sorry about that and then, like December she finished, no she wrote the last exam in November some time and we have got a friend who is working at FNB, so she said there is a position available for a receptionist, give me her CV and let me take it in, she said I don't know anything, I said there is nothing for you to know, when you get there they are going to give you a skirt and that is how you are going to go about it. The lady that offered the job whatever we sat with her playing with the phone whatever, but because the manager was a White lady and her niece finished matric at the same time with Joanne, there was only two CVs submitted, only Joanne and that lady, so Joanne was cast down and the niece got the job and she is permanently employed at FNB now.

M: Okay so what you are saying at job level, your children you don't think are going to get the opportunity?

R: No, no.

R: People change only if we get away from equity.

R: We are not Black enough.

M: If we do what?

R: Equity, employment equity, which is where the balance lies.

R: That is it.

M: We have to take that away?

R: Because equity has been done, you can't implement it forever, equity has been done, and it is over.

M: You all feel that BEE thing must go?

R's: Yes.

R: It is over.

M: You don't feel that your children are going to get advantages?

R: No.

R: No.

R: I actually think that BEE should go on the level of employment equity only, but not far as business is concerned, because the BEE equity actually works as far as the business is concerned.

M: What do you mean, I am sorry.

R: When you start a business, you have to have your BEE certificate, in that sense it is improving on that level, but not in the employment equity side.

M: So what you are saying for starting businesses.

R: That should stay.

M: But when you are employing people it must fall away there at that level.

R: You must employ people on their credentials

M: So, on their credentials.

R: Not on my colour, the colour of my skin.

R: In our workplace I took her daughters CV and I put it in, because we have got a Black personnel manager, they never took her daughter, but they took mostly the Black (all talking, inaudible).

R: But you know what I don't think it is so much the equity, I think it is the corruption as well.

R: Take for example Aziza wants to come and teach in her area, there is a post available and Aziza is applying for her area to come and teach, at an Indian school, but in that school there is 30 teachers, 15 of them are Indian already, although Aziza is the best qualified out of all of those teachers, the first thing that we look at is the equity ratio, that man is the person that we have to appoint, he is a Black person (all talking, inaudible).

M: And you are saying that it is not going to change in the next generation?

R: I don't think so, until our government changes.

R: Can I tell you, you know how she spoke about equity now in the BEE, BEE is still unfair because they take in businesses, you have a BEE certificate and when I do, you know everybody send it, tendering for this thing and then I look and say I am not going to take Raja's cause Raja's is not BEE compliant, but Raja is the best qualified person to do the job.

R: Sorry are you talking about employment equity?

M: She differentiated, just to tell, she said when you are starting a business okay, as the partners as the shareholders or the.

R: To form the business, to get that BEE compliance certificate.

M: But what she said, not when you employing the people.

R: Not on the employment.

M: So in other words at the level of management or can I put director level, she is saying.

R: No now take that director again in the business, you appoint a director in a business to get a BEE certificate and you are not competent and.

R: I am talking about starting a business.

R: Look I am starting my own business, now we, it is a women empowerment business.

M: So you get BEE points for being a woman.

R: Firstly and secondly for being Black we are classed as Black.

R: In the constitution we are Black.

R: So on that level, on that level it is a good thing to have your credential as a BEE company, I understand about the.

M: I want to ask you a question.

R: Let me just say this one thing, you had there that we should see each other non racial, why in heavens name after 17 years does she get points because she is a Black person? Why doesn't a White person get the same points cause she is White, it is over 17 years ago, it has gone.

R: It has gone and it is over, it is gone it is over.

R: But we have to iron out those imbalances, understand correctly.

R: 17 years and you still didn't iron out the imbalances in your system.

R: It starts with the system itself, right, corrupt.

R: I said BEE, CEE all those things should be removed completely and we should all go onto an equal level.

M: How many of you think that BEE should be removed?

R: Me.

R: All of us do.

M: All right that one is sorted now I think (laughter), now I was just going to ask you because you made a very valid point, you said you get classified as Black when you are starting a business even though you are Indian, and you are saying that she is not being classified as Black when she applies for a job.

R: Exactly, then she is Indian.

M: Then she is Indian.

R: When we do the scrutiny for an appointment, you go Indian, Coloured, woman, female and then what you know.

R: And you are not supposed to be sexist.

R: But that is equity- that is not sexist.

M: I just wanted to ask that question to clarify it because you are saying.

R: The reason why I said in business, it is actually a good thing, because in post apartheid days, we are still struggling now on ground level where the cultures we still don't integrate, the colour, we are still classified as Indian, Coloured, White and Black.

R: We are not classified we classify ourselves.

R: Yes, no but I am saying, even if a Black comes to you he is still going to call you an Indian, although in the time of struggle he called you a Black cause he needed you, but if he is Black he is going to say that you are Indian, we still have that, we don't see each other as one.

M: Okay, now I have got an interesting challenge for you, okay, for all of you, what do you think you as Indians should be doing to build a non racial society?

R: We should keep quiet about race to our children.

R: Yes.

R: Tell them that we are all one.

R: Not keep quiet about it, cause it is already in the open.

R: You must teach them.

R: That we are all one.

R: We have got to educate the people.

R: That is the most important part of us to look at each other as one.

M: In other words teach your children to think.

R: That we are all South Africans.

R: We are all South Africans.

M: How are you going to do this, how are you going to do this, if you are telling me already that you think of yourselves as Indians first and then South Africans, so are you (all talking, inaudible).

R: What we should do is try and break down that level of cultural thinking, slowly, we have been so long in one area, it is a difficult thing to break down, and so you have to take it one step at a time.

M: What is that next step that you are going to take?

R: You see the children are now going to school and they are all mixing, so now already that barrier is broken, there is no barrier, so even if you tell them not to associate with such and such a person.

M: They are still going to do it.

R: They are still going to, because they don't have an issue with races, culture and stuff, it is for us to change, if we can change then we are going to accept the world.

M: What do you think?

R: No, I don't think we will be able. No, I definitely say we can't, I can't, for me I am an open minded person, of the experiences that I have, I am open minded but I can never go to my mother and tell my mother, I mean, I am talking about myself, she will class her other son in laws because of their hair in a different way, yet my husband he has got status, like, he is a South African coach boxing coach, he has got values, he takes drug children, he works for the community, but she wouldn't look no matter how well branded he is, she cannot look at him in the same eyes as she looks at the others.

M: So are you actually telling me there is nothing that you can do?

R: No.

R: You see I am racist, I am not going to, I am racist, I refer to the K word all of the time, but I teach 40 children that are Black, never ever become racist, I am racist (unclear) let his mother say no, let his mother say no, that is why I say your insecurities put them in your pocket, your racism put them in your pockets.

M: Do you feel the same Cheri?

R: Ja.

R: You don't have to teach them the school is doing that.

R: I have got two children and one is sitting in the car, only because she studied theology, right maybe it is here values that she learnt, she taught herself that she loves everybody the same and she did change, their

friends are multiracial, I have got a son of mine who is overseas, he is actually going after his semester in Cape Town, he is going to the Caribbean again to interact.

M: But what as us, but what can you do as Indians, I am going to put myself in there too, okay, do to actually make this a non racial society, she is saying take your prejudices and put it in your pocket, is that what we have to do?

R: Stop telling your children (all talking, inaudible).

R: Maybe we should change our attitude, it must start with us.

R: Children don't think like us, they are much more advanced.

R: We need to teach them.

R: So whether you are going to tell them or not, it is up to them what they are going to do for their future, because now these children don't listen to the adults any more.

M: They don't listen, but what I am asking is, what can you do?

R: To change it? You can only tell them okay we are all South Africans, but at the end of the day it is going to remain you get Indians, Blacks, Coloureds, you know.

M: Do you agree with Tuma then, that you must take your prejudices and put it in your pocket?

R: Yes

R: Yes

R: Yes, we should.

M: Now let's reverse the roles, okay, what should we Coloureds, Whites and Blacks do to promote non racialism?

R: Whites, Coloureds and Blacks?

M: Ja.

R: Can I say something, I don't think racialism is so much in the Coloured community, which is a community that doesn't have that much of (all talking).

M: So then what must the Whites and Blacks do then?

R: Same thing.

R: Mummy shouldn't just tell her child, because they don't see that as an African child or that is a White child, until that child comes home and you know what my mommy says that you are an Indian.

R: (unclear) the White man stole from us, this is what is happening, they tell the child the White man stole our land and so the hate continues.

M: So basically it is going to start at our level and we must get our minds right first, get our mindsets right, okay. Right I just want to ask one other question which was quite interesting that came up, somebody said our maids that we are employing are now the bosses, we are not, why do you say that?

R: It is the truth, because you tell them listen here, I want you to take this (all talking, inaudible, laughter), you need to tell them everyday, you need to dust, you need to move the things, they say eh and tomorrow it is still there (laughter) and you get angry and you say I told you, she is says do it yourself, I told her she needs to scrub the paving, she said why don't you do it.

R: They have got too many rights.

R: You are saying they have got too much rights, would you treat your domestic worker the same if she was an Indian domestic worker?

R: I sit with them I eat with them.

M: That is a very valid question, would you treat your domestic worker the same way if she was Indian?

R: I treat them like (unclear) that and that is how I treat them.

M: Okay, currently?

R: All of them all of the time (laughter).

M: Just as a last thing I would like to ask you to write a message to the person who you think can do the most to build a non racial South Africa, I want you to write down who you think that is and what you think the main thing is that they can do to help us build a non racial South Africa. So in other words first of all think who would you address this letter too, if you had to address it to someone who could make a difference and who and what difference should they make, to make a more non racialistic South Africa?

R: So we must just write it.

R: Can we address it to just one or two people.

M: Yes, you can you can address it to Father Christmas if you think he is going to make a difference for example, just for example, but I am saying it doesn't have to be a person, you think for yourselves.

R: Who do we think that would make a difference?

M: No, who do you think would you address a letter too, if you had to, to make a difference and make this a more non racialistic South Africa.

R: Is that in parliament or.

R: Anywhere.

M: Where ever you think, if you think it is Father Christmas then you address it to Father Christmas, if you hear what I am saying, okay, but it has got to be somebody who you think can make a difference and then first of all what difference should they make. What should they do to make this a non racialistic South Africa? This is a big, big question hey, it is a big question, and I am coming back now , now.

R: Brenda what is Patricia's surname.

R: Patricia de Lille.

R: I only know her on first name basis, excuse me.

R: Can I get another page please.

R: I can remember Helen's name but I can't remember Patricia's name.

R: I have got an idea for you, we must talk. You can write to Malema.

R: Oh no please.

M: Thank you for coming. Thank you very much for coming.

R: Do I sign.

M: No you don't have to. Thanks for coming and thank you very much for coming.

R: I am done.

M: Done, great, super I will get it back from you when you have finished. A short love letter is fine. Somebody said must I fill the whole page and I said No, you don't have to.

R: My son will be very impressed because, you know, my eldest son is 23 and my late husband was an AZAPO supporter, so you can imagine how Black he was, and I would lay on the couch and I would always make the statement, oh the Kaffirs this and that, and he one day came in and said Ma, stop saying the Kaffirs, Anwar is going to tell, say one day the Kaffirs and then one day Anwar came in and said, Ma what is the Kaffirs? Because we speak English, so I said not it is these people on the TV, so that is why I feel so strongly, that we shouldn't you know our racism and then I look at my sisters children, my sister sees herself as Black, and whenever you speak to her children they seem them as Black, they see themselves as Black.

M: They are not seeing themselves.

R: As Asian.

M: As South Africans.

R: They always see themselves as Black.

M: It is so interesting, I am finding this so interesting, and I really am.

R: It is amazing, I am racist to the core, I have Black friends at school, but you know, her name is Charlotte, and she always refers to people as the koolers (sounds like) the koolers, the koolers and it is very difficult to put me into a category because I always a scarf, so you cannot see if I have straight hair or not, then I turn around and I say, you know what Charlotte my grandfather would have been very upset with me sitting here and you are referring to these people as Coloureds, coolies, coolies all of the time, and then one day I just made up my mind and I said Die Kaffirs maak my siek, and she like, how can you say that? I said I can name the days when you said koolers, kooler, koolers and she don't refer to Indian people.

M: Now I haven't heard the term Koolers.

R: Coolies. Koolers.

M: I have never heard that, how is that I have never heard that.

R: So she is very racist and so am I.

R: We get called lots of names, my daughter is married to a Coloured and his mother although she accepted her, they get on well, there is still that racial, you are still an Indian and she doesn't like Indians.

R: But Indians are the most racist people under the sun.

R: Ja, this lady is a Coloured and she doesn't like Indians.

M: I finding this fascinating, I must admit I am finding it fascinating.

R: My sister got married to a Coloured person and my father, my late father would never accept him, he could come and say Hello Daddy and my father would look through the window, my father, never ever, never ever, never ever, okay, so I think Indian people are the. And you know what (all talking, inaudible).

R: You know the ANC went to a 'Bos beraad' to find out why they lost the Indian, Coloured and White vote.

M: Really?

R: The ANC went to an Indaba to find out why they lost the minority vote (all talking, inaudible).

LENASIA INDIAN FEMALES

To: Helen and Patricia De Lille

I think these two can make a difference if we all can be in one and agree with each other.

To: All South Africans

We are all living in the same country. We must all change our ways and attitude towards one and all. We must all look at each other with the same eyes, no matter what colour we are. Remember, we are all South Africans.

To: Mr Mandela

Thank you for making South Africa a better country- could you please continue to speak for our people. You are one in a million

To: All Religious Leaders

During this time of extreme crime and prejudices, they should ensure that all prayers are need. When we pray we all ask for the same things. You can reach the masses with just prayers, and change their mindset so that we are all one- SOUTH AFRICANS

To: Parents

Please stop showing your children the difference in each other, so that the next generation can see them all as one.

To: Dear Patricia De Lille and Helen Zille

We have so many issues and changes to take place in our democratic country and we feel that you and your party can positively make a difference to our people first, and then our country as a whole, as an integrated nation and not a divided nation.

Dear Helen Zille

I really think that you can make a difference in our lovely South Africa- you know why, because you got good values, firstly because you love all nations, and because you respect all. It is time we stand tall in saying that we are one.

To: Praven Gordon

I like your view on cutting the cost of tenders and everything should be crystal clear on red tape- no hidden agendas, this will cut down corruption. I think your concept of rooting out corruption will make a huge impact.

To Julius Malema

I know that you were elected to represent the youth of South Africa. Everyone saw that you were capable of doing a job. You can be a great president one day if you change your attitude and make use of your talent. Sing a song on stopping the racism and see what you can do for South Africa. If there is a man with calibre, that would be you, so heads up because you have South Africa behind you, and the future generation will run this country.

**GAUTENG ELDORADO PARK, COLOURED MIXED
UNEMPLOYED, 36 – 45 YEARS**

The moderator greets the respondent and introduces himself. He tells them what his job entails. He then explains to them that there are no right or wrong answers but it's just their honest opinions that are important. He goes on to ask the respondents to all participate in the discussion. He also tells them about the confidentiality. He goes on to tell them about the purpose of recording. He asks the respondents to introduce themselves and mainly use any language they are most comfortable in. The respondents then introduce themselves.

R: I'm Rochelle mother of two kids, unemployed. Hobbies are looking after my kids

M: Okay, 25 hours a day, of course

Respondents laughing

R: I'm Victor, living in Eldorado Park ext.6. I have got two children, am unemployed. My hobbies are walking around, sitting around and looking for a job.

M: Okay

R: I'm Renaldo staying in Eldorado Park, Fontein Street number 29. I also have two kids but in PE not in Jo'burg.

M: We don't like Jo'burg kids

Respondents laugh.

R: I'm Lincoln. I also have two kids and also live in Eldorado Park ext.6. My hobby is soccer. Yes that's my hobby.

M: Okay

R: I'm Benjamin Brown. I stay in Eldorado Park have one child and my wife's name is Claudine. My hobbies are sports. Any sports

R: Okay I'm Verline. I'm from Eldorado Park ext.6. I have one child and my hobbies are travelling.

R: I'm Marlene I also stay in Eldorado Park. No children and my hobbies are dancing.

R: My name Patricia I'm also from Eldorado park, I'm married and in total we have six children. My hobbies are being creative and I like flower arrangements, décor etc.

M: To answer your question to what this topic is all about, in fact we have just been asked by a University, as I told you that we get institutions just to conduct focus groups on how people relate to each other and all that. And look, all I can say is that, please, I normally say bad no's is better than uncertainty, but it is entirely better if you are honest and up right with me- just like a good fight clears the air. You know the thing of being modest at times, that you will think that maybe people will think that I am rude if I say like this and maybe even I might take the cakes away- in fact no, this is not like that, because that is not the purpose of this study. You guys have been hand picked to come assist us. So please be honest, as much as possible. You see because look my kick off question would be: That we have been in a democracy in South Africa for 17 years. Some people say that many things have changed, including how we relate to each other as people. Others say that not much is different, and others say things are worse. What do you think?

Remember feel free to use any language.

R: You see, I think it is worse. Nothing has changed. Or a very little has changed. Little has changed. When you go to Eldorado Park at our flats you find, there's no lights. The voting was now, a couple of days, or a couple of weeks ago. They just painted the streets. No potholes have been fixed. I'm scared for my child actually, because there's no lights. The grannies that are staying with us, if they need to go to the hospital they can't, because it's so dark.

R: There is another company, I don't know if it's a company or what it is, it's called Joscho, from the ANC. I know they are from the ANC. They have employed them to fix our flats and paint them etc., but when we asked them to put our light on, they don't want to put on our lights- that's a big problem for me.

M: Okay, other people

R: To respond to that, can I speak Afrikaans?

M: Yes, yes

R: I think lots of things have changed, but it's how the government implements it. There is lots of money for everyone, there are projects that need to be done in certain areas. It's just when the money is distributed, it lands up in the wrong hands. A lot of Black people are in control of projects nowadays. For instance, the tenders- if there's a tender allocated, it only goes to the Blacks. There's Julius Malema, in Limpopo he gets the majority of the tenders. He never went to school. He never reached University, but here he buys a club like Morocco Swallows for a hundred million Rands. It doesn't make sense.

M: Okay, I hear and understand

R: Unemployment- the unemployment is very, very high, that's why I think lots of people are doing crime, because there's no jobs. They keep on saying there's work, where is the work? Look at Soweto, their parks are very beautiful, then you compare it with Eldo's, Noordgesig, Riverlea and all these areas, there's no lights. Look at Soweto's Parks they have been upgraded.

R: Big screen TV's and everything

M: Big screen TV's

Respondents laughing

R: Now why can't they do it for the other areas?

M: Okay

R: But I see the community in our areas, they are the ones who break these things

R: We don't stand together

R: They don't stand together. Like when you see this man breaking a light you won't go and say: no you can't break that thing. Like the things they mounted at the flats for the lights-it doesn't help-people are still breaking the fittings. They do all these funny things, and it's just the young children that's doing that.

R: All over do they break things?

R: But we don't have the advanced technology that they have in Soweto, and also they also break their things

M: Okay

R: And it gets replaced. Look at the streets, look at the potholes as he said, in Eldo's they don't do anything about these streets.

M: Okay, we have spoken of all the bad things now. Are there any good that you can tell me about- if there is any?

R: Okay, the positive, for the World Cup they at least upgraded some places. They at least upgraded the stadiums like Orlando and FNB Stadiums; they upgraded the streets and have the Rea Via.

R: Another thing, the ANC at least demolished apartheid, which was something great. It's not like in the past when you saw a White man coming down the street then you had to walk on the other side of the street.

M: Okay, Patricia you very quite there.

Respondents laughing

R: No, I agree with a lot of things that have been said, but from my point of view, I also expect that it won't just be like a font for instance like the upgrading of everything, it won't just be there for a certain period because it was 2010 the World Cup and now nothing is going to happen in future because we are experiencing it. Now already where they only went to only certain parts of fixing potholes and cracks. Like in one case they confronted the one guy and said, listen here but the potholes is not fixed, and then he said - well I'm just fixing the cracks you must phone the other people for the potholes.

M: Okay

R: My main point is like we said it's 17 years of democracy, but if we look at the main point of democracy. The first thing was fight for apartheid that is the main point for me, any other things are small, but at the end of the day they still counts. If you look nowadays at the police, all the government places were all Whites- you would get a Black colonel now and not then. The higher posts were always for Whites- but somehow you will see main people behind the whole thing, will always be Whites. The Coloured people will always be behind.

M: Okay, next. Okay we talk about a lot of things, but how do people relate as different races to each other, in democratic times?

R: Let's say, from the Indians side, Indians are still racist. Indians believe that Coloureds are like nothing in their eyes. That is now from and Indians point of view. From a Black man's side, firstly as Black and Coloured we used to grow up together- now Blacks don't want to see Coloureds because they say Coloureds like to drink and steal and rob and do all these funny things.

R: I agree with him, a racist thing is not only Whites, Blacks or Indians only, or Coloureds only, it's all of them, they are racist. Like in Sandton when you bump a Black lady she'll go- 'oh, how can he touch me'?

Respondent's laughs

R: The racist thing is all over, Coloureds, Blacks, and Indians

R: But, I think it's not as bad as it was. Before like in a perspective like White and Blacks if you have to differentiate like that you can now freely communicate.

M: (interrupts) Another thing, feel free to say whatever, and remember.

R: It's like you can now freely go up to a White person and speak to that person, actually to nearly any nationality or any race. It's not as bad as it was before when you were scared and deprived from using the same toilet as Whites, and we couldn't really like enter certain places. We have been given the opportunity to really grasp and make use of it. I personally feel if it comes to that point it also depends on us as human beings, you as yourself, how far you're really willing to go and succeed in life.

M: And what do you say, Verline ?

R: I feel that we should respect each other's cultures and respect each other because we're all human beings.

M: Yes, that's right. In fact that's a recommendation that we should respect each other's cultures. But tell me what is happening right now?

R: Like Patricia said, things changed. If we look in Sandton we get Whites dating Blacks and visa versa. The environment of everything like racism has changed a little, because why, firstly a White man would never date or marry a Black woman. It was White with White, Coloureds with Coloureds and African with Africans.

M: You leave everything and you talk of dating but that's alright.

Respondents laugh

R: There is still "boere" in some areas that don't like Black people. I think it's in Ventersdorp, that they don't like Black people, and there are still a few people that don't like Coloured or Whites. That is still there.

M: Okay I hear, like you say Indians are very racist what do you mean there.

R:

I had an Indian friend who owned a jive club, but believe me, he is still racist.

M: What kind of club, a jive club?

R: It's a nightclub! I worked at that nightclub, but believe me he always kept me there under. Even if we go to his friends they'll talk about Coloured people badly in front of me. Just shows that they look down on us, they think nothing of Coloured people. They will never invite you to sit down for supper. They will never invite you for supper. Instead they will dish up for you and rather sit outside with you. We used to drink sometimes, but when we need to go buy alcohol they'll never send their Indian friends they'll send me to go and buy. You will stay the "boy".

M: Okay, please tell me what in your view hold us together as a nation? What is it? As different races? What is it?

R: Like Indians- why are they together? They are a nation that gives and prays a lot, so for them we can give a hand. Now you get Coloureds, you see someone is driving a BMW than you phone the police, my next door neighbour did steal a car, you see the people, police pull up and look at your car. White people have always been rich. Blacks stand together as one like supporting their shop. You get like there are 20 shops selling the same thing. A Black person will support anyone there, and they won't fight, unlike the Coloureds.

M: Okay, Benji, I understand my brother, but now I'm talking about South Africa, but thanks for that valid points you gave me. Now, that it-what hold us, in your view together, of course if you can think, what is that hold South Africans together?

R: Firstly, the racist thing that we have, is a thing for yourself, you as person. Because, I have friends of different race, there is Xhosa, Zulu's, a China that's my friend, Whites, Nigerians anyone that I can befriend. If I'm with any of these friends, like Xhosa's don't like Nigerians. So the question that you asked, what keeps the nation together is only you yourself, if I decide you will look past the race and look at the personality of that person. With me I'm one with anyone, but who said the next person will accept it that way?

R: I can say something, I think what will build South Africa, is if people can pray for each other. And another thing is, we are used to judging each other and to put each other down, all the races, whether you Black, Pink or Blue.

M: Okay, I hear this is what we should do, but at this moment what is it that keeps the nation together

R: There are a lot of things. For instance the soccer- look what it did last year, it brought everyone together. Like rugby, everyone likes rugby, it brings people together. What we should do, is we should focus on this, things that brings people together; we should have more things like that.

M: So sport is one of those things, the ingredient we need?

R: Yes

R: I think education is also part of it, because the more you are informed about certain things, the more you have interest in it and then you will feel free to participate. For instance if they have like workshops, say for instance in Soweto, and everybody around the nearby areas-if they also go there and participate, they get educated and what happens is they will no longer feel withdrawn, feeling like I can't go there, or if I do that,

there will be some grudges against me, or people will judge me according to that. Say for instance there is a workshop regarding job creation. When you go there and participate, at the end of the day you will get some ideas there and what will happen you, you will have an idea, say for instance, that unemployed is part of job creation, they give you ideas on how to start your own business. For instance, if you are still young, entrepreneurship they have workshops about that- then you'll say okay I'll start my own business. If you, have a child-for instance my daughter has her own business- it motivates you and motivates the next person, not be scared because I can't count, you don't have a high education, or what ever the case may be- then you'll also know which sources to contact in order to achieve success. And what will happen is, it will no longer be a thing like where people will look at it like it's just a Black thing, just White thing and it's not for the Coloureds its and not for the Indians.

M: Any other Aspect? Rochelle, say something please.

R: I know she said sports. But last year at the rugby at Orlando stadium, I saw the Whites and Black together, I don't know if it was the Stormers and the Blue Bulls.

R: What about when Mandela came out of jail? It wasn't like he only went to Soweto, he came to the Whites, Coloureds, and he was making it a one nation, like he said. We going to be like one nation, not the Blacks one side. Like she's saying, at the rugby, he (Mandela) was there. There were only Whites, but he was there but he went there and he took the Whites to Soweto. One thing is very important like she said in education, education, universities they make it a multiracial, not only for Blacks.

M: Alright

R: Yes I think the department of arts and culture is also doing a good job. The projects they always have, involves all the races. You'll always get Black and Whites. Okay the majority you will get Blacks and Whites.

R: Because the Coloureds have no interests- that is one of our problems.

M: They don't have interests

R: Or there is not a lot of information.

R: Yes, there's lack of information

M: What information aren't you getting?

R: Like maybe there is a function or a workshop at FNB stadium they(Coloureds) won't go to other areas.

R: I disagree with that, a Black person, if he wants education he is going to put that effort in. Like for instance if he stays in Soweto he will hike to RAU. Why is it impossible for a Coloured?

R: (interrupts) She's not talking about education, she is talking about information.

Respondents laughing

R: Education is something different

R: No, Coloured people are very lazy, they like sit on their behind and wait for something to come to them. Why do have to wait? Buy a newspaper and check it up where can I look for this, where can I look for this. Am I right or wrong?

M: Let's here what he's has to say.

R: I won't agree. I am from the Eastern Cape. In the Eastern Cape, I stay in Port Elizabeth; Grahamstown festival is in Grahamstown and everyone makes effort to be there, White, Black, and Brown. There, everyone mixes as one, because it's a big festival every year. So I won't agree that Coloureds are lazy.

R: It depends on yourself, what you want to do in your life. If you feel you want to live like that, it depends on yourself. If you want to reach the top you have to reach it yourself isn't it?

M: Okay, I understand. Now, at least I do have an idea what we think that it is, that keeps us as South Africans together. I think I do have an idea now, how see each other as South Africans. Now tell me something, if you can think what is it that tears us apart? What is it, that tears apart as South Africans?

R: I think its pride.

M: Pride, tell me more

R: Like I said, when we put each other down.

M: And look, sorry you shouldn't only speak about your community, we must look in general, we should look at all the races.

R: It's like I said, like people that live in high (big) houses, they won't be thinking about people living in zozos. They won't go knock there and ask the people, do they have food to eat. I tell them, why should I worry as long as I'm comfortable.

R: I think that fact that you don't take ownership, that's one of the things that tears us apart. For instance if we like having it was mentioned earlier- when things get installed and it gets broken down. It's the same as

like, if you don't take pride in your country and you are not prepared to give back, then obviously it's going to tear us apart from one another, and that at the end it, it also creates distrust. For instance, you maybe have to maybe go to Australia and the mere fact that you haven't learned to value or to take ownership where you already stay, then you will try and practice what you have been taught or accepted in Africa or Gauteng or Johannesburg or wherever you reside- then you'll practice it there, and try and make or live the same way there and what will happen if people look and say for instance before they used to think in Africa everything is wild, you'll find animals around. Because they have a different perception, it's how people think. That where education comes in- where you just go visit places than you have your point of view of how you feel about things, so you give wrong information, because you have not been educated enough. Like when you go to certain places, then for instance you represent your country, you need to know a little bit more about your country that is what I'm trying to say- by taking ownership.

M: Okay, what tears us apart?

R: I think mostly, it's not with this generation, it is our generation but with the next generation that's when things will get better, because we grew up as Coloureds. We never had that opportunity to be in the same class as an African, or a White person and neither an Indian. So I think with the next generation, they will understand each other better because we still live in times where we know this is a "koelie", that's a "darkie" and that's a "boer".

M: Okay, let us hear a little from Lincoln

R: Like he says, he's right. But I also, look like time passes, there will be classes and that they will teach some African languages. We will all adapt to all these things.

M: Okay, something else

R: I also think there are other things that tears apart from one another. The one thing is that most of the time we are being judge by appearance. For instance, I have this one friend, he is well off, but if you look at him and the way he dresses and you judged him on his appearance- so at first just use to look at him and it was 'no sir' but when they saw the figures in the bank, it was 'yes sir', and know that they know him, they take him straight to the managers office when he has to withdraw a lot of money. He can stand in a queue, they will come and fetch him out of the queue, just because he is one of the most potential clients or customers that they have.

R: So it's the treatments we are giving to each other. It's at the hospitals as well, when we go to Bara hospital the treatment is so bad that we get, just because we can't speak one of the African languages

M: You want to say something my brother?

R: Most of the times we judge each other by skin colour, because I'm not willing to see what here- in side of you. I go with skin colour and now I see here a Xhosa guy is a manager, now I come to this company to work, I will say, sorry to use this word "kaffir", but I'm not going to work under a "kaffir". But now get a Coloured man without qualifications, then I want to go worker under him. So we look at each other skin colour, not what the men has inside him.

R: I think its money and power that tears apart. So, maybe you know you have lots of money and power you look down on the next person. I think that tears us apart.

M: Does that happen among the races?

R: Yes

R: It all over

R: I had a personal experience, like with my daughter when her arm broke, then from Bara they transferred us to Coronation and when we arrived there, this one lady had attitude but she said well I can't come from Eldorado Park straight to Coronation, you know you must go to the region before you go to that hospital or that hospital, then I asked her: 'excuse me, even if I do have medical aid?' then she said okay, just wait here. She also changed like it was- 'man I'll assist you just now'.

Respondents laughing

R: The medical replaces money, they know now there's money involved.

M: Because come to think of it the constitution of our country that South Africa is based on values including human dignity, equality, non-racialism and non-sexism....

Moderator read statement in Afrikaans for the respondents

M: Now my question to you is, what does non-racialism mean to you?

R: To me it means not to discriminate against people because of their culture or beliefs, that is what it means to me.

M: **Not to discriminate against race?**

R: Or your sexuality

M: **Is that all?**

M: **Meaning how when you say you do not discriminate according to race, according to sex, according colour and all that?**

R: Sometimes you can discriminate on that because this person wears a uniform and I don't wear uniform. Like when a policeman does something to you, and you go and make a case, because he is a policeman and I'm just an ordinary citizen and unemployed he will get first privilege. You'll get sometimes that they tell but this is a policeman and he won't assault you unnecessary. You discriminate because this man is wearing a uniform, now he gets better citizenship. This is a simple example it also happens on the roads with the traffic cops. They take his word because he is wearing a uniform and I'm not.

M: **Other examples of non-racialism? Look you only gave the top points.**

R: Calling names, like.....

M: **It's all confidential I can see how honest you are.**

R: Like being called names by Blacks. Black people like to say look at this "boesman" and like Coloureds like to say look at this "kaffirs", that is not nice. That is really, not nice.

M: **Okay, non-racial is like in "boesman" what, what, I don't get the point.**

R: Like when you calling names, you are toughing this person in their face.

M: **So mean you mean they shouldn't do this, okay, I understand. Any other example of non-racialism that you can tell me about? What is meant if I say non-racial. I mean for example?**

R: We have to stand together, Black, White, and Coloureds

M: **Okay**

R: Respect each other and their cultures

M: **Okay, cultural respect?**

R: Yes

M: **Okay respect each other and your culture and that. To you what is non-racialism, and then are there any other points, Victor?**

R: To make a decision without thinking what is the person's race, genders and on the colour of their skin, if you can make an opinion, without looking at these things.

R: It the same like when there's a position in a big company, they mustn't select someone because he is a 'Shabalala' or he is maybe 'Goldenboy'

M: **(interrupt) What is a GoldenBoy?**

R: Jewish boy

M: **Okay**

R: Okay, let me say it- it mustn't be because I am an 'Openheimer' or a 'Shabala' that they give me a job, they must least take someone according to their qualifications.

M: **Okay**

R: But now they look at equity. They have to employ more Blacks, I think it is 50% Black and the other 50% have to go to Coloureds, Whites and Indians.

M: **That much?**

R: Yes, about 50%

M: **But do you think we are succeeding as a country, in building a non-racial society.**

R: Nope.

M: Tell me

R: First of all Mandela, when he ran away from South Africa he went to Zimbabwe or wherever, now this people are coming this side, like let's say in PE there are mostly Somalis that are running the shops there. They burnt three shops down, they destroyed about fifty something. They don't like foreigners at all.

M: **So now you are talking xenophobia?**

R: Yes

M: **Okay, hang on, I understand that this one comes from there, maybe we should be treated differently and all that. But amongst the indigenous races of this land, what would you say? Now I get your point you know of the Somalis, that quite a valid point, but just amongst maybe the**

very, very basic South African races would you say we are succeeding or not, in building a non-racial society?

R: I don't think so- like for example when Julius Malema sang "shoot the boer, kill the boer". And all that- everything, was just swept under the carpet. I think it's like the father should be right and then the children would be right, because he is the youth leader and if he can set an example and then everyone could be right. He is encouraging to kill the "boer" obviously his followers will believe him. It's like they idolise him.

M: We are going back to apartheid.

R: There was this one time that he rudely chased out a reporter out of the conference. I will say that's still racist, and even the things he talked about.

R: I will say there are certain places where you can see it. That we are one nation- for example we never had non-Whites living in White areas.

End of tape A side 1

R: Like what I said earlier, there's enough for everyone in the country- it is just that they should get in their house in order, than they can work things out nicely.

R: I think the government should get it's house in order first, then this country would be in order. They are not in order, obviously this country would not be in order.

M: Like example

R: Like he said with Julius Malema- the government isn't in order. Such things you don't announce on national TV

R: But still if you don't announce it under national TV, it means it is fine to sweep it under the carpet. It's like when you tell your children, you getting visitors and you don't use the F word, it is not right to use the F word when visitors are here. So what are you telling that child, as soon as the visitors leave that house, you can use that word..

Moderator, respondents laughing

R: But the things that Julius Malema has done are wrong. Like "kill the boer", it is wrong.

R: I agree, especially the fact that he represents the youth. He is conveying an unhealthy message

R: And Jacob Zuma, that says: "go and have a nice shower and you won't get HIV", I mean now, really. He is the head of this country, he just can't go and sleep around with whomever and "just go and have a nice cold shower and then you won't get HIV".

Respondent laughing

M: And then everything will be okay.

R: He is sending out a wrong message to our youth

M: So the message that I'm getting here, I wanted to make sure that I hear you correctly. Are you saying that we not succeeding in building a non-racial society?

R: Not with this president that we've got now, because as it is, just yesterday it was announced that two of Jacob Zuma's nephews and sons had the gold mines that went bankrupt. It all those "Kunene's", I don't know the surnames involve there. You remembered that there were mines given to Jacobs sons. And you see that old man there before he was working for White people, but I think Jacobs sons took over about six years ago, and see how long it lasted, just for six years. The White people were running this for a lifetime, since the mine was opened here in South Africa. For six years, Jacobs's sons were in power and in these six years and it went down. That uncle of, I think I think he is about 53 years old, he didn't get a salary for a whole two years, that's under a Black person. It doesn't make sense.

M: Okay, any other point.

R: Let's take for instance also with the toilets in this one place where they had it outside.

R: The Western Cape, Kliptown and Free State

R: That is also depriving the people of their rights as human beings. Just to put it in a nutshell, what's happening now, is that nation are standing up against one another because we no longer have that respect for one another. I think money has really become dominant in this country, therefore things are not really succeeding, it's selfish, it's like in first for me, and the little that I have I'm going to give to my brother, not to someone that really needs it, even if my brothers well off. I'm still going to give him. We make each other fat, we are not going to worry of those who are down under.

M: Okay

R: Do you remember when Mandela was released how this nation was upside down, running down the street going to the FNB stadium, and just when he got empowered, things have changed because we were as one in this country, but nowadays there's a big gap between Black and White.

M: **What is the cause of that big gap, because as you say when Mandela came out, all people, Black, White, Pink or Yellow would run to FNB what, what, and they were all building a house. When that house is built suddenly, there are empty rooms. What is the cause of it?**

R: The greed

M: **No, no, the things like for instance, everybody goes there and all that, and not everybody's now united like then.**

R: Yes, because everything is just going for the Blacks nowadays, like for instance in our location, there's a lot of carpenters, lot of gardeners, but when somebody is given that contract it's Black people that get it- it's only Black people that's getting all the contracts. In our location Coloureds are sitting at home, where as they can also do those jobs, they don't even get contracts. People have been applying for a long time before for the contracts- but they don't get it.

M: **Things like contracts- any other comments, somebody?**

M: **Okay, look, some people think that South Africans are more united now as a South African and race doesn't matter. Others say that race matters a lot. What do you think?**

R: It's the truth

R: I don't believe that race is important.

R: Race is important, I can now decide I'm going to Soweto and there, only to find, the people will just fight with me. It is important.

R: We want to go to Soweto, we want to go there, we want to go everywhere, we want to be free. We are one nation anyway. If I go to Soweto nothing must happen to me, people mustn't rob me.

M: **(interrupts)Sharp, Benjamin. I hear your point, but I'm not saying what should happen or should not happen. And I'm talking of now, that some people are saying, that South Africans are more united now, and race doesn't matter, but others say race matter a lot. What do you think?**

R: Race is still important, we just experienced it earlier, when we came this side, when those police turned around and looked at us, who is in the car, they asked.

M: **No, what happened? Tell me what happened when you were coming, tell me?**

R: Okay, it was these two White policemen. And we were just Coloureds or let me say dark skinned, they were actually not looking at the car, but looking at the people.

R: Like what do you want in Randburg?

R: Exactly. And I actually found it weird.

R: And you know they could have been funny and just turned around and stopped us to search and the car and us.

M: **Okay did they only look or were they surprised?**

R: They were surprised. They were more like, what do you want here.

M: **Okay, alright. There's my question some people think that South Africans are more united as South Africans and that race does not matter, but other says race does matter. Talk to me**

R: I think race is important because how will you know what's your roots, if you don't know what race you are. All of us have roots, because you know Xhosa's go to the bush to do certain things.

Respondents laugh

R: If he doesn't know what race he is how he will know what culture he must follow?

M: **Yes, I understand, if that is what's important, I must say it's very honest. But look, just countrywide and the community and also in this land, do you see race as South African. In respect of our environment that our country finds itself in?**

R: Race is still there. I once went to a place and it was an Indian place. This Indian is well off, triple story, and this man that used to work for him, then the wife of the Indian said: "come, come

clean the bosses car". Racism is still there. Although you don't see it-but at the houses and factories- it is there.

R: With Indians it is worse.

R: An even with White people as well, they still tell the maid to call them madam or "baas" which is very wrong. It's wrong.

R: There are some Coloureds that are still racist.

R: Last week Friday I went to the garage to put petrol in, so this owner of the garage is hitting another worker there, he is jumping on his head-so I asked what is happening there, and they told me the worker stole money. How can you hit your worker like that, why don't you fire him?

M: Where does Indians come in there?

M: Oh so the ...?

R: The boss of the garage (an Indian), he was tramping this guys head.

R: Yes of the Coloured people like to say White, Black and Indians but they look at themselves. Maybe two Coloureds are talking they'll say my "girl" is doing my washing today, what is a "girl" They won't say my maid or helper or something like that.

M: Oh, okay

R: Like in the working industry it still exists, like under Jewish people. I've worked with them and I personally know that they are very, very racist because, I understand there's a certain culture that they follow or practice or whatever the case may be, but they make it so obvious even up to serving or cutting cake or whatever they case may be, they just feel a person that is not a Jew, cannot slice that cake. I personally experienced it, because I was new there and the people told me you can't just cut the cake, the certain person -I won't say his name -he was called to cut the cake. So I asked why he must cut the cake, and they said because he is a Jew and he prays. And I said you know even if he is married and I'm not married, I also pray and I also pray to God, and I also might be bolder than he is, so what make the difference. Even like, there are lots of things that they won't touch that non-Jews have touched. Even the type of food they eat- they buy at a specific places, they would rather not eat this biscuit which is 50cent each and they will rather go buy for R1 at a Jewish place. They like keep the money in the family- it doesn't go further. So what happens is they definitely get to that point were they deprive you as a non-Jew to achieve success. Like for instance, I had a lot of qualifications that a certain lady also had, but because she was White and a Jew and it had to fall in the BEE, I could not get the position. So there is still racism in the working environment.

M: Did they say it's the Rabi that must cut the cake?

Respondents laughing

M: Alright, tell me, because I just like to go check up colleagues if there's they would like to add up, but the question that we should be talking about, I won't be longer than two minutes, do you think that some people find it easier to get on with people from different races than others. For example do women, have more in common as women or than they do as Whites or Black. She may be Greek, she may be Jewish, she may Xhosa; she may Tswana and yes whatever? Do they have more in common, do they see themselves more as women than they see themselves as White women, and they are Black women. Do we understand, should I translate or is clear.

R: No, we understand

R: It is clear

Moderator leaves room.

R: I think we see ourselves more as race. Because it is very rare that you'll find women will sit in a group. You will find like in a group of Coloureds, you'll find like one or two Whites or Blacks that will really be in this I personally feel is a racial case where people see themselves more as Coloured, as Black and Whites

R: I won't know because you are women

Respondents laughing

R: Women like to sit together and gossip.

Respondents laughing

R: They like to be in power.

R: I know women who does have a lot of money and is not a happy woman.

R: It's a woman's world

R: Can you see?

All the respondents talking at the same time now. Can't hear.

R: Just hit one of them and you'll see what rights they have

R: Okay, that hitting is old fashioned, you must forget about these things Benjamin.

R: There are still people hitting each other.

R: But I think women stand together no matter what, they stand together. A woman will always side with another woman.

R: Doesn't matter what race you are, White or Black.

R: We are very selfish

R: But we can stand together.

M: Maybe I should add more to this question. Remember I said, do women have more in common as women or as White or Blacks. Now I ask- do you think race matters less for the rich than for the poor or do the poor of all races have more in common with each other regardless of race.

M: Must I start of fresh? Okay, do women have more income as women than they do as White or Blacks? Do you think that race matters less for the rich than for the poor? Or do the poor of all races have more in common with each other, regardless of their race?

R: I think women understand each other and it's like I always feel their pain. I actually think the race thing means nothing

R: I agree with the last phrase where you said, the poor...

M: Do the poor of all races have more in common with each other regardless of their race?

R: Yes because they can relate much better to one another than a lady being more in the high society than the one being in the low class because, we go through certain things, one way or the other- that way if you are on the lower level, the poor level then you can relate to on another because I know when she goes home, I can give her half of what I have, because I know she might not have anything to eat tonight. That's why we can relate more to one another on that level as being high and poor or rich and poor ,or poor and poor -that will come together.

M: So you say poverty has no race

R: Poverty, it doesn't have a race

All the respondents are talking together. Can't hear

R: Rich people also don't have race. The rich and the rich support each other

R: Nowadays Whites goes with Black, Coloured people and etc..

R: If you work in a factor, the ones in a factory will sit together no matter White, Black or Coloured.

M: So now you are bringing me to this question. Do you think race matters less for the rich than for the poor? That is the question I would like you to answer.

R: I think it matters less because of the money.

Can't hear what respondents are saying all the respondents talking at once.

R: If you work in a factor, the ones in a factory will sit together no matter White, Black or orange or pink.

Mod:
So you say women regard themselves as women and not as women from different races.

R: Yes, yes.

M: That very interesting, because yesterday I heard something coming in very differently ...for example how do you say so, now it doesn't matter whether she is a women of a different race

R: You don't now with women they gossip.

Respondents laugh can't hear what respondent say further.

R: The nice thing about it is, where I was working my aunt was a Coloured and most were Blacks and the Indians. The Blacks were teaching my aunt a little bit of Zulu and Sotho and when there's a problem they come together and speak about the things. When a job has to go out she'll speak to them, and they'll do it and there is nothing wrong, because most of them were women.

M: Okay, for instance, how often I ever do you socialise with people of different races (excluding at work) or maybe you guys are unemployed.

R: Like at school meetings you'll find Black people there, you'll speak to them

M: Okay maybe I should leave that one of working

R: Or maybe if you go to the hospitals
R: Or maybe when you go do shopping, maybe in the taxi, or when you are in the bus
R: When you are going to the stadiums
R: When you go to a shebeen
M: Yes
Respondents laughing
R: What?
M: Only you will tell me.
Respondents laughing out very loud
M: They are going to accuse you of revealing there secret
Respondents laugh
M: Okay I'm just joking. But just on your side, not talking from Patricia up to your Rochelle around the table, do you personally invite people maybe just for socialising at your homes or houses. Do you?
R: Yes
R: Yes, we do.
R: My family is Black
M: No, no
R: Not your family
R: You are friends, just to socialise
M: In fact people of different races?
R: My neighbours are Black and we are living together with no problem. Our kids are playing together no problem.
R: Like in Eldorado Park, lots of Black people are moving into Eldorado Park. Even at our schools-we have Blacks and half is Coloured. And you will never even see fights between them and things like that.
M: Okay, alright, they are there at community level
R: Yes
M: Then you say your neighbours are Black and all that. Like yesterday I was doing a group of mixed professionals Whites and Blacks and they told me, look even in this high places, once there is a braai up.
R: (interrupts)
M: Just listen,
Respondents are all disagreeing and talking together. Can't hear
R: That's in the suburbs.
R: That's in the suburbs, in the location it's not like that.
M: Tell me do they actually come on their own?
Respondents don't all agree and some are saying, no.
R: Sometime they come on their own, so now we came to visit.
R: Like I said before, that time we went to school there was only Coloureds now there's Blacks. It obvious these Black kids that are indulging with other kids, they got each other's phone numbers. Sometimes you'll just see Black kids coming to your house and things like that. It's not like before when you see a Black person in your location it's like rare.
M: Because lately there is this thing of talking of correctness to either political or social, but without trying to be correct. How genuinely do you find it, how easy or difficult do you find it genuinely, to relax with people from different races. Genuinely to be honest- yes I'm relaxed because sometimes you find that I have to be polite. But to be genuinely, genuinely how easy or difficult do you find it?
R: I feel more comfortable with Blacks- they treat you like you a queen or a king, so I feel more comfortable with Blacks than with Whites.
R: Blacks, when you go to their houses, and especially when you are a Coloured they treat you nice. You know they treat you like you are a prince, you understand and Whites will rather, let

the maid come and do this for you. You understand what I'm saying? So I'm more comfortable with Black people.

M: Okay. And the guys?

R: Me, I'm comfortable with the Black people because I know their language

M: Oh I say- of course you told me were you interacted. You told me about the busses the malls and all that, but do you know how positive the interaction was in the bus, whether you like it or not? Whether a White is seated here or pink girl or a Coloured and that the only seat you've got sit at and then you just together. But to interact-, which places, would you say you interact. Places, places or occasion whereby you say you interaction is positively with people of other race or cultures?

R: Like I told you before I'm from the Eastern Cape, like summer time we are on the beach, obviously when you sit there, you'll get maybe a White on this side, or Black on your other side, but now this one needs wood, or that one needs coal or the other a match, that's how you then socialise, before you know, then all of you will then braai together and all that. But here I didn't see it so much- but if you go to the Eastern Cape and Port Elizabeth, it's not as big here as it is there, the people are more closer there, and even in the location there, you will see Whites drinking there, but here I don't see that.

R: I think at the grounds, soccer stadiums, taverns, clubs and things like that.

M: So that's positive?

R: Yes, especially at places like clubs,

M: Okay.

R: Places of entertainment because I think there you also free, like to socialise with other people

M: Oh, okay I see. Well that's okay, because come to think of it, do people do people think of themselves as South African first or other identities such as, I am Indian, I am African, I'm Greek, I am Xhosa and etc., etc. ?

R: No they telling themselves I'm a Coloured, and I'm staying in South Africa.

M: You think that people firstly think of themselves as Coloureds?

R: Yes

R: Yes before you say you are from South Africa

R: The only time you say you South African is when you fill in a form.

Respondents laugh out loudly

R: I think it is the way we grew up, they didn't teach us that you are South African, it was you are Coloured, and that's a Black and that's an Indian.

M: Oh, okay the upbringing, the way that we were raised. But beside the upbringing process what else causes you to say now, I'm first Coloured and then I feel I am South African? What is it? That is what I'm interested in?

R: It's like she said, it's how you been brought up.

M: Except that, what other thing makes you.... Is there any other?

R: I can't think of any

M: No, you cannot think of any. Okay, your friends and family how would they describe themselves, you know?

R: Like in which way now?

M: Your friend, your family. Of course you know that in a family you know it's one ship, but of a different sailors. So like for instance, let's start with your family, how do they think of themselves? Do they, like you, think of themselves first Coloured then as South African?

R: Like with my family, some will say the South African and a part will say they Coloured.

M: Why would they say I'm first a Coloured then a South African?

R: Like some of them- my family is working in the ANC- and they will say, like what I heard you know, I'm a South African, and the others will say no, I'm a Coloured.

M: Oh, okay, those who are working in the ANC, so it's because of the political environment?

R: Yes, yes

R: That's the only people that you would hear that say I'm South African

M: In the political arena. Oh okay, then your friend those that you go with to the taverns?

Respondents talking at the same time

R: They say straight I'm Coloured, I'm a "bushie"
R: The only time when we are proudly South African is when there's soccer matches etc.

Respondents all agreeing with that.

R: And the rugby

M: The rugby?

R: The rugby is coming now and we are going to wear the T-shirts, proudly South African, and wave the flag

M: Okay, alright, I see with you say is because you grew up as "I'm a Coloured, what more do want". Your friends, what makes them think, first a Coloured then South African.

R: The things is to answer such a question then I would lie, because I have never had this discussion with my friends, we never had such a debate about what would you one day say about this thing, are you a South African. We never had such a discussion. That's why I can't answer you there.

M: Okay, in a nutshell

R: Can I say something?

M: Please

R: When I was working, most of the guys were Zulu, Sotho, Pedi, Venda, I never heard them say I'm South African. No he said he is a Zulu from Natal, and other say Free State.

R: Or other will say I'm a "darkie" "bra", or a "bushie".

M: Yes, come to think of it, in South Africa with such large gaps between rich and poor, do you think we can build a non-racial society?

R: I think we can, but it has to start with the head, as I mentioned earlier. If they can start, if they can rather stop with their racism, maybe we can change.

M: Who are they?

R: Like Julius Malema

R: If they can do something about the BEE system, because it is really putting pressure on the Coloureds these days.

M: Oh, like you said it should be fifty, fifty that's what Rochelle said?

R: Yes, they usually work it out, like out of 10 people then they say 70% must be Black, then you get one White, one Coloured and one Indian. If the can say maybe four Blacks, three Coloureds, three, three like that. They can work out something like that.

M: Okay, the BEE

R: I don't think it's going to be that easy. I will maybe take another twenty years or so, because like it is in the schools, we are mixed. Most of the schools you get Black, Coloureds, Whites. So I think the next generation after us, will experience that. At our level and age that we are, it's not going to be easy.

M: No I see, and then you said something Rochelle?

R: I said they have to start with the kids at school, maybe when they grow up they and they will be like we are South African.

R: Proudly South African

M: What should they do to kids at school?

R: Teach them

R: Educate them inform them more.

R: That you are supposed to be one.

M: Oh. Okay

R: As we said, it will take a longer time- maybe twenty years because we are now from the old school and now your child have been taught at school, listen here you are a South African, I'm just giving you an example, but now if a child goes home mothers or father still insist yeah, you're a Coloured, what's a Black South African. So I think overall, it goes back again to education. Overall we all need to be informed on a more regular basis about what has happened the past. And as our friend also said over there, in the next generation it will happen so. It might just happen that our children or their children will live as one where "ubuntu" power will really be effective as it should be now.

M: Oh no I see. Come to think of it, you know when you talk, when you talk about children, yesterday I heard a very, very, a contribution of some sort. They saying like no, you know with non-racialism today the children are mixing freely.

R: But they are hey!

R: Especially at the crèche, and school

R: Like for example my son is two years and nine months and he can already relate in Zulu and things like that, it because of the education, you understand.

R: They can sing Nkosi Sikelela better than we do

M: Oh, such things are happening in your environment.

Respondents all say yes

M: Alright, okay I see, still coming back at this thing of what we can do to build a non-racial society. Roughly you told me what we should do with the BEE and also you know the education. But the citizen what should citizens do over and above, you as citizens?

R: The main thing is we must get education. Education is the key to success. People must start to take education very serious.

M: Okay, take education very serious, you mean education generally. Take it seriously like example?

R: You must study hard, you must work hard.

M: Oh, alright. Now what do you think, you know like for instance, Coloureds should be doing to build a non-racial society.

R: I think firstly, we should accept one another, and really build up much more confidence in trusting one another and assisting one another when we definitely do need help and not judging the next person. For instance, if Rochelle has done me harm then I mustn't be able to trust Lincoln when he comes and needs help. Okay it takes trust, but we as Coloureds also must start giving more back into society, into the community. For instance, if you have skill, you are maybe like a wood maker, woodman or a carpenter and then as I said before, if you start your own business you are going to train children or men or young adults that's already out of school or have an interest in that field, that's giving back in to society. Like these programmes they have on TV where they speak about teachers that give back into the community, where they go out of their way to teach the children. They obviously start off by not charging a fee, because it only a few children, and as it grows bigger and bigger they can approach government, or whoever is there to give them to give them the necessary finances or support that they need. So I think as Coloureds, we need to really stand together and give back to the community and that way our children will learn from us, and they will also have a different perception about life, about racism and about life in general.

M: Okay, any other comments

R: I think the jealousy needs to stop.

Respondents laughing.

R: No listen hear honestly speaking. Like you said earlier when you drive a BMW than they phone the police to say it's a stolen car or whatever. I think the jealousy, with us Coloureds, I think it's mostly jealousy that puts us down.

R: And still there's too much pride.

M: Too much pride like?

R: The will not go in the street and sell vegetables, they will think what will people say.

M: Okay, much pride.

R: To be negative

M: Sorry

R: When you are negative. For example, at the crèche were my child is going, the crèche is now too small and the children are plenty, now they need build a foundation for more classes. The teacher came speak to all the parents, she said listen hear we need five hundred rand to build this and that, then you get a blank. Now you go to somebody else and ask what you think about this they'll she is going to benefit out of this. But what if I have another child I will send her to the same crèche and she will benefit, so that actually a positive thing.

M: No I see, coming to the first two points, like the last point, Verline pointed out that jealousy should stop, stop phoning the cops when you see somebody in a BMW. Not phoning the cops how does it help in building a non-racial society?

R: Because you don't know where it comes from, maybe my grandfather left me this BMW. Just because you jealous, I'm unemployed and driving a BMW, you phone the police not knowing where it comes from, you see.

M: Oh I see, and your point of giving back to the community doing all the suggestions you spoke off. Now are you saying giving into your community or other races, that's what I want to be clear on?

R: Other Races

M: Or maybe just concentrating on your community

R: No you won't just be concentrating on your community. I might start with only those children in that area will be there. As you advertise and it grows bigger obviously other or other young adults or even bigger people, will come and they will approach, because you will be advertising. So it's not for specific ones, it is for anyone

M: Okay, will it be for a particular race

R: No, there will be no race

M: Okay, that is what I wanted to know. So it will be non-racial

R: Yes

M: Like you said selling in the street

R: To start it of you are not only going to sell to the Coloureds, you are going to sell to any other person that passes, so that also helps. And then that is where you also build relationships with other people. They becomes your friend and you just grow bigger and bigger.

M: And then you told me fairly about what Coloureds should do and then the Whites, Africans and Indians. What should the Whites, Africans and Indians be doing to build a non-racial society?

R: Accepts us all, just the way we are.

M: Accepting the Coloureds for who they are and nothing else?

R: Start treating one another as equal.

M: Okay, one another equal.

R: I think they should do the same as what we are supposed to do. Then it is also not based on racism, because that is what really makes us stand together.

R: I think they should also involve us in what is going on in the country

M: Okay, I feeling that you not involved enough right now?

R: Nope

M: All right, look that was the last time I was asking the question, by word of mouth. Now we are finished, but look, I would like you guys, we called it a postcard but it's a A4 size paper, I would like to give it to you and I will give you ballpoints as well, whereby you write a message it could even be Afrikaans no problem to a person you think can help, to person whom you think can do most help to help build an non-racial South Africa and give me name of that person or maybe institution or body who you think can help to build a non-racial South Africa. Please write me that message; what is important that person or institution should do

R: Okay

M: You do not need to write your names but look whoever you writing it to I'm interested in and please tell them what to do or what they should to help us with non-racial society. Understand.

**M: Moderator thanks all respondents
END OF THE DISCUSSION**

LETTERS: ELDORADO PARK, COLOURED MIXED

To: Jacob Zuma

I would be pleased if we become a Non Regional and please can you help the poor and the needy. There are so many South African who don't have jobs and who have no place to stay. I would like to know what you going to do about areas, that's also in need of Parks and street lights, like the ones in Soweto.

To: The Minister of Education

I feel that in order for us to succeed in making this place a better one to live in, your help is needed to assist our children in knowing their nationality. Assist schools with more stationary and resources whereby they can help the children get more information in assisting them to accomplish more in life. And when it goes to the nation as a whole to have more workshops were we can be educated about what we need to know regarding our country. Many people need to accept things in life, and there are others that can make a change.

I think the government should do more in funding jobs and creating it. They should allow everyone no matter from which race you are-must get an equal chance to get a descent job. I think Mr Zuma can do a lot to change things in this country. South Africa is on of the most beautiful place in the world and it is very rich. A survey that was done in the world showed that SA has one of the friendliest people in the world

To: The Minister of education

Hereby I request you to give free education to our children of all races, because it will help us to create a non racial country because most of the people discriminate against each other, because of their status and power they have over each other. To get a free education will give our kids opportunity to go to any school of their choice and they will be able to meet and socialize with everyone no matter their colour.

Can government sector's come to school and introduce learnership at our Coloured school as well. Kindly fix our parks, playgrounds for our kids as the ones in Soweto, then we will experience less crime in our area. We should just believe in God. He is the One who will help us. I would like you to help with the racial system, to inform you that the country needs a change, because the Whites and Black get first privilege.

To Mr Julius Malema

I write you this letter to plead with you to please stop your racism. I feel that you have the power- I don't- to ensure that the youth will have a better future. You sir, are the youth leader of South Africa so please stop sending out the wrong message to our youth, because you may be the youth leader today, but think of your future youth leaders. Please insure that you plant pure seed in order to receive fruitful trees. I hope this message changes your thoughts in some way

Thanking you for making time to read my letter

PAARL, COLOURED MALES, EMPLOYED,

36 – 45

M: The moderator greets the respondent and introduces himself. He tells them what the name of the company he is working for is, and what his job entails. He then explains to them, that there are no right or wrong answers but it's just their honest opinions that are important. He goes on to ask the respondents to all participate in the discussion. He also tells them about the confidentiality. He goes on to tell them about the purpose of recording. He asks the respondents to introduce themselves and mainly use any language they are most comfortable in

M: Just quickly if you guys could introduce yourselves. Anyone can start I am not a class teacher.

Respondents laugh

R: My name is Garth; I'm an alarm technician

M: Okay, thank you

R: Gershwin

M: Gershwin you are.

R: I'm a teacher

R: Hi I'm Glen, I'm a police officer

M: Now we'll all feel safe

Respondents laugh

R: Austin I'm also a police officer

M: Okay

M: Okay I hope that General Cele knows where you guys are

Respondents laughing

R: I'm Dean I'm a shift foreman

M: Shift foreman?

M: Our subject for tonight is a general thing about how things are going in our country at the moment. Like, we have been in a democracy now for 17 years. Some people say that many things have changes including how we relate to each other as people. Others say that not too much is different, and others some say that things have changed, but they have changed for the worse. What do you think?

Silence

R: Can we start?

M: Certainly.

R: There is a change in SA, not definitely for the good. Some things are not as we envisioned. For example, we got our democratic freedom, but if you look at the standard of living. If you look at it this way, people are still living in shacks in the year 2011. People are still unemployed. People are still having riots over service delivery. The basic needs in our society are not being addressed.

M: Okay, any other opinions or views?

R: Can we address you in Afrikaans?

M: Sure.

R: The democracy we have now came with expectations. Everyone exercised his or her right to vote. The ANC won. Promises were made. A lot of us were followers of the ANC and I emphasise "were" followers of the ANC, and, on that, I can say that the ANC disappointed a lot of people with the way things are now. I will say that people had a different perception of what democracy is, coming out of apartheid. When apartheid ended, it was not what people expected. People expected change.

M: Okay, thank you

Silence

R: With the elections, everything that could be promised, was promised. But till this moment, the promises were not met.

M: They didn't meet their promises, like what?

R: As we can see on TV, people are still fighting over this and that. Before the municipal elections, parties were promising everything that the other cannot deliver, but still there is no change. Two to three years after an election you don't hear or see these parties. Everything is just about the elections.

M: Okay

R: I wouldn't just like to know, like he said it since 1994, how long does one have to wait after an election for these promises to be met- just to see if this democracy is working? There still are a lot of things outstanding, and things that were promised, we just can't see.

R: There is just no reality.

M: Ok, what can you say about the 17 years of democracy in our country? I've heard from you thank. Are there any other points we can add? I think we had a lot of points regarding promises, but is there anything else that we can discuss apart from promises, regarding our democracy?

R: Are there any specific things that you want us to talk about.

M: No, no just in general. Like we have already talked about the promises.

R: If we look at our education system I would say that there still is no equality. If we look say, at the different model schools, there still is no equality. If we look at Model C schools, they still have bigger advantages over our public schooling. The money that is supposed to come to our schools, still goes to White, or model C schools. That will always have an impact on our schooling. We can also look at the amounts of money that is allocated to education which is mismanaged. Housing- we must look at housing as a problem that we need to tackle faster, as it is also a big problem in our country. In the past, squatter camps were not as big a thing as they are now. There were no camps. Now, it's a big thing. These squatter camps have an impact on a lot of things like health, crime and education to name a few. These things are some of the things that are not nice in these days as we are living in South Africa

M: Okay like now, in this democratic process that we have, which is been there for 17 years, how would you say our different races are communicating now? How is the communication between the different races in this country?

R: To tell the truth, the only thing in this democracy that brought us together, was the World Cup. The World Cup brought peace of the rainbow nations, and everyone stood together at that time. Just after the end of this tournament everyone was on their own again. Races looked down on each other, once again. What we need to do is strive for equality. In the past the White man had the upper hand- today it is the opposite. It looks like it's the past again-and it looks like we are back where we started before 1994. There is a race twist. We can't really say what the future hold for us.

M: Any other views?

R: In the private sector, working environment, one can see different races are communicating with each other. But if you see them meeting in the street, it's not the same as in the work environment.

M: I see. You said that before the World Cup people stood together, it was a rainbow nation like, you said and after everyone went their own way. Why would you say that happened? Why do you think it is like that?

R: I would say it's more about power. People in power have a lot of say, whereas the poor don't. Illegal and aliens are welcomed in our land. They have more freedom and rights than us. For example, the Somalis.

M: Is it like that so?

R: Yes, it is like that. We see this in our everyday life. Every corner, everywhere you go, you'll find a container, a shop or whatsoever, owned by Somalis. They go on with their business. They are always cheaper than our people. Now we sit with the problem, the citizen of this country who have businesses, pay tax and these people do not pay tax- but the government says: "take their hands and work together". How can we take hands, if you can't wash the other?

M: Do you know this thing about foreigners comes up each time if I talk to people, but I am more interested in the issues of Whites, Blacks, Coloureds and Indians in our country. Our country will always have foreigners, but we are more interested in these issues. But I would like you to talk about the Blacks, White, Black and Indians.

R: What I need to find out is, why is it, that if we still need to fill out forms, questions are asked regarding race. Are you Coloured, Black, White or Indian, how can you build a nation if we still put an identikit on us.

M: That is why I am asking you tell me. That's why I asked during the 17 years of democracy..?

R: The ANC did nothing about it, we never bonded.

M: Okay.

R: There must be reasons why some forms still ask these questions. I don't know if this is going to make sense, what I am going to say now. Say, for example you own a big company and have four bursaries available for children that want to study chemical engineering. If you write on all applications South African, that is

your vision for your country. Sometimes you'll find an applicant with brilliant marks, and at the end you'll sit with four Whites. So there is a reason why they put this on the forms- because of demographics. There will always be problems, because there are government forces who will always want to tear us apart.

R: The government talks about equity. In every work place the equity must be right, so many Whites, Black, Coloured and so many Indians, but if you look at our democratic system, it just the wrong way around.

R: No, it says the right thing.

R: Black are the majority, Whites so much etc.

M: What can you say drives races more and more away for each other?

R: We don't mix comfortably. One will not get like a concert where Coloureds, Whites, Black and Indians mix socially.

R: I don't know if it is because everyone is so proud of their culture, that this way they invite privacy. If we can invite everyone as a rainbow nation to listen to the Presidents speech of the nation, why not do it, with every event?

M: What do you think drives us away from each other?

R: Capitalists.

M: How?

R: The men who have a lot, still get more.

M: The 'capitalist' tells me, it is just in a specific race, not all.

R: You get Black and then you get White capitalists. The ones under that are the middle class Blacks, Coloureds and Whites. The Indians are also well off, but I think that is the problem. There is no equal division of money amongst us, in our country.

Respondents laugh

R: There are no rich people in a communist society.

M: You don't get rich people in a communist sorry...?.

M: Oh, you say people who say they are communist are not rich. You can't be rich to be a communist.

M: Okay, any other points?

R: I would say, it's nice for someone to say vote for me, I will get you a house a job and so on. As soon as they are elected they drive his Jaguar, live in Houghton and lives nicely. They forget about the people under them, and that is what is disappointing the people. You can't tell someone who are hungry, you will give him bread tomorrow, and he's hungry today.

M: Let's think of the positive, please tell me what keeps us together as South Africans?

R: I think that sport plays a role. When we cheer for the "Boks", the whole world stand together- although not everyone supports the "Boks". That's a time when it's not about White, Black, Coloured or Indian. So that's one of the things, that keeps us together

R: Another example is, you will get a pamphlet in your post box from political candidates, instead of a knocking at your door and introducing themselves and them telling us what their plans are. Let us talk to each other.

M: In your communities, are there people who will come up to you and say, I am a candidate, but let us talk. Is there such an initiative in our land?

R: Yes, sometimes.

M: Okay I hear you, at this moment, is there such practises going in this community? Do you think people between races- do you have such meetings to say let's talk, people? Do they have such meetings where they say I am not a candidate or in politics, but I just want us to talk. Is there such an initiative?

R: Before or during intervals, then maybe politics will come up and talk to you. Then everyone can raise their views, we can then speak about politics. That is happening now.

M: With other races?

M: Other things, that what we discussed like sport gatherings, what else brings us together as South Africans?

R: The love for our land.

M: Love for our land, tell me how? Listen if someone comes up with a point, it doesn't mean that only you must elaborate on that point, anyone can answer.

R: No matter who comes to you with pen or paper we can say that we are proud of our land.

R: I just feel that I'm proud to be a South African. My love is for this land, because I have to say, that no matter what the circumstances are here, I feel I'm proudly South African.

R: Here we can still get up, we go to bed and wake up tomorrow, still alive. You are still safe here.

R: In other countries, that doesn't happen.

M: Okay, the constitution in South Africa says that South Africa is based on values including 'menslike waardigheid' non-racial, non-sexism etc. What, for you, what does it mean to be non-racial? In short what does non-racial mean?

R: Like I say to people in my work place wherever, I'm colour blind, I don't know the difference between colours, I treat everyone the same. I will treat the next person the same as another one. White, Black, Indian and Coloured- for me, it's all about respect. Like you said, non-racial.

M: Yes non-racial.

R: Yes, I believe we must all be one in our country no matter our race, but now, what worries me, is that I respect that you are White, Black, Indian but when it comes to my Black colleagues, where he makes me feel different or inferior, when he says things like 'they are ruling this country'. I respect the fact that the ANC has taken over, but then you'll also have respect for me.

Tape not clear -can't hear respondents

Respondents laughing

M: Okay so, non-racialism means respect for different cultures, respect for different races, for other people what does it mean? What does non-racialism mean?

R: You must be able to sit round a table, the different races without having the thought of people at the counter attacking you. To have that race relationship being okay, so that we are all sitting around the table and not having to think- 'I must be careful what I say, because it might backfire'.

R: All I can think of that will cut out non-racialism, is to believe. We must respect each other, no matter what our beliefs are, or what churches you belong to, we must feel free with one another.

R: Even in churches, people need to look at you and say: 'I am, who I am,' and we are not here to look at each other, but practise our religion and not to look at the colour of the next person.

R: What is so nice about the Zion's, when they go to Moria, they turn up in busses and busses? We, as citizens, should also do that, where we get together and have a big service.

M: Any feelings on that?

R: I can't say anything about non-racism but there is something I'm going to say about Malema. He is not motivating it, with his speeches. How can the ANC say that they are opposing racism, but one of their leaders is promoting it? They don't rebuke him in public, why? I'm not just talking about the song but on other issues as well.

M: So non-racialism will also be that if a prominent politician makes a slanderous statement, then to bring all the races together, the superiors must also be seen as not supporting what he said, because things like this, is not good for non-racialism.

R: If one of the DA uses the 'K' word, can you think what chaos it would cause, but statements Malema makes are just dismisses. He is not held accountable. What is the other person name, Manyini. He is still a politician, he is a minister so that is one of the factors- vision. They speak of leadership, but do the opposite. These politicians still think racist. We are going to take a long time for everyone to live together.

M: Okay, so that is one of the factors that tear us apart?

M: Tell me please, do you think that we as a country are successful in building a non-racial community? Are we being successful?

R: To build a non-racial community?

M: Yes, to build a non-racial community.

R: They think they are non-racial, but their ways are different. We are still living in divided areas. It's going to take a long time- about 50 years -before different races will live together.

M: Do you think it's good for us to live apart? Does having our own townships like Khayelitsha and Constantia not help to build a non-racial community?

R: We had an incident last year where a Coloured teacher, who went and bought a house in Khayelitsha, but the community told him to go back to where he came from, and that they did not want him there. He tried to destroy non-racialism and said: 'I will live amongst you'. His words were: 'no I won't move', but now he has moved.

R: He moved to Khayamande, you get Whites and a lot of Coloureds living together. They don't separate people. I know of a lawyer that stays there. When he goes out to work the people looks after his house.

M: Okay, what do other people think? Are we, or are we not successful in building a non-racial community?.

R: No, no.

M: Any other comments?

M: Our constitution says South Africa values such as equality, non-racist and non-sexism. What do you think it is to be non-racist?

R: In my opinion, it would mean that you are colour blind. Not to see people or a person are different because they are not of your colour. They make you feel less important because you are not Black or White. There is no respect

R: If we can't be one in our economy, we will never be one as a nation. I will always have ill feelings towards people in power. If I live in a shack, and am unemployed and do not even have medical aid. If these things are not in place we will always be divided. The government needs to address the basic needs of the people. They are walking around with weapons. I still do not know whom we are at war with. They spend millions on weapons, but can't even build proper houses. Ministers can stay at hotels that cost R8000 a night, but people don't get houses.

R: The president went to schools to see where the money was going to because the budget is overspent but he could not see.

R: Ministers spend a lot of money hiring houses that cost R15000 a month. Everything is blamed on 'apartheid'. The Government needs to forget this word 'apartheid' and look forward. They are blaming everything on 'apartheid'.

R: The government is doing exactly as the previous government before 1994 did.

M: Just to close this section I heard you say that the MP's (members of parliament) sleep in hotels that are expensive and wear expensive clothes. Are we talking about specific politicians or members of parliament, is this a specific race or is it right through the DP's, ANC's etc.?

R: All over.

M: All over, not just a specific party?

R: If he wants to buy a bottle of liquor of a R1000 then he buys it, not thinking about the next person. That's the image that they are projecting and what they are doing. But things that they promise we don't see.

M: Some people are saying that we as South Africans are more united and that race is not important and some say that it is. Anyone? What do you think?

Silence

R: Honest opinion

M: Honest onion

Silence

M: Let me hear this side

Respondent's laughing

M: What do we think? Some people think race is not important, that we are not united as South Africans; other people think race is still important. What do you say?

R: Race is important, but it is important that all races live together etc. There are areas where there are only Whites living there and any other races are not welcomed there. But they call themselves South Africans.

R: Well only if an Indian, a Xhosa, a Zulu or Khoisan let's go of their cultures, and says 'we are South Africans' will that happen. But will that happen in our land?

R: I will say, no, because the race issue is rooted to deep in many of our communities. Even if you look at the worldwide point of view, there is also a division between different groups, but they live together as a specific land. They are proud of their nations. With us, there is no sense of nationality. In other words, I would say that people are afraid that their cultures will get lost somehow. We are scared because we don't know what the future will have for us. The things we will lose- the chances are that we will lose it. We need to let go, as we are a new South Africa, we wanted democracy, now it is here. We are too scared to let go. We are so scared to go for new things.

M: Like the English say, No more fear for the unknown. Anything else? Do you think that some people find it easier to get along with people from different races than others? For example,

does a man have more in common with another man, than Whites and Blacks? This has to do with the original nations of our country.

Silence

R: Are you talking about Black men or...?

M: No I'm talking about; look the perception of my question is about all the races over our country. The Coloured people, the Indian people, White people and Black people. I would be very happy if you based your answer on those specific races

R: **Oh, okay.**

R: **So what you're asking is, that will a White man and a Coloured man get along?**

M: Do the people in this country see themselves as different races? Do people see themselves as just people, or as people of different races?

Silence

R: We are used to the race issue. It's either you are Coloured, White or Black or Indian. And at this stage it will be hard to adapt on that point without saying yes, I was born this way.

M: Okay, good thanks. On that point, we were taught this way, we grew up this way, but without saying that we were born this way or we grew up like that, what other factor do you think contribute?

R: The thing is that people will always have that: 'yes, you are White' and we always had to be afraid. The signs that said: 'no non-Whites'. The older people grew up with this, and it will always be at the back of their heads, and make them feel like a lesser person.

R: They (Whites) don't have respect.

R: We feel like the lesser person, but on that same note, we are equal and they don't want to accept that we are equal

M: So, what you are saying is its how we grew up and our political background or past plays an important role regarding this issue? Any other comments?

M: Alright, do you think race is less important to rich people, than it is to the poor? Or do poor people have more in common with each other as poor people?

R: I think that rich people find it easier to accept each other, than poor people accepting other poor people.

R: Although they are poor, we on the same level they don't accept each other on that same level, because others are being torn apart by the different parties.

R: If you have 'moola' than you are my 'bra' (friend)

M: Rich people do they accept each other? Why do you think that when you are rich, you find it easier and that you accept each other easier?

R: Rich people have money to say: 'let me have a drink' and when a person of a different race buys himself a drink, they will mingle.

R: Poor people on the other hand will rather stay at home. Some will go out and steal to get the money and that is where the conflict and fighting starts, and you'll get the race conflict.

M: So, you'll say that specific races have the money, they have 'moola' so let's go there and steal.

R: We know we will get something there.

M: And we will get nice things?

Respondents laughing.

M: Okay, please tell me, do you think that people of different races socialize with people outside the work place?

R: Definitely yes. Most of my colleagues do.

M: That's why I said outside the workplace?

R: In general all my colleagues that I worked with are African. We communicate a lot, we braai. Over weekends when we party, we are together a lot.

R: Whites are different. Like if you walk past a White person and you are Coloured they will look down on you and say: 'no I can't sit with this type of person'. I see that everyday in the workplace and outside.

M: Okay

R: I lived in a White area. It is worse and this one neighbour would say: 'oh, here comes Glen'. No one would invite you in or speak to you. So you don't actually know where you fit in. Can you invite him for a party or what? Then you'll just withdraw from that specific crowd. Then you'll say you'll go to your people there, where you would socialise nicely

M: You remind me of this old movie, guess who's coming to dinner?

Respondents laughing

M: Okay, now tell me how easy or hard is it to genuinely relax with people of a different race?

R: Very hard.

M: Very hard, why?

R: For me?

M: Yes, why is it like that?

R: From my side I would say, we were brought up in that culture that you are a Coloured and you don't mix with other race groups.

M: So, the political background of the country played a role.

R: It will always be there. It was there before 1994 and it is still there

M: Any other opinions?

R: Look you can be friends with all the other races, but I just don't feel at ease mixing with them.

M: Okay, okay I hear, but without our political background history, what, would you say makes it hard to socialise freely. What other factors make it harder?

R: Whites, Black and pink together we watch a game, we relax.

M: Okay, yes we must do that, but at this moment it's hard. So without political background history what other factors makes it so hard to socialise with other races

R: What makes it much harder?

M: Yes. We have that fact that we grew up that way and what else?

R: The thing that makes it much harder for races, is the thing that the White man thinks that the Black man always breaks into their houses. Yet their children mix with my children. He knows that he won't mix, but the children are mixing with each other now. They are scared of mixed races or mixed blood. They say: 'I won't make my child date that guy', but the children will just turn around and say that Indian or that Black is my boyfriend. What will the parents do then?

All the respondents laughing and talking at once

M: Okay, now I can come in with my next question. What other places brings people of different races/cultures together.

R: Gatherings.

M: What sort of gatherings?

R: Church services

Respondents laughing

R: One thing, I can think of what really brings people together, is a funeral. We are laughing, but look at it this way. If our former president Nelson Mandela should pass away, the whole country will be there. You will see people of all races, Black, Coloured, and White talking about how good he was to all of us.

M: Is it only these three factors you can think of?

R: And a crisis

M: Crisis?

R: Yes, crisis, like what happened in China.

M: Oh, Natural disaster.

R: Yes

M: Oh, okay. Do you think that people think of themselves first as South Africans or as Whites, Blacks, Indians, Greeks etc.?

R: They first think of colour and race?

M: Why do you say that? Why?

R: Because there is still that dividing factor (race and colour) and people can't stand up together as one. The dividing factor is still there.

R: It's these dividing factors that are tearing people apart and instead of bringing them together.

R: Respondents agree.

M: Any other points or facts that you can add? Okay, specifically speaking about your families, how would you say they look at themselves? Do they look at themselves as South Africans or Coloured? Your family and friends?

R: I would say that they look at the race first, then as South African, I don't know if it will change in future, but at the moment, yes.

R: Respondents agree with this.

M: Any other reason that you can tell me about what you say?

M: In South Africa, there is a huge gap between rich and poor, we know that. Do you think that we can achieve a non-racial society, because we have this big gap between people who are rich and those who are poor?

R: Yes we can, if we can provide employment to people, give people houses, if we can give people food.

M: So that must be done through the government?

R: If, for example, the government can build low cost houses for the poor next to houses of the rich like in Bishopscourt. But the people there will not allow it, they will say they don't want those two roomed houses or shacks next to their houses. So that gap will never be filled.

R: At the end of the day it is all about money.

R: These people believe in the worth of their houses. And we experienced it, because I stay there on top and there is a squatter camp nearby.

R: They should build some houses like that for the communists.

Respondents laugh

R: The same with cars also.

M: Now tell me as citizens, what should we do to build a non-racial society?

R: We need to respect each other.

R: Me as a Coloured, I don't have money, so a White person that earns about R100,000.00 a month and I get R4000.00 a month, he will not associate with me, because I don't have money and I don't have class.

M: So there needs to be equality where salaries and finances are concerned? Any other?

Silence

M: Okay, we are almost done. What should Whites do to build a non-racial society?

R: They need to share their money.

M: They should share their money? Okay

R: The gap between rich and poor needs to be narrowed down.

M: Okay, the gap between the rich and the poor should be narrowed down.

R: Some did try. Like farmers who had six farms said to their farmers workers who they had employed for a very long time- they can have some of his properties. That is now yours. One of the richest farmers of Wellington reached out to his workers and gave them farms. This farmer did reach out, but the other farmers won't follow. Now what's the use of one trying and the others won't.

R: I think if Whites can get it out of their minds that they are not superior. And that everyone is equal as human beings, if they can do that it will help a lot.

M: Okay

R: Even if he earns less than you, he still thinks he is superior.

M: Okay, what do you think other races like Coloured, Black and Indians should do to build a non-racial society?

R: We need to accept each other -that is very important.

M: Look what should we do? Like you said, other races live in Constantia others in Mitchel's Plain etc. and it must stop. That point I have accepted, but what should the other races do?

R: We should accept each other as human beings. Only if we accept each other as humans, then we can build a relationship. If the acceptance is not there, then we won't be able to work to build the relationship.

M: If we accepted each other what do we need to do to keep it that way?

R: We as the adults or parents, need to teach our children and raise them in such a way that they know everyone is equal and to respect everyone in the same manner, because they are the next generation.

R: There is a lot of people that raise their children and tell them: 'listen that is White, that is Black and they are Coloured' and you must not mix with them. This should not happen.

R: They say: 'you don't mix with them'.

M: Okay we are finished. I would appreciate it a lot if you could do me a favour. I am going to hand everyone a piece of paper and would like each of you to write a note address to the someone that you think can do the most to build a non-racial society. Write to whom this message is for and what you feel is important thing that they can do to build a non-racial society. It can be anyone and anything.

R: Mandela

M: No, no it's your choice

M: It's not necessary to write your name, just write to whom it is addressed to.

R: Anonymous

LETTERS: PAARL, COLORED MALES

To the President

I want to see that something will be done on the racism issue. Something must be done with the issue of the differences between the different ruling parties.

To Nelson Mandela

I want you to ask the whole SA not to be racist towards each other, and to respect each other. Everyone will listen to you.

To the government

All of you were chosen by the people, for the people, to make South Africa a better place to live in- but so far you have divided the people. I ask you please help us. We need you to govern in the right way.

To President Zuma

Please Mr. President, "practice what you preach". Keep promises. All empty promises are made and there is only you, and government officials that are benefiting. Look at the poorest of the poor, to make it a better country. Teach Julius Malema, to respect other race. Forget about apartheid, and build a Rainbow Nation.

To Patricia De Lille

Spend less on the MP's of South Africa, on their unnecessary travel and expensive accommodations, and activities like sport and friendly games overseas. See to the poor and to the homeless.

To Government

Please help poor people with housing, basic needs and employment. Stop corruption. People must respect each other, and understand each other in order to build a non-racist country.

To the President

I am striving towards a non-racial community, and I would suggest the following.

- *Don't use race as propaganda in racial issues
- *Choose speeches carefully, so that it won't hurt certain races.
- *Equality, especially in job creation.
- *The Constitution should always serve as a direction at all times

To the Minister of education

It would be appreciated if you could give equal education, in our education system. To have a non-racial community, it is necessary for the previously disadvantaged, to have more financial support. Get education on an equal level.

**NON-RACIALISM, RACE, IDENTITY SURVEY
WESTERN CAPE, WHITE, MIXED GENDER STUDENTS,
STELLENBOSCH, 18 – 25YEARS**

M: Let's all Introduce ourselves.

R: I'm Michael, I'm 22 years old, I come from Malmesbury – about 60ks from here, I'm a third year BA (inaudible) In management and public relations student – I also like the outdoors, I like fishing and camping

M: Where do you go fishing Michael?

R: It depends if it's fresh water or sea water

M: Okay

R: But there is no specific place – If you camp at a new place and then we'll just try out the waters

M: I also fish – I didn't tell you that, I've got a proper pen reel and I even cast it properly

R: In Hout Bay

M: No, no – we go fishing at Keurbooms – lots of fish there

R: Anything else I should share everybody

M: That's good Michael, thank you very much – so you're from Malmesbury?

R: Yes

M: Are you in res here?

R: I stay in a flat here

M: Are you in your third year now?

R: Fourth year but my third year academically

M: Okay – I think a lot of us are in that boat – thank you very much Michael and you are

R: Hello I'm Stefan, I also study BA (inaudible) environment – I'm academically third year but it's my fourth year

M: Another one like that – no problem

R: I stayed in res for two years and now I've moved into private digs and I also enjoy outdoors – fishing and I surf a lot and I enjoy going to Koolbaai quite often – haven't been too much lately because of exams – I don't like winter that much I only like summer – I was born In Jhb. but then my family moved to Namibia quite a while ago so then I lived In Walvis bay which is a small little fishing town and then moved to Windhoek

M: How come they moved to Windhoek, I mean to Walvis?

R: Because my dad, well my step-dad was in the army there and he always promised himself he was going to move back there

M: Okay

R: So they moved to this place because of my mom because Its basically a little desert town with a very weird smell of fish because It's a fishing town and then we moved to Windhoek because the schooling was better there and from there, we are three kids, three sons, I'm the eldest, the one plays tennis in America now and the other one is still at school

M: How old is he, the one that plays tennis?

R: He is 20 and ja, we don't go home as often as we want to so looking forward to going home in the vacs

M: You go home in the vacs

R: Sometimes - it depends whether I find work or not – for example now the 18th I finish and I can go home

M: Okay – that will be nice – just chill – fantastic, It's nice to have you here Stefan

R: Thank you

M: And then you are

R: I'm Marleen, I'm 22 years old and I'm doing my honours in public administration at the moment – I'm busy with an Internship at the municipality, so ja, that basically keeps me busy – I'm from Mossel Bay and straight after this I'm going home

M: When are you leaving?

R: Now

M: Now-now – well you've got a beautiful day for the drive

R: Yes

M: Okay Marleen nice to have you here

R: Thank you

M: And then your name is

R I'm Ashleigh, I'm 20 years old, I'm doing a B.Com, second year going into Marketing and I'm living in Stellenbosch, I come from Nelspruit which is in Mpumalanga

M: That's a lovely area that – it's beautiful - Nelspruit

R: It is beautiful but I was very happy to be get away from there

M: Why?

R: It's very small and I've been there for a long time

M: Everybody knows everybody's business

R: Exactly – Ja, I love travelling, obviously coming from Nelspruit, there is nothing much to do there so we do a lot of stuff around there, we go to Mozambique as well because we're right there – ja

M: Fantastic – what an interesting bunch of people you are

R: I'm Luke, I'm 22, I'm from Cape Town but I've been in Stellenbosch for four years, this is my fourth year and I'm still there academically and well varsity very much dominates my life right now - I'm studying Geology

M: My husband is a Geologist

R: Oh really – I enjoy it and otherwise I'm in the pub I guess

M: You must get into oil - that is a good area to be in – oil is the thing, unless you want to be outdoors

R: Definitely I want to be outdoors

M: Maybe oil is not your thing

R: I don't know

M: Oil tends to be an office job

R: Is it?

M: It's all computer-based

R: Ooh no - oh dear

R: I'm Lasell, I'm from a small farm not a small farm but a small town in the Free State on a farm

M: What is the town called?

R: Heilbron originally and now Frankfort – they are like 100ks from each other

M: Are your parents farmers?

R: Well my dad was and then he moved to JHB and my mom is still on the farm

M: Okay

R: Ja, I came to Stellenbosch but all my friends went to Potchefstroom because it's close there

M: What made you choose to come to Stellenbosch?

R: I just wanted to start anew, it's like a whole different, it's very comfortable there and everyone is close

M: Sometimes it's good to push your boundaries a bit

R: Ja and its quite cool to be part of a focus group because I also do Marketing

M: Well a lot of focus groups are about marketing issues – this one is about something completely different

R: Is it, I'm just happy to hear what it is all about

M: You'll find out right now

R: I'm just a happy chilled person, I play netball and I'm a waiter at a restaurant at the moment

M: Do a lot of your friends do that sort of work – waitering or waitressing or whatever?

R: Yes, to like make extra

M: When I was at university I also did that but I'm told it's not so common any more, people don't do it so much any more

R: There where I'm working there is a lot of girls that pay for their University and that so ja but I'm just doing it because we're planning to go on a trip to Mozambique at the end of the year so we're trying to save

M: It's beautiful there, maybe you should find out from her where to go - thank you very much Lasell and your name is?

R: Morning, I'm Daniele, I'm from Eastern Cape, I'm currently final year Law, I finished my B Com degree – in my spare time, well the only spare time that I have, I'm currently busy doing an Internship at the Department of Social Development just here outside Stellenbosch at Koelenhof

M: What does that involve?

R: It's the Duwani (sounds like) Place of Safety – we accommodate kids that are trial awaiting so basically my job description is admin related, getting the community involved, getting the departments involved and so all the jobs that the Director can't currently do so I just fill in all the gaps and that takes a lot of time – in Port Elizabeth I've got two siblings, one 13 and the other one currently doing Fashion Designing – so two different – one arty and one Law

M: Oh my gosh – that’s nice – your parents must enjoy that – its always nice as a parent when your children go in different directions

R: I’m planning to go to Kenya at the end of this year to go and work at a Law firm there doing pro bona work

M: When you go to a country when the law is different

R: That is why I’m specifically doing Human Rights because of the International standards – like human trafficking, child labour, and family violence – I’m concentrating on that because when you come back and you go into a real job you won’t have cool places like that and then I love winter – I’m a winter person

M: Stefan’s the summer person – last but not least we have a winter person

R: Ricci

M: Okay tell us about yourself Ricci

R: I’m 21, I’m studying engineering, 3rd year, 2nd year academically – I’m from Durban, I have quite a big family – I’ve got a real brother and sister and two step-sisters – so there is five kids all-in-all

M: Fantastic – are you all close in age or are you quite spread out?

R: My step-sisters are like two and four years below me and then my real brother and sister are like seven and nine years old

M: So you’re the one in the middle?

R: No I’m the oldest

M: Oh they are younger than you?

R: Yes and I do rock climbing that is my passion but since I’ve come to Varsity it seems to have taken a dip as all sports do I suppose but, ja

M: Let’s get down to the nitty-gritty in terms of why we are actually here today – basically South Africa has been a democracy for 17 years – can you believe it - 17 years - so you would have all been very little when we became a democracy - I remember that time very clearly, but any way – some people say that many things have changed, including how we relate to each other as people but others say that, not that much is different and also yet again, others say that things are in fact worse – what do you guys think?

R: I can remember, I was In Grade 1 so I think in my position it is difficult to compare, I have nothing to compare it to – but what I do experience especially in the workplace now and I’m studying more, so we’re looking into BEE and bringing that back into the workplace now – it is difficult because you’re actually losing respect for your co-workers, knowing exactly how the system works – I don’t know if you guys know, do you know how BEE works?

R: Yes

R: All the arguments behind that and the arguments behind equality because we did cases and cases and cases that’s taken on the equality factor

M: But just in terms of your own personal views and in terms of how you as a human being living in South Africa feels – would you say that things have changed since democracy – also maybe you weren’t old enough at that time but you can read about how it was – you kind of know how South Africa was 17 years ago – do you think the way we relate to each other as people – has that changed or would you say that its not that different or maybe its worse – what would you say?

R: It has definitely changed

M: In what way do you think it has changed?

R: There is like the whole racial factor to an extent is removed now and there is not that barrier any more so it’s just ja, I don’t know

R: They are still underlining (?) gradually

R: No definitely, that’s just each to his own kind of thing it’s not this political craziness you know

R: I think one thing that’s maybe much different is that we are a whole new generation, we grew up much differently than people 10 years older than us so I think the experience of views on democracy would be much different than ours basically

M: Does anyone else have anything to say?

R: I think it has definitely changed but I personally feel that there will always be like the element of racialism – it’s still young as much as we try and like deny it, it’s still young

M: As much as we try and...?

R: Not deny it but it’s still young

R: In my opinion I think that a lot of the equality that we experience is also do with poverty so there is a large amount of people that are, I think the biggest problem in South Africa is the lack of education and the

majority of people that don't receive the education in poverty stricken areas so in that sense there is still a large amount of equality, not only in workplaces but just in the sense of allowing people that study compared to those who don't so our perceptions are different from those people and that causes a large amount of equality now

M: If I had to ask you, if you had to all vote, I'm going to ask you to raise your hands – if you had to choose between three things – some people say that many things have changed including how we relate to each other, some people say that not much is different and yet others say that things are worse – if you think that many things have changed – can you just raise your hands?

(5)

M: Which of you think that not much is different?

(2)

M: Which of you think that things are in fact worse?

(0)

M: So most of you are feeling that many things have actually changed in the last 17 years – you did talk a little bit about race - does anybody want to elaborate on how it feels different now compared to how South Africans would have felt 17 years ago - how do you think South Africans are feeling about their race and racism?

R: I think it is something that still comes out continuously, there is still this prejudice for some people and stereotypes them – that was there years ago as well but I think maybe the tables have turned a bit but its so easy to say that you know someone is just stereotyped and say, the person was stereotyped - obviously because that is the way it was and I think it comes from the way we are raised by people who was in the previous before the 17 years ago so it's I think the way you were raised and influenced to the way you think

M: Okay

R: That is something that you're not really going to change that quickly

M: So it's not just your own personal experiences

R: No

M: It's also to do with how you were raised by people who were living in the older apartheid days – is that what you're saying?

R: Yes

R: I agree with that, my granny is still like living in those kind of times so my mom and my dad are like very changed and we are all not racist at all, our family is very open but it's very weird when she comes around to the house and you know (loud laughing inaudible)

M: The what – the barrier

R: Ja it's like a barrier because you know like she is older and I don't want to disrespect her but I disagree with what she is saying so I have to be like, please don't say those kind of things in front of me, you know – I think racialism has definitely gotten a lot less, I mean I can't remember but from what I've heard and seen, it's definitely gotten a lot less from what it was

R: I think in places such as the cities, Cape Town and Johannesburg it obviously decreases faster because there is a lot of eyes on everyone so it's almost you have to change to be able to continue with your life but I was in the North of South Africa about a month ago in the (inaudible) on the border between Zimbabwe and South Africa – we were hunting there so we spent quite a bit in the local farm areas and we took foreigners to go hunting there, we were taking Germans, French and wot not - a lot of the farmers in those areas are completely still racist – the stuff you experience on those farms are people still getting tied around a diesel drum and getting whipped if they were found stealing which is I mean some of the stuff I read before the democracy - these foreigners didn't know how to handle the scene but those people haven't changed to them - this is still how life goes on and so in my opinion in the smaller more secluded areas in South Africa there is still a lot of separation between races – it might also be a problem because it causes once again equality especially a lot of these people work on these farms and are uneducated and don't know what their rights are, they don't know what are the human rights especially in those areas where a lot of them are illegal immigrants from Zimbabwe and these Zimbabweans come and work here which also takes away work from the local South Africans which once again causes the whole xenophobia incidents and wot not

M: Okay great – does anyone else have anything to add or can I move on to the next question – my next question is, in your view what holds us as South Africans together – what are the factors that hold us together as South Africans?

R: Sport

R: I was also thinking that

M: Were you also thinking that?

R: Yes

M: Why do you think sport holds us together?

R: It's something we all

R: Understand

R: Ja, it's something we can all relate to, you know we all want our country to do the best because it's your country – she wants the same thing – so we can immediately relate to each other whereas like Ricci will want somebody else to win and then we will say, hey, why – because you support you know – you can stand with each other

M: So all sports or any sport in particular would you say?

R: Well definitely cricket, rugby and soccer

R: And now with the World Cup everyone is just so happy and there is such an atmosphere – you couldn't care if there is a guy running with a flag or whatever, it is so nice

R: I think sports fans are still pretty racialistic as well - predominantly White people of rugby and cricket fans the same, African people, Black people – soccer fans

M: Okay – but just thinking about what would hold us together as South Africans versus what might hold together people from another country – like in the UK - what would make the people in the UK together or in America or in China – what do you think are the unique things in South Africa that hold us together?

R: Well I it's definitely, I think a lot of people have a perception of South Africa as being unique in a sense that it is a Rainbow Nation – there are so many different cultures that are combined in South Africa where a lot of stuff like braaiing occurs and hunting and biltong – it is a local feeling that a lot of people come and experience our country that they don't have in their own country which I think that is the uniqueness of South Africa which brings us together especially, I know for a fact, after a hunting trip we have a braai with as many students as possible and people come because when last did they have some Kudu meat but then for a guy from Germany – he couldn't believe that we eat Kudu why not just eat some cow, so you know they don't understand the whole special thing of having some Game meat – we've got that uniqueness which is special to us which brings us all together

M: Okay – what other things do you think hold us together as South Africans?

R: Our history I think, like you're proud of what your people are and how far you've come with all the drama we had in the past, we've now sorted that out and also like the way that it was established in a sense, like the Voortrekkers and stuff like that, it's like those guys were hard (inaudible)

M: They were hard

R: Yes they fought hard for what they wanted, for what they believed, so you've got to respect that

M: You find that inspiring

R: To an extent ja – it doesn't make me get up every morning

M: What do you think Daniele what do you think holds us together?

R: I think what I look at is the various cultures in South Africa, we are all so strong family-based

M: That's interesting

R: I was in (inaudible) for a while – at a Xhosa conference, they are really, really rooted to a family community and even if you go and look at the Afrikaans families – they are very strong and family-based (inaudible) keeps us together and not only in our families but also in our communities

M: Who would agree with what Daniele is saying?

R: I agree with her

M: Would you like to elaborate on that issue?

R: I've also been travelling a lot overseas and I found that South Africa is family orientated you don't find a lot of big families overseas they're generally small

R: I think also more conservative than other, I haven't really travelled a lot but when I've met people and how these Americans – it's a lot more conservative than where I come from

M: We've spoken about what holds us together as South Africans, what do you think tears us apart, what do you think pulls us away from each other?

R: Our past

R: Our history

R: Politics

R: Crime

R: I think also getting back to the race thing like people don't know where they kind of stand, like sometimes they are pretending to be racist and not do things because they know that they have to and like it's not what they really believe and then you get that kind of barrier where they kind of avoid other people, different colours, races and stuff – its like you start to split up a bit because like every now and then you get called racist even if you're not making a racist comment – Its like kind of you don't know where you stand and those things and that like kind of splits you up sometimes

R: I'd say religion as well

M: Religion

R: That's not only South African it's versus worldwide

M: Yes, religion has an effect of tearing us apart and you say that is a worldwide thing

R: Yes

M: Okay – the constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism – what does non-racialism mean to you, what is that term non-racialism mean to you?

R: It means you're not discriminated against because of your race and everyone is equal

M: Okay you're not defined by your race and you're not discriminated against – we are all equal

R: You don't judge people for what colour they are

R: Basically colour-blind

R: It's completely irrelevant, it doesn't matter what race you are, who cares

M: So it's being colour-blind, it's not caring at all – it's totally irrelevant – anybody else want to elaborate on what non-racialism means?

R: Agree with that

M: You agree with that

R: Yes

M: Do you think we are succeeding, as a country, in building a non-racial society?

R: No

R: I think policies like BEE policies contradicting basically what it says about, people should be judged on merit and not on the colour of their skin when they apply for jobs – I think it is not fair to someone who has worked very hard to achieve good marks – for example, like us who are students and then someone gets chosen above you because of the colour of your skin and not the work and effort you've put into a degree

M: So it's that BEE thing

R: Definitely

M: It's contradicting that whole thing of non-racialism

R: Yes

M: Because if you've worked hard and you've done well and you get passed over because of a person of a different colour of skin

R: It's not only in the work environment but in the sports environment

R: Definitely

R: It's the same concept

R: It's almost like they are putting emphasis on the fact that if you're not the right race you're not going to get the promotion that's advertising it

R: It is understandable that they've tried to implement it in a sense that there has been a certain race that has been disadvantaged in the past so they are trying to rectify it by implementing things like this but at the end of the day its depressing another place its not non-racialism

R: I think what put South Africa in a unique position as well, is normally racialism takes place where groups of people are the minorities – like the US and Europe and stuff and I think that has switched around basically because the White population is seen as the minority in South Africa and that also may have an affect on the way people feel, they feel maybe too vulnerable and that their positions are under threat or because of these kinds of policies

M: Anybody feel that they would like to add to that – so most of you feel generally that we not actually succeeding in building a non-racial society – does anybody think we are succeeding in building a non-racial society?

R: Michael said he is totally not a racist and he would speak to somebody and they would maybe take it as a racist comment, if you are trying to catch somebody then you are also being a racist – it works both ways –

like I was in a hostel at school and there were also a few girls and they would be racist and they would say this and this but then they are actually being racist – so from both sides it's kind of

M: So, in the hostel were you talking about the people who were non-Whites that were making comments that were actually racist?

R: Ja

M: They were looking for it

R: They were looking for it because it's nothing to do with them if it was their parents or whatever, I was four years old, we were all young, and why do you want to be – I don't know – trying to say you deserve something when we were equal – you know what I'm saying?

R: I think the like the country is very hard to change what happened very suddenly, it's a very radical change that is going to take a while and I mean I don't know how anybody would approach the problem, it's very hard – like BEE now, everyone's out there against it and we trying it to see if it's working or not but I think everything just takes a bit of time just to like get through and I think we are getting better and I think the Government will change and things will change and policies will change – I think it will get a lot better but we are still in that changing process

M: What sorts of policies do you think should change?

R: Like BEE, I think it's too radical for what, I can understand where they're coming from, like they are definitely at a disadvantage and it is going to be way harder for like uneducated people to get jobs and stuff but that doesn't mean that those jobs should be taken by people who are less equipped for the job.

R: We will create more work and start by educating everyone so that everyone has a chance of going to University and getting, you know, the right qualifications

R: I think racism is being misused, the fact you are a racist and you are a racist is being misused – I experience in the State Departments, you can't go and discipline a person from a different colour or you can't go and discipline a person before taking into account that is this going to be seen as a racist but I think it is being used as a scapegoat as you're doing this just because I'm a different colour

R: Exactly

R: I think that's what you're trying to say – we are going past the fact that we want to get over it

R: Ja we want to bring in equality but at the same stage its getting misused – we're just bringing up racism the whole time and it's actually not a race issue – there is not a race issue involved but because it's so easy bringing it in and it's such a sensitive subject and you just put it aside because you don't want to go into that racism issue now

M: Okay – now some people think that South Africans are more united now as South Africans and race doesn't matter – others say that race matters a lot – what do you think?

R: Well it definitely doesn't matter as much as it did before democracy but as we've been highlighting it still definitely is a factor

R: I think in terms of feeling South African or being South African, that is where you feel united, like that local feeling that you have but when it comes to stuff like race then we are not as we are supposed to be

R: I think a lot of people are different so like everyone's kind of opinions on like for me, I'm not racist at all, it doesn't make a difference to me at all so for me personally, I would say yes, but then for other people you can't really speak for and like the whole country as a whole, I don't know, I think we're all split up in our different opinions about it

M: Anyone else have anything to say on that point?

R: No

M: Do you think that some people find it easier to get on with people from different races than others – for example – I'll carry on just now with the rest of the point but would you say there are certain people, certain groups of people that find it easier to get on with people from different races than others – in terms of any demographic you can think of – age/gender?

R: For example in our house the way my little brother just, I know for a fact that he almost feels that he wants to help the more unprivileged especially in the poorer areas of our town – he will make a point of raising funds and trying to help these kids whereas a lot of people my age just – we'd rather just care about ourselves and make sure that we get somewhere one day whereas to him he feels that he wants to help and I've seen that a lot of people his age actually do it to help – they realize at a young age that there is something that is wrong here and they try and rectify it whereas at my age we don't even think of it

M: So the younger people

R: Maybe it's been brought up that there is a problem which people have started to realize it now at a younger age whereas when we were a bit younger it was still uncertain what was going on or it hasn't been proven that there is too much of a problem yet

M: For instance would you say that women have more in common as women than they do as Whites or Blacks or whatever?

R: Ja

M: Would you say that?

R: Ja

M: Do you want to elaborate on that?

R: Like just feelings about something the same, like where I'm working now there is bar ladies and all the staff – we chat and it's not just about the colour you know – it's the same issues and the same feelings and we do different backgrounds or money but it doesn't make a difference

M: Do you think women relate better than men – taking out the whole race thing – or not?

R: I don't know how men are comfortable about talking but women are

R: Very open

R: Ja, I think they are

M: More open maybe

R: Ja

M: Okay

R: I think with the whole thing of women becoming more empowered as well, I think we can relate – we're more closer together

R: Even around the Equity Act as well because women are at an advantage at this stage – we're very persuasive of being advantaged as well where men are actually being disadvantage – that's why it's easier for women to get along because you don't feel disadvantaged

M: Do you think race matters less for the rich than for the poor or would you say it is the other way around?

R: I think it's in human nature to discriminate whether it is based on race, based on class or religion – wherever you go people are going to discriminate against somebody else or some group or culture so I don't think some perspectives on your wealth or your income or your level of education may determine on who or on what you discriminate- you'll always find some form of discrimination.

M: Okay

M: Does anyone feel that for instance, the poor of all races have more in common with each other, regardless of their race – do you feel that or not?

R: I think so because you're more looking for like a community and people to help each other out and I think when you are poor you need as much help as you can get and you know just having friends, I think you'd definitely be, I worded that wrong, you wouldn't be racist or see any difference, I think the richer you get you like power corrupt

(Giggling)

R: Ja, like you set yourself higher than other people and that's when you start to discriminate, I mean not everyone but I think that's what generally ... ja

M: Do the rest of you agree with what Ricci is saying – would you say there is more discrimination when people get richer and there is less discrimination when people are poorer or would you say it is the other way around?

R: I don't know, no not really because I think, say you're from Durban and there was Black guys at school with you, you would have a different perspective on them than a Black guy sniffing glue on the corner because in the same class you've got, I wouldn't say the same respect for them but – you know what I mean?

R: Ja

R: It's much different, I think if you're in the same class bracket, you connect

R: Ja

R: You're connected to them

R: Its also like the majority of our country is Black and the majority of them then are poor so that makes it a bit harder to tell as well because like you say you can relate to people in your own class and then there are also many poor White people – in Stellenbosch especially

R: It's like as you said, it's also the majority of (inaudible) is poor so then let's call it a handful of the people that are wealthy, let's leave the middle-class out of that – you get the poor, and almost discriminate against

them because they've got something that they don't have and it could be because you've got a better education, it could be you have rich parents

R: Or corruption Government officials or whatever and you still discriminate against these people who are poor because you feel – I mean if you watch TV and you watch these MTV cribs and these guys with these huge houses and how much money these guys are spending on it but there are so many people that need a little bit of money in Africa and South Africa – so in that sense I'd would also, if I was very poor, I'd also look at these people and don't understand how they can spend money and not feel guilty about it when half the country is starving

M: Just imagine two scenarios, imagine a wealthy sort of more upper-class environment, maybe a neighbourhood or a school where there is a mixture of races – now imagine a very poor community where there is a mixture of races – where do you think there would be less racialism?

R: My room mate stayed in Danefern, don't know if you know about it

M: Yes – it is a gated community

R: Ja, and for her race is not an Issue, they have a mixture of people there and they are all quite wealthy and there is no Issue, she's got no problems and most of them and I know for example at my school where it wasn't a private school or whatever, there was a lot more racism or even if it was just an excuse or whatever, there was a lot more of that going on so I think maybe it's the other way around

M: Really

R: Ja, I do

R: Well the way you could see it is that obviously at the end of the day, I'm going to use Afrikaans, you get 'mense se mense', you get people's people that are just good by nature, they've come out of a good even though it has been a very poor household – 'hulle' what's it called?

M: Principles

R: Their principles are set in motion by their parents who have just taught them well so it works so in a gated community as mentioned, everyone's got a sense of wealth where because of wealth you are put in a certain class and this class says that we have this wealth and we need to have this so everyone is on an equilibrium, it doesn't matter what is your race

M: Okay

R: I don't think (inaudible) I think it's like (inaudible) neighbourhood – your biggest problem or your biggest struggle isn't the fact that I'm White and my neighbour is Black – our biggest struggle is poverty and that is bringing us together or for example where in a neighbourhood our electricity or water has been cut off, we all don't strive together because there is a bigger problem or working on a factory floor altogether – me being from a different race than you, we've got a bigger problem, that fact we're getting paid less than minimum wages so I think if you look at those Issues it's not money related and its not class related it's the fact we're being brought together because there is something bigger than us and we need to stand together so we can defeat this that is bigger than us – being poverty or being a boss

M: Good point – now how often, if ever, do you socialise with people of different races like at a party, at a dinner – outside of university, how often are you actually socialising?

R: If I'm put in a position and I know that they are there, but I won't go out to ...

M: It's not your choice

R: Its not, it's the life that I'm living – I mean I don't need to go out to socialise but if I were to be put into a position I will, I mean it's nothing that would stop me to because obviously but I'm not in a position to going out to socialise with other colour people

R: I do often

M: You do – under what circumstances?

R: Well we go for drinks, you know like they are my friends

M: Are these people that you're studying with?

R: No, well they are at the University studying

M: How did you get to know them - from when you were in res?

R: No I met them in the pub mostly

M: How easy or difficult do you find it to genuinely relax with people from different races?

R: It's not a problem at all – it's the same if I sit next to him or if I sit next my friend Mongoose – like it doesn't matter

M: Mongoose is a Black person?

R: Ja, he is like Zulu or Xhosa or something

M: What about the rest of you, do you socialise with people from other race groups?

R: Yes, I pretty much agree with everything he said

R: I think normally in sport you socialise with people of different races but more in groups, I would say if we are five or six guys together then there is a Coloured friend or a Black friend – we'll socialise or have a drink in the pub or whatever but normally when it is one-on-one or two guys then I think it's a bit of a different situation because I don't know, it might be my upbringing or coming from a small town or something like that and then I just feel different than you city boys

R: I think it is about where you come from and the life that you're living and it is about the circles you're moving in and I think, you know I've often found we would all be like, if everyone was put into one place then it is almost naturally that there is like a divide still – the White people, that's your White people, it just happens – it's not like it's a choice it's just I found it that way so many times and I think that also prevents me going to have the freedom of like I could actually go to talk to her or she would want to talk to me and stuff like that – it's just that natural divide

R: I've got quite a few Black friends that study at UCT and they don't actually enjoy coming to Stellenbosch because they say they feel uncomfortable here because the majority of people in town in the pubs are White, they say that a lot of the Afrikaans culture is still very strong here and sometimes in certain pubs people would frown upon these people bringing them which they feel they don't want to be part of, so they don't come and then you also get other people that just think they are idiots, ignore them and just come any way, but that also sets a divide between socialising with friends even if they are Black because other people still have a perception that like, what are these people doing here

M: Is it not as bad in Cape Town?

R: I think Cape Town is a bit more, there is a diverse, there is a lot more different types of people that are staying in town but the same if you compare Res's like (inaudible) which is a unisex Res but it's also known as the international Res, so a lot of people from other countries come into the Res and it's a real friendly Res which makes it a more diverse Res and a lot of the other Res's are frowned upon because they've got a very strong tradition, a culture and then you look at (inaudible) the majority of them are not White but then there are interesting stats, like for example there is more crime there than the other Res's which is also a mitigating factor

M: What kinds of places do you think bring people of different races together socially – where else do you think people interact positively with people of other races or cultures?

R: Now that I've started playing netball I've met a lot of girls from different races, they are truly nice and fun, everybody works together – there are no issues

M: Okay so you find netball is a nice way of bonding

R: Yes

R: As a sport yes

R: Cricket as well

R: But they don't go out, like one night we say we must all go out and they've never gone out of town like we do – they are 3rd year or doing their honours – they don't go out

M: If you wanted to socialise with those girls, where would you go?

R: We'll go and eat pizza and watch a movie – things like that, not for a drink or whatever like other friends would go

M: So they don't want to drink alcohol?

R: No

R: What is the ratio in your team from White people to Non-White people because that might have an affect on why they don't want to go out?

R: Ag nee, they are very sweet

M: How many are there in your team?

R: I think we are 21 girls, it's like three teams and I think there is about 10 and in like my team it's half-half – everybody is comfortable

M: But if you were to go somewhere and you wanted to socialize with people from different race groups, where would you want to go?

R: Obviously a work environment

M: No out of a work environment, like a social situation

R: Anywhere

R: Even socialising with a White friend I would do exactly the same I wouldn't like change or specifically go to a different place

R: Unless you know for a fact that this person doesn't drink

R: Ja, but that is not based on race it would be the same if they were White

M: What places are more conducive would you say to racial mixing – you know, in a relaxed manner – you say you go to the pub often?

R: I think like more alternative international pubs is fine – you're not going to tell your Black mates to meet you up at Watergat because they probably won't enjoy the Afrikaans ones talking

M: Do people think of themselves as South Africans first or as other identities like Whites, Christians, Muslims, Xhosas, you know, Greeks whatever – which do you think takes priority in terms of how we think about ourselves do you think?

R: I think religion first

M: Religion first

R: Yes

M: So do you think you're first a Christian and then you're a South African?

R: I reckon so – well a lot of people define themselves by religion – like that, you know, it's their daily practice, you don't live a devoted life by being a South African, you just are a South African

M: Do you think people think of themselves – a White person is a South African or do you think I'm a South African who is a White person?

R: I do at least

R: I don't think I'm White I also think South African

R: It also depends on where you're coming from – if you come from Ventersdorp you are going to think you're Afrikaans and you're White – it depends, if you're a Greek family, they are very much into their Greek culture, so you're a Greek person and everyone does in a way but I think the religion is basically what you are

M: But if you think of South Africans in general as a rule, do you think South Africans, not only us that are sitting in this room, other people, do you think South Africans think of themselves as like a Black person, I'm Black first and foremost or do you think they think they are a South African first and foremost?

R: I don't know, all I can say is that I know a lot of people that would not speak English to somebody, because they're Afrikaans – they are proud to be Afrikaans

M: So they are Afrikaans and they are very proud of that heritage

R: Yes and that person is an Afrikaans South African

M: An Afrikaans South African

R: Their culture is very important to them

R: There are a lot of situations I feel that made race matters in a lot of situations, for example like when I think about getting a job after University I think as myself as a White woman, a female not really as a South African – (inaudible – interference on recorder)

M: Anybody else want to add to that?

R: I think the fact that we've been speaking about race so much and the problems we have it is too much in the forefront at the moment for South Africans still, it does play a major role in what you are, and I would like to think that I'm a White woman in South Africa

M: So race is as you say still playing a big role?

R: Yes

R: And if you do, like at school, you've been doing poems and stuff, it's fine to learn about it but since Grade 8 until even when I took English it was all racism the whole time and can't we try and move a bit forward – we weren't even there

R: I must say I agree with you when I put myself in a position – I like to think of my future, I definitely consider myself that I'm a White male in South Africa before you know something that hinders me from doing something that I would like to be

M: Just thinking of you own friends and family, how would they describe themselves, the people that you are in close contact with?

R: My parents would definitely say South African first

M: And your grandmother would say?

R: She's White

M: You wanted to say something – your friends and family

R: Also White

M: Or would you say Afrikaans?

R: First Afrikaans and then Christian White South African

M: Afrikaans, Christian White, South African

R: Yes

M: In that order

R: Yes

R: My folks are very Christian hey

M: So it is Christian first?

R: Yes definitely and my dad is not South African

R: My family, a lot of my uncles and aunts have come to terms with the fact that it is a new South Africa – they try and make the point as to not to disadvantage anyone, they see everyone, they make a point of it, to see everyone equal and try and rub that off on their children and on everyone around them to try and improve the situation which is a good example to a lot of people whereas for example, my father is still very, very, very strong in how this is and how it worked – he is right and he is entitled to his own opinion

M: In South Africa, with such large gaps between rich and poor, we've already mentioned this, do you think we can build a non-racial society and what should the government do – first of all, do you think we can actually, do you think it is possible?

R: It is if the Politicians stopped focussing on that all the time because they keep on, by focussing on certain aspects they are continuously decreasing the divide – if you keep on telling somebody that you are different than the other person and you don't have the same colour, you think differently and were disadvantaged so Government and persons have to think of more focussing on the united front

R: I think that definitely they should, I don't know if it would be possible but I think that in a place like Africa as a developing nation there are other things that need to be focussed on before equality, the fact that aids, debt, crime – these things are a lot more important than trying to improve the equality of the nation because at the end of the day you have people's lives at stake – they are poor they need to be improved and they need to raise the bar to improve them to be able to not worry about trying to fend, now they can start to consider, let's try and equal each other instead of okay, I understand that half the nation is starving and dying but let's try and make it all equal – I think it's first going to have to be, let's try and improve the quality of life, let's try and educate some of these people, let's try and improve the whole nation and by that improving the equality of the nation

R: Do you mean equality on a social level or economic level?

R: Equality in the sense of race for example

M: What do the rest of you think – do you think it is possible to build a non-racial society in South Africa?

R: I think okay, if you're looking at that and you're speaking about the Government and politics, at this stage we only have one multi-racial party in this country so I would yes, we can go past race and all that if we can actually have more than one multi-racial party in this country because the parties and the Government is supposed to take the lead and at this stage because we have a party that is only concentrating on one race and they are only representing one race versus another party that is only representing one race there is always going to be that clash and that is going to filter down to the community and there is always going to be racial issues but if we have more than one party they are representing more than one race then I would say yes, otherwise not

M: What do you think we as ordinary citizens can do to have a non-racial society in South Africa?

R: Treat people the same

R: Set an example, the example I mentioned – my uncles and aunts – to try and set an example for the rest

R: (Inaudible – interference) how many people are in South Africa now, at this stage about 49 million and I don't know if it's enough by having only one or two families setting an example if the people are actually putting in laws and representing us – they still have racial issues so I don't know – I think the larger community are basically moving passed the past and moving further away, we are making better progress but then with every election you are being bombarded with your history and what happened in the past and we just like take those steps back again – I think that is the biggest problem at this stage and also that the past is being misused

R: I agree

R: But that is changing

R: No, it is not changing

R: Of course it is

R: Politically it is

R: Changing in what way – give me one example - how?

R: I made that up

(Plenty of laughter)

R: We had our elections, look at the campaigning behind that, look at the recent case now that they are busy with Julius Malema and the hate speech – sorry you can't tell me that it is changing except if you can give me a positive example

R: People are realizing that it's not a one, that the ANC, it's not the Freedom Party, they now realize, it's still early days yes, but they don't have to wait for that party because that movement isn't happening any more – so the ANC isn't that one party any more – like people are starting to realize, I mean like politically South Africa is still going to get really interesting

R: But demographically people still vote for them

R: Ja but it is still early days – you know it is still really early days in terms of who is voting

M: Interesting point – what else do think we as citizens can do or the government should be doing to create a non-racial society?

R: Take away BEE or just tell us what they are working towards

M: We would like to know the end point

R: Yes we would like points or whether those points are going to start fading away or what the points are going to equal

R: Stop being reminded of the past

R: What are the criteria they are comparing it to?

R: I also like with netball and trials and stuff, they choose different groups and there is one group that is just Black girls and then there is another one that is mixed and there can even be a Black girl in but that is kind of like the best players and some of the girls that get into that other group feel they have just been chosen because of their colour – you don't want to achieve something and think it was just because I'm Black – I think its both ways – I don't know

M: So as a Black person you think they want to feel that they have been chosen because they have the merit to be chosen not because of their skin colour

R: Yes, if you study hard or if you work hard and then you also want to feel, so if that isn't there then you can feel, I deserved this – it can be given

M: Finally, what do you think that White people should be doing to build a non-racial society specifically White people?

R: I think it is difficult for us in our generation but it will be easier if we have kids one day to educate them basically to accept everybody as equals – I think this is a thing that has taken 17 years – it is going to be a much longer process than the time up until now – so within time racialism will definitely decrease but I don't think it will ever just go away – it's always going be something that is part of society in South Africa as a country – they will maybe reduce it but there is no way of completely eradicating it

R: I think you've got to voice your opinion as well – if someone is being racist and kind of making a joke of it, you've got to kind of be the bigger man, like step forward and say, that's not cool, you just can't speak like that, I'm not agreeing with you and you just can't speak like that – it's not nice, to that is not always nice because you've got to put yourself out there and be like this bigger group that disagree with you and then you become the joke – you have just got to kind of voice your opinion and that's the way you can start changing things because people will feel less pressure about the racialistic stuff

R: I think people must tried to get rid of the prejudice with regarding other races but also to get rid of racism and build unities and that, it just can't come from one side

R: It shouldn't be from one side

R: It has to be from the other side as well because the other people also have prejudices against us and their views of what we as White people think so I think it will have to come from both sides – you can't just say White people must do this and it will all go away

M: You wanted to say something Lasell

R: No, it's fine

M: Any other comments – what else do you think Whites can do – what do you think we can do to try and help build a more non-racial society – some good points have been raised – any other suggestions?

(No comments)

M: Okay what other races should be doing – Coloured and Black people – to help to create a more non-racial society?

R: Well when you asked what we as Whites should do, I also considered it as well and whatever we do, they should do the same – it's not that we are Whites and we should do this and they are Blacks and they should do something different – at the end of the day it is the same problem

M: So as you are raising your children, talk to them about non-racialism and if a person says something that is out of line like your point, stand up and say it is not acceptable

R: As I pointed out earlier I think it is for the younger generation- as time progresses now for example, my little brother is 16 – it becomes a bit more easier as the country gets older as a democracy – it becomes more non-racial in the sense that at their level it is non-recreational and at that point you can improve it to just lasting – I don't know if that makes sense

R: I think we can stop focussing on race, if we stop focussing on it then it won't matter that much in the end but if you continuously emphasize the race and stuff and if you can try and see the person for what he is and not the race that he is – politics and all that will change

R: I think it is definitely starting with younger children, like my younger brother I can see how he doesn't see a difference at all, he doesn't know about the past that much, he is too young to grasp all concepts and stuff but for him he has many Black friends, White friends and like there is just no difference at all – so I think as the generations are coming through, it's definitely getting less and less

R: I think at the end of the day it is only going to take time, you can't force a person to forget the past – it is only going to take time

POSTCARD:

M: I'd like you to write a message to the person you think can do the most to help build a non-racial South Africa – whoever you think in this country is the person that has the most power or ability – can do the most to help build a non-racial society in South Africa – who is the person that can actually help to make our country less non-racial in South Africa – is that clear?

R: Yes

R: I don't know if my person can read what it is

M: It can be very obvious, you don't have to try and be clever

R: I find it hard because I find not one person can actually handle it – it's like I don't know

M: Think about it as a contribution

M: Are you finding this quite easy or difficult?

R: Difficult

M: Are you writing nice long essays guys – that's perfect, thank you

Hand out incentives.

GUGULETHU, BLACK MALES, EMPLOYED, 18-25

Introduction: The moderator greets the respondents and introduced himself (Musa). He tells them the name of the company he is working for and what his job entitles. He also explains to them what a focus group is and what they will be discussing. He then tells them that there is no right or wrong answer to what they will be saying but it is only their honest and sincere opinions that are important. He explains to them the purpose for recording what they will be saying and about the confidentiality code.

He also tells them to feel free to talk in any language of their choice but he expects all of them to participate in the discussion. He also asks them to feel free and help themselves with the snacks. He then asks them to introduce their names and where they work. Anybody can start.

R: My name is Siphomandle Siphuma. I work at Shoprite as a general worker and I live in Gugulethu.

R: My name is Moses Nyambuzahke. I stay at Gugulethu. My hobbies are watching soccer and television. I work for a tyre distributing company.

R: My name is Olwethu. I also stay at Gugulethu and I am working as a postman. My hobbies are reading and watching rugby.

R: My name is Manelisi Madlokazi. I work at the Municipality. I stay in Gugulethu. My hobbies are playing soccer and rugby. I like sports.

R: My name is Lwandle and I work at Shoprite too as a shop assistant. I live in Gugulethu also. I also like to watch soccer.

R: My name is Sandile and I work and I am studying. My hobbies are reading and watching television.

M: Alright, guys, thank you. Now I know whom I will be talking to. We can start now. We have been a democracy in South Africa for 17 years. Some people say that many things have changed including how we relate to each other as people, other say that not much is different and others say things are worse. What do you think?

R: I can say that things have changed for some people, but not for others. There are people who are still in poor areas like in Makhaza. They are still living in shacks. We are better in our area, because we even have a park for the kids.

R: I want to say the government has helped some people and others are not enjoying it at all. The government does not care about that, because it could do better than what it's doing right now. Though we know that the government could do more than what its doing, it makes me sick, because there are will a lot of people who are still living in shacks and need houses and don't know how to improve themselves, as they don't have means to do so, and are not even employed.

R: Some of the students come from poor families and have nobody to support them, or help them further with their education. They go to school without anyone helping them.

R: Some people don't have any playgrounds for children to play sport in at their school. They don't have anywhere for kids to play their sports.

M: I understand all that you are saying but in these seventeen years how have we been living together as people. How do we relate to each other as people?

R: Human rights are supposed to apply to all of us, though there are still those who can't accept that Blacks should walk on the same side of the road as Whites. This thing between Blacks will take a long time to come to an end. There is still that thing to; that a Black person is not supposed to sit with a White person and I still have that thing- as a result I don't feel comfortable when I am with White people. So, there is still that conflict between Blacks and Whites and it will really take a long time to go away.

R: I think crime is also a problem that makes the relationship difficult to happen smoothly between Blacks and Whites.

M: You are talking about crime. Tell me, who is committing the crime where and to whom?

R: It's Black community crime on other Blacks in our Black areas.

M: So it's some Black people committing crime on other Blacks. Is that what you are saying? Is this crime happening in the shacks to other Black people?

R: Yes, to Black people, but they do it in other area too.

M: I'd like us to talk about South Africa as a whole. Let's talk about White, Black, Coloureds and Indians and not just Black people. In this past 17 years of democracy, how do you think we relate to each other?

R: I can say that there is still that thing of undermining each other.

M: I want you to say it like it is and not hide behind the bush and talk like we are gossiping.

R: Let me put it this way. I am a Black person, but I will find myself thinking I am not better than a White person, and he thinks he is better than a Coloured. So I think we should learn to share with those who don't have. If I have something, I should share it with someone who does not have it. Coloured people think that they are better than Blacks.

M: What do you think makes some races feel they are better than others?

R: I will make an example of a Black and White person. A Black person can go past another Black person to go and help a White man just on his own, without being asked, and a White man would not do the same.

M: Is that because Black people feel inferior on their own?

R: Yes.

R: Another thing that makes people feel superior is the money that they have. Let's say we are working at the same place and you have more money than I do, or maybe you are getting more money than me. Now we have this problem that Whites have more money, and this makes us feel inferior to Whites, as we know they have more money than we do.

M: You said it before, that it's going to take time for us to have good relationship with Whites. What do you think is the reason why it would take time for people of different races to come together as one and live together?

R: Black people live in their areas. White people live in their areas, Coloureds too live in their areas, and so do the Indians. Even schools meant for Whites are different to those of Blacks. You can just see them. Black children don't attend such schools because their parents can't afford to send them to those schools.

M: I understand the issue of schools and that of areas and money. What else can you tell me?

R: Sport brings us together.

M: Besides money and areas that White people live in, what causes White people to be superior to Blacks? When I ask a person a question I expect anybody to answer it, and not just one particular person.

R: The reason that happens is because a Black person is taken as next to nothing. Even when you go to the rural areas you will get the feeling that people living in farms still fear being Black. The corruption that used to happen there, is no longer acceptable now, because this is now our country.

R: I have this thing in me that democracy should be making a difference in our lives as Blacks. Maybe the reason why White people have all these achievements is because of their education. I think somehow this democracy has made White people have this attitude towards us Black people. Whenever I see a White person, I become furious because I still have this grudge in me against them. I just can't take them with all my heart. White people have no way of talking to Blacks. They just answer you anyhow, when they talk to you as a Black person. It's funny because when I see a White man, I just see an ordinary person who is the same as me.

R: I think because different races live in their own specific areas, it's going to be difficult for these people to mix, or to be together as one, because Whites have their own culture as much as Blacks have their own cultures. If maybe Whites would attend Xhosa rituals and get to know them, and we as Blacks on the other side learn to know White culture, thing would be better- maybe.

M: Okay, I see. In your view what holds us together as South Africans?

R: I think education plays a big part in holding us together because if we were not educated and civilised we would not be living like this. It would be chaos. Things would not be going this well, if people were not educated (as Blacks were not before).

R: Sport also brings us together. Before, you would never get a Black person playing rugby. It was a White man's sport, but not today, now you will see a Black guy playing cricket and rugby. You can also get a White guy today playing soccer. Today I can play rugby and swim as well for the country, and those things never used to happen before.

R: If money was not there, we would not be having all these things of being different people- those who have it, or don't have it. Your status is rated according to how much money you have. All these things are caused by money.

R: I want to talk about education. It brings us together.

M: We have talked about education already. Do you have any other point besides money and education?

R: Our country, South Africa, has all the resources for sport, but we are still performing below other countries.

M: Anything else you'd like to add?

Respondents are quiet.

M: All right, what tears us apart?

The moderator translates the question into isiXhosa.

R: In the area where I live, there are some Coloured people but they have been allocated in their area, a bit further away from us Blacks. This is one thing that tears us apart. It's being put in one area as a race group and another race group in its own area.

R: Another thing that tears us apart is that we don't trust each other.

M: Tell me more about this untrustworthiness.

R: I am talking in terms of crime. That all Black people are seen to be naughty.

M: What makes you say that they are naughty?

R: That all Blacks from Gugulethu or Khayelitsha commit crimes and because you come from one of these townships, it is like you are going to commit these crimes too.

M: So, people need to be careful of you?

R: Yes.

R: What I have seen, is that races don't care for each other - as long as they are making money for themselves.

M: Which races are you talking about here?

R: It's Blacks and Whites. Let's say we are doing the same kind of work but you, as a White person, you are getting a lot more than money than me. You would not go and live in a poor person's area. You would go and live in a White area. If you feel you are making enough money, you will leave your poor people behind. This is why I say, money is something else that keeps us apart.

R: But the problem is that if you go and live in a White area Black people will make a joke of you. That you, as a Black person, is living with Whites and you laugh when they laugh, though you don't know what they are laughing at. They might be laughing at you, and you don't know it. Our cultures are not the same and people (Black) might think that you have adopted a White peoples culture or style.

M: Is there anything else you'd like to add?

Silence.

M: Okay. The next question is- the Constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. What does non-racialism mean to you?

Silence. A respondent asks the moderator to repeat the question and he does so.

R: Nobody is supposed to judge you. You are free to do whatever is right. We are all equal and should be taken and treated as such.

R: In the eyes of the law we are all the same.

R: No-one has any right to force you to do what you don't want to. That you have rights that make you equal to other people be it what race they belong to.

R: My business is mine and it has nothing to do with another person for as long as I am doing it on my own and it does not affect the next person.

The moderator stops one of the respondents from having a conversation with the one next to him.

M: I was asking him if it's culture.

R: I want to say that even at your workplace racialism is applicable, especially when it comes to your bosses, who like preferring a certain skin colour to another.

M: How would you describe non-racialism in as far as human dignity is concerned? How do the two get connected?

R: I'd say that it depends on our cultures for example, we as Xhosa men go to the initiation school to become a man in which case, you would not do what other races do, but what Xhosas do.

R: People maintaining their own dignity.

M: Please let's not forget that we are taking about non-racialism and human dignity, how do these come?

R: You know, I need to respect myself first, before I can respect another person. If I do something funny that's going to make other people laugh at me, how do I expect those people to respect me?

M: Do you mean to say that we should respect ourselves, so that other races can respect us? That we are respected by other people (races) depends on us. Is that what you are saying?

R: Yes, indeed.

M: I get your point.

R: I think people should respect other people and their cultures and not discriminate against a person according to his culture, but support him/her instead. Because we are different people and are from different places.

R: What he is saying is like- we should give each other respect.

M: Okay, what can you tell me about equality when we connect it with non-racialism? What does it mean?

R: I can say that it means, as different races, no one is better than the other. Don't think that this person is not able to do this, but the other one can. It does not mean because you are of a different race you can't do something. Anything one race can do, you can do too. This is applicable even at schools. We are all equal. It does not matter, what race you are.

R: I want to say that the community has something to do with non-racialism, because we Black people have it. There are many technical skills that Black people have now, that used to be used only by White people before. So, this makes these Black people the ones that are discriminating against other Black people now.

R: I think it means having the same human rights.

M: And now, tell me about non-sexism in relation to non-racialism. Where do these two connect? How would you explain it?

R: I can put it this way. You know before, that women never used to do certain work/jobs. These jobs were meant to be done by men. But not today, there is nothing like that- a woman can do a man's job. We are all equal men and woman.

R: In short, women are now equal to men and it does not matter what race.

R: It means nobody has any particular work to do, be it a man or a woman. Men only used to be builders, but today even woman are.

M: When you are saying that men and women do the same kind of work, does this mean you are talking about women of all races or what?

R: Women of all races, even White women.

M: Okay, I understand. Do you think we are succeeding as a country, in building a non-racial society?

R: On the one side, I can say we are succeeding, but on the other side, I don't even see the goodness of the rights we have. Today you can meet me as a man, but see me the next time, as being a woman, because of these rights. Some things are not good at all.

R: I think we are succeeding, if only we could work together.

M: Give me an example of why you say that?

R: I can say that races do meet, at places like on the track at the marathon. That is quite a good event that brings people of all races together.

R: I can also say that we are succeeding. People from other countries did not see any racism when they come into our country during the world cup. They only saw the different races of the country being together as one.

R: I also think we are succeeding, because even the events of June 16 are no longer there. We don't experience them anymore, during our era. They happened then, before.

R: I say we are succeeding in building a non-racial society, because you don't get any place where you will see that Black are not allowed. Now, we all sit as different races together, at all the places that were meant for White people only. Now, we can all do the same thing, as people of different races. Now, a Black person can communicate with a foreigner like from Zimbabwe- go out to have fun with him.

M: I can hear you telling me that you can communicate with foreigners, what about communicating with races around here in South Africa? Do you communicate with Whites, Indians and Coloureds?

R: We do not and cannot communicate with them. Especially Whites, because they live in these big places with big houses. Coloured people and us-we are the same. We are equal. We are together. It's the White people that are excluding themselves. Wherever you go, you will see both lots of Blacks and Coloureds.

M: So, Blacks and Coloureds mix?

R: Yes, we are together always and we don't fight.

R: We do live all together, but there are those that live in expensive areas. We Blacks do not care to do that.

R: I also go and play with Coloured people and listen to their kind of music or go to play rugby with Whites because we mix freely.

M: Are there people that say something different from what has been said?

No answer.

M: Some people think that South Africans are more united now as South Africans and race does not matter. Other says that race matters a lot. What do you say?

R: There are still those Blacks that have all the things done by the Whites for them. It's going to take time for them to change or forget about them.

M: When you say that there are still some Blacks that can't forget about the things that were done to them or that happened to them. What do you mean? Give me some examples?

R: The abuse of Black people by White people, makes some Black people abuse Whites as well.

M: You mean a Black person abuses a White man?

R: Yes.

M: And do what to him or her?

R: Using funny words on him.

M: Like saying you mistreated my great-grandparents?

R: Yes.

M: So, you are saying that there is still some racism between White and Black people?

R: Yes.

R: I say that even when it comes to transport, you can get anywhere. There is nothing like it's for a particular race. We are now free to catch any kind of transport. Also when it comes to political parties, you will find that you get different races in all the parties. Take for instance the DA. It's not only for the Whites people. You get Black people in it, just like you can get a few White people with the ANC. This is why I say, race does not matter.

M: I see, anybody else with a different opinion?

Silence.

M: Do you think that some people find it easier to get on with people from different races than others? For example, do woman have more in common as women than they do as Whites or Blacks? How do they see themselves? I know you are not women but you live with them, and might know them, from seeing them.

R: They don't see themselves as mothers. For example, let me say I go to the Coloured area because we have Coloureds living not very far from our place. Let's say I get robbed in the Coloured areas. When the women there look out to see who is being robbed, they will not come to help me. They will just say it is nothing but a Black person. The motherhood is no longer there. A woman is only a mother to her children.

M: So, that's your opinion that if a Black person is being mugged it's not like something is happening. What do others say? I would like to hear your opinion now.

R: A woman/mother now only cares for her children.

M: No, I understand that but how do you see women seeing themselves. Do they see themselves as Black or White women and do they have more in common as women?

R: They can now exclude themselves.

M: How? What do you mean?

R: They can now communicate freely. There is no racism. They sit and talk together.

M: When you say they sit and talk you say there is no racism?

R: They support each other, sometimes

M: So, in other words you are saying that they see themselves as only women?

R: Yes

R: As much as people are not the same mothers, they are the same. A woman has got that motherly passion. She would not let my mother be attacked in her presence.

R: I can only say that thing of being a White or a Black woman is coming to an end. You only need to see them all together as one, doing the same thing in unity.

R: I also want to add to what he is saying, for instance Black woman gets married to a White now. Such things were very scares before, but we see them quite often now.

M: Do you think race matters less for the rich than the poor?

The moderator explains the question in Xhosa so that the respondents can understand it better.

R: Rich people do not care about race issues. They don't know much about what's happening. They don't care, because they have their money and that's about all that they care for.

R: I also think that rich people do not care about racism. If they have a business the only thing they concentrate on, is their business. Anything else, does not matter.

M: So, rich people care only for their riches, be it a business or something.

R: The people who care much about racial issues, are we poor people. These foreigners come here and stay with poor people. They don't go and stay with the rich people. Then we poor people, complain that foreigners are taking our jobs. The rich people do not have a problem, because these people are not taking their jobs, because they have their own business. It is us who suffer, because foreign people take our houses and jobs.

M: I hear you talking about what's done by foreigners. I'd like us to forget about foreigners and concentrate on South African races like Coloureds, Whites and Indians. What, do you think, is the reason why race matters more for the poor than it does for the rich? Please let's concentrate on Whites, Indians and Coloureds.

R: The poor ones care more for race because their forefather's riches were robbed, and that's why they have nothing

M: Is there anything else?

R: I want to add to the fact that race matters mostly to the poor people, because rich people don't really get affected, because of the places they live in and the way they live. You get these funny things mostly in the townships where we live, where we are poor.

M: Anybody else with something to say?

R: I'd like to add something too. It's true that racism matters to the poor, because in our area we have Coloureds living there, though we live in different areas but at the same place. These Coloureds claim that we have invaded their space, and that we are taking their job opportunities.

M: This leads us to our next question. Do the poor of all races have more in common with each other regardless of race? Do you understand the questions?

R: Yes

R: When you are struggling and poor, you see another person being poorer than you. A White person could be how poor, but will take it out on a Black person. You, as a poor Black can go to bed on an empty stomach but not a White person.

M: Why is it so? A White person does not sleep on an empty stomach?

R: That's very rare. There are very poor White people too.

R: I also want to say we Black people have always had it hard, unlike Whites who have been having it easy all their lives. Those people have parents who care for them, whereas our parents were oppressed by White people. We Blacks, have to work harder to get to where White people are. We have to work for the next generation. If you go to a hotel you will find more White people there and you'd get more Whites in the management and high positions. You will only get Black people in low positions.

M: Is there somebody here with a different opinion from the ones we have heard being said here?

No answer

M: Alright then. You are employed and working in all these different place. Some of you work for contractors. Do you ever socialise with people of different races outside of work? Let's leave work or place of employment out.

R: Can you please repeat the question.

The moderator repeats the question

M: Do you ever meet or socialise with people of different races outside work?

R: We do, at a club in town

M: So, you meet at a club in town?

R: Yes

R: At Mzoli's in Gugulethu when people of other races become curious to know how we live in the township, they come and join us at Mzoli's tavern.

R: And when we go and play sport with them, we do meet.

M: What races do you socialise with at the taverns and shebeen?

R: Whites and Coloureds.

M: Okay. How easy or difficult do you find it to genuinely relax with people from different races? Do you find it easy or what? I mean even sitting with them after work.

R: It's not easy to do that, because it means now that you have to change your way of talking and not be the same man that you used to be. You need to be more serious in you talk, than you would be with you usual fiends. Or you will need to change the subject you talk about with your friends. That is my opinion.

M: Alright, what do others say?

R: I don't find it difficult at all. I find that when you talk to one person, another one comes to join you in the conversation and another one does too, and so on and so forth. You will then all be walking and standing together but I tell you something small will bring you all together.

R: It might be difficult to socialise with some people because of the misunderstanding of languages. Maybe I want to talk to someone who is Afrikaans, but I don't understand Afrikaans, and he does not understand Xhosa. And maybe I am not very fluent in English or don't know it. In this way, it could be difficult to communicate.

M: Alright. Do you ever invite people of different races to your places? I am talking to you, as the respondents here? Does it ever happen?

R: Yes, it does happen. There are some Coloured guys I am working with. We are people of different races at work. I invited them for the first time to just come and find out if we have a place where we can go and sit and relax. I also went to their area just to go and check on their places of entertainment in their area.

M: And what race are those friends of yours?

R: Coloureds and even children do come.

M: Okay, what about other people? What is so difficult in inviting these people to visit you? You have stated that language makes it difficult to do so. What else makes it difficult, besides the difference in languages?

R: It's the way they do things. Maybe I am not a party animal and I am going with Coloured people.

M: You are talking about culture? Go on.

R: Maybe the way we do things, is not the same as they do. Maybe he won't be able to do it

M: Like what things?

R: Like the dance I do at a party is not his way of dancing.

R: He is talking about having fun. It's like White people do not have the same kind of fun that we do. So we just do not enjoy ourselves in the same way. The Whites are scared of places that have a lot of music and dance. They'd rather go to a restaurant or somewhere cool.

R: It's like they don't enjoy the kind of music that we like.

R: Sometimes you find that it's difficult to invite them, because of the situation and the condition under which you live. Maybe, you don't have your own room or somebody at your home is sleeping in the dining room and this makes it difficult to have a visitor till very late at night.

Respondent laugh

M: Besides these places you have told me where you meet people of different races, where else do you have interaction positively with them? You have told me about shebeens, taverns and where else?

R: At churches. Religion brings people together.

R: At schools, attending the same school or education institution brings people together.

R: Being brought up together by employment or doing the same kind of work as they do.

M: Alright, do people think of themselves as South Africans first or as other identities such as Indian, African etc.?

The moderator tries to explain the question to the respondent so that they can understand it better in their language

R: I think they see themselves as South Africans. If your father is from South Africa, that makes you a South African.

R: People see themselves as South African first before you are a Xhosa.

M: Let me ask you, what do you think is the reason why people see themselves as South Africans first?

R: With me, I don't need to keep on saying I am a South African. I know I am, and I am confident about it.

R: I see myself as a Xhosa man because I grew up in a Xhosa culture.

M: I want to know what things exactly give you the confidence that you are South African?

R: Voting causes us to do that, or I think that way.

R: And the freedom.

M: Okay, is there any other opinion?

R: No.

M: What about your friends and families? Do they see themselves as South Africans? How would they describe themselves?

R: I see myself as a Xhosa

M: We have heard about your being a Xhosa, but what about your friends and relatives? How do they describe themselves?

R: They all, including myself, see themselves as being Xhosa too. There is nothing that I am proud of that could make me say that I am a South African, because South Africa has done this and that for me. So, I just see myself as just an ordinary person in South Africa. There is nothing I am proud of.

M: What about your family? How do they describe themselves? Why do they also see themselves as Xhosas?

R: We are Xhosas and we have Xhosa beliefs, so we do everything the Xhosa way. There is nothing connecting us with other races.

M: And what about your friends?

R: they are also Xhosa and are doing things in a Xhosa way.

M: Okay, what do other say? How do your friends and families describe themselves? Are they South Africans first and Xhosas thereafter?

R: Elections and voting have taught us that this is our land and we are South Africans.

M: And your friends?

R: I can say they see themselves a South Africans too.

R: I can say I see my family as being South Africans as well, because they can see the changes as well as all the different types of grants we now get.

M: And what about your friends?

R: They too describe themselves as South Africans, because they know of the bursaries you can get as a student.

M: What do other say?

R: I can say that my friends as well as my family know themselves as South Africans.

R: My family and my friends also see themselves as South Africans. They can see the changes, and I support them. They know that they are Xhosas but they also know they are South Africans and enjoy being South Africans.

R: Now, all of us need to support South Africa and almost everyone who wants to see our country developing, should be proud of being a South African. So, my family and friends are South Africans.

M: In South Africa where there is such a large gap between rich and poor, do you think we can build a non-racial society?

R: I don't think we can build a non-racial society, because those who are rich and have money, they live where they live and don't go back to where they are from to build/ develop the places where they are from. We can't succeed, in that we can't unite and do the same thing. Everyone wants to do what he thinks is right for him/her. We don't sit down and discuss the things that need to be done.

R: I don't see it happening- that the gap will be closed. These rich people leave the township as soon as they get rich, and all along they have been poor, living in the township. Then they go and live in areas meant for the rich.

M: What should Government do to help build a non-racial society?

R: I think the Government should try and develop all the areas that are not developed, so that the lives of people can be changed. Develop the youth as well.

R: People who are not qualified and are working on projects being done, or those that are taking bribes should be dismissed.

R: I say history should be abolished at school. It should not be taught at all, because once some people have seen what has happened in the past, they want to practice it on somebody else.

M: You mean the history taught at school?

R: Yes.

M: The recent history of our society?

R: Yes.

M: So, it should be removed totally?

R: Yes, because we see those things at school happening.

M: You have told me about what the Government should do, what about you as citizens. What should we as citizens do?

R: Work together.

M: And do what?

R: Maybe, have an organisation like Sanco to bring people of different races together.

R: Have a group of people for different races that will be educating people of all races about humanity and "Ubuntu". Also educate each other about us all being South Africans.

M: What else can you do?

R: Let's say, we are in this group, have a goal of doing something for these projects of being together as South Africans with humanity and when we get to the township, then we can start implementing it.

M: We have been talking about what people in general should be doing to help build a non-racial society. Now let's come back to Blacks- what should Blacks be doing to help build a non-racial society? This is my last question.

R: We should be supportive of each other. Nobody should be superior to the other and look down on others.

M: How will that help build a non-racial society? We are talking about building a non-racial society that involves Whites, Indians and Coloureds. You are talking of supporting each other as Blacks and that does not include the other races. How will it help them then?

R: We should study and go further with our studies and we will not have time for racism.

M: And how will that help build a non-racial society being Black people? Anyone can answer the question.

R: When you are educated you are able to meet and mix with other races freely.

M: Yes, because education is the key to meeting and mixing with other races. So, it's education and what else?

R: Respect each other's culture and not just criticize another person's cultural issues.

R: Forget about things that happened in the past but look forward to the future. Forget about things, like apartheid

R: I want to say, that people should know their roots before being educated because once people get educated they tend to forget about their roots and this is bad.

M: What should Whites and Coloureds be doing to help build a non-racial society?

R: Whites and Coloureds should come together and do things together. Coloureds say that they don't have money, and its White people who have it. They are as poor as Blacks. So I think they should come together first

M: All right, Whites and Coloureds and Indians could come off from where they live and come to us and stop telling us stories.

The moderator leaves the room for a minute and comes back

R: I was saying that Whites, Coloureds and Indians should come to the township and mix with Blacks. They should forget about being White, Coloured or Indian.

R: Indians too live in their areas that are far. I think they should also get together with Whites and Coloureds, to go and visit the township so that we can build a non-racial society.

M: Thank you. We have now finished talking. What we are going to do now is that I am going to give you pieces of paper and I'd like you to see them as postcards. Please write me a message to a person/s or a Government department you think can do most to help build a non-racial society in South Africa. Write down whom it is for and what you think one main thing they can do and should do to help us build a non-racial society. Shout if you need help

END OF DISCUSSION

LETTERS GUGULETHU

Mr President, Parliament, P.O Box

Dear Sir

We, from the township- we need to be well fed to reduce poverty. When we are hungry, the more angry we become. Make sure that all of us are looked after could be better. Create sports that are rare to us as Blacks. Make centres, where we can meet as different races.

To the Minister of sport

Dear Sir/Madam

I think as South Africans we need to unite. We need to play sports together, and work together, so we can build our nation. And government, we want training machines for our community. Like boxing, soccer, rugby and all the sport must work together, because talent is growing up our community. But it doesn't work, because rugby and cricket, you will see mostly in White areas.

Dear Sir/Madam

We as South Africans we can be united and fight for racism. We can build our country as South Africans, to make better lives for us. We can do projects, sport or something that will make us united. We can talk to each other, so that we can build a better country-a country that is non racial.

To the department of education

Dear Sir/Madam

How to end racism? Or, things that must be done to prevent racism? People should unite and form a group and create some project. They must try to live together, and not to judge one another's culture. Whether you are Black or White, you need to respect each other. If people can do, or work on the same level, racism can end. People are judging themselves, because of the jobs level and education. Sports people must work together.

Department of education

P.O Box

Dear Sir/Madam

I will like to confirm about the racism in South Africa- and we are the people of the townships. The main thing is, that I would like to take this matter or problem and hope it will be solved by you, as I am saying that you should organise something that would change the communities about the racism and educate them as much as you can, by all means. Please provide something special, because we are uneducated and if you could provide something, that could make a change

Dear Sir/Madam

I request you to help our country to fight against racism, mostly as the time when I look out in my country, most people are living under racism. So that's why I request you to help us to fight racism.

Dear Sir

I'm the young South African that wants to change this country to another level. I research about the needs of South Africa; I heard voices of South Africa. The need is to stop the racism, and to tolerate each other-we are one, we are all humans. Let's stop racism, let's tolerate each other, forget about the apartheid, let's face reality and look forward.

Dear Sir/Madam

I need your help for the racism in our community to change on everything. The racism is a problem in our community.

WESTERN CAPE-SUBURBS, MIXED, BLUE COLLAR, 36 – 45 YEARS Introduction: The moderator greets the respondent and introduces himself. He tells them what his job entails. He then explains to them that there are no right or wrong answers, but it's just their honest opinions that are important. He goes on to ask the respondents to all participate in the discussion. He also tells them about the confidentiality. He goes on to tell them about the purpose of recording. He asks the respondents to introduce themselves and mainly use any language they are most comfortable in. the respondents then introduce themselves.

R: I am Christina and I work at the Science department at the university

R: I am Arthur Oaks and I work at the hospital as a porter

R: I am Noxolo Matomela. I work for a textile company as a machinist

R: I am Francis van Niekerk and I am working at a furniture store as a shop assistant

R: I'm Christina Jansen and I work as an estate agent

R: I am Kobus Paxton; I'm an estate agent

M: We have been a democracy in South Africa for 17 years. Some people say that many things have changed, including how we relate to each other as people, others say that not much difference and other say that things are worse. What do you think?

Silence

R: Let me say, that things have changed but in another sense they haven't. Personally I feel my kids are free and I'm also free, but somehow I'm not so free, because I still have to be scared in my house and still have to be careful walking in the street, because I'm scared to. I'm scared of what might happen. I might be at work, but I'm still scared of what might happen to my children. In a sense you feel safe, but you are still not safe. I'm scared about safety.

R: We grew up as poor people. My wife and I worked our way up. We are now staying at an upper class suburb, but compared to where we were staying before, we are moving up, staying where we now do. We are living with people like Nigerians, Mongolians and all such people and this is not making the environment feel safe at all. What they are doing is wrong.

M: Anyone else with a different point?

Silence

M: So, besides the social insecurity is there any other point you can tell me? So, it's a change- but it's worse. Is there any other thing you can tell me about this democracy of ours of 17 years?

R: I can say that other things might have changed but I have a problem with the issue of employment. There is till this thing that for you to be employed at a place, you have to know someone there, even though you are educated and you qualify for the employment. There is still that thing that you have to know someone working there.

M: So, you need to be connected?

R: Yes, you need to be connected

R: Maybe not that the management knows but it's just corruption

R: And sometimes you even have to bribe. You know I went for a job interview and 90% I had the job, but could not get it because I was not White.

M: What company was it if I may ask?

R: M-Web

M: Okay, any other thing you'd like to say?

R: Another thing is that in some companies you just don't get employment unless you can speak Afrikaans.

R: With all due respect that's because of the criteria of the company and not really about Afrikaans. That happens in companies that originate in Germany. It's a thing on the job description. It's not that they are discriminating. I think it's the criteria for the company.

R: My biggest issue is that, if you phone Provincial companies like ESKOM or whatever they put you on hold, to the extent that you know the song by heart by the time you eventually get to a person. They put you through so many channels, and you get so fed up. I phoned a hospital too and the same thing happened. By the time you eventually got through, you can almost put the phone down, because of your misery.

M: So, something needs to be done there?

R: Yes, definitely

M: Is there anything else you would like to add?

Silence, no answer

M: Okay in these 17 years of democracy how would you say we, as the people of South Africa relate to each other? What has been happening or is happening in these 17 years?

R:

In my personal view I think if we talk about culture, I think that in certain ways culture has increased. I think sometimes when you talk a different language and there's a misunderstanding, you feel it, but there is an increase of culture, whether you are Coloureds, Black or White. And also in schools and everything culture, has increased a lot.

At the stage the respondent as well as the moderator speak in low tones

R: There's always negativity

M: All right, share the negativity with me.

R: I think generally things have changed for the better, but there's still that negative life. I think the thinking is still there.

M: You are talking about the thinking of some people has not changed. It still belongs to the old era.

R: Yes

M: Let's hear from this gentleman. He is so quiet. I think he is going to lose his voice.

Respondents laugh

R: No. I'm listening to all of them talking.

M: That's not the way. The purpose here is for all of you to participate in this discussion. Nobody should hold back. We are not writing an examination here. You don't have to hold back. Just talk freely. Generally I think there are still those negatives. What is it that you think makes Blacks not to comfortable around Whites, that Blacks are always taking notice of Whites?

R: I think Black still have that inferiority complex. They still have that fear, insecurity, that here's a White man and if I go to him he is going to shoot me and obviously the White man is thinking the same thing. So I think the mentality is still the same? The Black man thinks the worst of the White man and the White man thinks the worst of the Black man. I think the bridge will only be linked with our children. They won't have that fear of who is going to hurt. It's still going to take time for us to come together and unite.

R: I think we will get there but there are still some elements that are delaying process

R: I think this needs us adults to talk to the children, try to show them how different things were before as compared to now. I even tell them that they will always be Coloureds though they might click with Whites and other race groups.

R: I personally feel that it still has to boil down to everything starting with safety and security jobs need everything. If one looks at safety and security, it involves burglaries and raping. All those kinds of crime things, devalue people. It shows that whatever your lifestyle is, it shows in your culture.

M: I'd also like to tell you that if someone comes with a point, if I make a follow up it does not necessarily mean that the same person should answer. Anyone can answer the question. What causes the feeling of rebelliousness amongst people of various races?

R: It's caused by anger to some people. Maybe they can't get jobs because of their race.

R: Not being occupied with something positive or think positively.

M: And, is that I cannot get a particular job confined to a particular race or is it inter-racial?

R: I think that eventually everybody feels the frustration?

M: I think you can answer this question?

R: No, I don't think so.

M: But I think I explained that everyone should participate

R: No, I don't want to interrupt. I want to see that she finish talking.

M: All right, let's finish the question I asked. Tell me, is this thing about not getting jobs and having no money confined to a particular race, or is it amongst other races too?

R: I think it starts at grass root level. Your parents would tell you that when they were growing up, they would take any kind of job and you grew up with the same fear that your parents had, wondering if you are going to get a job at all. I think your parents instil some fear in you, maybe and you grew up with that.

- M:** I hear you say something about growing up under certain fear instilled in you by your parents, but you still have to answer my question about this not getting jobs and not having money confined in one race group or to different races, or is it international?
- R:** No, I think it's all over. Once you have a peace of mind and the serenity of it, could have put you more on a comfort zone. You know it's a hassle, a struggle. People start fighting with one another, brothers and sisters, wives and husbands. So, it's still within the inner self of a person. I don't want to blame anyone or give anyone the fault.
- M:** Alright, in your view, what holds us together?
- R:** Doing things together as one and being in unity.
- M:** Like what for example?
- R:** Like being in the gospel together at church.
- M:** And what else?
- R:** Sport.
- M:** So you are saying that religion and you also spoke of workplace and sport?
- R:** The languages also bind u, like we speak a few Xhosa words like "Aikona" which is "Hayikona" in IsiZulu
- M:** Alright, now tell me what tears us apart?
- R:** Things that are negative that we hear about in our lives, for instance children of all races will fight in the streets and come and respect at home. A Coloureds person will start saying bad things about a Black child who has perhaps fought with her Coloured child.
- M:** So, its negative comments that we get from day to day. Children of different races grow up together, playing together but it's the mothers that try to tear them apart. You also get people who say shoot the Boer and they 'Terreblanches' who say shoot the Black man. Those are just negative comments and attitudes.
- R:** It's like the forefathers; actually we are just getting over it, bit by bit. It's just that small things but it's not the children's mistake. I don't know if it's our parents and even our grandparents because you have to sit this there, when they come to visit. I can say that this thing carries on in the families. Children are nagged by grandparents to do this and not to do that, but we, as parents, are against what they are doing. This is not right. It's wrong because they are changing what we are teaching our children. It's not even the grandparents now but the great grandparents. We just have to accept it because there's nothing we can do about it.
- M:** It's wrong?
- R:** It's wrong because the message that's being brought over to the children is not right.
- R:** So, we as parents have to decide to teach our children all that's right for them.
- M:** So, the parents are the solution there. I see all you are saying is that this comes from the grandparents and great grandparents?
- R:** Yes
- M:** I see then what tears us apart is the stereotypes. That it used to be like this, and it's wrong this way. Another thing it's the negative comments or utterances. What else tears apart?
- R:** Here in the Western Cape our relationship with our neighbours is not so good, not like I would like to it to be. Not engaged in the community issues at all.
- M:** How would you like it to be?
- R:** We just meet otherwise we don't visit one another
- M:** Are your neighbours White?
- R:** No, Coloureds.
- M:** So, it's just a Coloureds community.
- R:** Yes
- M:** I do hear that your neighbours are not engaged, as you'd like them to be
- R:** Yes
- M:** So, at community level that's what tears you apart.
- R:** Yes
- M:** But what about nationally, in connection with other races?
- R:** I also find that a Coloureds community is the most racist community. Coloureds are the most racist coming from a Coloured. If, let's say you come from Tableview every Coloureds person wants to be with

you, but if you come from a farm community they won't care to have anything to do with you, and will treat you like nothing. This is way I say Coloureds people are the most racist.

M: And they do that to people of their own colour?

R: Yes

M: And now, here comes Arthur and he is White, how would the Coloureds people treat him?

R: They will treat him differently because he is White. They will see him as having money and valuables. They will value him. So it's totally different.

M: So, when they see somebody White, do their attitude changes

R: Yes, their attitudes change.

R: Can I say something also, let's say you are a Black person and you go to stay in the area, when your house is broken into they will wonder where you come from in the first place as they don't even know you yet. They are wondering why you even live in their area even though you might be in their culture. In our culture we also have that problem.

M: Okay, when the people of Gugulethu see a White man, how do they react?

R: They take it in a bad way. I have two White friends- one White male and a White female friend. If the guy wants to visit me he can't go to my place. He waits for me at the police station after phoning me. I have to drive there. They still have this thing in their minds.

M: And then, why don't they want him in the township?

R: They will think that he's got a nice car and money. They will only think of mugging him or hijacking his car.

M: Alright, the constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. Now tell me, what does racism mean to you?

R: I guess you can kiss a Black girl as don't feel sorry now.

The respondent's laugh

M: What is the joke? I missed that one.

The respondent repeats what he had said and they were laughing at.

R: I think you don't see the colour of the skin now. We are all like one.

R: I think it means unity, one for all and all for one.

R: You know we see colour now-but not at the hospitals, where what you see is blood. What colour blood do you see, red. Whose blood is that? Is it a Coloureds or White persons blood? It's the same colour.

M: And then just a brief note. Non-racialism in term of human dignity, what does it mean to you?

R: Be compassionate to one another. When you are my neighbour, be it that you are Black or White. I should pick courage to just care and sit with you. Just be there for you. Be there for one another.

R: Love the other person. That's all.

M: And equality in non-racialism?

Silence

R: That we are all equal

M: Okay then. What about non-sexism?

R: No sex

Respondents laugh loud

R: I don't know what it means, really

M: To you what does it mean, say now, someone just define non-racialism in term of non-sexism to him/her, what would you say it is?

R: It works mainly in the work environment where if I am a woman and you are a man, then I should be able to do your job as well, as we are equal at work. So you can do my job, and I can do yours as well.

R: Yes, now I'm on the same level as you are. It's like overseas, whether you are a cleaner, a sweeper a car consultant or a lawyer, there is no difference. Whether you are women, qualified or not, there is no difference. If you can do the job, I can do it too. There is only one rate of pay. There is a scale for earning, whether you are a man or a woman it's the same scale. So there is no difference of payout its equal rights.

M: Talk to me, do you think we are succeeding in building a non-racial society as a country.

R: Personally, no

M: Why do you say that?

R: There's still especially for women, there's hardly equality. I won't say hardly, because there are women in power, but it is a slow progress. Alright, I understand women have to be the mothers, breadwinners and

with all that in respect, we still can do what men can do but we are still pushed aside to jump over, and they choose a man. I don't know why, but it still happens.

M: I have asked you if you think we are succeeding in building a non-racial society in this country?

R: In most cases we can do things but cannot do them as much as men can

R: I think it's an old thing that women cannot do things as well as we do.

M: But so you think we are succeeding in building a non-racial society as a country?

R: I think it will take us a long time to do that.

R: You get some things that can only be done by men. It's a just equal right, that's all.

M: Just a minute, we are not talking about non-sexism. I'm talking about non-racialism. I hear the ladies saying they can do the job. Does that happen to women of all races?

R: Yes, exactly

M: So, it happens to women of all races?

R: Yes, and men as well

R: With this Black empowerment men can't find jobs in high profile positions, maybe they fit some jobs, but now they can't find any. In the level of average people say for instance, there are jobs for truck drivers. How many women have you seen as truck drivers? Very few, if they had an opportunity maybe there would be more people working today, not because it's women, but because they can't find a suitable man. Why not give the job to women then? Or maybe there is a job for a seamstress and a man is available, why not give the man a seamstress job. But now they say male or female, Black or White. Why does it have to be Black women? There are a lot of White or Coloureds women who are ironing at home but they are only allowing domestic workers to be Black people. Why only Black people. And you get Coloureds people who can be domestic workers.

M: Is there somebody here who can tell me if we are succeeding in building a non-racial society here in South Africa as a country?

Silence

M: Is it by law that domestic work is only reserved for Black women or anyone can do it?

R: Anyone can do it- Black, White, Indian or Coloureds.

M: I just wanted to know.

R: Sorry, can I say something? The moment you pick up the phone when I phone you, when I send my CV though they won't even look at it because I'm White. I think it's not because you are White but because they are just not used to the fact that a White person can apply as a domestic worker.

END OF TAPE 1 / SIDE A

M: Let's proceed. Some people think that South Africans are more united as South Africans and race does not matter. Others say that race matters a lot. What do you think?

The moderator then translate the statement to Afrikaans because one lady says she does not understand it well in English

R: We are just South Africans and race does not matter.

M: Why do you say that?

R: Race does not matter especially when it comes to the work situation because we are all together there and pulling in the same direction.

R: In 1983 I was a prison warden on Robben Island, when Mandela was there and there were just mostly White wardens but if you go there now, there are Coloureds and Black prison warders. The situation has now changed even in higher positions- now you get different races

M: Right, is there anybody else with something to say? Is there someone with different opinion? That race matter, perhaps?

R: Race doesn't matter you can see it with children. We are already a mixed nation. There should not be Black, Whites or Coloureds, because we are all Gods creation and we are all human beings. We speak but we don't bark. The reason I say so, is that why should Coloured people be victims?

M: Alright, such things should be done away with.

R: Can I say something? I once went for an interview. The guy who was interviewing me, asked me if I was Coloured, I was surprised.

R: Why should he ask you that? Did you not give him your ID book because it's written there in your ID- this is why I say Coloureds are victims?

M: Alright, tell me, do you think that some people find it easier to get on with people from different races than others?

R: Yes, there are some reasons though. We communicate easy with the community. It's very easy to communicate. We are this generation that's free and does not have that tension now.

R: There are others like children who find it easy to communicate too. Children can make adults communicate easily as well.

R: Times have changed now because earlier we did not have this opportunity that our children have, that of attending White or Black schools, and all get taught as one. They are a mixed nation already.

M: Okay, but do women have more in common as women than they do as Whites or Blacks?

R: We are all the same. A woman is a woman. The only difference is just the colour of the skin. We all have something in common.

M: Alright, talking of the skin colour, we are not talking of general feelings, but what you have in common generally as women.

R: We have the same life. She is from a different background and she had parents that were taking her to church. She could be respecting her husband as much as I respect mine. She's got that pain for a woman, as much as I have the same pain. We are the same things even as parents. If she is a mother I am one too. Feelings are the same. Even the pain is the same.

M: Alright you have all the same things and all that but what about socially, do you have the same things in common socially?

R: I think socially, things have changed. Now I see, I mean being Coloureds, a Black woman wanting to be more like a White woman. They have their hair done, nails done. Socially, it has really changed. They now go to restaurants. They dress differently. Somehow socially Black woman have changed.

R: In the work environment, what I have experienced is that the culture is comfort. And within the Coloured environment, towards the Coloureds and the Coloureds, towards Blacks. Not against the Whites. Things - especially in a woman's environment - have changed, because she talks like a White woman now, and says she is smarter than a White. Now the Black lady becomes high class and she is better than a White.

R: I think this is just a woman thing and this is just selfishness and gossip.

The moderator relates a story to the respondents concerning their selfishness and gossip, which makes the respondents laugh.

M: Alright. Do you think race matters less for the rich than for the poor?

Silence

M: Let me ask you again, do you think race matters less for the rich than for the poor?

R: I think that average people accept it's better. For instance if I'm not a lawyer, I will not sit down with another lawyer though. At the moment you sit with a cashier, a truck driver, everybody and you have the same conversation. So, it depends on class, than it is too poor up until there, a certain average. Then they will start being particular who they socialise with, not looking down on Black or White.

M: So you are saying the rich are more class conscious than they are race conscious.

R: All poor people of all races have a lot in common and all races have their poor as much as they have the rich.

M: So, in a nutshell you are telling me that poverty knows no race?

R: Yes

M: Okay, tell me now how often, if ever, do you socialise with people of different races outside of work?

R: I do, my opposite neighbours are Whites as well as my next-door neighbours. So we do socialise.

M: So, you socialise in your area?

R: I also have Coloureds friends and they have other Coloureds friends that they bring along and we all mix together when we socialise.

M: Alright. So you've got friends everywhere. If you go to the park you will meet someone who is your friend. If you go anywhere you know you will meet a friend, but tell me, do you ever invite these people?

R: Yes

M: For what occasion, maybe?

R: It could be any occasion. A braai or something

R: You make the occasion

- M:** So, how easy or difficult do you find it, to genuinely relax with people from different races?
- R: I can only say it's easy. In my part I can say the Word of God helps me a lot. I became understanding that we are the same. We are coming from one person. We are the same. And it was that easy for me to accept. I have a lot of Coloureds friends. Ladies and guys also Whites. So it's very easy for me now as a Christian to accept them.
- M:** So, for you it's from a Christian point of view. What about others?
- R: Also from a Christian angle
- M:** And others?
- R: Truck drivers meeting.
- R: Pubs and parks
- R: As neighbours
- R: At sport events
- R: In the organisations meetings
- M:** Like organisations like what?
- R: Like ANC
- M:** Political organisations. Alright I'm going to leave you for a few minutes to go and consult with my colleagues. I'll be back soon. The questions I'd like to leave you with is, do people think of themselves as South Africans first or as other identities (such as Indian, African, Xhosa or Jewish etc.)? You can start talking about it.
- The moderator leaves the room.**
- R: Most people don't think of themselves as South Africans but as who they are but we are all South Africans though this is not in some people's minds.
- R: Most people like 90% think of themselves as Coloureds, I f they are.
- R: But we are South Africans though we don't all think the same way.
- R: The other person will say- from which country you are and you will just answer the question, otherwise you will just elaborate the country or what. Unfortunately you have to because they always ask you for the colour, White lady or Black lady or Coloureds lady or male, female, Otherwise the South African White, Coloureds, Black lady.

Respondents all talk at the same time as they are talking on their own. One cannot make out what they are on about. The moderator comes back into the room.

M: They say I should give you more.

R: More what?

M: More food?

The respondents laugh at this.

M: So let's do the same question, I left you with. Do people think of themselves as South Africans first or as other identities such as Indians, Africans, Coloureds, Xhosa or Jewish etc.?

R: They first identify themselves a Blacks if they are like I'd say I'm a Black lady, then say South African after that I could say I'm a Black South African lady.

M: So, you say they identify themselves as being Black, White, Indian, Coloureds etc., before they are South African?

R: Yes

R: The first thing you say is your skin colour whether you are a man or a woman.

M: So you say they identify themselves as being Black, Indian, Coloureds etc., before they are South Africans?

R: Yes, like I am a Black woman first- it comes later that I am a South African.

R: Yes, like colour comes first because everyone knows and regards me as Coloureds, yet I'm truly South African

M: You, do you regard yourself first as White then South Africa?

R: No, I'm first South African male then White . You know what long time ago I was a warder at Robben Island during some years of Mandela and there were only White warders then, but now there are different races of warders. There has been a change, steady but sure

R: Your parents tell you as a child that you are Coloureds and your friends are African and you grow up that way, you speak Afrikaans, so you are Coloureds

M: What other reason?

R: Everywhere you go, you get asked what race are you, job interviews and so on

M: Your friends and family, how would they describe themselves?

R: The same

M: Okay, in South Africa with such large gaps between rich and poor, do you think we can build a non-racial society?

R: Yes, if I can teach and tell my children of racial tolerance, if we as parents can do it, it can be done.

R: Start with safety, everyone should feel safe in their residences

R: And the government must ensure equal rights for all

M: Oh!!! And what else should the government do

Silence

M: Okay, what should the citizens do?

R: Starting from the country side to the cities, citizens will only start respecting each other when all have jobs, as no one will feel that one's job has been stolen by another and all will earn their living and respect earn their living and.....

M: Tell me more!

Silence

M: Alright, would you say through your participation tonight, your social outlook has changed or not? Enlightenment, answer or no?

R: Personally I feel enlightened as now I know that they the (White s) think and feel as I do, on many issues

R: Yes

M: Anything more

Silence

M: Okay, I now want you to write a message to the person you think can do most to help build a non-racial South Africa. Write down two is it for and what do you think the one main thing they can and should do to help us build a non-racial South Africa and then we are done.

END OF DISCUSSION

LETTERS: WESTERN CAPE SUBURBS, MIXED, BLUE COLLAR WORKER

To whom it may concern

I am writing this letter, I am so concerned about the racism and what can help us. I think the first things we need to know whether you are Black, White or Coloured. Are we are the same, we all having the same feelings.

I am writing this letter to you Patricia De Lille, we don't have to think of ourselves, we have to think of one another and helping each other. There is a big problem of getting jobs. Even if you are educated you need to know someone who is working where you want to work in order to get the job. We need to stop that. In the paper work (when applying for a job) we need to stop asking about racism and whether you are Black or White. We need to change our thinking in the community and accept each other.

The government should give attention to job creation. Send back all the foreigners that work for less money. Everyone can make a difference. In the Western Cape politicians like Helen Zille and Patricia De Lille can make a difference. On a national level, the government can make a difference by eliminating negative elements like Malema. Everyone has a splendid example of how to handle your fellow man no matter what their colour is.

To Helen Zille

It will help if you can stop the attitude of criticizing other people, but be in one and be united with other people, especially Black people. Try to stop crime in the community and please create jobs for people who do not have a job, in order to fight the poverty.

To whom it may concern

Job creation and equal opportunities for gender and race is needed. Equal rights should apply, on academic levels. Look at drug abuse. Bring back punishment at schools.

To whom it my concern

Dear Madam, it saddens me to see so many unemployed people. Can you help with creating employment. There is also too many young girls getting pregnant at school. There is also too many drugs available at schools. Too many illegal immigrants are taking our jobs.

To whom it may concern

I personally think, that there must be more work adjustments. The new mayor should do something about crime and job creations to empower more jobs. Racism must stop. Do something about drugs. Deport Nigerians and Zimbabweans. Create equal rights between men and women, especially in the work environment.

Dear Sir/ Mrs Patricia De Lille

Will you please make all of us equal in salary and education. We as workers are struggling to survive in this day and time. When filling in forms even when getting to hospital, why should we fill in our race? As we all are South Africans, please treat us equal too. Create jobs for all South Africans and stop drugs and gangsters by employing significant police officers and give them more rights to use their weapons, and don't give too many rights to the robbers. We all want equal pay please.

EASTERN CAPE NMA MOTHERWELL

UNEMPLOYED 35-45 YEARS

AFRICAN FEMALES, MOTHERWELL, UNEMPLOYED 36 – 45 YEARS

Introduction: The moderator greets the respondents and introduces himself. He tells them the name of the company he is working for and what his job entails. He tells them about confidentiality, the reason why there is some recording as well as the fact that there is no right or wrong answers in what they will be answering, but the most important thing is to give honest answers. He also asks the respondents to all participate in the discussion and not always agree with person speaking as this does not help much. He then asks them to speak freely and feel free with the snacks. He also asks them to feel free to introduce themselves and to speak in a language of their choice. He then asks the respondents to start and whomever feels like doing so should.

M: I would like to go around the table and could you please introduce yourself.

R: My name is Tobeka Mtyanda and I live in Motherwell

R: I also live in Motherwell and my name is Lulama Yako

R: I'm Tamara Grootboom and I am unemployed

R: I am also unemployed and my name is Nosipho Mtanase

R: My name is Christina Ndzanze I stay in Motherwell and I am also unemployed.

R: I am Linomtha Kayise

R: I am Lihle Jona and I live Motherwell and I am 36 years old and I am also unemployed.

R: I am Nonyameko Dinde

M: Now look please we are not at court here let's just relax and if there's anything humanly possible that I can do to make your stay more comfortable just please let me know. Alright ladies listen we have been a democracy in South Africa for 17 years some people say that many things have changed including how we relate to each other as people, others say that not much is different and others say that things are worse. What do you think?

R: Things are worse they are turning bad by the day. The rich ones are getting richer and the poor - well nobody cares about them. If you don't know people in the right places you won't get a job or you have to bribe someone in order to get something in this South Africa. It is getting worse and worse.

M: It's getting worse.

R: Before we never had this high unemployment rate, people are unemployed and that is why we have such high crime rate. Crime was not that bad when we had the old regime. It's not that I say things were right then, they were not but things were not like this.

M: So it's unemployment that leads to crime.

R: I am 37 years old and I applied to train as a nurse and I realized that I won't be taken because of my age but I am not working, age counts nowadays. If you are over the age of 35 years old it's difficult to get a job though you might still be strong like me, because I am strong and healthy.

M: You are talking of age restriction when you are looking for employment.

R: Yes you won't get a job they will tell you that they are not running an old age home. You could have all the qualifications but because of your age you may just as well forget it.

R: I'd like to add onto what she is saying I have a National Diploma in Marketing and I have a driver license I will be renewing I will be renewing my third drivers license I have two kids and I am unemployed. I'm still young and my employment history is long. I have worked for something like 12 different companies; I should be getting employment fast with all the experience I have. I have applied to the Municipality they tell you that if you should get a reply after 4months time. Just tell me if you had applied in January how are you going to remember in May when they phone you what post you applied for because when you get to Bristen House you are desperate to apply for any position they can give you.

M: What is Bristen House?

R: It's where you go and fill in forms for employment. You can get Government posts for instance from all the government departments so most of the people go there to fill in forms and are told that there will be a reply in 4 months time. If the posts are in different place like as far as Mpumalanga or somewhere else in the Eastern Cape you have to fill in forms for every post no matter where it is. They could make things easier for us and let us choose areas we would be interested in or willing to go to. We are not working and I don't know where they expect us to get money to photocopy all these applications you have to fill simply because you are trying and things were not like this before.

M: Besides employment what else can you tell me?

R: We may talk about housing most people have built their own houses- I am talking about unemployed people. These are people who are earning below a certain amount of money.

M: Is that a good or bad thing.

R: It's a good thing

R: Even the houses they are building for people are of low quality material. The people who are building them are using companies that are not accredited and are somehow using cheap material and cheaper labour. Then they expect you to occupy the house for more than 10 years. How would you like to live in a house that is leaking? It's going to rain and the roof of the house is leaking and the doors are not fitting well because there is a lot of air coming from all sides. If you close the sides with a towel it will so dirty because of the dust, their houses are not up to standard.

M: They are not up to standard let's listen to this lady and what she has to say. What is your name?

R: Lihle is my name I also want to talk about the houses they are building for us. I want say that the government is trying sometimes we criticize them without taking a thorough look at things. The Government up there is trying to make things happen like they want them to be but because things go down is steps it's likely things go wrong when they get down here or before they get to the last step. We are always complaining that the government is not doing things in the right way.

R: I want to add to what she is saying, let's say you get me a Million rand to go and build a school then I come back to you to report that I have built the school I expect you to go and see if the school is worth the money you have given me. You can't just invest your money and let it be misused just like that.

At this stage most of the respondents are all talking at the same time making it difficult to make out what they are saying.

R: The government should come back to find out how its money has been used they eat the money.

R: For example there were these toilets that were built for us all. In New Brighton we used to share toilets but not in Motherwell as it's a new township. The people who were digging there are not qualified to do so. It's just that they were unemployed if I wanted to work there I'd have got the job since I'm desperate for a job. The person who got the tender just took the money we also have problems with our electricity because it just goes off, the contractor that installed it was not qualified.

M: Okay I understand your complaints and grievances but I'd like to ask you is in your view would you tell me what the relationship is between people of different races?

R: I can say that it's difficult to communicate with White people if let's say we are in a shopping complex and you see a mother with her child it's easier to get to her through the child. Then you will see how she reacts but White men are much more difficult to communicate with, you will try and talk to him and he won't even look at you but will look up instead.

R: I think it's all about tolerance, I tolerate you because we are both here for instance White people are different they tell themselves this is their area and that's your area. They don't see themselves coming into our area, then there are the Coloureds they are light in complexion and have long straight hair, they don't see themselves being associated with Black people. Then there is the Black like us, I have my own issues with White people I grew up under the oppression they say we should forgive and forget but how do you do that when you are standing in one place and they are moving forward. How far Do you go with your forgiving it won't be easy to forget, you just see a White person and you tolerate him/her.

M: Okay how do others see it?

R: I agree with what Tamara is saying because really it's still like in the old days Whites are still treating us in the same way they used to before I don't think there's much change.

R: It's as much as we are towards them say something happens and I'm at the bank if a White person says something I just get mad at him/her. If it was a Black person saying it I wouldn't mind. There is still racism in existence whether we like it or not it will always be there, there is no relationship between the different races.

M: Okay I understand that whether we like it or not racism will always be there. Why so?

R: Exactly what she has just said.

M: Let's hear from Nosipho.

R: I think this is an old issue. It's like what is happening at their schools, we send our children to their schools and now they don't want them. It's just like how they used to treat our mothers who were working for

them. You'd find Whites eating and she would be washing dishes and not eating with them. She would eat left over's later on and not sit with them. Such things are what make it hard to forget.

R: To show that racism still exist even salaries are not the same even if you are doing the same kind of work with Whites I will make an example with my sister she is a lady teacher and her White colleague is getting more money than she does though they both have diplomas in teaching which shows that racism still exists.

M: I understand between Black and White people. What about Coloureds and Indians?

R: I said that they think they are White, they have that stigma.

M: Because of their complexion and hair you said What about the Indians?

R: The same with Indians they feel they are above us they know this is our country it has never been their country.

R: To them you are inferior as long as you a Black person.

R: If you are inferior to all the different races since they are whiter or lighter than we are hence it is happening amongst us Blacks too. If I'm lighter than someone else I think I'm better than him/her because I feel I'm lighter in complexion than her.

R: I think Indians are more racist than coloureds because they feel they are superior since they have money and are educated. Most of them are Doctors and Attorneys they own their own businesses, their kids grow in the business environment some of them respect us because you are going to get into his shop and buy. The educated ones feel so high up they don't see us at all.

M: I heard Tobeka saying that they are racist, what were you talking about?

R: They have racism, Indians for instance I was a waitress at a certain restaurant an Indian man came with his family he ordered something I don't know what but something else not what he had ordered was brought to him, he started swearing and doing funny things, talking about poverty of Black people, he was escorted out of the restaurant.

M: All right in your view what holds us together as South Africans? What do you say?

Silence

R: Something like what?

M: I don't know I will hear from you.

R: Sport I believe.

M: Okay sport.

R: Especially during the World Cup

R: Like now there is this Rugby World Cup coming. We are going to tolerate one another at the stadiums. They say our "vuvuzelas" make a noise if you could hear most compares what they were saying about "vuvuzelas" and the Black people were blowing their" vuvuzelas". They (Whites) would go to the stadiums because the" vuvuzelas" were allowed into the stadiums. There was tolerance it's just like what's going to happen now, if we watch rugby with them they are going to complain about our noise because we Blacks know how to sing and show or even clap our hands when we are happy and rejoicing ourselves. We will be tolerating one another even then but there will be no choice since it's going to be a sport event.

M: So it is sport and what else that holds us together as South Africans?

R: And festivals

M: That is recreation.

R: And religion there are a lot of right congregations, for example there is one called restoration you meet with Coloureds, Blacks people from overseas (Black Americans) there are a lot of different races.

Everyone goes there and nobody is stopped from coming this is why I say religion brings us together.

R: Even with Joyous Celebrations brings us together.

R: God holds us together.

M: God in which way?

R: He can see that we are different races here we never could attend the same church with White people. This is why he has decided to bring Blacks closer to the Whites so to bring them together. God is there in bringing us together as races.

R: Work or employment brings us together too.

M: Oh, employment.

R: Yes, something else has changed to before Whites would bring in their brothers and make them managers in their companies even if they have only gone as far as Standard 8 (Grade11) that has changed.

I appreciate that about this democratic South Africa. I can be a Managing Director of a company even if I'm Black. I can be working with White people under me this is one of the best things about our democracy and affirmative action; it's like this issue about tenders Black people never used to get them. You'd hear that there's a road that's going to be constructed but you'd only see White men working there and Blacks in overalls working as ordinary labourers now you can own a construction company being a Black person and employ labourers.

M: Besides these things you have told me that they hold us together what can you say are the things that tear us apart?

R: Culture is the first thing the way we do things makes White people not to be able to mix with us Blacks. Let's say you move from Motherwell to go and live in Summerstrand, you can never do your rituals there, they will call the police on you to report animal abuse. You cannot throw a party or have a function White people will report you for disturbance of the peace because you are making a noise. This is what is caused by difference in our cultures and people do make a noise.

M: Okay culture what else can you tell me tears us apart?

R: The way of the ability of doing things Whites have their own way of doing and they think that we Black people are stupid.

M: For instance what? Another thing is that for our discussion to be interesting if anyone comes with a point and I ask a following question anybody can then answer the question. You say White people do things differently like what do they do differently?

R: Like when they have parties they are not like us by making a noise and dancing and playing music loud. They just have their glasses of drinks and eat. They just chat instead of dancing.

R: It's like they don't know their neighbours because since they have big yards they walk around in them and this is why they die on their own and are found dead after 5 days perhaps. We on the other hand stand next to your fence and talk to you next-door neighbour. You easily go next door to go and ask for a teabag if you don't see your next-door neighbour you go and check on her.

M: All right I understand the Constitution tells us that South Africa is based on values including human dignity, equality, non racialism non sexism Do you agree?

R: Yes

M: In your view what does non-racialism mean to you? Let's hear from Sisi Nonyameko?

R: It means people of all races must look at each other as human beings. A person must not look at the next one as if he/she is not on the same par as he is. Maybe he is not even as educated as he is. People should treat one another as people.

M: Right, I'm listening.

R: We should respect each other.

M: Mmmh, anything else?

R: Equality

M: We have talked about equality already anything else?

R: Spreading the spirit of ubuntu Take a person in the same way you would like to be treated say a person needs help then try to help that person. Lend a helping hand Equality in the manner that if.....

The respondent cannot explain the kind of equality she is trying to talk about.

M: Okay let's hear from Sisi Lihle.

R: Equality means that if we are educated and have the same qualifications it should not be that because this one is White he should be above me and I should do a job that's below his, because I am Black. We should be treated as equal though we are of different races.

R: Say I am employed as a domestic worker it should not be that the dishes I use should be put separately from employers' dishes in a cupboard where they put the cats and dogs dishes. That makes me feel like I am an animal too.

M: All right then are there any other points you'd like to say?

R: We must tolerate and love or like one another.

M: It's like the other lady said that we should have tolerance, we have talked about tolerance already. What do you mean by liking /loving one another.

R: Like another person as a human being, Love another person as you love yourself.

M: All right, I understand.

- R: Most White people are good pretenders if you go to them they will curse at you from after but pretend and smile as come closer she will be nice and even hug you when you get to her, she does not mean all that she is doing.
- R: This grinning that White people do, you take it as if it's their nature. We don't grin if you meet a person you just greet that person, once they grin then you grin back.
- M: Okay I get your point, do you think we are succeeding in building a non-racial society as a country?**
- R: Honestly I don't think we are succeeding in doing that I can't say it because there is this pretending we were talking about just now. If only you could see what a person is thinking inside yes we do try to abide with South Africa rules. We are trying but not hard enough, you try and do the right thing for South Africa but get discouraged when you see other people not trying at all. It is like what we were saying about racism I don't see the reason why Whites hate us but we Blacks have a reason. They have done a lot of bad things to us but they just hate us because we are Black. So it is hard for them to change it's even us who are trying to because we know the other languages like Afrikaans and English. Why do you think it's like that? It's because we want to be part of them and they don't care about anything because they know that there is nothing that they want or need from us, anyway I'm the one who is forced to know English or Afrikaans because I'm going to want employment from them. There is nothing pushing White people to work with us I don't think so this is one sided.
- :
- M: All right is there anything else? `**
- R: I think we are succeeding because Black people are now getting and doing that used to be done by White people, like at the Home Affairs Whites only used to work there, in short I can say the jobs that used to be done are now occupied by Blacks.
- R: We now use the same public toilets like at Greenacres there is no longer a Blacks only nor a Whites only thing, we also sit together in restaurants at least there is a change.
- M: Okay anything else you'd like to tell me?**
- Silence no answer.**
- M: Okay, I see some people think that South Africans are more united now as South Africans and race does not matter. Others say that race matters a lot. What do you think?**
- R: Racism still exists.
- M: Oh tell me.**
- R: I say it still matters.
- M: Why do you say that?**
- R: You see in these factories you will find that most employees are Coloured people there are very few Blacks. Most of the Coloured people are not even educated but they are much more than us in these factories. So you see racism will never come to an end, another thing is that if you want employment now you should know that you have to bribe.
- R: It does not matter if you are educated or not.
- R: Especially with us Blacks if you want to get employment at certain companies you have to have a man friend as a woman because there are companies where men who work in that don't want to accept the fact that a woman can work with them.
- R: At companies like Bay Passenger Transport.
- M: Like where?**
- R: At Bay, it's a bus company.
- M: What do you call it?**
- The respondents repeat the name of the company and even spell the name for the moderator.**
- R: They say if you want a comfortable bus to drive you have to sleep with the guy first and then he will give you one.
- M: What? When you want to do what?**
- R: When you want to drive a bus there, so we do these bad things amongst ourselves.
- R: We are oppressing each other on our own as Black people. A Black person does not want to see another one progressing or being above him, let's say in the company I'm working I'm supposed to employ people as my job I will not give anyone I can see to be better than me a job. I'd rather employ him from the rural areas or rather bring in my own people to employ.
- M: I understand what we do to our own people, but what about other races?**

R: Coloured, take care of other Coloureds and this is why you find so many factories full of them. They are not jealous of one another. We Black people are jealous, we don't like seeing another person progressing.

M: **All right I see but do you think that some people find it easier to get on with people from different races than others? For example do woman have more in common as women as they do as Whites or Blacks? You see I'm asking the right people because I'm asking woman I asked some men in Mpumalanga and they told me I am asking the wrong people, I should go and ask the woman.**

The respondents all laugh.

R: When you talk about woman issues you are talking about something else we are different women have motherly love. We are passionate I have mixed with White women very much when we are sitting together as females we speak the same language because firstly we are mothers as we all have children, be it that you are in a shopping mall and you talk to her child she will chip in because most of things that are happening in our country to our children are bad. So as women, we are trying be it- that you are White or not, you don't see yourself as a White female when it comes to rape or robbery of your child. You just see yourself as a mother, with that passion with the wish of seeing your child growing up at a safe place. We are trying this one- it's a female thing and we are succeeding in it a lot.

M: **How do you see it, Lihle?**

No answer

M: **So all of you have this motherly love in common only as woman of different races?**

Respondents laugh at the way the moderator is pronouncing the motherly love in Xhosa.

M: **So the matter of being White or what does not work?**

No answer

M: **All right then ladies let's proceed, do you think race matters less for the rich than for the poor?**

The moderator tries to explain the question to the respondents so that they can understand it better.

R: I can say that the rich do not care about racism.

M: **Let's hear what Lihle has to say.**

R: Firstly, I'd like to know what you mean by a rich person.

R: It's a person who has money and everything he needs to have. He is very rich.

M: **Do you know rich? I said rich in English.**

The respondents laugh.

R: I can say that race matters to some of them and others just do not care about it.

M: **Give me an example. What do you mean, another person can just answer the question or how do others see it?**

R: For example, here is Mr. Mandela, he sacrificed his life and Mr. Mandela got rich later or what?

The respondent cannot explain her point further.

M: **What do others say?**

R: For example if you are like me you do care about race because right now I want to work but I can't get a job and I have that thing that racism still exist because I don't have anything. A rich person does not care about race because he has everything he needs.

R: There is this thing that in order for you to be rich, where did you start? You don't just become rich overnight it's worse as a Black person, think about the blood sweat and tears of your parents first. Where did they start with you for you to be where you are? So being rich does not mean you don't feel the pain, you are rich because your mother struggled and lived in a shed. Be it that your mother was Black or White it's the same. I believe that racism makes you stronger and grow up so that you can work hard for what you want. I don't think because you are rich that race doesn't matter. At the back of your mind you have that thing of thinking about where you are from to get to where you are now, you think about how poor you were when you were younger still at school carrying your books in a plastic bag and not in an expensive schoolbag like the kids of today hence these kids cannot reach all their goals because they take everything for granted, you as a person who struggled growing up to get to a certain level are the one who knows better.

R: On the other hand others don't care I hear her saying that as you grew up you struggled. The others don't even care about that, others are rich and grew up in a rich environment with everything on the table so they don't care about race.

R: This is why I say people are not the same, to some of the rich race matters and to others it does not matter, even when you get into his shop he is not friendly to you but wants your money but when

somebody of his race comes in then he smiles and welcomes him/her.

M: All right then, my last point on this is do the poor of all races have more in common with each other, regardless of their race? Or do they see themselves as different according to where they live?

R: I think they see themselves as being poor according to race. You know it's normal for a White person as well as an Indian to know that Black people are poor and they regard Blacks as such but just see a poor White person, it hurts even to you as a Black person to see a poor White. You wonder how it happened that he is where he is, when this poor white will even tell you about his children who went to bed with empty stomachs, you then become surprised as a Black person because this usually happens to your family to but you are not very poor. There are days when you feel that things are really bad. When it's a White person telling you this it becomes different because they are usually rich people who have everything. You see them in public hospitals telling you how full it is and when it was only for Whites it never used to be this full. Then you just tell yourself that you are both there and you are both going to get the same treatment. There is now no difference because you are both at the same place.

M: Okay, what do others say?

R: When it's too tough I usually think and say that we Black people were meant to struggle in life thinking that maybe if I was born by White people things wouldn't be this bad, I see myself as struggling much more than a White person. I don't say that we are all the same as poor people regardless of race. No, I see myself as being different in my poverty and struggling.

M: So, you think yours is worse?

R; Yes

R: Now they can stay in houses without electricity.

R: Thanks something new now I can't stay a day without electricity but before I used to know that my primus stove is there.

R: You will never see a White woman being a domestic worker; she would never cope with that. We Black women are the ones who work as domestic workers.

R: We struggle in different ways.

R: It's like our baggage bins are collected bi-monthly but there is every week. There are as are maintained because they are kept clean regularly unlike ours we have to do it ourselves.

M: All right then, tell me how often if ever you socialize with people of different races outside work. Let's me not mention work as you are not employed. Do you ever socialize with other races?

R: It is very rare.

R: Let me tell you something I have worked for many companies and have been working with Whites, Indians and Coloureds but I don't know their homes and they don't know mine. We did communicate but never visited one another. We would phone one another and have lunches at Greenacres perhaps. If she has a baby shower I would buy a present and give it to her she would never invite me to come to her place like she did with the Indians and Coloureds. There is still that thing that they don't want to socialize with us.

R: I once accompanied my friend taking her son to a birthday party of one of the children were he attends crèche in town. This child who had a birthday was White when this child was cutting her cake she couldn't offer Lima (my friend's son) a piece of cake, I think it's because he is Black. She kept on going past him and Lima was hurt by this. The only concerned person in that house was an old lady who was a friend to the grandmother of the party girl because she was used to mixing with Black people from the old age home she was living in. My friend promised to buy her son a cake because she could see that was hurt.

M: Okay I'd like to ask you why is it that you don't invite them over to your places for lunch or something. You have said that you had a friend but you never knew her place and she did not know yours.

R: We do invite them my ex colleague was getting married and we invited the whole office to his wedding. The only person who came was an Indian lady and I think it's because she was quite friendly with the Blacks. She would sit and eat with us whatever it is that we would be eating as Blacks.

M: All right I hear what you are saying I am interested to know about you in particular. What makes you not invite them?

R: My brother's wife threw a birthday party for her child, and they came.

M: You keep on telling me about other people I'm interested in you I'm talking about you.

R: I don't see myself inviting a White person another thing it's this thing about culture. We don't do things in the same way they become bored when they come to our gatherings.

R: It's what I was saying about culture.
R: I will invite this White person and be worried if she is comfortable or what is she thinking about.
R: I once invited my employers when I was working but they never came. The only thing they did was to give me presents.
R: They don't see themselves going to the townships.
R: They go to funerals in the township but they don't come back and wash their hands when they get to the house it's what we were talking about culture.
R: They don't even go to the graveyard you can see that they don't have the same culture as we do.
R: This is why I say I don't see myself inviting White people.
R: We were supposed to be fetched from our homes by this White lady but instead of coming to our homes she gave us a point where to meet her. It was at a police station this did not make sense to me.

M: All right I get your point what kind of places bring people of different races together socially?

R: At the casinos

R: At the beach

R: At Boardwalk

R: At a restaurant

M: Is Boardwalk a restaurant?

R: Yes a place like Pick n Pay or Shoprite when you go to buy groceries.

M: Okay I understand in your view do people think of themselves as South Africans first or as other identities (such as Indians, Coloureds etc.)?

R: These people speak the same language in as far as politics are concerned.

M: Politics make them speak the same language what else?

R: Yes people do see themselves as South Africans once in 1999 I worked in project we were doing a survey that needed us to go and work with White people I was still young straight from school we were scared to go and work with Whites we were given an area to work in, one question was asking if they see themselves as South Africans or as being White or Christians. They still say that even now my friend we are all South Africans I can say that we are South Africans.

M: What about you?

R: We are proud South Africans

M: All right you are proud South Africans? What about your families and friends do they see themselves as proud South Africans as well or just as Xhosa?

R: My mom wants a rugby T-shirt since there is going to be a Rugby World Cup to be held soon because she is a proud South African.

The respondents all talk and make a noise but they are all talking about being South Africans with their families and friends.

M: Alright then here in South Africa there are such large gaps between rich and poor, we all know that don't we? We talked about it earlier in the discussion.

R: Yes

M: One of you said if you are poor, you are so until you die, with this gap do you think we can build a non-racial society?

R: We can if we all try.

M: How?

R: By uniting helping each other and stop discriminating against one another we could build a non-racial society.

R: Let the rich ones help the poor and not keep their money only for themselves.

R: Let's try and work together somehow there are things I can help you with. Things I can do but you can't provide me with funds and let me bring the experience I have by using my hands, let me put the seed that you have bought into the ground so that it can grow so if we could meet one another half way we could make it work.

M: Okay what should the government do to help build a non-racial society?

Silence

M: Sisi Nosipho what should the government do to help build this non-racial society in our country. Let's not all talk together, but one by one, we will be finished very soon.

R: The government like for instance in the case of tenders they should get a person to develop an area who

lives in it because this person is from the area can relate to people in his area very well, even when people in the ward should vote they should vote for the person they feel will do the best work in the area. He will also know who to give employment to as he knows who is employed and who is not. Councillors take 5 years suspension and unpaid leave because they are working somewhere else. They are councillors because of political parties and talk a lot in their meetings. They are made suitable for the positions of being a councillor because they can talk the language talked by politicians it should not be the case.

M: Councillors should be people who know the work.

R: If a councillor is from the area it would be easy to work with him because he would know our needs as the community leader in the area, if there is a tarred road that is being constructed, if we suggest that these should be storm water drains that should be installed because we are the people who know what they want they should install the drains as we suggest.

R: Then the government should come and check after 3 to 5 months is what is supposed to be done has been done and how well did it go. Is it of good quality or not. The problem with the government is not coming down to check on the project if they are properly done or not. Before the elections they did come into people's houses what's so difficult in doing the same thing after a project is done or whilst it's still being done.

R: We vote for these people they should come down and talk to us as the people who put them there, they are supposed to come to us to listen to our grievances.

R: I'd like to say something you see there was this Zola 7 program on T.V. there was this lady from Mthatha in his program who asked to be built a library in her area since they did not have one. Then Zola tried everything he could do but when he went back to check if it has been built or not he found out that it hasn't been done, if the government could do the same thing and do a follow up things would be better.

M: Okay, you have told me what the government should do what about you? What should you do as a citizen, to help build a non-racial society?

R: We should also get down from our high horses it's like what Tamera was saying about how can you forget about where you are from and what happened. We can forgive but we can never forget. We should realize as people that this segregation or racialism is not helping us in any way. We should come down to our senses and work together. Try to be one regardless of race or colour.

R: Don't forget about your people when you get employment or something you can share with your people we have the problem of keep forgetting about others when we are in a better situation. Let's say you work for the Municipality and there is a burst pipe in your area. Why don't you make it your business to push the municipality to come and repair the burst pipe in your area?

M: Okay is there something else you'd like to add?

No answer

M: This is going to be my last question to you. What do you think Blacks should be doing to build a non-racial society?

R: We get houses from the government and sell them back and live in a shack because my name will be removed from the list in the housing department and then I will be given another home again.

M: And how does this help to build a non-racial society? To sell your house how does it help to build a non-racial society? You are selling your house and so what?

R: We should stop doing this.

M: And if you stop it how will that help to build a non-racial society?

R: I'm talking about the people who sell their houses to go back to live in shacks because the next houses to be built should be for other races as well.

M: Oh I get what you are saying and what else can you tell me?

There is no answer respondents are quiet.

M: What do others say? Is it the only thing you can tell me? Just selling RDP houses?

Silence

M: All right let's move on let's talk about what White people should do to help build a non-racial society?

R: They should stop looking at us Black people who don't have the potential to do things in the right way people with no brains these Whites tend to insult us and say that our brains are as short as our Brains. That they can't even trust Black people I wish they could stop doing this, even at the university one said that what a Black person knows about economy of the country hence economy students fail so much at Vista. It is hurting how White people see us as different from them and look down on us.

R: Sometimes we do the most stupid things that make Whites look down on us.

M: Just name one of those stupid things we do sometimes.

R: How do you rape your mother?

M: All right

R: They also do that, those are stupid things they do it to.

M: Okay that's enough what need to Coloureds do?

R: What?

M: Coloured people what should they do to help build a non-racial society country?

R: They must stop being White people's lap dogs. You can't do anything with a Coloured person behind your bosses back because she will end up telling him what you have done behind his back.

R: They should stop plying White and come to the level of Blacks as well so that we can work together.

M: What should Indians do?

One respondent talks in a very low tone and the others laugh.

R: They think too much of themselves just like White people do.

R: If they really want this non-racialism why should there be a solemnly Indian area known as Malabar? You can't go and live in Malabar you will get an R1m worth of house there and you will not afford it.

R: They built those houses so that they can only accommodate their own people.

M: Like I said that this was our last question we have finished talking now but before we part I'd like you to do me just one big favour. There is an exercise here of you to do I'm going to give you some pages to write on. Tell yourselves that are postcards though they are just A4 pages. I'd like you to write a message to a person or persons or a government department that you think can do most to help build a non racial South Africa. Tell him or her, what needs to be done to help build this non racial society. Write down whom it is addresses to, you don't have to fill it up but you can if you want too, if there's any of you with a problem just shout and I will come and help you. Please don't show the person next to you what you have written.

R: Do you have to write your name?

M: No you don't have to. Let me switch the tape recorder of.

After the respondents have finished writing their letters, the moderator thanks them and gave them their incentives.

END OF DISCUSSION

LETTERS NMA, MOTHERWELL, AFRICAN FEMALES

To the police

Help people in our location, who are being robbed by the youth. Help people to close the taverns, because the owners don't close the taverns in time.

To the Housing Board

Most of the people have the RDP houses, but also there are people who do not qualify to get the houses. How much must people qualify? Will you please help the people who pay above the amount, but they have not qualified.

When being called to solve a problem, please be fair and not rude or victimise the people as though you are above the law.

To Government

After assigning a certain project to someone always go back and check whether it has been done properly. Build recreation centres, in order for people to learn and further their skills. Identify your disaster areas, and follow up on them. When looking for tenders, we should always make sure they specialise in that department and that they are accredited for them. Tenders should not be repeated to some companies- rather look for different companies.

Government

People are unemployed because of non-racism, and in order to change this, we must work together as a team. They must also help us with creation of jobs. In order to work together, we must stop racism. Crime-people are doing crime, because they are unemployed. Also, we as South Africans, we want to learn further, but we don't have enough finance to go further. Please government give us more bursaries, so that we can be successful.

Government

In order for us to live without racism, to need to build a better country. We must stop being selfish. It is a free country- everybody has a right to do whatever. Our government must see to it that jobs are created. They must build better houses for people; we must all be equal (standard of living). We must stop killing each other.

Department of Housing

To whom it may concern

I am a concerned citizen of this country, South Africa. Most of our people who are born in the cities do not have access to RDP houses. I would appreciate it if you would not just demarcate us according to our race e.g., Indians living in Malabar. We want everyone to have access to everywhere- that way people of different races will be able to unite as South Africans, and be as one. This will eliminate racism. People will get to know each other better and get to respect each others cultures, and we shall have a no-racist South Africa.

Department of housing

You need to build proper houses for everyone so that we don't feel we are poor and Black. You also need not to have separate groups of people staying in high income areas, that most of people can't afford to pay. Monitor all the monies that have been sent to build those houses

Department of housing

I'm writing this letter to ask help to the community that I'm living in, for better housing and to have better roofing, because the walls are cracking. We need help. We don't have better places to stay, like the Whites do.

To the ANC youth President

We as ANC youth league, we ask youth president to help the youth of South Africa to get jobs. If he can do that, he can make a difference to our country.

**EASTERN CAPE, AFRICAN FEMALE, EMPLOYED PROFESSIONAL
NMA SUBURBS, 36 – 45 YEARS**

M: Musa introduces himself and explains the market research concept, taping, confidentiality, no right or wrong answers, every answer is important, honest is most important. He asks respondents to introduce themselves.

M: Thank you, anyone can start.

RF: I am a social worker and my name is Fezeka

RF: I am Thembeke, I am a social worker at a primary school.

RF: I am Zama, I am working at SITA in IT and I am doing asset management.

M: Asset management, okay.

RF: My name is Thandile, I am an educator

RF: I am Bulelwa. I am also an educator.

RF: I am Lindiswa, a social worker and educator

RF: My name is Siphokazi and I am working as a teacher.

M: Now fine let's just keep it cool and relaxed and comfortable, just like you were talking to your kids and social working and all of those things, this is definitely not a court case (laughter)

Okay, come to think of it we have been a democracy in South Africa for 17 years, right, and some people say that many things have changed including how we relate to each other as a people, others say that No, not much is different, others say No you are right things have changed for the worse. What do you say?

RF: Okay, just to break the ice.

M: Thank you.

RF: My point of view, I won't differ much from the last (unclear) things have changed but I think things have changed but for the worse.

M: For the worse?

RF: Yes, as a person who has started like for instance, I would refer to my kind of job being an educator like I started.

M: And please while we talk help yourselves, there won't be eating time.

R: I started teaching in the pre-democratic era, that is before 1994 so that is why I say things have changed but for the worse, looking at the things that happen in our schools, I can tell you things that this democracy has just given our kids like a great irresponsibility, they are so much irresponsible as compared to the kids before the 1994 era, we are really struggling at schools, we are really struggling a lot, these kids, they have got so much rights that are put in front of them which then above all they take those rights and then use them in this kind of being irresponsible. Like we know that there was punishment in our time, they were given a hiding if you had not done homework and even when I started working we used to do that. But now times the kids they run, they have the right not even to do their homework you cannot do nothing, you simply say, Okay, if they have done no homework, so that is why I say basically the kind of job that I am doing, I see it is just for the work the failure rate is just going down each and every year, more especially in these rural areas because as from here down to in our province, I kind of traced the rural areas because most of these areas they are so rural. So now you know if you are coming from a rural area you are given rights, you don't even know what those rights are, they know that the teachers must not beat us, you see that is now why I say it has become worse and worse and worse.

M: So children are using their rights to do wrong?

R: Yes.

M: Okay.

R: On that note of children of not being responsible, not knowing in fact that their rights goes hand in glove with responsibility, even the way that they are talking to us, they don't even respect the educators, they don't even respect themselves, they don't even respect the elderly people, the way that they are talking to them, they are just making as if they are talking to people of their own age, of the same age that they are. Giving them work, they are not doing anything, yes I can say things have changed for the better, I am contradicting myself, having the right to vote is one of the most, I don't know how to put it, but it is a

reward of the rights that I am embracing because knowing that before 1994, Black people had no right to vote, to me I think it is one of the things (unclear).

M: So the right to vote is also a change.

R: Of course, it is a very good thing that is happening to us.

M: Any others?

R: I think that there is a change because there are rights for humans, especially for us as Blacks, in past before 1994, we were not rated as humans especially (unclear) so we were not taken as, for example to live in, to vote, or to live in cities and the suburbs, to go to the same (unclear) and even the pensioners of ours were not getting salaries monthly, they were getting after three months whereas Whites, so now Whites are regarding us as people.

M: Mmm.

R: For me in my line of work, I feel it is still a White man's world, I don't know if it has changed or it is still the same, but I honestly feel it is a White man's world, I guess it is where I am working because there are mostly there were White people there and they feel they started the company, now the young Blacks are coming in to take over.

M: Is that SITA?

R: Yes, I am not saying all of the SETAs but particularly where I am working, it feels like that, because now the young people are coming in with new ideas, like we want to voice our, our voices but they don't want to listen because maybe they are old, not maybe because they are White, but it happens that they are White, but as a young Black person I feel that we still don't have voices. It is like you are clever, you have been at Technikon, you have been at university, you have been there so what are you doing here, go and tell Mandela to get you a job, it is still like that now, even in 2011, it is still like that, the White person can come to you and say, tell Mandela to get you a job, what are you doing here, you are educated, you are Black woman, affirmative action, tell Mandela to get you a job, it is still like that even today.

M: So it feels like wearing old shoes and new socks.

R: Yes.

R: For instance there is a friend of mine that is working at SA Breweries and he was telling me, I am relating to what she has already said, the thing is there they are working on shifts (unclear) on weekends, and they were asked one time to work on weekends, there is this White guy that is a colleague of his and they are doing the same job (unclear) these people must beg me to come to work on weekends, they cannot force me, I am White remember, I am White, they cannot force me to come to work. So really this new South Africa, it is not really a new one.

M: Sorry, let's just hear what she is going to.

R: All I am going to say is that it has changed to worse because now we are having this poverty, there are kids who are going to school without eating even a slice of bread, they go there, they don't have parents, they are mothering other kids as well, that is why I said democracy, or this new South Africa things changed for the worse, there is a lot of wrong.

M: Thank you.

R: (unclear) in the children's rights, I see there is no change really, the children's rights don't protect the children, for example every five minutes there is a child that is being raped by the father or relatives, so where are the children's rights? So I don't see any change.

R: If I can put something, I would consider the parents as also being (unclear) with the democracy thing, to the kids, the can't discipline their kids because of these rights, so now the kids are out of hand, even if you call the parents to the meetings, you will find that the parents are only here to tell you that even at home he is like that, and you can't do anything.

M: Okay, now I hear that, and in this 17 years of democracy how would you say that the different nations relate or interact with each other. By different nations I mean population, I mean different population groups, like the Blacks, the Whites, the Coloureds and the Indians, how do they relate? How do you see the relationship between these four population groups in the 17 years of democracy?

R: I think the Whites are the people who are not the same.

R: Are not the same as what they are.

R: The Whites are equal, but there are those Whites that don't want to change, but some of them see us equally.

- M:** But some of them see us equally, but there are those like you are saying now, where nothing is changing, like for instance, why do you say so? Give me an example.
- R: For example my child is going in a private school, here in Walmer, the head teacher is a White teacher and what she did, she puts Black children in one desk and the Whites aside, so she doesn't mix them.
- M:** Okay.
- R: Also, now, yes the mixing is good we can say that, inter relationships are, they have improved but because sometimes you cannot change the spots of a leopard, that is the problem, maybe those young ones who are interacting with our kids, because most of people who are working, who can afford their kids are attending in these formal model schools, you can see that the kids are trying their level best to interact but the problem is that there are those that (unclear) the fathers.
- R: Yesterday I was attending a concert of my daughter at one of the schools and I was so embarrassed like parents when you see your kids you become excited, now the parents what they did they were focusing and taking photos, but forgetting that there are those parents who are sitting down who cannot see and then this woman now is shouting at this Black gentleman and saying, please sit down, we cannot see through you. That language was so rude, just because, maybe I took it because the colour, maybe she thinks that we were not supposed to be here, cause all of them, the Whites now are sitting down, and I had a, looked around and I saw the Whites are sitting down, but we were excited because we were not exposed to those feelings and we are excited (all talking), we were not even knowing how to use the cameras, the change is there, the kids are interacting, the younger folk are interacting but there are those (unclear), that is the problem.
- M:** And do you have a point to share?
- R: There are the Whites now, there are Whites that are really positive because there are missionaries from America they are having on a Tuesday they are coming to my place to share the word of God, so those are the Whites from America and they want to help, so there is a bit of a positive and there is a bit of a negative.
- M:** Also a negative, all right, what holds us together as South Africans? (long silence).
- R: Can you elaborate on that.
- M:** More than this (laughter), what would you say it is that keeps us together as South Africans?
- R: I think us as Blacks we have got (unclear), to say this is a Black person, I don't know, or the way that we are raised.
- M:** When I say what keeps us together, I mean all of the indigenous population groups, you know I mean Coloureds, Indians, Whites, Blacks, Africans?
- R: It is (unclear) for Madiba, I fear the day when the old man passes on, I can say that the only thing that is keeping us going on for what and for what, is just the respect for the old man.
- R: I agree.
- R: But I fear the South Africa after the man is no longer here, I don't want to imagine how.
- M:** The Madiba Magic.
- R's: Ja.
- R: Oh absolutely.
- R: It is true.
- M:** And then what else?
- R: I think it is because we are on the leadership, the Whites have no other option, we are on top of them, the president is Black (unclear).
- M:** The Black government is keeping us together, they have no alternative, any other point?
- R: Another thing, I think the Whites, I don't think they have got that much problem with us now, with this democracy, if they come from other countries to here in South Africa, they like to stay with us, they like to stay in shacks, to go there and see how do we live, they are interested to our opinions. They want to see the way that we are living, the things that we doing, I think they like, they want to be human, they want to be the people that they are supposed to be.
- R: I disagree. I don't think that they want to be human, I think maybe they just want to learn our ways just so that they are not left behind, they just want to adapt, they don't want to be left behind. Like I was saying this morning this 1976 uprising, I was saying maybe we should have let the White people make us speak Afrikaans, maybe we could have been on the same level as them now. Now they look down on us now, do you see where they sit in corners and speak Afrikaans and they look at you funny because you don't know how to speak Afrikaans. So it is not that they respect us they want to be like us, they go to the

locations because they want to see how we are living so that they are a step ahead all the time. That is how I feel.

M: I see that you are speaking predominantly on White people and then the Coloureds and the Indians?

R: The Coloureds they don't know what they want (all talking, inaudible).

R: They are in-between.

R: They are in-between, if the White people are on top they are on top if the Black people are on top they are on, the Indians are worse.

M: How worse?

R: They don't know if they are Blacks, if they are coming or if they are going.

M: Why do you say so? (laughter, all talking), when you say the Indians don't know where they are going, how do you mean?

R: Indians have also been declared that they are Blacks.

R: Black people.

R: Even though they have been declared Black, they don't see themselves.

R: They don't want to be Black, they don't want to be Black, even if they are told that they are Black, they don't think that they are Black. They don't associate themselves with us, they think that they are more high than Black, they are just using their Blackness to their advantage.

R: To win the tenders.

M: Doing the tenders.

R: Because they know that they will, they will what, (unclear, all talking) with this BEE, give it to Indians, because Indians are Black, they comply the management part is Black people, Indians, so they get.

M: All right, the flip side of the coin, you know a coin has got heads, now talking of the tails, what tears us apart? What is it that pushes us away from one another?

R: It is the past. It is just so embedded in us that we can't let go, the Black people still, no matter how successful we are we always have the inferiority complex that we were seen at the bottom and we don't want to let go, we talk about it every day, White people this, White people do that, it is so embedded in us, I don't know how.

M: We are talking inferiority complex.

R: And the superiority complex of the Whites, we are on top and you are nothing, the past it left a mark in us, and we can't let go, no matter how educated we are. When a White person comes you still feel there is a White person, you don't see a human being, you see a White person.

R: I think I agree with her, for instance.

R: I don't know if I should say this (laughter) I think really the past is because at home I have a son, and he is also attending one of those schools, my son was saying around this whole thing, if I was of the age of, like if I was 18 years, I was going to vote DA, and I was just asking myself, DA my son are you sure? It is a new DA sissi it is no longer the old DA and I was saying to him, you have got it all wrong my son and he was saying you have got it all wrong sissi, cause I was just reminding him of where we are coming from and I was saying, you don't know where we were coming from with White people, White people will never like us, no matter how hard you try to be White or trying to be with them, or trying to do things what they are doing.

M: Inferiority and superiority complex, what else tears us apart?

R: Tearing in what way, Whites and Blacks or tearing Blacks and Blacks?

M: No, no I am more interested in the different population groups.

R: It is just the past, just the past and the pain.

R: And although it has been declared a democratic nation but we are still suffering at the ground level.

M: Suffering?

R: There is poverty, unemployment, yes our brothers and sisters they are in the gravy trains whatever, but us down, it is still poverty, we are still struggling, so though they are there but we don't blame them for not giving us these things we are still blaming the apartheid although we are declared democratic and we are equal but at the back of our minds we know that they have got money and savings and everything that they have, you see, so we think differently to Whites and others. They are not really like equal to us although they are declared as being equal to us and they will never be equal to us because they have got the money and whatever.

Like for instance, yesterday for an example I have got this thing, the group scheme, you see the group schemes that was given to us, these burial, the burial policies for our parents whatever, you pay R70/R80

for R5 000 and I was so shocked when one of the brokers came to me and he was explaining to me that I could have a funeral, that is worth R50 000 for my parents and up to R100 000 less than R100, you see and I was saying, why where is this coming from and he said, it was long here, it was long here but we were not allowed to tell you, you see so those things and also the Discovery stuff we get, they are also impacting on making us really (unclear) because I went straight to the company to cancel that group scheme and I told them, I am just giving to you for free the money that I have invested.

M: Okay, now I can see and I hear, because come to think of it, the constitution of South Africa tells us that South Africa is based on values, including human dignity, equality, non racialism and non sexism, right? What does non racialism mean to you? You are smiling. (laughter) You are smiling?

R: Non racialism means you must not see differences between Whites and Blacks, you must be one people, one nation.

M: Okay, one nation, one people, others?

R: Ja, we must be one, but, it also contradicts because they say it is a rainbow a rainbow would never be one colour.

R: They are different colours that are all observed in the prism, so that non racialism is very difficult.

R: Maybe because we are different, we are Black and White and Indians (unclear).

R: To me.

M: And then wait, seemingly you wanted to say something. What does it mean to you non racialism?

R: For me it means nothing because still these days the Whites, we might be running democracy but to them we are still Black and we will stay Black forever, it will not change (unclear).

M: So to you non racialism means nothing?

R: Mmm.

R: If you look at the houses that they are living in, there is no White person that s living in a shack.

R: Or an RDP house.

R: Or an RDP house, they are staying in suburbs, even the type of work that they are doing, even the salaries that they are earning, even when we are going to, if for instance I will go for an interview with a White woman, nowadays White women are also third world, they were once disadvantaged, so the preference would be given to her because she is White, now she is Whiter than me, and I am a Black woman, at the time we have the same qualification or sometimes I would be better qualified than her.

M: All right I see the way you say, you are saying that non racialism is not what it should be?

R's: No.

M: But ideally what should non racialism be? When people say, yes we are told there is non racialism, what is non racialism, it is nothing to me or it is this and that and that, but ideally and truly speaking what should non racialism mean?

R: It means we should be blind to people who say not look at colour, not look at my four year old, he sees people he doesn't see colour at this moment, he is four years old, all of his friends, they hug at school you know, they play together at school, they are holding hands, like they are blind, they don't see the colour.

M: Colour blindness, what is non racialism?

R: That is also what I was going to say, (unclear) so we must act as if we don't see that this is Black and this is White, Coloured this is Indian, once in the back of your mind you know this is a White person.

R: (unclear).

R: It also means fair treatment.

M: Fair treatment.

R: Fair treatment because, let me make an example, I am a Black woman going to Shoprite there is a teller there in front of me, I am paying I have a trolley, the first thing if there is a White woman in front of me and they are paying, the first thing that teller will do is to smile at her. Good morning Mam, or afternoon Mam, do you want some plastic bags? All of those things- but when it comes to me, she won't even look at my face, just swipe my things and put them aside.

R: You have got to carry them by hand.

R: Or she will just ring that plastic bag without even asking me, if I do want that plastic bag or not.

M: And would that be generally Black, White or Indian?

R: Yes.

R: That is why I am saying Mandla, (unclear).

M: Okay, now I see, but tell me do you think we are succeeding as a country in building a non racial society? I see you are, but let me see it come through the lips.

- R: I don't really think that the country is succeeding because whereas it is a Black people who are on top but the White people are still holding, I really don't know how can I put.
- R: I think we are (unclear) the little kids who are put in the White schools , (all talking, inaudible).
- M: All right we will be coming to you later. (laughter)**
- R: If we get the right, or let this generation go, this generation are treated as equal because they are, especially those kids that are in White schools, they are equal those kids. So if we can get those kids to grow as a team, don't interfere with them they can be equals, but I don't know whether we are telling them (unclear) if we can just let them grow as a team.
- M: I am coming now.**
- R: Only (all talking, inaudible (talking about 50 year old males).
- R: It isn't going to go away.
- R: It won't go away.
- R: To be honest I didn't really feel the apartheid but I get told everyday, I didn't grow up in an area where people were being killed being chased, I didn't see it myself but I have been told so many times that I don't like, they didn't do anything wrong to me personally, but I am also telling my kids, I am telling my kids (unclear).
- R: That people were shot there. But we were not there.
- R: So it is going to continue.
- R: (unclear), just really going back to apart, the apart is doing all of the damage, people are trying to build, everything, we are trying to be one, we are trying to be equal but now the apart it comes back.
- R: It is there.
- R: It really comes back, and you will socialise with the White, Indians and what, but you won't be that much free, because we know something will knock in your heart (all talking, inaudible). And then she will do the same, she will laugh, she will whatever, do whatever with you, but deep down she knows that this is Black, so the apart rules everything.
- R: (unclear), it is them that are brainwashing (unclear) coming generations, jut telling, they are telling, they are going back to the past thing because I was not there, I was still young during those uprisings and everything, but my parents will remind me. We hate it when my son or my daughter comes home in Alice they speak English, my mother will be very cross, no, no you will not speak English in my house, Xhosa, Xhosa, you see, so it comes back.
- M: So what you are saying is that because of the past it is difficult to move forward, so it is just going to work with the young.**
- R: Work with the young.
- M: All right I see.**
- R: But I just want to make a point even with the young ones I attended a party I think last weekend, my child, my younger child is the only Black child (unclear) all the other kids are White and we were attending this party, this child was cutting a cake, she gave to all the Whites and when my child wanted to take, she said No, so that is in that child's mind (all talking), that one is a Black and I can't give to that one.
- R: (unclear, all talking, inaudible), that is what I said in the morning when I saw in the news, the kids were there and they were discussing the past and stuff I said instead, I said to my husband instead of taking the youth and putting it there to discuss the past, why don't they just organise a Science Expo.
- R's: Yes.
- R: Organise something an educational thing, empower the kids with something else, knowledge, things that they can use now, stop telling them how we got killed, how we got chased, you know.
- M: Come to think of it some people think that South African's are more united now as South Africans and race doesn't matter, others say no ways race matters a lot, what, do you say?**
- R: I think we are united if there is something like the World Cup.
- M: So it is like a sporting event, national events?**
- R's: Yes.
- M: National events unite us, (unclear) any other point?**
- R: Also on that point of the sport, it depends what the sporting code that is being played because if you look at all the different sporting codes, you know that rugby is for the bökkies (sounds like), cricket is also for the bökkies and soccer is for us, there are only a few White people that play soccer.
- M: I have heard that only national events unite us and when everything finishes then it goes back to square one, any other point that you can tell me on this that we are united and race does not matter a**

lot (silence). Okay, fine, but, tell me why must people only be united at national events, but not in day to day, like what do you think causes that?

R: Because we are clever we want to save face, we want the world to think that we are united, we don't want to be like Zimbabwe at the end of the day, we want investors, we are all clever Black or White, we are all clever, we want to save face, we want people to think, we want people to come to South Africa, we want them to see the big five. It is not because we have a love for each other, no.

M: (unclear).

R: We still want to be rich, the White people they want to keep their mansions.

R: We want more money so that we can move further up.

R: (unclear) make money, like to change your house to be a B&B, you see, you can socialise with whities (unclear) communication between White and Black.

M: Oh, okay, and then, I see so what you are saying to me, (unclear) race, skin matters a lot?

R: Yes.

M: Tell me how?

R: Race will never be out of (unclear), just only the past, if the past can never be there then I don't think we would see each other as being White, Black, Indian, Coloured and whatever, just the past is ruling.

M: Oh, okay, when you come to think of it, do you think that some people find it easier to get on with people from different races than others? Meaning for example do women have more in common as women than they do as Whites or Blacks? (all talking) Do women.

R: Of all races.

M: Yes, of all races see themselves as women, we are of the female gender, we are women or do they see themselves as White women or Black women?

R: I will make an example (unclear) of my child, she is the only Black (unclear) there were White women and I was the only Black there, in our culture when I come into your house you are welcomed, there I was not welcome they were all chatting there because they were White women having big money and their husbands are managers, so I just go in there and I was (unclear) wow, no one even comes to greet me, how are you, even the mother of the child who is having the party, there was only this White lady who is a friend of this one, come and sit next to, because she said that I was lost, they just see, there is a Black woman so they think nothing. So White women see them as White women and the Black women they see nothing at all.

M: Okay.

R: They see us as their cleaners. (all talking, inaudible)

R: Keep their kids safe at home, that is how they see us, and they would get cross if you became a manager, they would have a problem with that.

M: Okay, so they just see themselves as White women?

R's: Yes.

R: They have got all of the privileges, they will stay at home and be house mums, raise the kids, resign from work, we can never do that, we can never do that, you work up to the last because we are not equal, on maternity leave, I would resign and raise my kids up until six years and then go back to work, when I like to, but because I am Black the kids is left when it is four months old it is left with the aunty or whatever.

M: I see, but do you as Black women see yourselves as women generally or as Black women?

R: See ourselves as women.

M: You just see yourselves as women, and not necessarily as Black women, because you said they see themselves as White women they see you as women. How do you see yourself?

R: As a woman.

R: I see myself as a Black woman, because that is how I am treated every where I go as a Black woman, Black women can't talk, they can't come up with ideas, so I see myself as a Black woman.

M: Others?

R: I see myself as a woman (laughter), not a Black woman, because maybe, our church, in our church we are Black and White, and I don't know if it is because it is a church, but I see myself most of the time as a woman and not a Black woman.

M: Tell me, do you think race matters less for the rich than the poor, meaning are rich people, do rich people don't care for race, whether we are of one race and all of that?

- R: (all talking, inaudible) cause they are protecting their territory. They are protecting (unclear) where a dog got teeth you can never come near that dog, every time you come, it growls, it is just like that, they are protecting their territory. Nobody can come around us, but if you are poor you don't care.
- R: You don't care.
- M: What do you say, she says no (unclear) starts growling, what do you say? Does race matter for rich people, tell me?**
- R: You can say yes. (unclear) even the people who are suffering, they are really suffering I guess is a race issue (unclear) have got councillors, mayors, those councillors are the people who are supposed to be checking on the surroundings, but they don't care, they just voted and then they go to town, they leave those poor people behind. So for the poor people (unclear).
- M: Then talking of poor people does race matter for poor people? Poor people, is it a factor race for poor?**
- R: No.
- R: No, when you are poor you learn to accept that you are poor and that work gives me something, you just accept the way (unclear).
- R: When you are poor you don't care about race, all you care about is what am I going to eat, you want to put food on my table for my children today, that is all they want.
- R: And for an example if maybe there is an uprising, people are stopped from going to work, most are coming from the locations to work for White people, they don't say we are not going to work because they are saying now we cannot work for the Boers and the Whites and whatever, if you say I must not go to work are you going to give me money, I have to work for that person because he feeds my kids. So this race thing this killing it is just something that is coming in a small shadow, because now really I am depending on that person he is my old boss, I can say Klein boss to the kids and whatever, it doesn't matter, I enjoy that calling the kid Klein boss and whatever because after all I don't care, you see, so it doesn't matter as long as we get something.
- R: And the poor people, the poor people are the purest people, we are also poor and we don't have what we want.
- R: And the Black people are more tolerant because there is this thing that we didn't start it, they started it, they hated us first, so we are more tolerant because sometimes we understand what went wrong, they started hating us first, so sometimes we are confused, what went wrong? So we are more tolerant because we don't know where it all started.
- R: And also reminds me of that incident which happened in Bloem at that university, I don't know whether it was the Orange Free State, ja the Orange Free State you see, those parent those mamas, while they were still kids they were playing a hoax on them, they were enjoying because they were just playing with kids, not knowing that they were being abused, there were dirty things they were made to eat things that were related, so they never saw race, they just saw kids, they were playing with, you see they were just poor, they were working there.
- M: And tell me do the poor of all races have more in common with each other regardless of their race?**
- R: Even the poor White people they still think they are better.
- R: Yes.
- R: Even if they are poor, but they think they are still better than Black people, I might be the poorest of the poor but at least I am not Black.
- M: All of you how do you see?**
- R: I really think that they think of themselves as superior to the poorest of the Black people because they know even when they are standing there on the streets there will be a White person, they won't even try to ask for money from the Black guy who is standing there on the robot, stopping at the robot for the green light to appear, they will go to a White one and know that he or she might give him or her something.
- M: So we are talking about the Whites and the poor and the Coloureds and Indians?**
- R: The problem is that we don't see them.
- R: Ja.
- R: We don't see them, it is very hard to see a poor Indian, we don't know where are they hiding, but it is very easy to see a poor Black somebody moving up and down, I don't know really where they are hiding.
- M: And then you said we see the Whites at the robots (all talking) at the robots, ja.**
- R: But there is not much of them.
- R: There is much of them but they are just protecting each other.

- M:** Oh protecting each other. Okay, all right, talking about you as you are sitting here personally besides at the work place, how often do you, how personally do you socialise with people of other races? That is besides Africans or Blacks, except at the work place.
- R:** I have never been inside any White person's house, except my neighbour.
- R:** Ja, when you are shopping and then you bump into somebody.
- M:** Not shopping, it is just please pass me that and that, that is not socialising, that is just politeness. But you personally do you ever invite people of other races to you homes? (inaudible, all talking)
- R:** No.
- M:** Why not?
- R:** I don't know where to get them (laughter).
- R:** Although my kids are at those schools, but I don't know, maybe, how to approach, or maybe it is this complex that, I don't have that and I don't have that, then this person will come, I don't even like sleep overs like my kid inviting a White person because, I mean the complex I know, maybe I have things but I think if we wake up and eat maybe bread and eggs and polony maybe them they are having breakfast of spare ribs (laughter), it is a complex.
- M:** Okay, it is a complex, I was in Cape Town last week doing the same study talking to young (unclear), no, no she is going to see too much of everything, like the uncle sleeping in the dining room (laughter).
- R:** But I have got an aunt who comes to me for one day, she is working also in town but when she is just telling how these people are suffering, I sometimes feel that I am better off than them (laughter), when we are eating, she says, you know in town we eat even yesterdays food, what I am saying it is just the complex.
- M:** Besides the complex would there be any other?
- R:** It is just uncomfortable, like I have said I have been to my neighbours house and then you sit there and make small talk, how are the kids? Okay and then the conversation went dry there is nothing to talk about and I mean I have been there twice, and she has never, okay, she comes to ask for things, but she has never come to visit, so I thought to hell with this I am not going to ask, she says, no come over, come over, so I went and it was uncomfortable, there is nothing to talk about, I sat there, the kids, the weather there is nothing to talk about, you are so afraid to talk about things, (unclear) and then she is going to feel all offended, it is uncomfortable.
- M:** And talking about.
- R:** And to add they are afraid of our townships (unclear) they are afraid of our townships, they say that there is a lot of crime and if you were to invite them I don't think that they would show up there.
- M:** All right but you personally how easy or difficult do you find it genuinely to relax with people of other races?
- R:** Not at all, they see us as Black even though you are a friend, if you associate at work, the past, there is the past.
- R:** You don't know if you are going to say the right thing, you are just afraid to speak freely you don't know when you are going to offend someone.
- R:** It is not comfortable.
- M:** Anybody who finds it easy?
- R:** And their culture is the same, you don't even know the neighbours next door, what is the name of the neighbour. You say, hi, hi, you don't know the surname, you know nothing, not like in our townships.
- R:** We shout.
- R:** Yes.
- R:** There you can't even shout.
- R:** They would probably send the police and that is the worst.
- R:** Even if they don't know you, they don't care.
- R:** You can be robbed, there can be a big huge truck outside, they will think that you are moving, obviously if you are moving you would tell the neighbour we are moving, there is a big truck and they are robbing you blind, and they would think that you are moving.
- R:** But it is in the past and that will always be with us.
- R:** But once you see these young kids they socialise.
- R:** Yes, very well.
- R:** They socialise so freely with each other, we will take your kid maybe to McDonalds and whatever, she will speak freely.

- R: With the White kids they will go and play, they don't mind, that is why I say clearly we just move around circles us older people, but for the young generation it is easy for them to socialise.
- R: They even make a sleep over.
- M: Sleep overs, okay, then what kinds of places bring people of different races together socially? Not at work hey. Not at work, because at work that is an easy one, at work we are together.**
- R: At church.
- M: At church.**
- R: Christian values.
- M: Sorry, Christian values, ja, the church.**
- R: Restaurants.
- M: Restaurants.**
- R: And educational institutions.
- M: I see, do people think of themselves as South Africans first or as other identities? Such as Indian, African, Greek, Xhosa, Zulu, Sotho, blah, blah.**
- R: Xhosa, Black and then we are South African.
- M: So you first see yourself as a Xhosa and others?**
- R: When I am with White people I see myself as a Black South African but when I am with other Blacks I see myself as a Xhosa.
- M: Oh, all right. Others, this is very interesting?**
- R: It is discrimination.
- R: I always see myself as Zulu, because people always see me as a Zulu. I will never be a Xhosa, no matter how many years I have been here. I speak Xhosa fluently (all talking, inaudible) I will always be a Zulu.
- R: It is who you are, it is your roots.
- M: Is it that we first see ourselves as our tribal line and then?**
- R's: Yes.
- M: Why is it like that? As you said it is your roots, tell me how that you (unclear) (laughter), why?**
- R: Because it is how you were brought up, through your culture, it is where your roots are, my father told me I am (unclear) from the rural areas in the Transkei, so it is how we were brought up, to know that I am a Xhosa from the Transkei.
- R: (unclear) even with us as Xhosa before you see yourself as a Xhosa you look back at your (unclear) and you say that you are a (unclear), then after that I am becoming a South African.
- M: No, I see. So it is culture, it is upbringing. But look 17 years of democracy why not seeing yourself as South African first and then? What is it that makes it difficult?**
- R: Maybe because we are not proud South Africans, maybe, because we are not behaving as South Africans should be.
- R: Or maybe our constitution is too wide, it is too accommodating.
- R: I think you will say that you are a South African first when you are with people from other countries, then you would be proud of being a South African, I am coming from South Africa and South Africa is associated with Madiba, then they would look at you, you are coming from South Africa? Have you ever met Madiba? Then you will know that you are really a South African.
- R: But as individuals as South Africans our values are coming from our homes, not from South Africa, they come from back home, where you were born and where you were taught. South Africa is not teaching us, look at Zuma, so many wives and he says it is culture and some of us are against that.
- M: I see and then when you come to think of it, you told me I am a Pondo, never forget.**
- R: Yes and also stereotyping for instance there were things that they brainwashed us, like if you fill in forms, the first thing that they ask you, race and then afterwards your nationality, so that is why you start by race and then nationality.
- M: Okay and come to think of it, you have told me about yourselves and your families, but your friends, you know your friends, how do they see themselves, do they see themselves first as different identities or do they see themselves as South Africans?**
- R: Different identities.
- M: Any other reasons besides the reasons that you have given me? Okay, look in South Africa we have such large gaps between rich and poor, do you think we can build a non racial society?**
- R: No.
- R: If we can try and close the gap and stop the inequality then we might be able to do that.

M: **And what should the government do to help build a non racial society?**

R: Be fair enough, truthful transparency and everything because even those people that are up there they are not truthful, they are not committed, if you just climb the ladder you forget where you come from. So if they can fight tooth and nail up there it would close all of the gaps, all the gaps but it can be hard cause we always have 40 years, 40 years behind, so it will make it very difficult, but if at least the gaps could be closed, like if you are a school in the location, it is easy for kids to go to attend because you have got laboratories, you have got everything, you are a scholar, you have got a staffroom, you are giving a chance for the kids, (unclear) but you go to the Model C school, the lounge for the staff room, there are heaters in the classrooms for when it is cold, curtains and whatever. So there are gaps.

M: **Any other thing that the government needs to do?**

R: I think the government needs equality. Equality if the government can make people give the Black schools the same thing that the Whites, I don't know what in the White schools, they are paying more, but they have the government schools, they are paying maybe R600 a month, I saw the lounge and the heaters, but if you charge that in the Black schools, the government will say you are not supposed to do these things, these are the poor people, but in White schools they allow that.

M: **Let everybody pay the same.**

R: Everybody pay the same.

M: **For the same rewards?**

R: Yes.

M: **And any other thing that the government must do?**

R: I think the people in government should learn to let go a little bit, we are holding on to much to the past, let's learn to let go and let it end, in higher positions put people who are educated, there are lots of people who are educated but you find that we will put people in positions where they are going to tell us about the past all the time, instead of putting people who are educated, who are going to move us forward. Like for instance with the housing projects, why put a politician on to run a housing project, there are project managers, there are civil engineers, why put a politician to oversee a housing project? That is why the houses are falling apart, you put a politician to run an education system that is why we are getting a 30% pass rate, in our time it was 50% and above, but now it is acceptable that the kids (unclear) because we put politicians, we are not putting people who are in it who are educated who are going to move us forward.

M: **Don't put in people who are politically correct, okay.**

R's: Yes.

M: **Anything else that the government must do?**

R: You know really, it carries more weight, we forget really about these politics and everything and move really forward, the correct people

M: **Give work to people who (all talking, inaudible). That one we have had.**

R: You cannot be employed, the very first thing they go to look for is a political status even if you can be 100% qualified and skilled to do the job.

M: **Okay. Fine I heard that, you have told the government what to do, now tell me what you as citizens should do to help build a non racial society? What should you do as citizens? You have told the government they must do this, this and that, and they can stop doing this and that, now you as the citizens?**

R: (unclear) so that you can make improvement, with the poverty and what have you, (unclear).

M: **But if they were to listen to you, what would you tell them to help build a non racial society? What would you as a citizen help to make a non racial society?**

R: Um, I am just thinking.

M: **Here we are not writing an exam where you must think for a PhD. (laughter) just what you think top of mind.**

R: Let me not think as a Black person, in my house I must teach my kids that this is a person, a human being that is created by god, not he is a South African, he is not a Black or a White.

M: **Yes, any other.**

R: I think I would start to advocate in my children first (unclear) to see a person, just a person, ja and I think if you start by your children because the children will grow up knowing that, that is not a White person that is my aunt, even if it is a White person.

M: Educate our children towards a non racial society.

R: And the community as well, just take your neighbours and educate them.

M: Tell them what?

R: That everybody is a human being.

R: And also change my mindset, that whole thing of non racialism and stuff it is all in the mind, if we can change our mindset first.

M: So you said this thing of non racialism which is all in the mind?

R: Yes, I think that we are always looking at the past, the past is in our mind, this is 2011, that was in 1976 but it is still in our minds that people were shot, people were killed.

M: Oh I see, we must tell the kids that we are now working towards non racialism and this thing of non racialism is in the mind, is that what we are saying? Thank you, now I see.

R: Another thing, I will also ask the people not to dwell on the past, just focus to the future.

M: That is basically as you said.

R: The past is making us to go backwards instead of going forwards.

M: No, I see, in South Africa with such large gaps between rich and poor do you think we can build a non racial society? Have I asked that question?

R: Yes.

M: Oh this is the one that I am on, neh? Sorry, okay, now, coming up to the last question for the afternoon, what do you think Africans or Blacks should do to create, to help create a non racial society? (long silence) To build, a non-racial society? (long silence), that was a long sigh, what do you think, Blacks or Africans should do to help build a non racial society?

R: Specifically Blacks?

M: Sorry?

R: Specifically Blacks?

M: Yes, Blacks, Blacks or Africans what should they do?

R: I think first of all they must erase all of the past, they must erase that and focus and establish something. (unclear).

M: Establish something like what?

R: Like projects.

M: Establish Black projects?

R: Not Black projects, projects that are going to be get those involved, Whites, Blacks, Indians.

M: Establish projects that are going to involve all of the different population groups.

R: (unclear) South African because when you asked another question previously we said we see ourselves as Xhosa, Black and then South Africans, we have to be more patriotic, more South African than looking at our colours, skin colours first.

M: Okay, ja, patriotic and not being tribal, ja.

R: Also stop this June 16th, reminding us of the past.

M: Okay, stop June 16th which reminds us of the past. Tell me more.

R: Be forgiving.

M: Okay, be forgiving, no I see, and then what should Whites, Coloureds and Indians do to help build a non racial society?

R: Stop thinking that they are superior to other people and treat other people as they would treat themselves and see Black people as people and not as Black.

M: That is it, any other?

R: Be accepting of the situation, we forgive them and they accept us.

M: Accept the situation.

R: It must be 50/50, we don't forgive and they don't accept, we forgive and then they accept us.

R: There are some, and there are things that we cannot change we cannot change the fact that we are Black and they cannot change our skin colour they must just accept ourselves as we are.

M: Would that be it? Okay, now we are finished talking but before we part I would like you ladies please to just assist me with a little exercise, tell yourself it is a postcard size whereby I would request that you write this postcard to someone or some people or a department or whoever or whatever you think can help in building a non racial society (Musa continues to explain to respondents what he requires from them on the postcard.)

No consultations with what we are saying, just write exactly.
Another thing is please write down the name of that person or the persons, or the department.
Thank you, thank you, now ladies I would like to take this opportunity to thank you most kindly for
your participation

To the government of SA

South Africa is a racist country-me as a Black South African doesn't like that. I feel that we are all equal creatures of God. We, the Black people, feel very inferior compared other races-the way we were treated before democracy. We were treated unequal with other people, as a result we still have that inferiority, it's in us, whereas it was in the past. May the government that we have elected please help us, so that our country can be a non-racial country, and stop reminding our children about what happened in the past- focus on the future. I know that that it will be difficult for me, as I am over 40 but these holidays, like June 16, must be erased. People must be taught the values of humanity, as we are all equal created by one person God. Children must be taught of that.

Tata Madiba

I would like you to help me to build a non-racial South Africa. I know with your magic you can do that, please talk to all South Africans. You are the only one who can do that, I would first start with the government, and then go down to the people. Tell the people that they must stop dwelling on the past. They must focus on the future. They must establish projects that will help them and keep them busy. They must teach their children, to see people as equally human beings.

Department Social Worker

To treat each other equally, in terms of shelter and food. To run projects that is going to involve all races. To get people who are going to teach others about non-racism. To educate communities, to forget about the past, deal with present and move forward as one nation. To make people feel proud of being a South African. Leadership must be an example of non-racism. Always socialise with people of other races. To live in a free, and fair country. Do away with poverty and give people food.

To the South African government

South Africans need to let go, just a little bit. We need to stop pretending that the past really affected us so badly. Yes we as Blacks were robbed of opportunities, but let us let go and forgive and forget. Before we tackle non-racialism, let us please attack the issues that really matter-like poverty. How do you tell a person whose shack is swimming in water to think about forgiving the country first, and then massage our hurts and egos. If you give a person what they need, they'll be more open to any suggestion. Let us stop feeding our stomachs, and expect people to be voting and thinking about race.

Minister of Home Affairs

See yourself as South African. Focus on the future-bright side. Forget about what happened in the past. Treat everybody equally. People who qualify for jobs, must be given a chance. Equal salaries must be given to people who have the same qualifications, doing the same job, regardless of their race and gender. Women are capable of doing the same job as men can. White people must stop fronting. People that are staying in rural areas must be given equal services as people, in urban areas. Schools be given facilities (equal)

Department of Agriculture and Rural Development

My friend, I would you try and be considerate. Consider those that are struck most by poverty. The promises that you make, are still empty. Basic services are hard to get. Even in what is declared urban areas, but it is in fact 60% rural. Do not forger that being rural is measured by the degree of poverty. Focus on attaining the millennium development goals. These must not be written in big portraits, but inscribed in your mission and vision. Whatever you do-nipping poverty must be your priority.

To MEC Eastern Cape/ Department Education

I m a young South African woman, who is concerned about the non-rationalism in our country. I'd love your contributions to this matter. Establish projects that will involve everyone, regardless of race, so that we work together to better our country. Organise workshops for our youth. Yes, we know that the past won't be forgotten, but it's keeping us back.

TRANSCRIPT, E Cape, Suburbs, African, Male Employed, 18-25

EASTERN CAPE, NMA SUBURBS BLACK MALES, UNEMPLOYED, 18-25

Introduction: The Moderator greets the respondents and thanks them for coming. He then introduces himself and tells them the name of the company he is working for. He goes on to tell them about what his job entitles and what a focus group is. He then briefs them about what they will be discussing. He tells them that there is no right or wrong answer to what they will be asked but it's only their honest opinion that are important. He tells the respondents about the purpose for recording. He goes on to say that their names would never be revealed at anytime. He asks the respondents to feel free to talk and that they should speak in any language they feel comfortable in. He asks the respondents to all participate in the discussion. He then asks the respondents to introduce themselves and their hobbies. He also asks the respondents to switch off their cell-phones.

R: I am Wandile.

M: And your surname?

R: Wandile Soya. I live in Algoa and work for Fieldsware as a machine operator. My hobbies are like conversation with people.

M: You have come to the right place.

R: I also like soccer. I am a Chiefs supporter.

M: Thank you. Next person please.

R: I am Wakhe Bhelu. I stay at Phola Park, on your way to Uitenhage. It's a new place. I work at Cowlan as a machine operator. It looks like we are going to beat you by points, because I am also a Chiefs supporter.

Respondents laugh.

M: I am used to this kind of thing as a Pirates follower. That's why we were also fined R200000.

R: I am Thutlang Stout. My home is at Kwazakhele. I work as an admin clerk for Shwane Funeral Parlour. My hobbies are soccer and I like hanging out with my friends. I am also a Chiefs supporter. So, you see there are more of us Chiefs supporters.

R: I am Lezola Ndize. I live in New Brighton not far from the Shoprite store. I also work there as a shop assistant. My hobbies, as all men like soccer. I am also a Chiefs supporter.

R: I am Zolisa Mantle from Kwa Magxati. I also work for Shweme Funeral Parlour. My hobbies are soccer and rugby. As a soccer supporter I support the Chiefs. As you can see are we all supporting the Chiefs.

R: I am Velile Papi. I stay at Phola Park too. My hobbies are reading, working and watching television. I also like sport like rugby and soccer.

M: Is that all?

R: Yes.

R: I am Abongile Kula. I live at Booyesen Park. I work as a shop assistant at Dunns. My hobbies are reading books, play soccer and I support the Kaizer Chiefs.

R: I am Siswe Tola from Booyesen Park. I grew up in New Brighton. I work for Motive Construction. It is a company in East London. I work as a general worker. My hobbies are playing soccer like Abongile has said. We are playing for the same team and we are leading the League. My hobbies, besides playing soccer are watching movies. I also play cricket as a wicket keeper. When I was growing up I used to watch Dave Richardson and I told myself I want to copy the way he is playing cricket.

M: Okay, I understand. Last night I was so busy I could not watch Bay football club playing. How did they play?

R: It played quite well, but its not over yet.

M: What do you mean? Are they still going to play more matches?

R: Yes, they are. They need to score two more goals to make it.

M: All right, that s it then. Okay, I explained to you how we do a focus group. Here's where we start. We have been a democracy in South Africa for 17 years. Some people say that many things have changed including how we relate to each other as people, other say that not much is different and other say things have changed to worse. What do you think?

R: I'd like to be the first to talk. Things have really changed. Young people of today are not the same as before. We used to play children's games like hide and seek when we were younger, but the children of today play things like PlayStation. I want to say that things have changed because some of the things that are happening now, never used to happen before. There are also these drugs.

R: I think some of the things have changed from good to bad and other from bad to good. The youth of yesteryears were not much into drugs, as I hear when my parents talk about their youth days. When I look at this generation I am part of, I see a big difference because we as the youth of today like to involve

ourselves in bad things. We always hide behind the democracy. If a young person does something wrong at home and needs to be punished, then we start hiding behind democracy and our rights. Old people never used to have rights, when they were young. It's like, if you go to the rural areas, there are children whose rights are not considered by the adults.

M: Okay, we have heard about the youth. Now what else can you tell me?

R: I can say that things have changed a lot. It's worse when we come to democracy. In the older days, let's say early 80's there was a lot of employment available. You'd get a young person today 21 years of age, having passed matric and working unlike today, where you get a lot of teenagers involved in wrong things and not employed. If these young people were employed, there would not be so much crime.

R: Where I come from, there is so much change. RDP houses were built in such a poor way before, but today they are of high quality. Its like, if you look at the RDP houses built at the Chetty areas you will find that they are so beautiful with tiled roofs. They are also very strong. This is why I say, there's a lot of change. Our president has worked hard and still is. I do appreciate his hard work; even at schools children are prepared food to eat. There is also transportation for those children who have to travel a long distance to get to school. I have realised through my experience that things have changed a lot.

R: I agree that things have changed. We have democracy. The youth attend school up to the level of going to university but it's difficult to get employment. You are asked about experience. You are told that you don't qualify for a job because you have no experience. I can say that things have changed for the better in as for employment for the youth. Young people don't get boosted to get where they'd like to. This is why young people end up using drugs and being involved in crime and drinking alcohol because they are not met half way.

R: I can say that things have changed, because before there were no such thing as television and all these things and now there are. We see all the wrong things that are happening on television and we want to copy doing them through we know that they are wrong.

M: It's like it's been said that you want to copy doing the same things as you see on television?

R: We don't sit and learn if there's any good in what we are trying to copy. So really things have changed a lot.

R: I can also say that things have changed. Before, the children would not choose the subjects they would like to do at school on their own. They were given subjects to do by the Boers and had to do them in Afrikaans as well. Then they realised that it was wrong and wanted to do their subjects of choice. Again as a Black person you wouldn't go and live in a suburb that's meant for White people. You would be arrested if caught walking around there but today you find Blacks walking around in those areas.

R: I'd also like to add to what he was saying about the things we see on television. Some of these things are okay. There is nothing wrong with them because we can get education from television. It depends on the individual what you want to know especially nowadays because you wouldn't get education programmes on television before. You would only get it at school. Today you can sit and chat with your parents and discuss about anything. Yes, things have changed.

M: What about you?

R: I don't want to repeat what has BEE's said already.

M: If what you want to say has been said already, I don't think it's necessary for you to say it then. But one thing I'd like to know from you is how do we different races relate to each other? What can you tell me?

R: You are talking about different races?

M: Yes.

R: In Algoa for instance there are different races, which are Xhosa, Coloureds and Whites. Things have changed now because all those races never used to live in the same area. I do have Coloured friends and White ones too. So, the youth of today can easily befriend one another and not have racism or racial conflict. Now we are progressing with the interaction of races, even at school. You end up having White friends. We communicate. It's not about the colour of your skin or where you come from. So, I can say there are changes, really.

R: I think its right to mix with other races. Its happening at Booyesen Park but the only thing is that Coloured people are staying in the front part of the area and our houses as Xhosa people are right at the back part of the area. So we attend the same schools as Coloured people do and we are friends with them. Even Coloureds do come to our area. We also play soccer with them in the same team.

- R: I live in Phola Park and we are mixed with Coloured in our area. There are also Nigerian people living there with us. Most people criticise these people but I don't have a problem with them. In fact I don't have anything to with them.
- M: You know what, I'd like us to talk mostly about South African races (citizens) which are Black, Coloured, Whites and Indians.
- R: I say there is a big change because you can sit as a Black with a Coloured person at a table and eat but there's one thing that's still there, its racism. I am saying this because last year I was attending school at the Dower Campus.
- M: What Campus?**
- R: Dower Campus. We were mixed with Coloured students. Sometimes a Coloured lecture would lecture you in Afrikaans through there are a lot of Black who don't know Afrikaans. When we'd complain about this it would fall on deaf ears. He/she would continue giving us lectures in Afrikaans. So, racism will never disappear.
- R: I want to add to what you are saying about racism. You will find that Whites here occupy higher positions in South Africa as compared to Black people. So that's why I say this racism is still on here in South Africa. White schools have this superior advantage compared to those of Blacks. Whites get an easy entrance into tertiary institutions. It's not easy for Blacks to get into tertiary institutions because of the subjects we take.
- R: To add to what you are saying. Nigerians and other people see themselves at the same status as we are as Black people. Even in the township we sit and look at those people selling. When we see them buy quiet then we try and attack and rob them. Those people associate themselves with us Blacks.
- R: I have some information about the stages between the different races that we are in South Africa. Even long before there was a difference between races, we, as Blacks, have always known that White people are better than us. If we could ever remove that from our minds as Blacks, that Whites are better than us and they have money and education, we would be okay. As far as I'm concerned we also have education. As far as I know, it's up to us to change that. And yes, racism is always there but we have to accept it in a good way now and no more in a wrong way.
- M: Is there a good way of accepting racism?**
- R: No, but you should know that racism is always inside a person because even us as Black people we have racism amongst ourselves before going to the other races. Like Coloureds for instance, my neighbour could get married to another Xhosa person but if to another tribe like Venda or Sotho there will be some kind of racism. I have experienced the conflict between Sotho and Xhosas- fortunately, when I was at the initiation school. There were parts there where Sothos were not allowed to walk on, but only Xhosas were allowed to walk there- to me, that was racism in another form.
- At this point a lot of the respondents talk at the same time. Can't hear.
- M: Sorry guys, lets talk one by one. Another thing I said there is no right or wrong answer. Everyone has won opinion. You will find that one will be right and the other will be correct. Okay, lets move on.
- R: I want to talk about education. You will find that Black schools don't have all the facilities. A Black child will go up to Matric without having done computers as a subject. He could do all the other subjects. He could do all the other subjects including Maths and English, but not computer studies. There are no computers studies. Therefore the first time you see one, is at tertiary level. So, as far as education is concerned I want to think that there is no change. I don't agree that there is any change in our education.
- M: You know, when you talk about English, I remember seeing another advert I'm not sure if it was in Limpopo or where. This lady had opened a crèche to put food on the table. She just wrote; "Crèche, they will speak English"
- The respondents all laugh at the joke.
- M: All right, in your view what holds us together as South Africans?**
- R: The first thing, to answer your question we recently hosted World Cup in 2010. That's one event that held us together here in South Africa. It bought us together all races Whites, Black, Coloureds and Indians. We were all united in supporting Bafana Bafana.
- M: So, its sport. And what else?**
- R: Its education. Like he said that at school he had Coloured friends and even where he lives he has Coloured friends.
- M: At school and where we live.
- R: Friendship.

- R: It could start at work. One other thing that brings different races together is employment. You can make friends at work with all the other races. So you can meet outside your workplace to communicate with each other. Maybe you might end up being introduced to other people. In other words employment or working together in the same workplace brings people of different races together.
- R: Sport, obviously, brings people together.
- R: Also what brings people together is giving help to another person. Let's say you meet a Coloured lady who needs help with changing a tyre on her car. You then offer to help the lady.
- M: You mean common courtesy.
- R: Another thing that brings is together is your kind of work because you go to different races. For instance you talk to different races and not only Black people and even we did not know each other.
- M: So, you mean research brings people together?**
- R: Yes.
- M: Now I'd like to ask you, what tears us apart as South Africans?**
- R: Sometimes we have different taste of things. Let me make an example. Say you play in the same team of soccer with someone and somebody makes a joke that's annoying to one of you to such an extent that it brings some anger to him as he takes it personal and not as a joke. An argument comes after this.
- M: Please don't forget that we are supposed to be talking about other races too.
- R: Another thing that tears us apart are the languages that we speak. Say for example we are sitting with Coloured people who speak Afrikaans and you don't know Afrikaans, but keeps on speaking while you don't use the basic language known by everyone else which is English. This could be one of the things that could tear us apart.
- M: Okay, languages.
- R: Another thing is service. Let's say you are standing in a queue with White people. Let me make an example. Let's say you have gone to buy at Mr Price and you come first at the counter to pay and the next person to come is a White guy. People who are supposed to serve you are not at the counter. When one of these people who are supposed to attend to you comes back, but gives attention to the White guy though you were the first to come. That is one of the things that draws us apart, because you won't feel okay if a person who came after you is attended to before you. In this instance you have to talk and say you were first. I experienced it.
- M: And what colour or race was the cashier?**
- R: Coloured.
- M: All right I get your point. You know what, the constitution tells us that South Africa is based on values including human dignity, equality, non-racism and non-sexism. What does non-racialism mean to you? How would you explain it to me?
- R: We should love one another as South Africans.
- M: All right, love each other as South Africans.
- R: Not to be discriminatory, like let's respect each other and be fair to every one around us.
- M: be fair in what way?**
- R: Let's accept one another no matter what colour they are. Accept a person as he looks, as he is.
- M: Okay, is there any other explanation?**
- Silence.
- M: Oh, that's all you can give me?**
- R: Yes.
- M: Do you think we are succeeding as a country in building a non-racial society?**
- R: No, for instance those utterances of Julius and signing of the song "shoot the boer" are not right. That song was suitable then but no longer. It is now irrelevant. We have to continue with what we love and doing now. It's all right now. Let's go on with what we have.
- R: We are a rainbow nation.
- R: There is the nation that if you are a gay person, people whispers about you. Whatever you are gay or not you are a human being and have your human rights.
- R: Yes, we don't want to socialise with gay people. There is this discrimination against them.
- M: Do others have anything to say?**
- R: This starts up there in the government, if only it could start with the members of Parliament by stopping being discriminative against each other, we would then try to follow them in this too.

- M: You say members of Parliament are being discriminatory to each other, can you please give me an example.
- R: Take for instance the ANC and the DA. Everything the ANC is trying to do, the DA is fighting it. When Zuma was being charged just out of the blue, the DA did not give the ANC support as a ruling party. If change could start there. Then we would also change.
- R: I want to disagree with what he is saying. You are now talking politics. The fact that Zuma has a beef with the DA, has nothing to do with what we are discussing here.
- M: All right then. You are saying that we are not succeeding in building a non-racial society?**
- R: Yes, we are failing.
- M: All right then, some people think that South Africans are more united as South Africans and race doesn't matter. Others say that race matters a lot. What do you think?
- R: Racism still exists that's true. For instance if I'm working for the government I will start by having my people in high positions even though they don't qualify for those positions and only have standard 10. But there are educated people. here is racism there because as uneducated person cannot be put above educated people.
- R: If you look at matric exam papers. We have all done matric, have we not?
- R: Yes.
- R: Okay, on those exam papers you will see if you go through them that there is one in English and another in Afrikaans. You will never get one printed in let say Xhosa. It's always only these two languages.
- M: You are talking about matric exams?**
- R: Yes. I wonder if you see how police vehicles are printed and what's printed on them. They are written only in English and Afrikaans, "police" and "polisie" in Afrikaans. Nothing is in any African language.
- Respondents laugh.
- M: So, you think they should be written "Ama-polisa"
- R: Yes, in your language. So, I feel like there is still racism.
- R: I also feel that there is still discrimination. Let me make an example with Cape Town. In Cape Town there are Coloured townships and those for Xhosas. Then there is Mitchell's plain. Then let me go on to Malema and Helen Zille issue. Zille would joke about Malema that he is a boy and Malema would say he'd never governed by a 'Boer'. So, I think racism still exists.
- M: SO, you'd never get a Xhosa person at Mitchell's Plain?
- R: No.
- M: But would you get a Coloured person at Gugulethu, Nyanga and KwaLanga?
- R: Yes, you'd get them though they are not much.
- R: It's only a few that can speak isiXhosa and its because their complexion is not so light. They are not very fair. That doesn't show that he/she is a Coloured.
- R: I also agree that there is still racism.
- M: Do you think that some people finds it easier to get on with people from different races than others? For example, do woman have more in common as women than the do as Whites or Blacks? I know that you are not women but in your view.
- R: Our mothers see the "madams" when they see White women. They are still in the old idea of being employed by White women. They (Black women) have that respect this is a "madam". This results in Black women not sitting together with White women because a Black woman feels inferior to a White woman.
- M: What do others say?
- R: Black woman meet with White people at workplaces. I'm talking about those that are educated, like for instance if they are equals like both being chartered accountants, maybe. Let's say they have to do something together. If there is no education in a Black person she will be seeing employment when she, a White woman, ends up respecting her.
- M: Please tell me more, I'm listening.
- R: I can also say that some Black women see a White woman, as a madam. I once experienced seeing a Black woman standing next to me doing a window-shopping. A White woman just appeared from nowhere and unfortunately as she got brushed against her, and something of hers fell. The Black lady quickly picked it up and apologised. The White woman just took her things and said nothing. Not even a thank you.
- M: So, Black women see White woman. They see "madam". They see employment.
- R: They see people that are higher than them.

- M: And how do White women see themselves? Do they just see themselves as only women or as White ladies (woman)?
- R: From the information I have I do believe they want things to change. White women no longer treat their workers in the same way as they used to do back then, during apartheid. Now, its like they want things to be better even for Black woman. They want everything to be level in a way but they don't know how to do it in order to be accepted by Black woman.
- M: You are saying they are doing everything but Black woman does not yet accept them. Give me and example of what they do.
- R: For instance the White woman who dropped something when she got against a Black lady. He did not expect the Black lady to pick up what she has dropped. It's just that the White woman dropped the Black woman felt she deserves to pick up whatever that was.
- M: You mean the White lady did not go to the Black woman to pick you her things but the Black woman volunteered to do that on her own.
- R: Yes.
- M: Do you want to say something?
- R: No.
- R: I want to emphasise that woman who went, was good for the change. My mother is a domestic worker but when she goes to work in a decent two-piece her employer does not allow her to work in such clothes. She has to put on her working clothes. When I look at it I want to think that she, (the White woman) want to show my mother that she has changed, and is not like before.
- R: I don't agree with you guys. It's not all White women that want to change. There are White people (Boers) who have farms who still have racism. They see a Black person as a "kaffirs" and a Black person has come to steal something from them. Once they see a Black person on their premises, they see a thief. They don't see anything good in a Black person.
- R: Everything has both the advantages and a disadvantage.
- R: So that it can balance?
- R: Not that we want it to balance. If you look at me the corners of my head are not the same. One is bigger than the other.

Respondents laugh.

- R: All I want to say is that its not that all the people are going to change, but for South Africa to be okay, we have to look at the positive side and leave those that are negative.
- M: You are saying for things to be right we have to be positive. How do you mean?
- R: It's like he is saying that it's not all White woman who want things to be okay. There are still two White farmers who still see Blacks as "kaffirs". So, if we want things to be right we should work together with those that want to change and are on the right side,
- M: So, we should work with who's that think that this could happen?
- R: Yes.
- M: Right, I understand. Now tell me. Do you think that race matters less for the rich than for the poor.
- R: A rich person, who has everything doesn't care for another person below him, but the poor people respect everyone.
- M: No, I hear you but my question is do rich people care for racism? Does race matter at all to rich people? Or does it matter more to poor people.
- R: No, rich people don't bother themselves about it.
- R: My manager, Mr Scheme tells me straight, if I want to leave I may do so. He does not owe me anything. So, it shows that a rich person does not care much especially when he is at his place.
- R: I'll bring this issue closer to me as I'm working now. There is another Xhosa guy I used to work with. He was using a machine at work with me and he would be told quite so often not to park his machine where he was parking it. I'd listen to the way he was told by our boss not to park in the way he did. He'd say it is so rudely and carelessly. It shows how rich people don't care how they talk to people. They don't respect you whether you are their colour or not. They just don't respect other people.
- M: By saying they don't care for you does it mean that no matte what race you are if they want to give you a good telling off they do?
- R: Yes.
- R: Poor people do care about racism. It matters to them. Where a poor person is he knows that he is supposed to respect people like Coloured and Whites and even forget that he is supposed to be respected

back too and needs the respect. So, poor people are the ones who cares about this but the rich do not care about such things.

R: Poor people allow people who are rich to do these things to them and see nothing wrong. It could be because the person who is doing this to him has money and that's why he does not see anything wrong in what she/he is doing to him/her.

M: Don't they consider the fact that the constitution say a persons dignity should be respected. What do you think makes them to do this?

R: Because he is working at your place/home.

Respondents laugh.

R: I think it's because he wants to maintain peace to keep his job because he would not like to lose it. If he were to be promised another job he would not have the problem of losing his job.

M: Okay, now tell me, do the people of all races have more in common with each other, regardless of their race?

R: This is how I see it. If a Black person is poor and needs to beg he/she does not mind going to ask from a White person but it's not easy for a White who is needy to come and ask from Blacks.

M: How do others see it?

There is something wrong with the tape. It is moving fast and can't hear what the respondents are saying. The moderator comments about it and tries to fix the problem which then becomes fixed eventually. The moderator leaves the room and leaves the respondents making a noise on their own.

R: You see, there are the present, the past and the future. Now, the White people that we have, presently still have that Blacks used to be scared of Whites, and now things have changed in South Africa.

M: All right, I went out of here to fix the tape recorder. You were saying that no matter how needy a White person is he would not come and ask for anything from a Black person and would always say that he is needy but he if a White person. What do you mean by that?

R: I'm trying to explain that in the olden days it was the Black people who were begging from White people. Now, the present White people still have that in mind that no matter how needy he can be he would not come begging to Black people. He does not see a Black person helping him, becomes if he comes begging to a Black person he will be lowering his dignity as a White person. He does not see the situation he is in presently.

M: And then you said Coloureds would never go and beg from Whites, what do you mean?

R: They would rather go and beg from other Coloureds. I can't understand how Coloured people think. I don't know if they like playing White or what..? Those people (Coloureds) don't buy groceries in bulk even if they have just got their wages or salary.

M: No, I'm talking about the poor ones.

R: There are poor Coloureds. A poor Coloured is just like a poor Black person because you'll find them living in shacks but you will never find a White person living in a shack. When a Coloured is struggling and is poor he/she can see that he is as poor as a poor Black person.

M: All right, let's talk about you now. You are employed, aren't you?

R: Yes, I work for Dunn's and we sell clothes. So there I meet with people of all colours and different races/cultures. When I help them, like those who are looking for some place and are lost, they become friendly and so do I.

M: No, that's still at work. Let's leave work instances aside. Let's talk about other work. Does it ever happen that you invite them over to your places?

R: That does not happen.

M: You say that it does not happen. What is the reason that it doesn't happen?

R: It's because it goes that way. It's part of apartheid. Let me say it's the past. It won't happen that we sit together as Black, White and Coloured and socialize.

M: You are saying it's the past. So it means it's the way you grew up. Let's put it this way what else causes this besides the past?

R: In the condition/situation I am, I am not able to socialise with that Coloured guy because he is below that White guy or me.

R: Another thing is the way we live according to areas. How we have been divided into tem. Whites have been put in their areas as well as Coloureds and Blacks. Each race has its own areas to live in. So the reason why we can't socialise is because of notoriety of the townships, so even though you might be

friendly to one another it's hard for the person to come to your area and so it is difficult for you to go to his/her area either.

M: So, it's difficult because they say your areas have crime and all that's stopping you from visiting them then since it's not easy to visit you because of the crime is in your area?

R: We also think that if you visit the person's area, if anything funny happens like burglary the White people will think that you are part of it as a Black person. Let's say the burglar has a hood like mine on his head. If they could say I look like him I'd be taken away.

R: Let me add to this. Let's say we are going to meet with White people at a certain place, it could be a club or anything. You will see by the way they look at you. It's like you are some kind of an alien or you are lost.

R: I have a friend who lives in Phola Park. The mother to my friend lives at Bluewater Bay. One day we went there for a visit and I have never been barked at by that much dogs.

Respondents laugh.

M: Where you in the street or where?

R: We were walking in the street and chatting. So many people were looking at us like there is something we had come to do there. I was so embarrassed. If the police would come I would have been arrested even though I had not done anything.

M: Okay, it's the kind of place where you are taken at face value?

R: Yes. Or you will somehow feel lonely.

R: It's like you don't feel like you fit in the Whites' conversation or what they are arguing about. You will be made to feel like you don't belong there.

M: All right, I understand about being barked at by dogs and all that but how easy or difficult is it to genuinely relax with people from different races?

One respondent tries to ensure the question but the moderator stops him from doing so and opts to ask another respondent.

M: You said you meet them at work but I'd like to know from you if you do socialise with them outside work and how easy or difficult to you find relaxing with them?

R: There is no problem with these people especially when you are there sitting with them. They only become scared when you are not with them. They become uncomfortable to sit there in your absence. So, you have to be there for them to feel comfortable.

M: What do others say?

R: I want to say that I don't see myself being comfortable with any White person. You talk with the person with the feeling that this is a White person to such an extent that you don't talk as freely with him as you would if you were talking in your language with a person of your colour. I don't see it as being comfortable to me.

M: Yes, and the English language?

R: Every time you talk to him you have to speak English.

M: Okay, I see. Where else do you interact positively with people of other races or cultures? I am not talking about work places. I hope you understand me.

R: At the beach.

R: At the pubs.

R: At the malls or shopping centres.

R: At the stadiums.

Respondents are all talking at the same time and making a noise.

M: All right, sorry. What do you want to say?

R: I don't agree with him when he talks about Facebook.

M: No, there you are right because we are talking about places where you can meet. I agree with you at this point. Now, I'd like to ask you gents. Generally here in our country, do people think of themselves as South Africans first or as other identities? (Such as Indian, African, Xhosa, Jewish or Greek). Remember I said generally.

R: They don't see themselves united.

M: So, they don't see themselves as South Africans?

R: No. The reason being that, let's say a person is performing his actual and Xhosas are not allowed to attend. That shows that we are not united. We are not saying the same song for us to discriminate against each other though we are all sitting together and are all South Africans.

- R: Some people are proud of being here in South African and you will hear them saying they are proudly South African. So, all it means they are feeling the whole thing of being a South African.
- R: Let me cut you there. It's not everyone who is proud to be a South African. You know it yourself you get people here dressed in pants from overseas as well as caps too. All I'm saying is that some people are not proud of being South Africans.
- R: Such people are copying overseas style and way of dressing.
- M: I beg your pardon. I only hear the word overseas, what else are you saying?
- R: I'm adding to what he is saying that people put on pants from overseas and dressing like overseas guys. I am saying they are copying or imitating overseas style of dressing. They can imitate the overseas way of dressing but the fact remains, they are South Africans.
- M: Now, I get what you are saying. They are dressed as people from overseas and yet they are South Africans.
- R: No, I don't think they see themselves as...for example, if I'm with a Sotho or Zulu guy and we are sitting and talking about our roots, we are going to have the same issues that clash like our cultures for instance. So, I don't think that we are proud because if we were we would share the same issues and stop hiding them and keeping them as secrets. We would be open for one another.
- M: Okay, I understand what you are saying because most of you....
- R: I want to talk about what he was saying about our different cultures. We have different cultures because we are different tribes and races have in our South Africa.
- M: Okay, I understand. You are saying here in South Africa you have different cultures and traditions because you are different tribes and so on. But tell me, why is it difficult to see yourself as a South African first and then as a Xhosa after?

Silence

- R: Could you please repeat your question?

Moderator repeats the question.

- R: Most people are proud of their cultures and that is why they identify themselves with their tribe first and then South Africa comes thereafter. What makes them to do that are their traditions and all the things they follow.
- R: It's like when you go to another country and they ask me where I come from then I will say from South Africa. They will not be asking me about where my race starts and ends.
- M: All right. How your friends and families do describe themselves? We were talking about you just now.

Silence

- R: Same
- M: Same and some reasons?
- R: Yes
- M: In South Africa, with such large gaps between rich and poor, do you think we can build a non-racial society?
- R: It won't be easy to do so because rich people want to be richer and then the poor become poorer. The nation won't be able to close that gap. The reason is that the rich employ the poor but they don't give them enough to cover up so that they can feed themselves and not need more.
- R: I agree with what he is saying because these White people see a poor man walking in the street and employ him but would not give that person a lot of money but just peanuts so that the poor person is not able to boost himself to a higher level.
- R: No, some of these rich people do boost close friends after reprimanding them. It's just we go and spoil the whole gesture but not looking after the funds given to you very well.
- R: I agree with what you are saying, you can go to Malabar Indians and get a small job to you but get a hell of a lot of money that is a bit too much that you have just done. I am talking from experience. You can go to him and ask for money, he will give you.
- M: Sorry, all right, you mean that this can happen both ways. We can either succeed or may not. Tell me, what should government do?
- R: I think the government should build crèches where children of different races can attend. The reason is that children's minds learn quickly and fast to accept the situation they are in at that moment. They will grow up together knowing that they are the same because they will be doing everything together. I think it would be a better solution to this problem.

R: To add more, if it could be started at roots level and behind the tree whilst it's still wet, thing would go well.

R: I say they (government) must get rid of the past.

M: Get rid of the past by doing what?

R: The government still has that mentality of being oppressed by Whites and now even a small child who is still attending school knows that.

M: When you say the government should get rid of the past what do you suggest they do?

R: The government could educate the people on how to build a rainbow nation.

M: All right, what else should they do?

R: Try and have some programmes that could reach out to the people to educate them on how to try and build a non-racial society.

M: We have talked about what the government should do to help build a non-racial society. What about you? What should you do as citizens?

R: We should treat each other equally, respect each other.

R: Try to fix our past. Let's try and forget, I know it's not that simple to let go but to accept it and let go for the sake of building a non-racial society.

M: So, you are saying we should treat each other equally. Respect each other like you have just said that we should not look at the colour of the skin but look at each other as human beings. I am now talking about you Black people, generally in the whole country. What should Black people be doing to build a non-racial society?

R: If we could try and help each other.

R: Let's say I meet you at the store, you are some money short; let's say 50c short and I have R5 in my pocket. I should give you the 50c you are short of.

M: How does giving me 50c help build a non-racial society?

Silence

M: What we are discussing here is what we are talking about in the whole country. I am still asking you, how does giving me 50c help to build a non-racial society?

R: I we could forgive as Black people what used to happened Blacks during the years before. I know that we won't forget it by forgiving it I mean w should accept that it happened and there is nothing we can do to change it. Let's just forgive White people.

M: Yes, anything else?

Silence

M: Is that the only thing Blacks can do to help build a non-racial society?

R: What he is saying is not easy to do. Yes we can forgive White people but we are reminded about it quite so often.

M: We are talking about something we can do and not some that we cannot do. I don't disagree with you, you are right. He says let's forget about the past and go on with life.

R: Not forget but forgive.

M: Thanks for the corrections. Is there anything else you'd like to say?

Silence

M: Is there anything else we should be doing as Blacks?

No answer

M: What should Whites do to build a non-racial society?

R: Discrimination should be ended.

M: You know that by law there is no more discrimination.

R: By law you say, but not to them Whites. They have to get rid of what's in themselves.

M: Oh, the Whites should get rid of it in themselves.

R: Yes, I wish Whites could get rid of what they have in them, and stop being discriminating.

M: What else can they do to build a non-racial society?

R: They should understand that we grew up struggling. The (Whites) should understand that we are trying our best to grow up. I mean we also have our mistakes, but I wish they could understand that.

R: We are also trying to progress and be good citizens and they should help us in doing so.

M: And Coloured people, what should they be doing to build the non-racial society?

R: They should stop acting like they are White people and know that they are Coloured.

R: After all they are rated under Blacks. They have the mistake of thinking they are White.

M: Is that the only thing they should do? Just tell them to stop being silly. They are not White. The respondents laugh but they don't have anything else to say about Coloured and what they should be doing to build a non-racial society.

M: And the Indian people, what should they be doing to build a non-racial society?

R: They don't have racism those people.

M: You are saying they don't have racism but what should they be doing to help build a non-racial society?

R: I believe, because they are too much religion- they should pray for a non-racial society

Respondents laugh loud at this statement.

M: So, when they go to pray on Friday, they should pray for this as well?

R: Yes.

M: Okay gents, we are done talking but we have one more exercise to do. I am going to give you pieces of paper to tell yourselves they are postcards. On those postcards you write a message to a person or people you think can do more to help build a non-racial South Africa. It could be a government department or jus an institution or anything. Just think who you can address it to. Write down what you think the one main thing they can and should do to help us build a non-racial society. Your name is important but not necessary.

R: Can I write in Xhosa?

M: It does not matter. Please do not talk to each other or show the next person what you have written. You can fill the paper if you want to.

The moderator thanks the respondents and gives them incentives.

END OF DISCUSSION.

Letters E Cape, Suburbs African male employed 18-25

NMA SUBURBS, AFRICAN MALES

To CEO Shweme & Shweme

I write this letter to my CEO of Shweme & Shweme funeral parlours. I want him to help the nation to build a better working country, by employing many unemployed youth, so that there should be a better employment rate and population in South Africa. If many people are working -that means there'll be less crime in South Africa and there will be less prostitutes, as they will be all working and earning at the end of the month. By doing that, you will be helping the country in lots of things that the nation is unable to do.

ACCV members – NGO

Mr LM Mdyongolo. I'm writing this letter to insure you that our South Africans are going on with this as citizens- so will you just do us a favour, by helping the South Africans to become one nation, so we can stop this crisis. I know you will tell all the members of ACCV to help South Africa to become a better South Africa. Help colour people to stop telling themselves that they are Americans- they are South Africans.

To Department of Housing

I urge the minister to reconsider his/her options regarding the condition of houses in rural areas. People need proper houses with electricity, water and the basic needs that a human being needs. By doing that- none of the strikes and fighting between the councillors and the community will occur, so I urge the government to please do me a very valuable favour, and I certainly hope you get my message.

To the Government

You must stop treating people unequally and stop doing your jobs for the money. Don't criticize one another. Help anyone regardless of whether he/she is White, Coloured or Black. Keep your problems at home, and be a worker when you are working. Be generous to everyone at work; help those who are in need of help. Help to build a rainbow nation. Politicians must concentrate on the work they are hired and not about the past.

To the Government

Stop no-racialism, we have to accept other people as they are. I want every race to try to meet each other halfway and understand where others are from. Do not judge by the race or looks. Black people must stop the mentality of not having money, and try their best. They must not always run to crime. Politicians must speak in a positive way about one another, because by not respecting each other, they are making their followers to do the same. Teach at school, how to accept each other.

To Mr. Zuma

We have a problem here in SA, that all of us don't try to be non-racial. The most important thing is, that if you help us to be united as one and respect one another, I don't think we would have a problem with that. The biggest thing that mostly occurs is crime. Because most of the poor people- they end up committing crime (for example robbing, house breaking, shop lifting). Even the Whites- they must stop pretending as if they care for us.

Greetings to Khuwalani Construction Company

It would be good if they can help us, by creating jobs. Help to reconstruct the place where we are living, because we don't have any facilities. As a community, we don't have anything that we can do to keep us busy. We need changes especially for us people, who are poor

Department of social affairs

I'm asking the government to broadcast on TV to inform all people in the SA about their procedures and how they can help the community and teach them how to live together not be separated. When he talks or speaks in a rally, he shows us how he destroys our country with this separation.

**TRANSCRIPT: Mpumalanga FARM WORKERS (RURAL) African male Employed 26-35
EASTERN CAPE, NMA SUBURBS BLACK MALES, UNEMPLOYED, 18-25**

Introduction: The Moderator greets the respondents and thanks them for coming. He then introduces himself and tells them the name of the company he is working for. He goes on to tell them about what his job entitles and what a focus group is. He then briefs them about what they will be discussing. He tells them that there is no right or wrong answer to what they will be asked but it's only their honest opinion that are important. He tells the respondents about the purpose for recording. He goes on to say that their names would never be revealed at anytime. He asks the respondents to feel free to talk and that they should speak in any language they feel comfortable in. He asks the respondents to all participate in the discussion. He then asks the respondents to introduce themselves and their hobbies. He also asks the respondents to switch off their cell-phones.

R: I am Wandile.

M: And your surname?

R: Wandile Soya. I live in Algoa and work for Fieldsware as a machine operator. My hobbies are like conversation with people.

M: You have come to the right place.

R: I also like soccer. I am a Chiefs supporter.

M: Thank you. Next person please.

R: I am Wakhe Bhelu. I stay at Phola Park, on your way to Uitenhage. It's a new place. I work at Cowlan as a machine operator. It looks like we are going to beat you by points, because I am also a Chiefs supporter.

Respondents laugh.

M: I am used to this kind of thing as a Pirates follower. That's why we were also fined R200000.

R: I am Thutlang Stout. My home is at Kwazakhele. I work as an admin clerk for Shwane Funeral Parlour. My hobbies are soccer and I like hanging out with my friends. I am also a Chiefs supporter. So, you see there are more of us Chiefs supporters.

R: I am Lezola Ndize. I live in New Brighton not far from the Shoprite store. I also work there as a shop assistant. My hobbies, as all men like soccer. I am also a Chiefs supporter.

R: I am Zolisa Mantle from Kwa Magxati. I also work for Shweme Funeral Parlour. My hobbies are soccer and rugby. As a soccer supporter I support the Chiefs. As you can see are we all supporting the Chiefs.

R: I am Velile Papi. I stay at Phola Park too. My hobbies are reading, working and watching television. I also like sport like rugby and soccer.

M: Is that all?

R: Yes.

R: I am Abongile Kula. I live at Booyesen Park. I work as a shop assistant at Dunns. My hobbies are reading books, play soccer and I support the Kaizer Chiefs.

R: I am Siswe Tola from Booyesen Park. I grew up in New Brighton. I work for Motive Construction. It is a company in East London. I work as a general worker. My hobbies are playing soccer like Abongile has said. We are playing for the same team and we are leading the League. My hobbies, besides playing soccer are watching movies. I also play cricket as a wicket keeper. When I was growing up I used to watch Dave Richardson and I told myself I want to copy the way he is playing cricket.

M: Okay, I understand. Last night I was so busy I could not watch Bay football club playing. How did they play?

R: It played quite well, but its not over yet.

M: What do you mean? Are they still going to play more matches?

R: Yes, they are. They need to score two more goals to make it.

M: All right, that s it then. Okay, I explained to you how we do a focus group. Here's where we start. We have been a democracy in South Africa for 17 years. Some people say that many things have changed including how we relate to each other as people, other say that not much is different and other say things have changed to worse. What do you think?

R: I'd like to be the first to talk. Things have really changed. Young people of today are not the same as before. We used to play children's games like hide and seek when we were younger, but the children of today play things like PlayStation. I want to say that things have changed because some of the things that are happening now, never used to happen before. There are also these drugs.

R: I think some of the things have changed from good to bad and other from bad to good. The youth of yesteryears were not much into drugs, as I hear when my parents talk about their youth days. When I

look at this generation I am part of, I see a big difference because we as the youth of today like to involve ourselves in bad things. We always hide behind the democracy. If a young person does something wrong at home and needs to be punished, then we start hiding behind democracy and our rights. Old people never used to have rights, when they were young. It's like, if you go to the rural areas, there are children whose rights are not considered by the adults.

M: Okay, we have heard about the youth. Now what else can you tell me?

R: I can say that things have changed a lot. It's worse when we come to democracy. In the older days, let's say early 80's there was a lot of employment available. You'd get a young person today 21 years of age, having passed matric and working unlike today, where you get a lot of teenagers involved in wrong things and not employed. If these young people were employed, there would not be so much crime.

R: Where I come from, there is so much change. RDP houses were built in such a poor way before, but today they are of high quality. Its like, if you look at the RDP houses built at the Chetty areas you will find that they are so beautiful with tiled roofs. They are also very strong. This is why I say, there's a lot of change. Our president has worked hard and still is. I do appreciate his hard work; even at schools children are prepared food to eat. There is also transportation for those children who have to travel a long distance to get to school. I have realised through my experience that things have changed a lot.

R: I agree that things have changed. We have democracy. The youth attend school up to the level of going to university but it's difficult to get employment. You are asked about experience. You are told that you don't qualify for a job because you have no experience. I can say that things have changed for the better in as for employment for the youth. Young people don't get boosted to get where they'd like to. This is why young people end up using drugs and being involved in crime and drinking alcohol because they are not met half way.

R: I can say that things have changed, because before there were no such thing as television and all these things and now there are. We see all the wrong things that are happening on television and we want to copy doing them through we know that they are wrong.

M: It's like it's been said that you want to copy doing the same things as you see on television?

R: We don't sit and learn if there's any good in what we are trying to copy. So really things have changed a lot.

R: I can also say that things have changed. Before, the children would not choose the subjects they would like to do at school on their own. They were given subjects to do by the Boers and had to do them in Afrikaans as well. Then they realised that it was wrong and wanted to do their subjects of choice. Again as a Black person you wouldn't go and live in a suburb that's meant for White people. You would be arrested if caught walking around there but today you find Blacks walking around in those areas.

R: I'd also like to add to what he was saying about the things we see on television. Some of these things are okay. There is nothing wrong with them because we can get education from television. It depends on the individual what you want to know especially nowadays because you wouldn't get education programmes on television before. You would only get it at school. Today you can sit and chat with your parents and discuss about anything. Yes, things have changed.

M: What about you?

R: I don't want to repeat what has BEE's said already.

M: If what you want to say has been said already, I don't think it's necessary for you to say it then. But one thing I'd like to know from you is how do we different races relate to each other? What can you tell me?

R: You are talking about different races?

M: Yes.

R: In Algoa for instance there are different races, which are Xhosa, Coloureds and Whites. Things have changed now because all those races never used to live in the same area. I do have Coloured friends and White ones too. So, the youth of today can easily befriend one another and not have racism or racial conflict. Now we are progressing with the interaction of races, even at school. You end up having White friends. We communicate. It's not about the colour of your skin or where you come from. So, I can say there are changes, really.

R: I think its right to mix with other races. Its happening at Booyesen Park but the only thing is that Coloured people are staying in the front part of the area and our houses as Xhosa people are right at the back part of the area. So we attend the same schools as Coloured people do and we are friends with them. Even Coloureds do come to our area. We also play soccer with them in the same team.

- R: I live in Phola Park and we are mixed with Coloured in our area. There are also Nigerian people living there with us. Most people criticise these people but I don't have a problem with them. In fact I don't have anything to with them.
- M: You know what, I'd like us to talk mostly about South African races (citizens) which are Black, Coloured, Whites and Indians.
- R: I say there is a big change because you can sit as a Black with a Coloured person at a table and eat but there's one thing that's still there, its racism. I am saying this because last year I was attending school at the Dower Campus.
- M: What Campus?**
- R: Dower Campus. We were mixed with Coloured students. Sometimes a Coloured lecture would lecture you in Afrikaans through there are a lot of Black who don't know Afrikaans. When we'd complain about this it would fall on deaf ears. He/she would continue giving us lectures in Afrikaans. So, racism will never disappear.
- R: I want to add to what you are saying about racism. You will find that Whites here occupy higher positions in South Africa as compared to Black people. So that's why I say this racism is still on here in South Africa. White schools have this superior advantage compared to those of Blacks. Whites get an easy entrance into tertiary institutions. It's not easy for Blacks to get into tertiary institutions because of the subjects we take.
- R: To add to what you are saying. Nigerians and other people see themselves at the same status as we are as Black people. Even in the township we sit and look at those people selling. When we see them buy quiet then we try and attack and rob them. Those people associate themselves with us Blacks.
- R: I have some information about the stages between the different races that we are in South Africa. Even long before there was a difference between races, we, as Blacks, have always known that White people are better than us. If we could ever remove that from our minds as Blacks, that Whites are better than us and they have money and education, we would be okay. As far as I'm concerned we also have education. As far as I know, it's up to us to change that. And yes, racism is always there but we have to accept it in a good way now and no more in a wrong way.
- M: Is there a good way of accepting racism?**
- R: No, but you should know that racism is always inside a person because even us as Black people we have racism amongst ourselves before going to the other races. Like Coloureds for instance, my neighbour could get married to another Xhosa person but if to another tribe like Venda or Sotho there will be some kind of racism. I have experienced the conflict between Sotho and Xhosas- fortunately, when I was at the initiation school. There were parts there where Sothos were not allowed to walk on, but only Xhosas were allowed to walk there- to me, that was racism in another form.
- At this point a lot of the respondents talk at the same time. Can't hear.
- M: Sorry guys, lets talk one by one. Another thing I said there is no right or wrong answer. Everyone has won opinion. You will find that one will be right and the other will be correct. Okay, lets move on.
- R: I want to talk about education. You will find that Black schools don't have all the facilities. A Black child will go up to Matric without having done computers as a subject. He could do all the other subjects. He could do all the other subjects including Maths and English, but not computer studies. There are no computers studies. Therefore the first time you see one, is at tertiary level. So, as far as education is concerned I want to think that there is no change. I don't agree that there is any change in our education.
- M: You know, when you talk about English, I remember seeing another advert I'm not sure if it was in Limpopo or where. This lady had opened a crèche to put food on the table. She just wrote; "Crèche, they will speak English"
- The respondents all laugh at the joke.
- M: All right, in your view what holds us together as South Africans?**
- R: The first thing, to answer your question we recently hosted World Cup in 2010. That's one event that held us together here in South Africa. It bought us together all races Whites, Black, Coloureds and Indians. We were all united in supporting Bafana Bafana.
- M: So, its sport. And what else?**
- R: Its education. Like he said that at school he had Coloured friends and even where he lives he has Coloured friends.
- M: At school and where we live.
- R: Friendship.

- R: It could start at work. One other thing that brings different races together is employment. You can make friends at work with all the other races. So you can meet outside your workplace to communicate with each other. Maybe you might end up being introduced to other people. In other words employment or working together in the same workplace brings people of different races together.
- R: Sport, obviously, brings people together.
- R: Also what brings people together is giving help to another person. Let's say you meet a Coloured lady who needs help with changing a tyre on her car. You then offer to help the lady.
- M: You mean common courtesy.
- R: Another thing that brings is together is your kind of work because you go to different races. For instance you talk to different races and not only Black people and even we did not know each other.
- M: So, you mean research brings people together?**
- R: Yes.
- M: Now I'd like to ask you, what tears us apart as South Africans?**
- R: Sometimes we have different taste of things. Let me make an example. Say you play in the same team of soccer with someone and somebody makes a joke that's annoying to one of you to such an extent that it brings some anger to him as he takes it personal and not as a joke. An argument comes after this.
- M: Please don't forget that we are supposed to be talking about other races too.
- R: Another thing that tears us apart are the languages that we speak. Say for example we are sitting with Coloured people who speak Afrikaans and you don't know Afrikaans, but keeps on speaking while you don't use the basic language known by everyone else which is English. This could be one of the things that could tear us apart.
- M: Okay, languages.
- R: Another thing is service. Let's say you are standing in a queue with White people. Let me make an example. Let's say you have gone to buy at Mr Price and you come first at the counter to pay and the next person to come is a White guy. People who are supposed to serve you are not at the counter. When one of these people who are supposed to attend to you comes back, but gives attention to the White guy though you were the first to come. That is one of the things that draws us apart, because you won't feel okay if a person who came after you is attended to before you. In this instance you have to talk and say you were first. I experienced it.
- M: And what colour or race was the cashier?**
- R: Coloured.
- M: All right I get your point. You know what, the constitution tells us that South Africa is based on values including human dignity, equality, non-racism and non-sexism. What does non-racialism mean to you? How would you explain it to me?
- R: We should love one another as South Africans.
- M: All right, love each other as South Africans.
- R: Not to be discriminatory, like let's respect each other and be fair to every one around us.
- M: be fair in what way?**
- R: Let's accept one another no matter what colour they are. Accept a person as he looks, as he is.
- M: Okay, is there any other explanation?**
- Silence.
- M: Oh, that's all you can give me?**
- R: Yes.
- M: Do you think we are succeeding as a country in building a non-racial society?**
- R: No, for instance those utterances of Julius and signing of the song "shoot the boer" are not right. That song was suitable then but no longer. It is now irrelevant. We have to continue with what we love and doing now. It's all right now. Let's go on with what we have.
- R: We are a rainbow nation.
- R: There is the nation that if you are a gay person, people whispers about you. Whatever you are gay or not you are a human being and have your human rights.
- R: Yes, we don't want to socialise with gay people. There is this discrimination against them.
- M: Do others have anything to say?**
- R: This starts up there in the government, if only it could start with the members of Parliament by stopping being discriminative against each other, we would then try to follow them in this too.

- M: You say members of Parliament are being discriminatory to each other, can you please give me an example.
- R: Take for instance the ANC and the DA. Everything the ANC is trying to do, the DA is fighting it. When Zuma was being charged just out of the blue, the DA did not give the ANC support as a ruling party. If change could start there. Then we would also change.
- R: I want to disagree with what he is saying. You are now talking politics. The fact that Zuma has a beef with the DA, has nothing to do with what we are discussing here.
- M: All right then. You are saying that we are not succeeding in building a non-racial society?**
- R: Yes, we are failing.
- M: All right then, some people think that South Africans are more united as South Africans and race doesn't matter. Others say that race matters a lot. What do you think?
- R: Racism still exists that's true. For instance if I'm working for the government I will start by having my people in high positions even though they don't qualify for those positions and only have standard 10. But there are educated people. here is racism there because as uneducated person cannot be put above educated people.
- R: If you look at matric exam papers. We have all done matric, have we not?
- R: Yes.
- R: Okay, on those exam papers you will see if you go through them that there is one in English and another in Afrikaans. You will never get one printed in let say Xhosa. It's always only these two languages.
- M: You are talking about matric exams?**
- R: Yes. I wonder if you see how police vehicles are printed and what's printed on them. They are written only in English and Afrikaans, "police" and "polisie" in Afrikaans. Nothing is in any African language.
- Respondents laugh.
- M: So, you think they should be written "Ama-polisa"
- R: Yes, in your language. So, I feel like there is still racism.
- R: I also feel that there is still discrimination. Let me make an example with Cape Town. In Cape Town there are Coloured townships and those for Xhosas. Then there is Mitchell's plain. Then let me go on to Malema and Helen Zille issue. Zille would joke about Malema that he is a boy and Malema would say he'd never governed by a 'Boer'. So, I think racism still exists.
- M: SO, you'd never get a Xhosa person at Mitchell's Plain?
- R: No.
- M: But would you get a Coloured person at Gugulethu, Nyanga and KwaLanga?
- R: Yes, you'd get them though they are not much.
- R: It's only a few that can speak isiXhosa and its because their complexion is not so light. They are not very fair. That doesn't show that he/she is a Coloured.
- R: I also agree that there is still racism.
- M: Do you think that some people finds it easier to get on with people from different races than others? For example, do woman have more in common as women than the do as Whites or Blacks? I know that you are not women but in your view.
- R: Our mothers see the "madams" when they see White women. They are still in the old idea of being employed by White women. They (Black women) have that respect this is a "madam". This results in Black women not sitting together with White women because a Black woman feels inferior to a White woman.
- M: What do others say?
- R: Black woman meet with White people at workplaces. I'm talking about those that are educated, like for instance if they are equals like both being chartered accountants, maybe. Let's say they have to do something together. If there is no education in a Black person she will be seeing employment when she, a White woman, ends up respecting her.
- M: Please tell me more, I'm listening.
- R: I can also say that some Black women see a White woman, as a madam. I once experienced seeing a Black woman standing next to me doing a window-shopping. A White woman just appeared from nowhere and unfortunately as she got brushed against her, and something of hers fell. The Black lady quickly picked it up and apologised. The White woman just took her things and said nothing. Not even a thank you.
- M: So, Black women see White woman. They see "madam". They see employment.
- R: They see people that are higher than them.

M: And how do White women see themselves? Do they just see themselves as only women or as White ladies (woman)?

R: From the information I have I do believe they want things to change. White women no longer treat their workers in the same way as they used to do back then, during apartheid. Now, its like they want things to be better even for Black woman. They want everything to be level in a way but they don't know how to do it in order to be accepted by Black woman.

M: You are saying they are doing everything but Black woman does not yet accept them. Give me an example of what they do.

R: For instance the White woman who dropped something when she got against a Black lady. He did not expect the Black lady to pick up what she has dropped. It's just that the White woman dropped the Black woman felt she deserves to pick up whatever that was.

M: You mean the White lady did not go to the Black woman to pick up her things but the Black woman volunteered to do that on her own.

R: Yes.

M: Do you want to say something?

R: No.

R: I want to emphasise that woman who went, was good for the change. My mother is a domestic worker but when she goes to work in a decent two-piece her employer does not allow her to work in such clothes. She has to put on her working clothes. When I look at it I want to think that she, (the White woman) want to show my mother that she has changed, and is not like before.

R: I don't agree with you guys. It's not all White women that want to change. There are White people (Boers) who have farms who still have racism. They see a Black person as a "kaffirs" and a Black person has come to steal something from them. Once they see a Black person on their premises, they see a thief. They don't see anything good in a Black person.

R: Everything has both the advantages and a disadvantage.

R: So that it can balance?

R: Not that we want it to balance. If you look at me the corners of my head are not the same. One is bigger than the other.

Respondents laugh.

R: All I want to say is that its not that all the people are going to change, but for South Africa to be okay, we have to look at the positive side and leave those that are negative.

M: You are saying for things to be right we have to be positive. How do you mean?

R: It's like he is saying that it's not all White woman who want things to be okay. There are still two White farmers who still see Blacks as "kaffirs". So, if we want things to be right we should work together with those that want to change and are on the right side,

M: So, we should work with who's that think that this could happen?

R: Yes.

M: Right, I understand. Now tell me. Do you think that race matters less for the rich than for the poor.

R: A rich person, who has everything doesn't care for another person below him, but the poor people respect everyone.

M: No, I hear you but my question is do rich people care for racism? Does race matter at all to rich people? Or does it matter more to poor people.

R: No, rich people don't bother themselves about it.

R: My manager, Mr Scheme tells me straight, if I want to leave I may do so. He does not owe me anything. So, it shows that a rich person does not care much especially when he is at his place.

R: I'll bring this issue closer to me as I'm working now. There is another Xhosa guy I used to work with. He was using a machine at work with me and he would be told quite so often not to park his machine where he was parking it. I'd listen to the way he was told by our boss not to park in the way he did. He'd say it is so rudely and carelessly. It shows how rich people don't care how they talk to people. They don't respect you whether you are their colour or not. They just don't respect other people.

M: By saying they don't care for you does it mean that no matter what race you are if they want to give you a good telling off they do?

R: Yes.

R: Poor people do care about racism. It matters to them. Where a poor person is he knows that he is supposed to respect people like Coloured and Whites and even forget that he is supposed to be respected

back too and needs the respect. So, poor people are the ones who cares about this but the rich do not care about such things.

R: Poor people allow people who are rich to do these things to them and see nothing wrong. It could be because the person who is doing this to him has money and that's why he does not see anything wrong in what she/he is doing to him/her.

M: Don't they consider the fact that the constitution say a persons dignity should be respected. What do you think makes them to do this?

R: Because he is working at your place/home.

Respondents laugh.

R: I think it's because he wants to maintain peace to keep his job because he would not like to lose it. If he were to be promised another job he would not have the problem of losing his job.

M: Okay, now tell me, do the people of all races have more in common with each other, regardless of their race?

R: This is how I see it. If a Black person is poor and needs to beg he/she does not mind going to ask from a White person but it's not easy for a White who is needy to come and ask from Blacks.

M: How do others see it?

There is something wrong with the tape. It is moving fast and can't hear what the respondents are saying. The moderator comments about it and tries to fix the problem which then becomes fixed eventually. The moderator leaves the room and leaves the respondents making a noise on their own.

R: You see, there are the present, the past and the future. Now, the White people that we have, presently still have that Blacks used to be scared of Whites, and now things have changed in South Africa.

M: All right, I went out of here to fix the tape recorder. You were saying that no matter how needy a White person is he would not come and ask for anything from a Black person and would always say that he is needy but he if a White person. What do you mean by that?

R: I'm trying to explain that in the olden days it was the Black people who were begging from White people. Now, the present White people still have that in mind that no matter how needy he can be he would not come begging to Black people. He does not see a Black person helping him, becomes if he comes begging to a Black person he will be lowering his dignity as a White person. He does not see the situation he is in presently.

M: And then you said Coloureds would never go and beg from Whites, what do you mean?

R: They would rather go and beg from other Coloureds. I can't understand how Coloured people think. I don't know if they like playing White or what..? Those people (Coloureds) don't buy groceries in bulk even if they have just got their wages or salary.

M: No, I'm talking about the poor ones.

R: There are poor Coloureds. A poor Coloured is just like a poor Black person because you'll find them living in shacks but you will never find a White person living in a shack. When a Coloured is struggling and is poor he/she can see that he is as poor as a poor Black person.

M: All right, let's talk about you now. You are employed, aren't you?

R: Yes, I work for Dunn's and we sell clothes. So there I meet with people of all colours and different races/cultures. When I help them, like those who are looking for some place and are lost, they become friendly and so do I.

M: No, that's still at work. Let's leave work instances aside. Let's talk about other work. Does it ever happen that you invite them over to your places?

R: That does not happen.

M: You say that it does not happen. What is the reason that it doesn't happen?

R: It's because it goes that way. It's part of apartheid. Let me say it's the past. It won't happen that we sit together as Black, White and Coloured and socialize.

M: You are saying it's the past. So it means it's the way you grew up. Let's put it this way what else causes this besides the past?

R: In the condition/situation I am, I am not able to socialise with that Coloured guy because he is below that White guy or me.

R: Another thing is the way we live according to areas. How we have been divided into tem. Whites have been put in their areas as well as Coloureds and Blacks. Each race has its own areas to live in. So the reason why we can't socialise is because of notoriety of the townships, so even though you might be

friendly to one another it's hard for the person to come to your area and so it is difficult for you to go to his/her area either.

M: So, it's difficult because they say your areas have crime and all that's stopping you from visiting them then since it's not easy to visit you because of the crime is in your area?

R: We also think that if you visit the person's area, if anything funny happens like burglary the White people will think that you are part of it as a Black person. Let's say the burglar has a hood like mine on his head. If they could say I look like him I'd be taken away.

R: Let me add to this. Let's say we are going to meet with White people at a certain place, it could be a club or anything. You will see by the way they look at you. It's like you are some kind of an alien or you are lost.

R: I have a friend who lives in Phola Park. The mother to my friend lives at Bluewater Bay. One day we went there for a visit and I have never been barked at by that much dogs.

Respondents laugh.

M: Where you in the street or where?

R: We were walking in the street and chatting. So many people were looking at us like there is something we had come to do there. I was so embarrassed. If the police would come I would have been arrested even though I had not done anything.

M: Okay, it's the kind of place where you are taken at face value?

R: Yes. Or you will somehow feel lonely.

R: It's like you don't feel like you fit in the Whites' conversation or what they are arguing about. You will be made to feel like you don't belong there.

M: All right, I understand about being barked at by dogs and all that but how easy or difficult is it to genuinely relax with people from different races?

One responded tries to ensure the question but the moderator stops him from doing so and opts to ask another respondent.

M: You said you meet them at work but I'd like to know from you if you do socialise with them outside work and how easy or difficult to you find relaxing with them?

R: There is no problem with these people especially when you are there sitting with them. They only become scared when you are not with them. They become uncomfortable to sit there in your absence. So, you have to be there for them to feel comfortable.

M: What do others say?

R: I want to say that I don't see myself being comfortable with any White person. You talk with the person with the feeling that this is a White person to such an extent that you don't talk as freely with him as you would if you were talking in your language with a person of your colour. I don't see it as being comfortable to me.

M: Yes, and the English language?

R: Every time you talk to him you have to speak English.

M: Okay, I see. Where else do you interact positively with people of other races or cultures? I am not talking about work places. I hope you understand me.

R: At the beach.

R: At the pubs.

R: At the malls or shopping centres.

R: At the stadiums.

Respondents are all talking at the same time and making a noise.

M: All right, sorry. What do you want to say?

R: I don't agree with him when he talks about Facebook.

M: No, there you are right because we are talking about places where you can meet. I agree with you at this point. Now, I'd like to ask you gents. Generally here in our country, do people think of themselves as South Africans first or as other identities? (Such as Indian, African, Xhosa, Jewish or Greek). Remember I said generally.

R: They don't see themselves united.

M: So, they don't see themselves as South Africans?

R: No. The reason being that, let's say a person is performing his actual and Xhosas are not allowed to attend. That shows that we are not united. We are not saying the same song for us to discriminate against each other though we are all sitting together and are all South Africans.

- R: Some people are proud of being here in South African and you will hear them saying they are proudly South African. So, all it means they are feeling the whole thing of being a South African.
- R: Let me cut you there. It's not everyone who is proud to be a South African. You know it yourself you get people here dressed in pants from overseas as well as caps too. All I'm saying is that some people are not proud of being South Africans.
- R: Such people are copying overseas style and way of dressing.
- M: I beg your pardon. I only hear the word overseas, what else are you saying?
- R: I'm adding to what he is saying that people put on pants from overseas and dressing like overseas guys. I am saying they are copying or imitating overseas style of dressing. They can imitate the overseas way of dressing but the fact remains, they are South Africans.
- M: Now, I get what you are saying. They are dressed as people from overseas and yet they are South Africans.
- R: No, I don't think they see themselves as...for example, if I'm with a Sotho or Zulu guy and we are sitting and talking about our roots, we are going to have the same issues that clash like our cultures for instance. So, I don't think that we are proud because if we were we would share the same issues and stop hiding them and keeping them as secrets. We would be open for one another.
- M: Okay, I understand what you are saying because most of you....
- R: I want to talk about what he was saying about our different cultures. We have different cultures because we are different tribes and races have in our South Africa.
- M: Okay, I understand. You are saying here in South Africa you have different cultures and traditions because you are different tribes and so on. But tell me, why is it difficult to see yourself as a South African first and then as a Xhosa after?

Silence

- R: Could you please repeat your question?

Moderator repeats the question.

- R: Most people are proud of their cultures and that is why they identify themselves with their tribe first and then South Africa comes thereafter. What makes them to do that are their traditions and all the things they follow.
- R: It's like when you go to another country and they ask me where I come from then I will say from South Africa. They will not be asking me about where my race starts and ends.
- M: All right. How your friends and families do describe themselves? We were talking about you just now.

Silence

- R: Same
- M: Same and some reasons?
- R: Yes
- M: In South Africa, with such large gaps between rich and poor, do you think we can build a non-racial society?
- R: It won't be easy to do so because rich people want to be richer and then the poor become poorer. The nation won't be able to close that gap. The reason is that the rich employ the poor but they don't give them enough to cover up so that they can feed themselves and not need more.
- R: I agree with what he is saying because these White people see a poor man walking in the street and employ him but would not give that person a lot of money but just peanuts so that the poor person is not able to boost himself to a higher level.
- R: No, some of these rich people do boost close friends after reprimanding them. It's just we go and spoil the whole gesture but not looking after the funds given to you very well.
- R: I agree with what you are saying, you can go to Malabar Indians and get a small job to you but get a hell of a lot of money that is a bit too much that you have just done. I am talking from experience. You can go to him and ask for money, he will give you.
- M: Sorry, all right, you mean that this can happen both ways. We can either succeed or may not. Tell me, what should government do?
- R: I think the government should build crèches where children of different races can attend. The reason is that children's minds learn quickly and fast to accept the situation they are in at that moment. They will grow up together knowing that they are the same because they will be doing everything together. I think it would be a better solution to this problem.

R: To add more, if it could be started at roots level and behind the tree whilst it's still wet, thing would go well.

R: I say they (government) must get rid of the past.

M: Get rid of the past by doing what?

R: The government still has that mentality of being oppressed by Whites and now even a small child who is still attending school knows that.

M: When you say the government should get rid of the past what do you suggest they do?

R: The government could educate the people on how to build a rainbow nation.

M: All right, what else should they do?

R: Try and have some programmes that could reach out to the people to educate them on how to try and build a non-racial society.

M: We have talked about what the government should do to help build a non-racial society. What about you? What should you do as citizens?

R: We should treat each other equally, respect each other.

R: Try to fix our past. Let's try and forget, I know it's not that simple to let go but to accept it and let go for the sake of building a non-racial society.

M: So, you are saying we should treat each other equally. Respect each other like you have just said that we should not look at the colour of the skin but look at each other as human beings. I am now talking about you Black people, generally in the whole country. What should Black people be doing to build a non-racial society?

R: If we could try and help each other.

R: Let's say I meet you at the store, you are some money short; let's say 50c short and I have R5 in my pocket. I should give you the 50c you are short of.

M: How does giving me 50c help build a non-racial society?

Silence

M: What we are discussing here is what we are talking about in the whole country. I am still asking you, how does giving me 50c help to build a non-racial society?

R: I we could forgive as Black people what used to happened Blacks during the years before. I know that we won't forget it by forgiving it I mean w should accept that it happened and there is nothing we can do to change it. Let's just forgive White people.

M: Yes, anything else?

Silence

M: Is that the only thing Blacks can do to help build a non-racial society?

R: What he is saying is not easy to do. Yes we can forgive White people but we are reminded about it quite so often.

M: We are talking about something we can do and not some that we cannot do. I don't disagree with you, you are right. He says let's forget about the past and go on with life.

R: Not forget but forgive.

M: Thanks for the corrections. Is there anything else you'd like to say?

Silence

M: Is there anything else we should be doing as Blacks?

No answer

M: What should Whites do to build a non-racial society?

R: Discrimination should be ended.

M: You know that by law there is no more discrimination.

R: By law you say, but not to them Whites. They have to get rid of what's in themselves.

M: Oh, the Whites should get rid of it in themselves.

R: Yes, I wish Whites could get rid of what they have in them, and stop being discriminating.

M: What else can they do to build a non-racial society?

R: They should understand that we grew up struggling. The (Whites) should understand that we are trying our best to grow up. I mean we also have our mistakes, but I wish they could understand that.

R: We are also trying to progress and be good citizens and they should help us in doing so.

M: And Coloured people, what should they be doing to build the non-racial society?

R: They should stop acting like they are White people and know that they are Coloured.

R: After all they are rated under Blacks. They have the mistake of thinking they are White.

M: Is that the only thing they should do? Just tell them to stop being silly. They are not White. The respondents laugh but they don't have anything else to say about Coloured and what they should be doing to build a non-racial society.

M: And the Indian people, what should they be doing to build a non-racial society?

R: They don't have racism those people.

M: You are saying they don't have racism but what should they be doing to help build a non-racial society?

R: I believe, because they are too much religion- they should pray for a non-racial society

Respondents laugh loud at this statement.

M: So, when they go to pray on Friday, they should pray for this as well?

R: Yes.

M: Okay gents, we are done talking but we have one more exercise to do. I am going to give you pieces of paper to tell yourselves they are postcards. On those postcards you write a message to a person or people you think can do more to help build a non-racial South Africa. It could be a government department or jus an institution or anything. Just think who you can address it to. Write down what you think the one main thing they can and should do to help us build a non-racial society. Your name is important but not necessary.

R: Can I write in Xhosa?

M: It does not matter. Please do not talk to each other or show the next person what you have written. You can fill the paper if you want to.

The moderator thanks the respondents and gives them incentives.

TRANSCRIPT MPUMALANGA Rural African female unemployed 46+

MPUMALANGA - RURAL,AFRICAN, FEMALES 46+, UNEMPLOYED

The moderator greets the respondent and introduces himself. He tells them what his job entails. He then explains to them that there are no right or wrong answers but it's just their honest opinions that are important. He goes on to ask the respondents to all participate in the discussion. He also tells them about the confidentiality. He goes on to tell them about the purpose of recording. He asks the respondents to introduce themselves and mainly use any language they are most comfortable in. the respondents then introduce themselves.

Mod:

And what do you call this place of yours?

Resp:

It's called Masakhane Benela

Mod:

Alright, I see. Please feel free to talk and help yourselves with snacks. Lets begin our discussion now. It's like I have told you that there's no right or wrong answers. Ladies we have been a democracy in SA for 17 years. Some people say that many things have changed including how we relate to each other as people, others say that not much difference, some people say that as Black people we are living together well with White, Coloureds and Indians. Some other people say that things have changed for the worst. What do you say?

Resp:

I can say that democracy has brought some changes in people's lives in that it gets to all the people even to those who were not served well by the previous regime. This democracy knows what people need, things like houses for the people. There is democracy in a manner that when you get to town you don't get White people queuing in one line and Black in the other line. We now don't use different toilets as different races but I have a problem with the fact that racism still exists. There is still segregation. For instance we live here at such a place. There is no democracy here. Where we live here on farm we don't mix with the farmers who own dams here. We are struggling to get water here but White people here have electricity and water. I think democracy does not exist for our people who live around these farms. I wish democracy could change some of the things so tat Black people can enjoy it too as we don't have anything like White people they do enjoy themselves and are living well. I wish this democracy would change them and make them communicate.

Mod:

Alright, what do other say?

Resp:

I want to agree with the lady who has just said that we can say that it's been 17 years since we have had democracy but we are struggling. We get water supply after 5 days. We are struggling to get our kids to school. There is no water to bath not is there water to cook. We also don't have electricity. I can say that we are uplifting those who are up already to become richer and we who are down there are becoming poorer.

Mod:

Okay, what you can do now is not to repeat the same points as the previous speaker. Let's now move forward.

Resp:

What I'd like to talk about is the matter of RDP houses. They don't build houses for us but for themselves. We have voted for the government and have been waiting for RDP houses to no avail. They say those who have RDP houses got them because the White man (farmer) got houses for them but not us. We don't fall under his as we are on the roadway. What surprises me, is that we all voted for the same government as we all belong to them and make them communicate.

Another lady comes in and Musa welcomes her to the focus group and introduces himself to her. She also introduces herself. Musa explains to her what's happening in the group discussion up to the time she came in.

Resp:

I want to agree with the lady who has just said that we can say that it's been 17 years since we have had democracy by we are struggling. We are struggling to get our kids to school. There is no water to bath nor is there water to cook. We also don't have electricity. I can say that we are uplifting those who are up already to become richer and we who are down there are becoming poorer.

Mod:

Okay, what you can do now is not to repeat the same points as the previous speaker. Let's now move forward.

Resp:

What I'd like to talk about is the matter of RDP houses. They don't build houses for us but for themselves. We have voted for the government and have been waiting for RDP houses to no avail. They say those who have RDP houses got them because the White man (farmer) got the houses for them but not us. We don't fall under him as we are on the roadway. What surprises me, is that we all voted for the same government as we all belong to them.

Mod:

Okay, what about others? What do you say?

Resp:

I can say that this democracy is not everywhere. Here I can say that it has not arrived because they don't bring us water regularly and they don't clean the water tank. We drink this dirty water and it makes us sick.

Resp:

I don't see this democracy. Some people have it and others don't. Here we don't have any democracy. Here we are struggling with water. I tried to dig and get water so as to help other ladies as well but now that it's winter we don't have any water at all.

Mod:

Okay. I see. What does this lady have to.....

Resp:

We are really struggling here with water

Mod:

Okay, Maggie told us that there is still racism. That White people have dams, electricity and a lot of other things. Tell me now in your view how is living together between the races in South Africa. By this I mean between Black, Whites, Indians and coloureds? We are talking about race relations

Silence

Resp:

White people are still holding the riches. The money is still with White people. We have none of that.

Mod:

Alright, I hear you. What do others say?

Resp:

I can say that these Whites are leaving this place because they have money.

Mod:

And where are they leaving?

Resp:

Overseas

Mod

Overseas? Because they have money, what do other say?

Silence

Mod:

Alright, tell me ladies in your view what holds us together as South African. I mean as African, Whites, Indians and Coloureds. What do you think holds us together?

Silence no answer

Mod:

Don't you want to answer Mrs Mahlengu

Still no answer

Mod:

Okay, what about others? What do you they want to say?

Resp:

I think it's because we sometimes have meetings with White people rather gatherings with them especially in church gatherings. Even we can work together with White people.

Mod:

You mean meeting in church gatherings and praising the same Lord?

Resp:

Yes

Mod:

You are saying you also do the same kind of work at your places of employment. What else can you tell me?

Silence no answer

Mod:

Is that all? Just worshipping together as well as working together at places of employment? Alright, now tell me what do you think tears us apart. By us I mean Africans, Whites, Indians and Coloureds.

Silence

Resp:

It's culture and tradition

Mod:

We are torn apart by our cultures and traditions. And what else?

Silence

Mod:

So, besides culture and tradition there's nothing else that divides us?

Resp:

And the life we live

Mod:

Is there anything else you'd like to tell me about the way you live your lives besides what you have told me about water and electricity?

Silence no answer

Resp:

That is all

Mod:

Alright. The Constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. What does non-racialism mean to you?

Silence no answer

Mod:

I'm listening. Talk to me

A long silence

Resp:

I think the problem started with the Whites putting people of the same language, culture and so on to live together on their own. So, n this way everyone thinks that his/her culture is better than the other culture because they are all living together and not with people of the other cultures. If they could end this thing of people of the same culture living together only and not mixing/living with people of other cultures like Pedis living with Zulus for instance. I think struggling Whites should also come here to farms. So, when we go to town Whites will then see that we are equal.

Mod:

So, you are saying that the first point is interacting. What is another point you can tell me? What else can you tell me?

Silence no answer

Mod:

Is that the only thing you can tell me? Nothing else?

Silence

Mod:

Is this the only thing you can tell me about non-racialism?

Resp:

Yes, there's nothing else.

Mod:

Okay, I understand, but do you ladies think we are succeeding as a country in building a non-racial society

Resp:

We are not succeeding

Mod:

Why do you say that? How do you mean

Silence

Resp:

We are still working for White people as we are struggling and money goes to Whites too.

Mod:

What else can you tell me?

Silence

Mod:

So, it's money only and nothing else?

Resp:

Without money you can't progress nor can you develop into a better person or nation.

Mod:

Is there anything else you can tell me?

Resp:

Education doesn't mean anything to White people. You find them in high position or owning companies without even Matric certificates. You, with you Matric will work under him/her. Their colour is working for them. They hold high positions at work and are your seniors even though they not educated as you are. We Blacks are mostly educated but we stay at home and are not working like people who haven't been to school. We will be succeeding only if I could be a CEO of a company because of the qualifications I have and not be pushed to the back because of my skin colour and not be working under my uneducated an unqualified White bosses.

Mod:

Okay, so, it's education and money. Is there something else you would like to tell me?

Silence

Mod:

Alright. Some people think that South Africans are more united now as South Africans and race doesn't matter, others say that race matters a lot. What do you think?

Resp:

It still matters

Mod:

How?

Resp:

We as Blacks should come together as one with Whites but you will find a Black person dragging to one side and a White person pulling the other way it shows that we are not together as one.

Mod:

You are saying Black people are pulling to one side and Whites to the other side. Give me examples of what people are pulling to one side and Whites to the other?

Resp:

Like money or finances. White people are up there because of their money unlike African people who are taken as poor people because they don't have the money White people have

Resp:

It's like White men get married Black ladies and our Black guys don't get married to White ladies.

Mod:

You are saying Whites marrying...

Resp. interrupts

White men marry Black women, but Black men don't marry White women.

Mod:

What else can you tell me?

Silence

Mod:

Is that all? That we should go a get married to White people because they re marrying us?

Silence, no answer

Mod:

What else is there?

Resp:

I think they should also occupy RDP houses

Mod:

You mean Whites occupy RDP houses

Resp:

Yes, so that they can mix with Blacks that live there.

Mod:

I see. Do you think that some people find it easier to get on with people from different races than other?

Resp:

People are looking for employment today but are not getting any. People go to be n empty stomachs especially children do because their fathers are unemployed but there is supposed to be democracy. There are no jobs.

Mod:

No employment

Resp:

Who do you want work from? From the Whites, they are the ones owning mines and all these other places that could give people employment.

Mod:

So, you are telling me is that it's possible for people to come together as one?

Resp:

No it's not working

Mod:

Alright, I understand, but do you think that some people don't have a problem with getting on with people of other races. For example, do women have more in common as women than they do as Whites or Blacks? Lets start with you.

Resp:

You know what a White women thinks and sees her as being better than a Black woman. When you are a woman you encounter a lot of problems but White woman are so proud that they think they don't have as many problems as other women do. We as Black women are capable of overcoming our problems

Mod:

You have problems but you are able to stand and fight them. Is that so?

Resp:

We, Black women God have given us strength to fight and overcome every problem that we come across with. They also get problems but are able to tackle them as we do.

Mod:

What problems do you face as Black women? Those that you can tell me are facing other Black women as well?

Silence, no answer

Mod:

What problems can you tell me?

Other respondent excuses herself to leave the room

Resp:

You are asking us what our problems as mother are?

Mod:

Yes, what problems are those?

The moderator tries to explain the question in Isizulu so that the respondent can understand it better

Mod:

Alright, I understand. Let me just check if the tape is still going on well. I'd like to know from you if you think race matters less for the rich than for the poor?

Silence

Mod:

Do you understand the question?

The moderator tries to explain the question to the respondents to understand

Resp:

It's like that

Mod:

What's like that?

Resp:

People with money, I mean rich people don't care what's happening around them because they have money. What's happening to you they don't care. Whether you go to bed on a hungry stomach or not, they don't care about that.

Mod:

Are you saying that poor people of any race, be it Blacks, Whites, Indians or Coloureds see their lives being the same. Or are you telling me that poor people regardless of their race have more in common in their poverty.

Resp:

I can say that when you see a White man being poor you can identify yourself with him. You can say that the White person is struggling just like you do.

Mod:

How do you see it Mrs. Mahlangu?

Silence, no answer

Mod:

Is there somebody with a different opinion? That some people that are poor only see themselves as who they are and that's Indians, Coloureds or Whites and nothing else. Or do you agree with the last lady?

Resp:

I agree with her that those that are rich keep themselves and their kind. They don't care about us. Rich people only care for their families and those up there.

Mod:

Okay, how do you see it Ma Mokoena?

Resp:(Ma Makoena)

I also agree that rich people don't care for the people.

Mod:

They don't care who you are as long as you are poor they don't care for you. They only care for their own.

Resp:

If a rich person finds you poor, he/she will leave you in your poverty.

Mod:

I see, now tell me do you think in your opinion do people of different races find it easy to mix or live with those of other races?

Silence, no answer

Mod:

Let me put it this way, do you find it easy for Black people to socialise or live with White, Indians and Coloured people, or not? Can they?

Resp:

Blacks can live with other races, they do.

Mod:

So, others do live together

Resp:

Some are forced by circumstances to even share a house.

Mod:

What circumstances or conditions are you talking about?

Resp:

It's like a poor White person knows that another rich White man won't care for him and so he'd rather associate himself with Black people were he knows that he will be welcome with warm open arms

Mod:

So, it's when he knows he is poor and his rich White people will reject him and then he comes to Black people.

Resp:

Yes

Mod:

Alright, now I see. Okay then, you are staying at home moms. I'm now talking to you all as unemployed mothers. How easy do you find it genuinely relax with people from other different races?

Resp:

It's quite easy. We talk and converse though you may start by not understanding what the person is saying but eventually you understand the way the person talk as well as her language. You end up accepting a person with the way she talks.

Mod:

But, do you socialise with these people for tea or something? Do you ever do that besides going to look for employment with them?

Resp:

We meet and socialise with them because of employment or jobs.

The moderator laughs.

Mod:

So it's nothing like visiting each other?

Resp:

No, if we invite them for a cup of tea, what tea are we going to give them. We also need tea, as we don't have it either

Mod:

I understand, but would you have it easy to mix and relax with them or would it be difficult?

Resp:

We would find it easy because they accept us too. They enjoy chatting with us as well. You can get a lot fro chatting with them as you also get tips from talking to them on how you can be able to overcome some problems.

Mod:

Alright, so you could get it easy to socialise with people or other races.

Resp:

Yes

Mod:

I'd now like to ask you. What kind of places brings people of different races together, socially? Don't tell me about work because go to work and not to socialise. What kinds of places or where can people interact positively?

Resp:

At church

Resp:

All the shebeens

Mod:

Only at those places? At shebeens and at churches

TRANSCRIPT KZN, ULUNDI African female unemployed 36-45

M: The moderator introduces himself to the respondents (Musa). He tells them the name of the company he is working for and what his job entails. He then explains to them what a focus groups is and what is expected of them to do. He also tells them that there is no right or wrong answer in what they will be talking about, but that it is only their honest opinions that are important. He goes on to tell them about the recording and the confidentiality and what they will be talking about and their names will be kept secret. He then asks them to participate in the discussion and to feel free to talk in the language they are most comfortable in. He then also asks the respondents to introduce themselves and help themselves to the snacks.

R: Ntombi Cele is my name. I am from section B in Ulundi

R: I am Thembi Zondi from Mbilani, Ulundi

R: My name is Cynthia Hlongwane from Mbilani Ulundi

R: Lindiwe Khoba from section D Ulundi

R: I am Zandile Zungu and I am from section D Ulundi

R: Tholakele Dlamini from Mbilani Ulundi

R: My name is Thandi Dube and I'm from section A Ulundi

R: Zanele Makhatini from Mbilani Ulundi

M: Ladies, I am going to say this in English first and then in isiZulu. We have been a democracy in South Africa for 17 years. Some people say things have changed, including how we relate to each other as people, others say things are worse. What do you think?

The moderator then translates this into isiZulu for respondents to understand better

R: I can say things have changed, though not everything has changed, because they want to change everything in a short space of time. But there are a lot of things that have changed. Firstly, there is so much development in our area. We did not have electricity before, but now we have it. Some people were living in 'rondavels', but now they have brick houses built by the government.

M: Yes, you say some things have changed

R: I also say that a lot has changed. I used to pay a very small amount of money for my children, but now I am paying more. Also that one has to pay money for electricity now – and it's a lot of money. Rates are high too.

R: Things have changed, but there are still some things that we are not happy about.

M: Like what?

R: Like we don't have roads. No toilets and some of us are still living in the houses we grew up in.

R: Where I live, we are living well. We have a road constructed in our area. Everything is just right, because we even have shops nearby. Even water and electricity is there. The only problem is that the electricity is expensive. But really, things have changed.

R: What I have observed is that things have changed, because now you can come out and say which political party you are affiliated to, unlike before when you couldn't do that. There was a party that would not allow people to do so, though I am not going to say the name of that party.

M: I explained to you about confidentiality and how nothing that you say, or your name, would be revealed anywhere. So, just feel free to talk and say whatever you would like to say.

R: Our area was under the IFP mostly, but now it's different because you can now join any political party you want to. It was not like that before.

R: I also want to say, that things have changed, though not everything. Electricity is there now and we never used to have it. We are still short of getting houses.

M: You mean RDP houses?

R: Yes

R: We are living in hope of getting houses, as we have seen that some developments are happening – though not all of us are enjoying those developments or changes. Not all of us are enjoying this because it's for a chosen few. You give in your name, but your turn never comes. I'm sorry that we are free even from the political turmoil that we were in.

M: You are sorry you are free. Go back to bondage then

The respondents laugh

TRANSCRIPT KZN ULUNDI African Female Unemployed 36-45

- R: I can say that it looks like things can become better because we are now under a new political party. Maybe things could change.
- M: What do you mean by saying you are now under another party.**
- No answer- only respondents laughing**
- M: Another party? If a person brings a point and I ask a follow up question, the same person who said that point should be the only one to answer. What do you mean you are under a new party?**
- R: Now that we are under the party of Magwaza Msibi.
- Respondents laugh**
- M: You see, we would not have known about this, if you had not told me.**
- R: We were scared when this was announced that we would be attacked, now that there was another new party. We thought there would be fights, but we were thankful that nothing happened
- M: I understand all of what you are saying, but as a people of this country, how do we live?**
- The moderator translates the question into isiZulu for respondents to be able to understand.**
- M: How is our relationship to one another?**
- R: I can say it's like a two pronged fork. There is some relationship because we do meet with some White people and our children go to White and Indian schools. But there is a problem when it comes to people from places like Mozambique. They are sometimes not treated well. It's like we forget that they are from Africa and that they helped us before. We really tend to mistreat them and we forget that every child is yours, as in the Zulu culture. We segregate as South Africans. We see these foreigners on TV being attacked and beaten. They come here to our areas and sell things to us, but are beaten, because we don't teach ourselves any skills. Instead of attacking these people, we should sit down and learn from them, ask them how they do the things that they are selling to us. We should learn some skills from them.
- M: Okay, how do others see this?**
- R: It's right now, now that we are in a democracy, because now it is easy to talk to the President, as you can get the President's phone number easily and you can just phone him.
- R: I can also say that we are really free, hence there are so many foreigners in our country.
- R: I am worried about our children's future. They drink so much- until the early hours of the morning. They also smoke so much. Maybe there is something the government can help us with, so that we as parents can take our children out of this predicament.
- M: Let's stick to the question please. My question is: how do we relate to each other as races? How is our relationship with Indians, Whites and Coloureds? How do we live as people? What can you tell me?**
- R: I can say that things have changed. We are the ones as Blacks, who used to ask for money from White people in the streets, now they (the Whites) are the ones asking for money from us. Now, we are living like they do. They are even asking for jobs from us Blacks.
- M: Okay, what does the lady over there say? I am sorry, I can't see your name?**
- R: I can say that the country is governed by Blacks, but I still feel that the country is in the hands of the Whites, in their own way. This is how I feel.
- M: You say the country is still in the hands of the White, in what way?**
- R: It does not matter that most of us are living in White areas, or that our children are in White schools, but we are still lacking that power that White people have, and Whites are still in power, because they have the money.
- M: So, you are saying that Whites have the money power?**
- R: Yes
- R: I say there is some change, but Whites are still racist- especially the Boers. I see that they still have that thing towards Blacks. There is a slight change that one can see in hospitals. We now all stand in one queue, whether you are White, Black or Indian. This is unlike before when we stood in our own queue, and Whites and Indians used to walk right in, and not stand in queues with us Black people. They would not even vote with us. There is some slight democracy- I can say that.
- M: So, you say you can see some democracy, but White people are still in power because they have the money. What else can you say that White people have as their power?**
- R: I can say that Indians are still racist. I get a job from one Indian lady, but she refuses for me to use her ladies room. She says I should go and ask where I can get one. Secondly, the dish she gave me to use and the teaspoon she gave me to eat with, was a plastic one. Nobody would use those. I was really surprised by this because I had got another job with a White lady and she treated me so well. She also told me to

use the same utensils that she was using. We would all eat at the same time, but with this Indian lady that gave me funny dishes, I would eat much later than them, at least 2pm. I would not even know what meal it was

M: I'm listening. Is there anybody else with something to add?

Silence- no answer

M: Okay, in your view, what holds us together as South Africans? Let me put it like this- what holds us together as Blacks, Whites, Indians and Coloureds?

R: Today's religion brings us together as well as things like concerts to entertain ourselves. Or festivals

M: What do you mean about today's religion?

R: I mean the one that involves pastors.

M: You mean churches like 'Grace' or 'Bible church' where people sit and discuss?

R: Yes, where you are perhaps invited to attend by a friend. Maybe you meet there as different races and discuss things.

M: You mean where there are some instruments played as well. Charismatic churches?

R: Yes.

M: So, religion holds us together. Also entertainment events and what else?

R: Sports

M: Sports like what?.

R: Like rugby and soccer..

R: You even forget about your nationality, when you are at such places. It makes you feel so good to see other races at such events.

R: White people never used to support football because it was a Black thing. But now, we mix with them in the stadiums. Even a sports commentator mentioned about how many White people are supporting soccer lately. This also brings us together.

R: Another thing that brings us together is traditional events. There is a time when we have ritual happenings here in KZN, and when we go to attend, there are some White people amongst us who are interested in what we as Zulus are doing. So, we meet in such instances too. Some of these Whites become curious to know more about what is happening. The 'reeds dance' is one of these.

M: Okay, we meet in such instances too. We have talked about what brings us closer together as people in South Africa. Now, tell me, what draws or tears us apart?

R: Money draws us apart.

R: Not seeing eye to eye too.

M: What do you mean when you say that money draws us apart?

R: Money really does tear us apart because you could be doing the same job as a White person, but your salary will not be the same. The White person will get more than you as a Black person. Money is a real problem. A White person even has more benefits compared to a Black person

M: What else?

R: I was once employed with an Indian lady here at Ulundi. I was paid much less money than she was. She would come in late, but he paid her the full amount of money, but that was not done for me. When I complained about this, he told me to leave. This was not done to the Indian lady.

M: Besides money or salary, what else tears us apart in your views?

R: More racism. It's harder now. Indians don't want to perform and do their work- they make a Black person do their work. You can apply for a job, but although you have the qualifications, you won't get the job. It will be given to another Indian person.

M: Racism and nepotism? Anything else?

Silence- no answer

M: So, that's that. The constitution tells us that South Africa is based on values, including human dignity, equality, non-racialism and non-sexism. Do you understand?

R: Yes

M: In your view, what does non-racism (translated in Zulu) mean to you?

No answer- silence.

The moderator then asks the question in English for the respondents to get the English version of the word.

M: Do you understand the word 'non-racialism' better now that I have put it in English?

R: Yes.

R: It is to get together as people and not to look at the colour of another person's skin or to segregate because you are not the same race. Not having people of the same race on one side and another race on another side. Mixing different races

M: Alright, what do others say? How would you define racism or non-racism?

Silence

R: I can say it means to be able to visit other races and be accepted but let me speak my own language and let other people learn my language. Not to be forced to speak other peoples languages all the time when we want to express ourselves.

R: It's like at places like restaurants, there are those that sell to everyone like KFC but there are those that can sit down and be served food even by a White waiter/ waitress. They serve you as well even though you are a Black person. This is non-racialism

R: Even at the beach you can now play with the other races and have a good time. Every race is allowed at the beach.

R: I wish we could get employment like Indians and Whites do. When you apply for a job, you don't get it regardless of all the qualifications you might have and as a result, you are sitting at home.

M: Alright, is that all?

Silence- no answer

M: Now that you have told me what non-racialism means to you, do you think that they are succeeding as a country in building a non- racial society?

R: I think we are succeeding. They are trying- Whites are scared now that we are being ruled by the ANC. Only a few White people have not come right yet. Those, that are still continuing with racism. Things are not like they were before.

M: What do others say?

R: I can say we are , but it depends on the morals and behaviour of a person who will make it difficult for another person to see the development of our country

M: Give me an example please.

R: Now we can marry into other races. I am saying this because my friend is married to a White guy.

M: What about the behaviour sister Zanele was talking about? What did you mean by that?

R: Let's say I meet an Indian lady on my way and we start to get chatty. She then starts doing this habit of theirs of asking you a question, but answers you before you can answer. She will then start criticising all Black people. Hence I say, it's not all the Indians that are like that, but the behaviour of that one Indian person

R: I think we are succeeding because now you can go and live anywhere you like. Only Whites used to live in the suburbs, but now all races do.

R: before only Whites and Indians used to call one another by first names and you'd be called 'aunty'. That does not happen anymore. Guys would be called 'boy'.

R: Also, that we as Blacks are being considered as being human beings, hence there is now research being done with us. Thanks for bringing research to us as well. Our houses were not even looked at before, but they are now. We would just hear about research being conducted before.

R: Before we never used to be allowed to make money like other races, but today some of us are shareholders in some companies because of our democracy. Some Black people are sitting in boardrooms with other races.

M: You know, some people think that South Africans are more united now as South Africans and race does not matter. Others say race matters a lot. What do you say?

R: I am saying that race matters a lot. In some cases, we do discuss things and say the same facts as Whites, but they won't consider what you are saying, and will just ignore you. There are White schools that won't take Black children. It does not matter how much money you can have. They will just tell you that the school is strictly for Whites.

M: Okay, anything else? I'm listening

Silence.

M: Is there anybody here who thinks that South Africans are more united now as South Africans and race does not matter?

All respondents say that race still matters.

R: I think because Zuma is at the head of the government and all South African races are supposed to be under him- he is the one who should see to it that all the South African people should be equal and that

there is unity. There should be law enforcement that nobody should abuse another person. There should be a number to phone if someone is found to be committing this crime. The problem with phoning Zuma's number, is that you never get through to him. The phone is always answered by other people and not him. You don't even get phoned back after you have left a message.

M: Is there anything you want to add on the subject of united South Africans and race matters, besides what you have told me already?

R: To show that race really matters. I want to make an example with the Department of Welfare. It used to do things for the people. People used to get a lot from it when they were unemployed, when we were still under the previous regime, but now it takes a very long time to get anything from the Welfare Department

R: Also, that Blacks are told to volunteer first, when you are looking for a job as it will be given to a person of another race, be it White or Indian. You waste your time and volunteer to do the job, but for nothing.

R: Race matters a lot even at schools. Race, and money matters a lot. Our children can be educated in Indian schools/ White schools, but they are excluded. Indians look after their own and they don't mix with other races.

M: Why do you think Indian children don't play or mix with children of other races?

R: Indians are very racist, much more so than the Whites. Indian kids are taught in English and Black kids are taught in 'fanagalo'

M: Is there anything else?

R: Another thing is that we as Blacks women are the ones that always get married to White males –maybe it's because are in it because of the money. You rarely find a White lady getting married to a Black man. Maybe it's because we want a good life and stop being discriminated against.

M: You know what you were saying was said by another woman in Mpumalanga. It's true it's like women tell one another some things. She was saying that always Black women are the ones who are married to White men

R: It's because they know we don't have money and we need it

M: She said that White women should also get married to Black men. Alright, here's another question, do you think that some people find it easier to get on with people from other races than other people? For example do women have more in common as women than they do as Whites and Blacks? Do you understand it?

R: No.

The moderator reads the question again in English and translated into Zulu.

M: Is it understandable now?

Silence. No answer. The moderator tries to explain the question in isiZulu again

M: Do you understand it now?

R: Yes, we can't say we are the same as women because our cultures are not the same. We as Black women do not do the same as Indian and White women do, unless Black women see themselves as Whites. I see myself as a Black woman

M: Why do you say that Zandile?

R: I say that because of where I live, I don't live with Whites but Black people like myself. I also don't do what White people do, not, as Indians do. I'm just myself – I do what I need to do traditionally. Everything I do as a Black woman, I do. A White woman would not kneel down and give her husband his food. We get down on our knees when giving our husbands their meal.

M: I think I must one must go and live in Ulundi

The respondents laugh

R: I'm proud to be a Black woman because my kids get fresh food from the garden. I grow my own vegetables, so my kids don't have to eat food from the refrigerator, but fresh food from the ground. This makes me feel proud as a mother, though I don't socialize like other women do.

R: Let's not be separated by colour as women. A woman is a woman. Be it that she is White, Black, Indian or Coloured. You raised your children according to your culture. All of us do that. What I can see is that we Black women like finding mistakes in White women. We all have mistakes. That White woman has her own culture and that's how she is bringing up her children. You do get White children that are respectful, where we you are working. Such a child you can take as your own and not like a White child because you

are working for their family. We are racist as well. A mother is a mother regardless of colour. I can say that White women are mothers because they do take Black children and bring them up- something that we don't do – to take their poor children and bring them up. We have that problem.

M: Thank you, what do others say?

R: It makes me feel good the way I live my life with my family and how I bring up my children. I also see mothers of other races being happy with themselves. I don't want to say much in case I get out of line and not answer the question correctly

M: I'd like you to tell me what it is that you have in common with women of other races? Tell me what it is that makes you say other women are the same as you?

R: If I can just generalize and come back to your question and say that I am an unemployed Black woman just like any other woman of any other race. That I am this woman, who takes her children to school every morning- I'm comfortable in my own way just like another woman driving a car, is comfortable in her own way.

M: Somebody talked about socializing. I'd like to know from you what kind of socializing you were talking about? How different are White women from you?

R: White women sit down with their children and talk to them as a family to tell them what they don't like.

M: Like what for instance?

R: Like sex for instance. It's still not easy for us to talk to our kids freely about such things. It's very hard for us to talk about sex with our children, unlike Whites. For instance you can never find a White pregnant girl in school uniform – but Black children you do.

M: Alright. Is there anything else you'd like to add.

Silence- no answer

M: In short, you say that you see yourselves as Black. Is that not so?

R: Yes

M: Let's proceed then. Do you think race matters less for the rich than it does for the poor? How do you see it mama?

R: It's like that. The rich do not bother about race and colour but the poor bother about it.

M: How do others see it?

R: It does matter to the rich what race you are, because when you work for a rich family, you have to put on a uniform, the Black and White uniform that they give you. But if you work for an average family, that's not rich, you just put on your clothes with no uniform. With rich people you have to walk in a certain way when serving them, you are sent to school to be taught this. You are not supposed to be seen by their visitors, unless you come to serve them food. With ordinary Whites you just move around freely and they even introduce you to their visitors.

M: Which are the ones that don't have a problem?

R: They are the White people that do not have a problem of being racist

M: I think I am getting lost now. We started by saying race does matter to the rich. Why do you say that? You said that race matters to the poor?

R: Rich people don't care about race because they have money and they can do as they like and don't care about other people.

The moderator tries to explain the question, yes or no?

R: Yes. I support your statement. Race does not matter to them. For instance, rich Black people go and live in places like Umhlanga or Gateway, to go and live with their families amongst the White families. They don't care about their colour or race

R: They just get married too, regardless of colour

R: A rich person can open doors, I can't because I'm poor and he has money. A rich person is welcome anywhere he goes, because he fits in to most places

M: And how does race fit into that? You said the rich don't care about race and the poor are the ones who mind about it. You agree about this don't you?

R: Yes.

M: And why do you think race matters for them?

R: You see. The rich can go around and live wherever they want with their money. They can educate their children wherever, with their money. So they can do anything they want to with their money, unlike us that are poor and are more oppressed because whatever we try or want to do, it does not materialize, because we don't have the money

- R: The problem is money. Now you will need to bribe if you don't have money
- M: Is there anything else you want to say? My last question on this subject is: do the poor of all races have more in common with each other regardless of race?**
- R: We can now see that we are all poor in the same way. We never used to see how poor Whites, Coloureds and Indians were because they were in their own special places for the poor, but not now. You see them everywhere now. They are also doing what is done by poor Black people now.
- R: In 2006 I was living in a flat which was occupied by Black people mostly. There was one White man living there with his children. They were so poor, to the extent that their electricity was switched off. He would come knocking on your door to ask for fat/oil to cook.
- M: What do others say?**
- R: I see poor people of all races having one thing in common, poverty and lack of money. I have seen a poor White guy being so dirty with a filthy back pack on his back and I could not believe what I saw.
- R: We are better, because we can accept the situation, because we know we are poor
- M: In Ndwedwe they were telling me that the poor people of other races even come and live with the Blacks, because they identify themselves with Black people –as they are all poor. You talked about socializing. How often, if ever, do you socialize with people of different races? I won't say outside work because you are unemployed. When I talk about socializing, I mean asking Naidoo or Smith to come and have tea with you**
- Silence- no answer**
- R: What you are saying does not happen, unless you go to a wedding at a relative's place, then you socialize there
- All the respondents say that they don't socialize**
- M: Why don't you do it?**
- R: We don't know them.
- R: Such things are done by our children, because they work with them, or they are at school together. Our children are friends with people of all races
- M: But, how easy or difficult do you find it to genuinely relax with people from different races?
- R: I don't think it is difficult –it's more a fact that we don't have money to do so. It's like I said- my friend got married to a White man and left to go and live with him overseas. I have even lost her phone number.
- M: What about others? How easy or difficult is it to socialize with people of other races?**
- R: At one time, we went to a club for Whites with the intention of making money like Whites were doing there. They welcomed us in a friendly way. It was quite fine. They didn't discriminate against us.
- M: Oh, they didn't discriminate against you. What kinds of places bring people of different races together?**
- R: It's places like in Durban, because there are a lot of different races there. There are a lot of Whites and Indians there. We here, live in a rural area.
- M: I want such places. You here at Ulundi – do you have such places?**
- R: It's usually tourists from outside the country.
- M: I understand about tourists, but what about other races like Whites, Indians, and Coloured people from around here in South Africa? Where do you meet with these people socially?**
- R: At places where you go to watch football – like stadiums.
- R: At places where we go and entertain ourselves.
- M: Where's that?**
- R: At Jika-Majika
- M: What kind of place is Jika-Majika? Is it a tavern or what?**
- R: It's a night club. We go there to dance. Almost all of us goes there, because the entrance is free.
- M: I see, but in your view, just tell me- do you think of yourselves as South Africans first, or as other identities (such as Zulu, Indians, Africans, Xhosa, Jewish etc)? Which comes first being South African or Zulu or Xhosa or what?**
- R: They see themselves as Zulu or Xhosa etc., first.
- M: What do you think is the reason?**
- R: It's like we as Blacks do that. We identify ourselves as Zulu or Xhosa.
- M: I'd like to know the reason why? What are the reasons that people do that?**
- R: It's the way we grew up. We still live together as Zulus –in one place. We know that Xhosas come here to look for work
- R: It's also to look down on others

M: What do you mean by: ‘looking down on others’?

R: By the mere fact that a person is not a Zulu, you don’t take that person as a human being

R: These Xhosas and Mapondos come here from the Eastern cape to take our jobs

M: So, you say you as Black people look down on other people as different people with different languages. Why then do you recognise yourselves as such with these other races like Indian, Whites and Coloureds. Why do you recognise yourselves as Zulus first?

Silence

M: I heard a voice saying Indians too. What were you whispering about the Indians?

R: They came here to work in the sugar fields and now they think they are above us

M: What about the Whites and the Coloureds? Why is it that though you are all living in the same country, but you see yourselves as Zulus.

R: Coloured people like to make as if they are Whites, but we don’t even know where they come from.

M: Let’s now talk about your friends and families – how would they describe themselves? Would they describe themselves as South Africans of Zulus?

R: With people who are successful, there are those who are proud to be South African

M: Let’s talk about your friends and family members?

R: I am trying to talk about a family member who is successful and does not have all these negative opinions. He says he is proudly South African. It makes me think that he is saying that because he is successful, and we don’t say that because we are still struggling and poor. Maybe when you are poor, you really feel the oppression.

M: So, you are saying, because your family member is successful, he is now proudly South African. So, what do other people say? Do your families and friends see themselves as South Africans or Zulus?

R: As Zulus. They can see that we are struggling. They are helped, even at school. We sacrifice and put our children in White schools, otherwise they wouldn’t be going to school. There’s a school in Umlazi, that used to be an Indian school, but because the Black children attended the school, the Indian children have left to other schools. Now it has turned into a Black school

M: Alright, as we have said that there is a large gap between rich and poor. Didn’t you say that?

R: Yes.

M: Do you think we can build a non-racial society with this gap?

R: Yes, we could. If only the ones that are up there could work with other people, we could make it. The problem is up there – they lie so much

M: When you say up there- do you mean with the government?

R: Yes. The government must stop telling people lies. They must stop lying.

M: Just tell me one or two of these lies?

R: That it is going to open up opportunities for us to be like Whites. That we are all going to be equal. They promise us, but do not deliver.

M: The government must fulfil it’s promises. What else should the government do?

R: The value of the Rand must go up, so that we can see our money.

R: Some people are getting houses from the government, like RDP houses. The government should also help us people who built our own houses, by helping us build two additional rooms at the side of our houses. At least they can do this. We must also get something, because we voted for them.

M: Okay, is there something else the government should do?

R: Those who volunteer, should be helped to get employment. Like me, I volunteered to work at the hospital during the strikes, but I did not get the employment when the others returned to work. One lady told me that she was working there.

R: The government should get rid of the agents. They are taking our money. You get very little money as a salary/wage and that is because most of the money goes to the agents, because they organise our employment.

M: Okay, I understand what the government should do. Let’s come back to you, as citizens. What should you do as citizens?

R: We should give respect to one another. Also, we should unite and do things together.

R: Use opportunities, that give us hope to be successful

M: Like which opportunities are you talking about?

- R: Like these opportunities of being trained. Perhaps, by going around and nursing people with HIV/AIDS. Though we have talked about racism, already I feel I have to say this. Corruption is killing us here at the lower level. We have talked about 'up there' already, I know.
- M: What do you actually want to say Sizakele?**
- R: 'Up there', we can't do anything as mere citizens. Here we are sitting with no development in our area, and we are just loosing hope. We know what we should do to uplift ourselves, but corruption is so vast that we are loosing hope of anything happening – like being a Nompilo worker
- M: So you are saying you should be using opportunities to uplift yourselves like joining the Nompilo project. How would this project help you to build a non-racial society?**
- R: I mean there's so much unemployment. It would be better if people were to join the project. In that way they can get something to help themselves with- though it's not much. Here you would get training to be able to nurse patients in the area. This could bring down the rate on unemployment and bring some development.
- M: I see. What do others say? Let's not forget to stick to the question – what should we as citizens do to build a non-racial society?**
- R: I want to comment on the fact that we elect our councillors and Mayors. We should work together with the councillors to develop our place. The funds given, should be used in the correct way and not go to the councillors pockets- it should benefit the community.
- R: Another thing we could as parent try, is to bring up our children in the correct way. Children should grow up knowing the right way of living.
- M: Like what?**
- R: Like teaching your child the ways of life. Showing your children what is right and wrong.
- M: What would you teach your child about building a non-racial society?**
- R: Teach your sons especially that smoking and drinking is not right and your daughters to look after themselves very well.
- M: What does smoking have anything to do with building a non-racial society? If your child smokes, how does that affect building a non-racial society? Anybody can answer the question.**
- R: As a person that goes around, I have noticed that kids of all races call their toys/dolls by names, but not our children. All they know is that toys are 'popeyes'. We should try and educate our children ourselves, so that they can communicate with children of all races and not be laughed at by others. Let's build our children into enlightened human beings. Our children watch things like 'Generations' and these programmes are not building our children.
- M: You mean they should grow up as enlightened children, like those of other races?**
- R: Yes, they should be like other children and stop calling their toys 'popeyes', but by names.
- M: What do you think you Black people or Africans should be doing to build a non-racial society?**
- R: Let's forget about the past and concentrate on the future of our country.
- M: Forget about the past?**
- R: Get educated. Education gives us broader minds.
- R: Stop jealousy. Women generally are very jealous people. We should love one another as Zulus before we can love other races. It's not possible to love people of all races before you love your own people.
- M: What is PHD? 'Pull her down' syndrome?**
- Respondents laugh.**
- M: It's jealousy and what else can you tell me? Education and what else?**
- R: We should not belittle ourselves
- M: Anything else?**
- Silence.**
- M: Alright, what should Whites, Indians and Coloureds do to build a non-racial society?**
- R: They should teach their children not to look down on Blacks and despise them, because they are the ones who teach their children to disrespect Blacks. They must teach their children that we are all the same people and the difference is not in the texture of our hair and the colour of our skin. Indians are too self-righteous and only want themselves.
- R: Whites and Indians should know that we are helping by working for them. They should respect us as much as we should respect them too, because we also have our own families. They should not take us anyway they like. Their children just talk anyhow to us. You just keep quiet and tolerate them because

you want the work. You will hear your child at home asking you if get scolded at work because they saw it happen at work.

R: They should let us do our rituals, like we are not bothered by theirs. It's our culture and they must stop looking down on our tradition

R: Indians get days off during their Christmas, but we don't. They are given a chance to celebrate but that does not happen to us.

M: Is there anything else?

The moderator comments about what the respondents said to them at Ndwedwe and that although Whites and Indians have money, they should show some respect to Blacks and not despise them, because they don't have money.

M: We have done with talking, but now, I'd like to give you pieces of paper. Tell yourselves that these pieces of paper are post cards. I'd like you to write a message to a person or a government department, that you think can do the most to help build a non-racial South Africa. You can write in any language you want to. Anybody who needs some help can just give me a shout or sign. Please write who this message is addressed to, but your name is not necessary, although it is important. You must then write what they should do to build a non-racial South Africa. I'm going to excuse myself and leave you because I don't want to stand here like I'm guarding you like a school principal. Please don't talk to one another. Write your own opinions. Thank you.

The moderator comes back to collect the papers and to thank the Respondents and give them their incentives.

Thank you- end of discussion

LETTERS KZN, ULUNDI African female unemployed 36-45

To the department of Road & Safety Dear Sir/Madam

I am hereby pointing to some of the problems we are facing in our roads everyday.

We as Ulundi people, we have had problems on our roads for ages. We would like you to help us build the roads, as these days, we have so many accidents and we would love you to help us. And we would like you to have a real good talk with the taxi owners of your neighbourhood; they are charging us more than what is expected. They should know that we not working and we are the same as them, but they only think of themselves.

I would be grateful if my request is heard and I would be very happy if my wish is fulfilled. Thank You Government should train more people to teach children about the dangers of using drugs. The teenage pregnancy is becoming really bad in our communities. There should be more job opportunities for our children and that might even decrease the rate of crime, because they won't have time to do wrong things. If he can change the law of school children going to school pregnant, because it's like giving them the right to have sex whilst they are still under age.

To the government

We are asking for jobs, laboratories at school for our children in our area. If we volunteer, we should be the first given a chance of being the first people to be employed when jobs are available. We are suffering through poverty. Agents should be stopped because they take a lot of our money when you get paid you feel very bad.

To the government

Government should create jobs and improve on education

To the government

Government should visit communities more often in order to see what progress is happening in different areas. They can also hear what people really need from the government. They must also find out what has been done and the way forward, for things like poverty and housing to improve.

To the government

Government should build more houses for poor people. Councillors should be monitored at all time; they do not do their jobs well, only enjoying salaries and other monies with their relatives.

To the government

I think government officials should go in our areas to check whether service delivery is satisfactory rather than them coming to communities toward elections time and then making promises which are not fulfilled. Jobs, poverty- government should be addressing these first.

To the government

Educate about safe sex. Our children are dying and leave their children, who become a burden to grandparents.

TRANSCRIPT: KZN NDWEDWE, AFRICAN MALES, EMPLOYED 36-45 YEARS

The moderator greets the respondents and introduces himself (Musa) He tells them about confidentiality, the reason why there is some recording as well as the fact that there is no right or wrong answers in what they will be answering, but the most important thing is to give honest answers. He also asks the respondents to all participate in the discussion and not always agree with person speaking as this does not help much. He then asks them to speak freely and feel free to enjoy the snacks. He also asks them to feel free to introduce themselves and to speak in a language of their choice. He then asks the respondents to start and whoever feels to do so should as they are not at school.

R: I am Sbhongiseni and I work around here, I am a mechanic of cars I do piece jobs around here.

M: Thank you, it's good that you are doing something to get some money to chase away the hunger. Next one, what's your name and what do you do for a living?

R: I am Bongani Sibiyi I usually do little jobs of painting around here and I also do plumbing and electrical.

R: I'm Lucky Marundle and I usually do carpentry as a part time worker.

R: I'm Sandile Mnguni I'm a city racer, I have piece jobs here and there, and I also do artwork as well. I also try to arrest those that try to commit crime

M: That's a good thing?

R: I'm Bazi Jali; I work as a temporary worker for a motor company.

R: I'm Daloisle Dlamini; I work at the Post Office.

M: You bring us news and gossip.

R: I'm Mangoba Shange; I do piece jobs so as to bring food to my family.

M: Thank you let's now begin our discussion like I said that you must feel free to talk. We are not in prison here let me start by saying to you that we have been a democracy in South Africa for 17 years. Some people say that many things have changed including how we relate to each other as people, other say that much is different and others say that things are worse. What do you think?

R: Things have changed but things are not good. It's not like before. It's hard you don't even see the money you are working for. It's too little. It gets finished before you have done anything.

M: Money is too little you don't even see where it's gone too. What else can you tell me?

R: Job opportunities are quite scarce, unlike before. There's very little employment available.

R: If there is development work in one area, people from another area are brought in to work there instead of the people being taken from that area that being developed, to work, people who are not employed.

R: I want to add that even when people get jobs, working in that project it's work that lasts only for a few months. It does not last long. I'm talking about projects like installation of water pipes. When the project is finished, there is no more work for people to do. They have to wait for the next project, so things are really not the same as before.

M: What else can you tell me about? We have heard about unemployment now.

R: Some have changed for the good, and some bad too on human rights. It is not good in the manner that even children have rights

So you cannot bring them up in the way you were brought up. We were encouraged to do things correctly, by being punished, not that we were not loved. We were loved by our parents, but we were being put in the right direction. Now, children are doing anything they like because of having children's rights. I'm not saying these rights are not okay, but I think they are too many. Also woman's rights make us feel, as men, that we don't exist anymore. Nowadays you can't as a man, try to discipline your wife, even when your wife attacks and beats you it's not easy to go and report her to the police because it's a disgrace. I think these Human Rights are killing us too.

M: Yes, what else?

R: I want to talk/comment on the good things that I see, because we are far from where we were before this democracy. I want to say that there has been a lot of development- a lot has been done- we now have roads and water supply and houses. We can see a lot of things done, though life is not better, as we don't benefit much from these things. Things don't go as well as we'd like them to.

M: Okay, what about you people on this side? What can you tell me?

R: Yes, we have seen the roads being built. It's unlike before.

M: We have talked about the road construction already let's move on to something else. What can you tell

me?

R: There is no other development. No progress, despite the fact that there were many promises made, that have not been fulfilled. We don't even have the houses we were promised.

M: Let's talk freely we are not being examined here but we are just conversing. I really understand what you have told me, but now what about how different races live together here in this country of ours South Africa. By different races I mean Whites, Blacks, Coloureds and Indians. How do they relate in these 17 years?

Silence

R: When I look at things, I think in my view that things are better, I'm talking about races here in South Africa. I think that people are all at peace now. They tolerate one another in these years of democracy. It's not like before. We can now see people of different races marrying. A White man gets married to an Indian Lady. An Indian man gets married to a Coloured lady, or a Black man getting married to a White lady. We accept such things now, unlike before. That's what I can say.

M: Inter-marriages amongst different races. What else?

R: It's better this way.

R: Other races are now visiting us in the townships. They are no longer scared too. We just sit and enjoy ourselves with them.

M: Okay. Dion or who wants to say something?

R: We sit with people of other races. There is another guy known as Dion. The respondents says the name 'Dion' laughing

M: What about Dion?

R: He is always with us, he is just like us.

M: What else can you tell me? Someone else besides Dion?

Silence

M: Alright, in your view what holds us together as South Africans?

Silence

M: What is it? What holds Whites, Blacks, Indians and Coloureds together?

R: Something that makes us understands one another.

M: What would you say it is that makes us understand one another?

R: Like sports, most races meet at stadiums, you get Whites, Indians and Coloured being seen a lot in stadiums. Blacks too, are seen there.

R: Shops are where people meet too. It helps them to be able to communicate with people of other races. People of other races help to serve you in the shops too.

M: So, it's sports and shops and what else?

R: At church services, we meet people of other races as well.

M: We meet at churches too. Religion.

R: Schools, Black people are much into multiracial schools. So the minds of different races are developing in the same way. Even teachers are the same. They have the same education. In my view, people of different races start understanding one another there. Blacks can feel that they are the same as other races at school.

M: So, people are the same and that's the feeling pupils are having at the school, anything else that you can think of that's holding us together?

R: Something else that brings us together is the job opportunities that we have when there are projects done here in our townships, because we see other races (Whites) coming to work here. I am still thinking.

M: Job opportunities bring us together, yes okay, now tell me, what tears us apart?

R: Brings/tears us apart as races?

M: Let me put it this way, something that makes us not to see eye to eye as races here in South Africa?

R: I can say it's the money before we used to fight over race issues, but now it's money because they always want to be above us.

M: Who do you mean when you say they?

R: I mean Indian people they are the ones that are our neighbours here. The Indians and Whites are our neighbours here.

M: So, you are saying that the Indians are greedy- they want all or most of the money for themselves.

R: We can do the same kind of work as them but they want to earn more than us. They don't want to get the same amount of money as the Blacks.

R: Another thing, they promote themselves only at work. When you work with them you will not be getting to a higher position, but it will be given to another Indian guy who has started working there after you even though you have a longer service record compared to them. Within a few years he will be your boss although you might have initially taught him and only Indians will be working the job. So this is why most Blacks are not employed

M: So it's mostly Indians here who are taking jobs?

R: Whites also, both these races have the economy of KZN in their hands. In South Africa, it's the White people yes, but here in KZN, there are a lot of Indians. This is what makes us differ in views as well.

M: So, you are telling me that salaries are not enough?

R: Firstly, they pay you unsatisfactory wages or salaries. Secondly, they abuse you by making you work hard but they don't give you a better position and they don't develop you. They would rather give a better position to somebody else-that's not right you get paid peanuts for a very long time, you don't enjoy going to work but you are merely going just for the sake of your family. Just to provide your family with food. So it is not right.

M: I see, what else can you say tears us apart?

R: Traditions and cultures. We can't really see eye to eye in as far as cultures and traditions are concerned. We have our tradition though we don't always do our rituals, even though you feel you love a person of a different race, but when it comes to tradition there's nothing you can do because it's your tradition and you can't change it.

M: Okay, I understand that there is nothing that you can do, as it's your culture and tradition. The Constitution tells us that South Africa is based on values including human dignity, equality, non-racialism and non-sexism. What does non-racialism mean to you?

M: Do you know the constitution says this?

R: Yes

M: How would you explain non-racialism then?

R: So the next person I see be it of any race, I see my brother.

R: Treat another person in the same way you'd like to be treated, whatever the race of that person is or his/her gender.

R: Service provided for people, be it in hospitals and shops, should be the same for everyone regardless of the person's race or gender. I'm talking about the places like hospitals, clinics, at the shops. You find that a White man or an Indian person is given a special treatment. All races should be given the same treatment. We shouldn't even have to complain about it.

M: Okay, what else?

R: I can add that people should be employed equally be it that they are Black White Coloured or Indian. A method that's non-racialist should be used to employ people. People should be employed according to the percentage of a number of people in that area so that everything is done fairly. A person's colour and race shouldn't make that person get a better job although he/she doesn't qualify for it

R: There should be fairness.

M: Is there something else you'd like to tell me?

R: I think we have said it all.

M: All right I understand, do you think we are succeeding as a country in building a non-racial society?

R: It will take a long time for us to succeed, especially when there are still those who are up in high seats it will really take a long time to be equal with them.

M: So it will take a long time you say?

R: Yes

M: Okay, let me listen to somebody from this side what do you say? How do you see it?

Silence

M: Please, talk to me.

R: I think I can see the difference now, before there were places where Black people were not allowed to go to. They were for Whites people only, but now that's no longer happening. Such places are closed now and Blacks can now go and mix with them. You can enjoy yourself in the same way White people do it.

R: The truth is that we Black people accept these other races with open hearts but it's difficult for them to accept us as fellow citizens.

M: Who are these people that you are talking about?

R: I mean Whites and Indians.
A cell phone rings.

M: I forgot to tell you to switch off your cell phones.

R: I'm not talking about Black people, because we Black people respect one another and understand each other too, as we are all poor. I mean these people used to be the government- that used to oppress us- but now they don't want to accept us as human beings, though we accept them.

M: When you say you accept them what is it that you do to say that? What is it that you do to accept them and they don't do?

R: You know what the problem is they don't want us to be free. They don't like the fact that we have freedom. Our country has a democracy but it does not feel like a free country. Where I am working I am not treated well -I can't go around saying how bad he is treating me, because he is giving me food as my boss. I can't just up and leave, hence I tolerate the treatment he is giving me though I know that this is a free country, because I know it won't be easy for me to get another job. These people don't want to accept us hence we feel it's better to bring ourselves down to them and bow down. They just don't want to accept us well at all.

M: What do others say?

R: Another thing is that when you go looking for employment, you will be asked for experience. I don't know where you are supposed to get experience from, if you have never worked but another race will be taken.

M: Do other races get employment even though they don't have experience.

R: I wouldn't plainly say that, but at most places they employ other races.

M: What do others say?

R: In my view, I think there is a difference if we compare now and the old days, though most people like us in the rural areas have not seen the work of freedom yet! I can say that, though I have never experienced it, that if you are a Black person and you go to where it's mostly frequented by Whites they will scrutinize you to try and find out what you are doing in life. They (Whites and Indians) can't accept that a Black person can do better with his life. Indians too are just like the Whites in this. We don't see such instances here, but people in the cities do see it. Gradually we are changing though people in the rural areas don't see any changes because they don't have money, but the people with money do see changes. It now really shows that people have freedom because people have money now and are rich. You see Blacks driving big cars with wheels at the back and some living in high places. I don't know what the name to give these people, the ones in the Government.....

R: Interrupts.... They are capitalists

R: They are using the money only on themselves. They don't look at the people down there. People that are enjoying this democracy are free and hold high positions. Those that are rich, they are extremely rich, and the poor are very poor. This is killing us, so this means it's going to take a very long time for everyone to enjoy the benefits of this democracy of our country.

M: Can you add something to that?

R: I want to say that this democracy is only for those that are in high positions- here below we are just saying that we have freedom and see it on television how people are living at the cities and their places. I think for us to live a better life, we will need to go and live in the cities. Maybe the reason why you see some people sitting next to the roads in the cities, they were after this better life because you don't get everything in the rural areas.

M: This is why we are saying, are we really succeeding in building a non-racial society as a country? Are you saying that you see freedom on television, so you feel neglected here in the rural areas?

R: We really feel neglected.

M: So, it's all right if you feel that you are neglected. Some people think that South Africans are more united now as South Africans and race doesn't matter. Others say that race matters a lot. What do you think?

R: Race still does matter in a lot of ways, like they have said that before me.

M: Like they have said before, what do others say?

Silence

M: Some people South Africans are united now as South Africans and race does not matter. What do you say?

R: Race does matter a lot especially to us in places like this. We are nowhere here. People who say race no

longer matters are maybe the ones living in the cities.

M: What do you mean by being nowhere?

R: There is no progress or development here. The only development we have seen here is road construction. There are no RDP houses or anything else.

M: Is there somebody else with a different opinion? People who see it in a different way?

Silence

M: That South Africans are now more united and race does not matter, that's how some people feel. How do you feel?

R: They are united, you can see even the Whites kids trying to dance a traditional Zulu dance showing how much they like what they are doing. You also see Blacks and Whites mixing at social gatherings sitting together and having lunch. You don't see each race sitting on their own but races eating and mixing together. Then you can really see that there is a change.

M: What do others say?

R: Race still matters I think it's not working only when you have money and you can do things on your own because in most cases you need an attorney to go and fight for you if you need to contest something done to you and you feel it's wrong. If it's a White person and needs to correct something wrongly done to him, his case is attended to quicker since he has a lawyer unlike you who doesn't have a lawyer and your case is not attended to. If a White person is being dismissed at work and he tells his employer that he is going to tell his attorney, they stop the issue there and then.

M: Okay is there something else you would like to add?

Silence

M: Okay do you think that some people find it easier to get on with people from different races than others? For example do women have more in common as women than they do as Whites or Blacks? I know that you are not women but you do see them, if you look at them how do you see them?

R: They see themselves as their colour. If it's a White woman she sees herself as being White but not as any other woman because if you try to talk to her she looks down upon you as a Black man.

M: Tell me what is it that would make you want to talk to her?

R: Let's say you'd like to propose to her. It is like she is wondering why you don't go to Black ladies.

M: Is it a White woman only that would do this to you?

R: Whites and Indians too.

R: Whites especially but Indians are better.

R: Even Indians when you start looking at an Indian woman she gives you a dirty look and then starts speaking her heavy English with you.

R: It also depends on what your status is, if you are her senior at work it's understandable and she might listen to you, but if you are just a nobody to her then you should be careful. It really depends on your status.

R: It's not just Indian and White women even Black woman are the same. Things have changed now it's not the same like before. There's a certain way of living now. I think Black women see themselves as White women nowadays. I think it's because of their way of doing things and way of living. It's not like before they are almost the same as the Whites. Women used to respect men and look down when talking to them.

R: Women are very much into money Black women will only consider talking to you if you have money, other than that they will answer you in a silly way if you try to talk to them. I think Black women are now living like the White ones as much as White women know that they are above us.

M: But just tell me do you think race matters less for the rich than for the poor? Or do you think the poor of all races have more in common with each other regardless of their race?

R: Rich people don't care about it if you have money you don't care about things like racism.

M: Are you saying that regardless of what race you are they don't mind?

R: No, they pass a joke and laugh. All they are interested in is to make money.

M: So do you think it's the poor that are concerned about racism? Is it something they always talk about ?

Silence

R: I think so yes because they don't have much and have nothing to do so there is nothing she/he can do for themselves. He can't help himself with nothing.

M: Do you think that the poor of all races have more in common with each other regardless of their race. Does a White person that admits that he is poor, but he is still a White person, though he does as a

Black person does and feels that way too?

R: I have realized that when other races are poor they like coming closer to Blacks. Be it an Indian or White person they come closer to Blacks and not people of their own races because they are scared of them.

M: Are they coming closer to Blacks because they can identify themselves with Black people since they are poor and Blacks are poor too?

R: Yes because we Blacks are also poor and so we may just be all poor and live the same kind of life.

R: We live together in places like prison in the streets places where we can get food like soup kitchens.

At this stage all respondents are talking at the same time.

R: When you are very poor you feel like you have been thrown away like you are neglected. Some people get fed up with you and your poverty. If a Black person is approached by a poor White, he is annoyed.

R: For instance there is a poor White you find in the street corner that will come to ask you (Blacks) for any amount of money you can give him-even a rand. Then you tell him where to get off he feels the pain of being chased away by Black people. How come he comes to ask for money from Black people. Why does he not have money?

M: All right how often do you socialize with people of different races outside of work?

R: Yes we do meet at places like shopping malls at centres, though we don't talk. I don't know if you mean this or what?

M: I don't mean living with them but just meeting, like you told me about Dion.

R: At sports meeting too like the stadiums and where we go to train at gym. We meet and are one with the same goal.

M: But what about at places like taverns and bars?

The respondents laugh at what the moderator is saying but they say they do meet them at places like taverns.

M: Do you ever visit one another or invite them to come over to your place?

R: Not at all people still look down upon others especially if you don't own a lot and because of this they won't come to your place even if you would like them too if you are living the same way they do you are up there with them they would easily come. My Indian boss does not come to my place even when I am throwing something like a dinner or a traditional party but I do visit his place when he is doing something at this home. Black people have got open hearts. I think they are the ones building South Africa into a united country. In whatever we do, we go to Whites and Indians, but they don't come here.

M: Why don't you invite him over and let him take a bus?

R: You know Black people are kind and open hearted and this is why South Africa is a united country in a way let alone what the Whites and Indian youths are doing because we do visit them though they don't. They don't see themselves coming here to the rural areas.

M: You said you meet at shopping malls and at sport events taverns. And what else?

R: At taxi ranks sometimes too, because some of them use the same taxi ranks as we do.

M: All right then, they use the taxi ranks too. Do you think that people think of themselves as South Africans first or as other identities (such as Indian Africans Greek Zulus, Xhosa or Jewish etc.)? What do people say about this? How do they see themselves? I am talking about Blacks, Whites, Indians and Coloureds?

R: They see themselves as South Africa ns because Whites and Indians claim South Africa as their country too because even during election time you will hear them saying that they will definitely be voting as they won't let anyone take their country South Africa. They talk about South Africa as their country and not as people who are not here permanently.

R: When these people talk about South Africa they talk about it like it's their country because they are here to stay.

M: How do you others see it? What about this side?

R: I agree with him

R: They see themselves as South Africans they even vote. You see them in most events that are happening here in South Africa.

M: Now tell me when you look at your friends and families how would they describe themselves? Do they see themselves as South Africans or do they first see themselves as being the race they are, that's Zulu, Xhosa etc.?

R: Blacks including our families are the real people of South Africa they see themselves as South Africans though the most important thing that gives you life, is to have money. Though we are poor it makes you

wonder why you should be poor in your country South Africa when other South Africans have so much money. This won't stop us from being South African though. We will always be South Africans.

A child makes a noise and the moderator asks one of the respondents to keep the child quiet.

M: So they see themselves as South African?

R: Yes

M: I see here in South Africa with such large gaps between the rich and the poor do you think we can build a non-racial society? You agree that there are large gaps between rich and poor?

R: Yes

M: Do you then think that we can build a non-racial society with these large gaps we have?

Silence

R: I said it before that it will take decades for that to happen. I don't know how many decades it would take; maybe my grandchildren will start seeing the difference.

M: Why do you say that?

R: People with money have a lot of it and they are greedy. People with no money are becoming worse. This poverty is growing because the unemployment rate is becoming worse. I see companies engaging employment agencies now to employ people for them and this makes people earn less money that's much less than they would be getting if there no agencies. Agencies are making a lot of money and are expanding but people who deserve to get more money are just getting peanuts. So I see a wide gap and it's going to take a very long time to close it. People who are making money are making a lot of it and those that are poor are becoming poorer. They are more down I don't know what's happening. It's hurting.

M: How do others see it?

R: I see the same thing too

M: What do others say? Anyone with a different opinion?

Silence

M: Is there any of you with a different opinion?

R: I think the government should try and reduce poverty amongst its people the time to unite and live together as one will never be for as long as there are such poor people. Give equal job opportunities to those who deserve it, then we can have a non-racial society.

M: So, the government should create job opportunities for us to get somewhere as a country?

R: All I'm saying is that every household should have somebody working. For there to be 10 people in a household with none of us working and in the meantime we have a government, this is ridiculous.

R: They (government) must create jobs and let people be employed according to merit. Let people bring their CV's and get employment according to that and not be employed because he is Zuma's son or a friend's son or a son to a well-known person.

M: And what else should the government do to build a non-racial society?

R: People should not be given short-term jobs this should be stopped. People should not be given 6 months contracts and after that sit and do nothing at home. When people are given employment let see them working and provide for their families. The people should be happy and living well for years, let's see the children going to school and not dropping out because their parents cannot afford to send them to school and there is nobody to provide for the family. Not to be told that there are no job opportunities or that job opportunities have ended. I can't understand how it is possible that there are no job opportunities. We would be happy to get employment opportunities because we are poor. It's painful to know that the contract is up and you have to go and stay at home again. I wish to see a change in this matter. I wish people could get employment let people get employment I wish the government could put a stop to company's playing with people and put regulations and laws that a company is obliged to employ people instead of dismissing them. These companies are having it good. They just do whatever they want to do with the people and this leaves us getting poorer. I am not talking about jobs like digging holes or such small jobs but about big companies in Durban. A contract worker will be told that his contract is up but somebody else will be employed in his place. How a contract can be up but somebody else gets the job in his place? This is why I think the government should intervene.

M: We are still talking about employment. Besides this is there something that the government can do?

R: I'm going to talk about our area, we need sports grounds here we don't have any.

M: How will having a sports ground or stadium help to build a non-racial society?

R: I think it would help because there will be more people coming into our area.

- M:** Okay I understand it now.
- R: Even those who have talent in sports are unable to explore them because we have no sports facilities to explore them.
- M:** Okay let's leave the government let's come to the people what should we as citizens do to build a non-racial society? It's your turn now, what should you do?
- R: I think if we could get employment and stop doing piece jobs get our own money then maybe we can be involved in other job opportunities if we have money. We could even be independent.
- M:** How would this help in building a non-racial society?
- R: It would help in that other people will know who to consult when they need someone to work or you could open your own business.
- R: Like getting a tender to do some kind of work that you are good at. Like him, he is good as a painter so he can get a tender to paint and then work with other races as well. To be able to work as a carpenter with other races and to be trusted by another White person and to work with him, not for me to wait to be introduced to by White person to another White person to work with so as for me to be trusted by him. We should be able to work together in unity as people of different races and trust on another.
- M:** What else can we do as citizens to help build a non-racial society?
- Silence
- M:** Let's hear from these people this side. What do you think you should do as citizens to help build a non-racial society?
- Silence
- R: I don't see anything else that we could do besides what been said already by the last speakers. To meet at the Malls and when you meet a White person and he is in trouble like stuck with his car to help him whichever way you can. In this way it would be easier to build a non-racial society. To also to bring the rate of crime down and not see a White person as somebody you can rob something from, like a cell phone, also not see Indians as targets as well.
- M:** All right then it's like you say that you should reduce the rate of crime. What else could be done by Blacks to help build a non-racial society- besides reducing crime?
- Silence
- R: I think the solution is to be self-employed and to be independent, let's stand on our feet and do things together. Create jobs for ourselves.
- M:** How will this help us build a non-racial society?
- R: It means other races will come closer to us because they will be seeing that we do not need anything from them anymore. Right now we need a lot of things from the other races. They will start respecting us when they see us being independent and doing things for ourselves and being their equals.
- M:** Okay what else can we do? We have reduced the rate of crime and we are now independent and don't take their phones anymore. What else can we do?
- R: Maybe we could share knowledge like skills. There is some knowledge of things that we can share with them as much as they can share skills with us too, or any kind of knowledge they can be willing to share with us.
- M:** What knowledge do you think we can share with them?
- R: Like we are art workers, they could learn how to do sculptures from us. Something to do with craftwork. We need their machines to help us to speed up doing our work, they could help us with these and then we could share the artwork with them. Maybe we could build a non-racial society in this way.
- M:** Now, what do you think Whites, Indians and Coloureds should do to help build a non-racial society?
- R: I say they should not look down upon us, I can see that they still have that attitude I mean the Coloureds, Whites and Indians. They are still looking down on Blacks even now. I want to go back a bit again, be it at places of employment at schools at places where they live if they could open their hearts and am free towards us, and try to accept the fact that one hand washes another. They need us as much as we need them. We should all get together and unite, to try and accept us Blacks as fellow human beings like they do with their own. This could result in being a non-racial society.
- M:** Is there anything else you'd like to tell me?
- R: Truly speaking these other races is full of racism. They must stop looking at us like we are from another planet.
- R: Stop looking down on us feels free when they talk to us because we feel free towards them. We do go to their places but when we invite them to come over to our places they don't come we do go and attend

their people's funerals as co-workers but it's not easy for them to do that. They will only send their condolences and not get to our funerals personally, so they should come down from their high horses and things will come right.

M: Okay thanks we are almost finished here, we won't be talking anymore I will be giving you pieces of paper to write on, tell yourself that you are writing a postcard. You can see this paper and you don't need to fill it but it's up to you if you want to I'd like you to write a message to person/people or a department that you think could do most to help build a non racial South Africa. Write down whom it is for and what you think the one main thing they can and should do to help us build a non-racial South Africa. If there is anybody who need some help please don't hesitate to ask me to do so, it's like I have said to you that you should tell yourself that you are writing a postcard but you can fill it if you want to. It's up to you.

One respondent asks the moderator to help him write.

M: You should write who is it for but you don't need to write your own name down, it's not necessary to do so. Tell the person or department what they should do to help us build a non-racial society

The moderator switches off the recorder whilst the respondents are writing.

M: We are through now. Thank you very much for your time and contribution of information you have given us. Here's a little something to say thank you.

END OF DISCUSSION.

LETTERS NDWEDWE African male Employed 36-45

To Department of Economic & Development Tourism

We are asking this department to open the doors for us, by giving learner ships to the hotels together with South African Chef Association in South Africa so that we can receive training to be Chefs. This department together with the government must sponsor us, so that in future we can become professional chefs, or open our catering business and become the entrepreneurs of tomorrow, and become independent.

To Department of social development

Please grant financial assistance to Ndwedwe district through tenders so that there can be social development.

To Department of Health

As we are all South Africans- to avoid xenophobia between the Indian, Coloured and White. This can be done through a sport ground or community hall, that can bring all nations together, in one place. We can have a dance; sing together and we must have many police stations to avoid criminal activities.

Presidency Office

As the president of this country I believe that you, Mr. President Zuma, can change the way in which we suffer as Black people. Few people only see the freedom of this country. There's still discrimination in this country e.g. in work places, tertiary institutions etc. People are not given equal treatment or employment. The Equity Act is not practised and affirmative action is not put in action. So Mr. President, I believe that you can involve yourself more in making sure that people get equal opportunities in work places. Then we can all say that we are leaving in a democratic country.

The Premiers office – Ndwedwe, Dear Sir

It is a great honour to get the opportunity to write this letter. Thank you for building us houses and electricity, water, roads and schools. Government should please monitor the way tenders are distributed and people from the area in which they, live should get priority. Communities should be educated about how to run business.

Government Ndwedwe

Our problem is that other areas have RDP houses, but we do not, although we also need them. Electricity is too expensive- government should do something about it. Our children are unemployed -please create jobs for them. Volunteers should be fully or part-time employed. I will be very grateful if government responds to our problems.

Kwazi- Ndwedwe

Our biggest problem is job opportunities, especially for younger people who have diplomas or who are matriculated.

Ndwedwe

Government should not give councillors the authority of distributing houses, because they only think of, or give them to friends, family. There is a lot of bribing in order to get a RDP house.

TRANSCRIPT KZN PHOENIX Indian mixed employed 26-35

DURBAN, (PHOENIX), MIXED, EMPLOYED, 26 – 35 YEARS

M: ... okay everybody please help yourselves to something to eat and drink, the one in the far, the first one there is vegetarian and this is all chicken and everything is halaal.

Moderator asks respondents to switch off cell phones and welcomes respondents, she introduces herself, explains the focus group concept, that there are no right or wrong answers, she wants honest answers. She explains that she wants all respondents to participate in the discussion, explains that everything is confidential and that the group is taped and that there is a two way mirror.

Moderator asks respondents to introduce themselves. Okay we will start with the ladies, we will start with you. Just tell me a little bit about yourself, your hobbies, what you like, what you do and things like that.

RF: I am Sherita (sp), I have got two kids a boy and a girl, married very happily and hobbies, there is so much that I like to do but time is no essence now, I am actually self employed doing some cooking from home and that is about it.

RF: My name is Vanessa.

M: **What do you do Vanessa are you working?**

RF: Ja, I am selling (unclear).

M: **Are you married?**

RF: No, I am not married.

M: **And besides that do you do anything? Any interests that you like?**

RF: Ja, I like going out.

M: **Going out, socialising with people.**

RF: Hi, my name is Kishney, I am married with two kids, and I am not currently employed I do work at school like relief stuff.

M: **Do you enjoy that?**

RF: Ja, I do enjoy it with the kids.

RF: Hi, my name is (unclear) I am also self employed, I have a small tuck shop by my house, I am engaged soon to be married next year.

M: **Brave girl.**

RF: Hopefully it will go according to plan, I have two brothers, the big one is married, I have two smaller ones and I enjoy playing with both of them.

M: **Lovely, the ladies are over.**

RM: My name is Jade, I work for a law firm and I am single and I live with my aunt and I have got a brother.

M: **Anything that you like in particular when you have some time? Spare time what do you do?**

RM: Hobbies, football, ja just basically sport.

RM: Hi, my name is Clinton, I am married with two kids, I am self employed, my business is auto trimming, I specialise in cars and buses and my hobbies are playing sport, cricket, and soccer.

M: **I can't see that name I am trying.**

RM: My name is (unclear) I work for DHL, married, one child, my hobbies are (unclear).

RM: Hi, I am Jason, married, two kids, mechanic, diesel mec, hobbies working on trucks.

M: **Lovely so we know a little bit about each other, so we are going to be more comfortable. Okay, I am going to read this to you and I want you to comment after this, we have been a democracy in South Africa for 17 years, some people say that many things have changed including how we relate to each other as people, others say that not much is different and others say things are worse what do you think?**

RF: It has worsened.

RF: I think so.

M: **Sorry before we go I have just one request which I didn't say to you and it is my fault, when we are talking, if the one is talking if the others will, with the tape when we play it back we can't hear and we loose valuable information. If I stop you it is not because I am being rude it is just because of the tape. Please talk to me and not to each other because people tend to have a little conversation with each other and that is valuable- I need that info. So let's go again, do you want me to read that again? I will read it again.**

We have been a democracy in South Africa for 17 years, some people say that many things have changed including how we relate to each other as people, others say that not much is different and others say things are worse what do you think?

RF: There is definitely a change and I won't say for the better, maybe in some instances for the better but it is worse in the last five years it has changed.

M: What has changed?

RF: Crime for one.

M: So when you say that it has changed and crime, are you saying it has changed for the better?

RF: For the worse.

M: For the worse.

RF: For the worse, crime has increased.

M: Crime has increased, okay.

RF: And poverty as well.

M: Has that also increased?

RF: Yes, it has because I belong to a Child Welfare and we deal with poverty stricken people and the poverty is really bad in our area it is very bad and um, ja, poverty, crime our population is increasing.

M: Is that good or bad?

RF: Bad.

RM: Bad. There is unemployment.

M: Okay, the others what do you think?

RF: I do agree with Clinton unemployment has really increased drastically.

M: Unemployment and do you think it has got worse in the last 17 years?

RF: Yes.

RM: Yes, it has.

M: Why do you think that has happened?

RM: BEE.

M: BEE. Okay, explain that to me.

RM: BEE people without qualifications are getting the posts and I think that is a very irrational decision, ja, and at the end of the day it is not financially, for the country it is not making a difference.

M: Anybody want to comment about that, or add to that?

RF: I tell you can't get jobs so easily any more you have got to, I don't know maybe I am making a racist comment but you have got to be Black to have it and I find that very disappointing because I have tried to get employment and I couldn't because I am not Black.

M: The others how do you feel about that?

RF: I agree with her as well, because I feel that it has become more of a race sort of a thing.

M: Race in the respect that you are now, how, explain why you say it is racist?

RF: Because like she said it is mostly for the Blacks and if we go for a job now it is you don't see much of us being there, employed, but you see mostly Blacks.

RF: And although we may have, we may have all of the qualifications and more and we don't get, we are not successful at all and why is it, I would like to know if anybody can tell me why? You know why that changed?

M: So you think the whole thing goes back to, it is racist? It is because you are not Black.

RF: Yes, it is, because what about the comment that was made about Indians and Coloureds they were restricted from getting jobs and all that sort of, that alone will show that it is being racist.

RF: We once, with the previous president he made it a rainbow nation so now why go back to the racist.

M: And do you think at the moment it is not a rainbow nation?

RF: I don't, no.

RM: No.

M: Was it when you said previous president was it rainbow then?

RM: No, no.

RF: People were trying to interact but then things have just changed.

RM: In the first statement that you made, I say it is good that it has changed, we do get opportunities to do things and in a way it is bad as the comments you are hearing, I feel it depends on where you go and it depends on what you do, it is actually not that Black and White, it is what you know these days. I am

saying in my opinion right, the situation that we are in right now, my work situation it is what you know and how you know.

M: So at your workplace it is not because you are brown, White or green it is because of your qualifications.

RM: Qualifications.

RM: We are owned by an international, it is what you know.

M: So how do you feel about that, do you feel that is the right way?

RM: What you know and what you have studied allows you to climb up that ladder, not because of your colour, irrespective of that, no, no, no it is what education you have been, should take you.

M: Is that, sorry, you can carry on. Is that happening everywhere?

RM: In my work we are the Imperial Group now we are used to that non racial environment area, so everyone is given a chance, so it works with qualifications in our workplace, maybe other places, who you know and the colour of your skin.

RM: He is right because previous to the job that I just came to, two years ago now, I worked for Standard Bank, and Standard Bank you don't ever move unless you have got colour. When I say colour I am not trying to be racial or anything but.

M: It is your experience. It is what you have experienced?

RF: It is about who you know.

RM: You can have Matric, you can have a diploma you can have whatever you want, if you start as a bank teller, you stay as a bank teller.

M: And who else goes past you?

RM: Everyone, you will see most of the people going past you.

M: Even though they don't have the qualifications?

RF: Yes.

RM: They will be going past you, you will be teaching them, when I came to this company it was like you move.

M: So has anybody else experienced that, like you were saying also?

RF: Yes, yes. I have tried, I have been for a job interview, I had more qualifications than this one lady, and because she was Black she got it.

M: Okay.

RF: Although she had practically no experience, all she had was her matric and she got it and I had three years of experience.

M: The others, anything that you want to comment about? Would you say many things have changed?

RM: Yes.

RF: Yes.

M: Including how you relate to other people, has that changed?

RM: It depends on how you are brought up, because how can I say, if you are brought up in a way where it is rough and stuff like that you will end up being like that, it is actually not like your genes and stuff but if you are brought up in an environment where everything is by the book you are going to be by the book.

M: But think about other people, you know now this is in the past 17 years?

RM: We look at areas, like Umhlanga Rocks is classy and you are going to get the best education if you go into a school in Phoenix you are not going to get the best education, because you are looking at 40 people in one class, how can you teach 40 people in one class? So you look at the education that you are getting and you are looking at the lifestyle.

M: Okay, so sum this up for me, my question to you was for the past 17 years we have been a democracy some people say things are changing including how we relate to other people, others say it is not much different, others say that it has become worse. So what do you feel worse, changed, not much different, from what we have discussed here today? What do you feel?

RM: We would say yes and we would say no.

RM: (unclear) sorry to say this but the White man was superior right if you are looking 17 years back, our young days, you would see a White guy, you go first, now it has all changed it became that the Black guy is more superior than anyone else, so the Indians and the Coloureds.

RF: We are caught in-between.

RF: We don't know where we stand.

M: How does it make you feel about that?

RF: I feel terrible about that (inaudible).

RM: You look at our schooling, environment, our kids they all do fine but at one stage a White persons kid was given all the, everything, there was no locked doors for him, now today it is the Black child he has got all the doors open and the Indian kids are still, like in the work environment.

RM: Pushed into the corner.

RM: Pushed around, Whites and Coloureds.

M: So has anything changed for the better? So far we have had everything that has been negative, would you say that anything has made your life better?

RM: Yes, it has.

M: Tell me about that.

RM: Now we get to do things, we get to walk places, we get to go places, drive the fancy cars.

RM: Get to go to the beach.

RF: Yes.

RF: But how safe is it?

RF: I think that things have worsened.

M: Although we have got these privileges of going to all of these places.

RF: How often can we walk on the road safely?

RF: Even at the beach.

RF: Knowing that we go to the beach and be safe out there, we might drive all of these fancy posh cars but look at the hijacking, look at the crime, it has all been worse, I feel.

M: So if I asked you, to say out of ten, how much has got better, out of ten what would you say?

RM: Five.

RF: Five.

M: So it is half and half would you say, half and half. So give me something more that has improved your life, or you feel is better, that has happened in the last 17 years.

RF: That has been better?

M: Mmm. Well we have spoken, even worse.

RM: I think the only good thing that has come out of the past 17 years is sport, Rugby World Cup and Fifa World Cup, I think that was the only thing.

RF: For me it is the school fees because where my kids go it is a non fee paying school, you know, we don't pay school fees, so that is an advantage to me, that is the only advantage that I have got so far.

M: And why has that happened? Did you pay school fees before this?

RF: Yes, I don't know, I don't know but I am saying that it is an advantage to me that I am paying no fees.

M: Sure.

RF: And I can't tell you why because I don't know, I can't tell why.

M: So we have, you as a group you feel that some things have improved and some things haven't, almost half and half, a balance, okay, so we are going to move forward. What in your view, what holds us together as South Africans? What keeps us together as South Africans?

RF: Religion.

M: Sorry?

RF: Religion.

M: Religion?

RF: Yes.

M: In which way?

RF: In every way, it is the background you are from, knowing people, getting along with them, not being like sarcastic and stuff.

M: So your religion teaches you to okay, what else? What actually keeps us together as South Africans, holds us together as South Africans?

RF: I don't know what is the words you use here but because, okay I am from South Africa so even, although we have negative parts and positive, but if you hear, if you are a South African you are a South African and you will always be one, just, sport now when we play South Africa and another country although we might love India cause I am an Indian but my mother sings for South Africa, because I am from South Africa, I am a citizen here and that is what keeps us together.

RM: You see people get together at the World Cup.

RF: The World Cup was just too much.

RM: No matter what colour you were, you were all together. For cricket, rugby or soccer.

M: So definitely sport.

RM: Ja, you look at everybody wearing their shirts on Friday.

RM: It was moving and we were keeping it up.

RM: South Africans and we were proud of it.

RF: Proudly South African.

RM: You can't say I dislike South Africa, you were there- you were part of it.

RF: We are South Africans; we are what makes South Africa.

RM: Although there weren't any Indians in the South African squad.

RM: We still backed them up.

M: They can't kick a ball (laughter) okay, so no matter what, you might be unhappy with what is happening but when it came to.

RM: Sport.

M: You were supporting your country, it made you feel as a South African.

RM: Yes.

M: Is that the only thing that makes you feel like that? What else, what do you think brings us South Africans together?

RM: When Nelson Mandela stood up, I think that makes us proud, that is the only time because when that man stands and gives his speech it ties South Africa, and it goes on its knees. Because he knows what he is talking about and damn if there could be another person like him to take, then that man has got my vote. Because he is truly and he knows what South Africa needs.

M: So is this why you made that comment when it first started, it wasn't as bad as it is now, but as we went into democracy?

RM: Yes, I think for the guys ruling this country, this country is my bank account, that man was for everyone.

RM: He stood up and made the change.

RF: Now there is so much of false hope, there is so much of people who give us false hopes, it is disappointing.

M: Okay and what else do you think holds us together as South Africans? Think about us living here, think about what makes you feel, you know a South African and what actually holds us together?

RM: Do you want the positive points or the negative?

M: I am going to get to the negative, give me the positives first, what holds us together? So it was sport and it was Mr. Mandela and what else?

RF: She said religion.

M: Religion, yes, anything else that you can possibly think of that actually keeps us, holds us together as South Africans?

RF: Family.

M: Okay, maybe if I get into the negative, the other positive may come out. Okay and what tears us apart as South Africans?

RM: Crime.

RM: Crime.

M: Crime.

RM: Everyone will tell you that it is crime.

RF: Crime.

RM: As they said it is not safe any more, not like before, 17 years ago, yes we had the apartheid time, but you could walk.

RF: You could walk.

RM: You could walk, now you park your car and you come back, is it there? I mean yes they had a very strict way about it the Afrikaner but now I think it has gone, you are scared to even leave your house, because they will take something off your line.

RM: Ja, that is true.

M: So when you say the Afrikaner had a strict way and you feel.

RM: When we were growing up you see a yellow van you take cover (laughter) they would be asking questions, six foot tall asking questions, half the time you wouldn't understand, there was fear there.

M: So you feel that a police van held respect?

RM: Yes.

M: When a person saw, okay what has changed? What has happened now?

RM: Now we have no respect.

RM: There is no respect, I mean you look at the police, the policing stations they have got security guards, guarding the station, how do you get that right? If the police can't look after themselves they need a security, I mean that will tell you everything how the crime goes around.

RF: Maybe the security is just watching out for the cars?

RM: They are guarding the police, the security, trust me I know.

RF: What about the bribes, the corruption everywhere. Like for example if I am driving and I am drunk and I slip the guy R300 he is like go through.

M: And yet you can go and cause an accident.

RF: Exactly.

M: But if you didn't give him that R300 what would happen?

RF: I would be in jail.

RM: So money talks.

RF: Exactly, everywhere, wherever you go money talks.

RF: Even though jails, prisons, it might not be so bad to be in prison any more.

RF: Apparently they have DStv there.

M: Is it, anybody been to prison?

RF: No.

RF: From what we hear it is a privilege to be in prison and they get nice food.

M: So all these things that we are talking about tears us apart as South Africans, it makes you feel really not South African, you feel you?

RF: Are not wanted.

M: Okay, anything else that you can tell me about those terms, holding us together or tearing us apart? Okay, the constitution tells us that South Africa is based on values including human dignity, equality, non racialism and non sexism, what does non racialism mean to you? Okay, that is the constitution, a democracy is values including human dignity, equality, non racialism and non sexism, what does non racialism mean to you?

RM: Equality for everyone no matter what colour.

RF: What colour.

RM: What religious.

M: The others, so it is equality for everyone, no matter the race or religion?

RM: Yes.

M: So that is non racialism, the others how do you feel do you want to add to that?

RF: No.

RF: I guess that sums it up.

M: So there is nothing else that you want to add to that, okay. Is that happening?

R's: No.

M: No, why?

RM: The points that we have just been through now.

RM: Jobs.

RM: Speaks for itself.

RM: It is no more what you know, in certain places, I will say in certain places, it is no more what you know, it is who you know.

M: Who you know.

RF: It depends on what colour you are.

RM: Depends on the colour that you are.

M: So this definitely is racialism?

RM: That is right.

M: Okay, what else?

RF: Can I make a point before we move on? You see the comment that I made was, why I am saying that is, you see I am trying to I want to study and I am not financially secure as yet, and I want to apply for a bursary at UNISA and I was told by so many, I think that 90% of the people told me you don't stand a chance, you know I want to apply for a bursary and they say if you are not Black you won't get it.

M: But have you tried?

RF: No I am going to try and I want to see what comes out, but I am 99.9% sure that I might not even get it, but I am going to give it a try.

M: What if you get it, is that going to change your way of thinking?

RF: Maybe. Maybe it will.

M: So the best thing to do is try and see what happens-that may clear a lot of doubt in your mind.

RF: That is why I have that doubt in me, because I want to do something and I can't afford to do it and I have all of this negativity, you know.

M: Okay, non racialism, you gave me your answer about everybody being equal, all right anything else that it means to you, that word non racialism? (silence) anything come to mind, how does it make you feel? How should we feel?

RM: All right, we are not talking about Indians right; you are standing for election (unclear) you make a song about killing the boere, what does that tell you? Racism, it is not like me gossiping here, you get this guy, you look at this and that being racist and stuff, you are saying it out loud.

RF: Aloud, ja.

RM: It tells you straightaway you are standing for election, you are leading the country and you are racist.

RF: You can cure AIDS by having a shower, what kind of a leader is that now.

M: Okay, okay, but his song definitely is racist?

RF: That is true.

RM: Definitely.

M: So in order to be non racist those things shouldn't be happening?

RF: Yes.

RM: They shouldn't be spoken.

M: Shouldn't be spoken.

RM: (unclear) you are leading the country, you are leading us.

RF: What leader are you making for us?

RF: What example are you setting?

RM: It is the same as you being our mother and teaching us all wrong.

M: Okay, do you think that we are succeeding as a country in building a non racial society? Are we succeeding?

RF: I don't think so.

M: Think as a country, you know, as a country think of South Africa as a whole, think of all these things that we have been talking about, are we succeeding in building a non racial society?

RF: It is not satisfactory.

M: You say no, tell me why you say that?

RF: All the points that we have made before.

M: Okay, give, think about.

RF: Unemployment.

RM: Ja, but if you look at South Africa, worldwide now you will see Indian with a White, couples, married, you see Blacks with Whites, Coloureds.

RF: Indians.

RM: It is happening, I mean there is interacting, so you can't say no.

RF: Satisfactory.

RF: Satisfactory.

RM: So it is happening slowly.

RF: But it should happen fast.

RF: If the leader, the leader keeps to his promises and his word, it can happen fast, it is just happening at a very slow rate, it can happen fast, he has to keep up to his word.

M: What did he promise us?

RF: He promised us a lot of things, homes for instance, homes, but there are so many homeless people and not only Indians, there are Blacks as well.

RF: There are also Whites that are homeless.

RF: Yes.

RM: All races.

M: So when he promised homes have there been no homes done, or has there been some?

RF: Some, I think.

RF: Ja, some.

RM: I think that most people who stand for the elections do it for the money.

RF: Look at the children he has, you can't even count.

RM: As the gentleman was saying just now, if you had someone like Nelson Mandela who didn't worry about money, they worry about the country things will change.

M: Okay, so our thought here is that we are not succeeding as a country to build a non racial society?

RF: Only a little.

M: Is it a little?

RF: Yes, it is a little.

M: Tell me about that little, why do you say a little? What has happened?

RF: The races that are joining together as Jason says.

M: Okay, so there is intermarriage.

RF: I feel strongly that when Mandela made this Rainbow nation, that is when we had different races interacting, but ever since we now have been getting these racist comments and that is where people are starting to pull back, like you don't get them interacting so much.

M: So it is because of a comment of a leader?

RF: Yes comments from leaders.

RM: Ja, comments from leaders.

RF: Yes, because it is what our leader sets for the community.

M: Okay, what else what about the little bit besides intermarriage, we did say yes a little bit, what else, what else is making you feel that yes we are succeeding even if it is a little bit?

RM: I mean the kids can go to any school that they want to provided you are financially secure, previously we couldn't send our kids out, if they live in Phoenix you just go to a government school, now there are no bounds for that. Even job wise too, we can go out and look there is no boundary.

RF: What about the comment that was made about the Indians and the Coloureds about the job? So how does that make Indian and Coloureds get employed? That brings up racism.

RM: You are right and in a way you are wrong because let's say myself, if he does something good and I do something better, obviously you have to fit the category (all talking, inaudible) you get that one in a million, but if you don't try.

RF: You will never know.

RM: You are never going to know and you have got to look at it, 17 years back, Blacks had no say, you have to give them a chance, so they want to come up some way, whether you like it or not even if an Indian man an Indian president is taking over South Africa he will do the very same thing (laughter) He is also going to say that the Indians have been down so now it is up to me to bring them up, that is what they are doing. They are trying to cease this moment as we can say.

RF: But to make racist comments?

RM: Ja, we understand that but you can't say all Blacks, nah, we are looking at one specific person.

M: But do you feel his comment has had an effect?

R's: Yes, it does.

RF: Because if the jobs are only given to the Blacks what happens to the Indians where do we go? Where do we get employed?

RF: Shipped back to India?

M: Do you feel that is going to happen?

RF: Maybe.

RF: Maybe.

M: Why are you feeling like that, why are you not feeling comfortable, this is South Africa I was born here, I can live here, what is making you feel like that?

RF: That comment.

M: That comment.

RF: 90% to do with that comment.

RM: Now if you look at 90% of that comment, and you look at every corporate company today there is an Indian standing there (all talking, inaudible) if you are taking away the Indians you are taking away South Africa itself, financially it is not going to happen and nobody is going to sit back and allow that to happen, if they wanted it to happen it would have happened years ago, go back, but the Indians took a stand if

you go back to our history and we still turned the White man down, there is a tax, we will match his tax, otherwise we would have been shipped a long time ago.

M: **What would happen if we all got on the ship and went away, do you think it would make a difference?**

RM: It would be another Zimbabwe.

RF: The Indians are the masterminds.

RF: Why make harsh comments (all talking, inaudible)

RM: Just look at our financials

M: **But how does that make you feel, how do you feel as an Indian?**

RM: I feel proud.

RM: Ja.

RF: Sure.

M: **We are important to the country?**

RF: Yes.

RM: South Africa would fall without us

RM: That is what makes us proud, and the rest of the Indians should think like that.

M: **Anything else about us succeeding as a country in building a non racial society, yes I have heard your comments, is there anything else that you would like to add to that? Okay, some people think that South Africans are more united now as South Africans and race doesn't matter, others say that race matters a lot. What do you think about that? Now don't tell me, I told you, tell me more, okay, some people think that South Africans are more united now as South Africans and race doesn't matter, others say that race matters, how do you all feel?**

Does race matter or doesn't race matter?

RM: It shouldn't matter.

M: **Okay, it shouldn't but does it matter**

RF: In this country it does.

M: **It does.**

RM: It does.

M: **Okay, let's take that first that your race matters, give me examples tell me what you think why you think that way. Why do you feel your race matters? We have just spoken about us Indians being so important; we spoke about the Indian race okay- why does race, why do you feel it matters? In which instance give me an example where it matters what race you are. You all said yes it matters, so give me an example of where, I am Indian and it matters, I am just giving you an example or I am Black and it matters.**

RF: Employment.

M: **Employment what happens there.**

RF: You don't get it most of the time.

RM: Because they want that, I don't know how they get the scale.

RF: You have to get a certain amount of staff (all talking, inaudible).

M: **So the job situation definitely matters what race you are?**

RM: Yes.

M: **In what other situation?**

RF: Like our president being Black.

RM: Homes as well.

M: **Okay, sorry, okay, let's take your comment.**

RM: Homes as well, if you apply, you have got Indian, White, Coloured you know the Black person will get it because the bank would rather subsidise him than any other one because it wants it for the Blacks, if you have a look at it, it is for them.

M: **Let me just take, before she forgets what she was saying (laughter). Sorry, sorry, I had to stop you.**

RF: Our president is Black so Black people feel that they are more superior by getting things their way because they have a Black president.

RF: Look at our school kids they make comments, you can't even say "shut up", you can't do that to them any more, they say "You are not allowed to do that to me".

M: **Does it matter, does race come in there? Is it because when you are saying "shut up" are you saying it to an Indian or White, Black, does race matter there? Does it?**

RM: I don't think so.

RF: No.

M: We are talking about race does it matter or doesn't it matter, what do you think, are we more united as South Africans now? So we spoke about jobs, we spoke about homes, what else? Is there anything else that you want to comment about? Okay, we said yes, it matters- can you give me an example or an example where it doesn't matter?

RF: With your family, with your family.

M: With your family.

RF: It doesn't matter.

M: Ja, but thinking of us as South Africans being united, think about that, where it doesn't matter what race you are, are there situations like that?

RF: Sports.

RF: I think it is when you come to sports.

RM: Sports.

RF: Sports it doesn't matter.

RM: Schools, depends with schools, if you are paying money for schools there is no such thing as race, it is just the education, it is going back to the same thing, it is money, so everything goes with money.

RM: Schools, education, ja.

RF: Money where do we get that money from, jobs, which is very scarce, it is like a danger to us now, you know it is very dangerous, I find that a danger.

M: You shall be threatened, definitely. Anything else about that particular subject before we go on, okay, do you think that some people find it easier to get on with people from different races than others, for example do women have more in common as women than they do as Whites or Black? What I am saying is do you think that some people find it easier to get on with people from different races than others, okay for example do women have more in common as women than they do as Whites or Blacks? So we are all females, blue, green, White and do we get on easier because we are females or is it because, race does it matter? What is more important, I am just taking an example as females, women is it because we are all women then we have more in common and it is easier to get on.

RF: I think we should.

M: But does it, how do you feel? So if you had for example this room had, or you mixed with people, you have got White, you have got Black, Coloured and Asian women do you find it easier to get on because you are women.

RF: You are women.

M: Because you are female?

RF: Not in all places.

RF: Not in all circumstances, no.

M: Okay, so explain that to me, do you think that some people find it easier to get on with other people from different races than others for example, do women have it in common as women or you know because they are Black and White. So what is important there? Is it because we feel we are all of the one kind and our colour doesn't matter, or what is it?

RF: You see, I am not sure that I understand this.

M: Okay, let me put it this way, will you get on more easily with me because I am White or will you get on with me at all because I am White or you know be able to get on with me because I am a female like you?

RF: A female I think.

M: So the race doesn't matter, the colour doesn't matter then?

RF: No.

RF: Not to us.

M: The others how do you feel?

RM: See with us if there are more guys we are more open, you can say whatever you want to say.

RM: I mean I go out with Blacks, Whites, Indians and Coloureds, we get along -there is no racism, I mean we are guys, we are guys, we talk- nonsense (laughter), there is no racism involved. If it is lunchtime we all sit down and eat there is no racism.

M: So out there we look at everybody as being, for example, the example being as female or male, not as Black, White, Coloured and Asian? Is that what it is?

RM: Yes.

M: Like at work you say you get on with all the guys?

RM: Ja.

M: But if you had one female there would you get on with her?

RM (unclear- can't hear).

RM: It depends.

RM: We would get on with her but, but we definitely have this.

RM: There are boundaries where you can't talk (all talking, inaudible) in a room of men we would all talk.

M: So it is easier to get on because you are men no matter what colour? Do you think race matters less for the rich than for the poor or do the poor of all races have more in common with each other regardless of their race, that is another example like I have been giving you. Do you think race matters less for the rich than for the poor or do the poor of all races have more in common with each other regardless of the race? We are all poor people here do we have more in common?

R's: Yes.

M: No matter that he is White and he is Black?

RF: Yes, no matter what colour.

M: The common factor there is because we are all poor?

RM: They are all on one level, so there wouldn't be one that was more superior, that could rule, you know, with money comes power.

M: Okay, so because we are, we have a common factor, you know amongst us so we are all poor people that it is easier to get on, okay and do you think race matters less for the rich than for the poor?

RM: Yes.

M: Why? Race matters less for the rich than for the poor, you said yes, tell me why?

RM: (unclear).

M: No that is fine.

RM: I didn't understand the question, I said yes because I meant like, that race does matter for the rich, I have got to understand the question.

M: Do you think race matter less for the rich than for the poor?

RM: No.

M: No. So even if you are rich, race is still important, it matters for the rich?

RM: Not really.

M: So if you are a rich Black and a rich White or a rich Asian does it matter?

RM: No.

RM: It depends on the individual.

RM: And on his upbringing.

RM: Ja.

M: Okay, so will that apply to a poor man as well?

RF: Ja.

M: Also his upbringing and depend on the individual or do you think we look at it as a common factor there?

RM: Common factor.

RF: Common factor.

M: So would you feel for example your neighbour was a Black and very poor, I am giving you an example, how would you feel about that, would you feel for that person?

RF: Yes.

RM: Yes.

M: Would you be able to relate to that person?

RM: (unclear) come out and say, pity on this person, I mean same like you are walking down the street (unclear)

RF: And we do, I mean it is happening.

RM: Whether he is sitting down on the street, asking for spare change, and I am sure out of kindness you will give.

RM: You are going to be really cruel if you walk away.

RF: We are practicing it every day.

M: How often if ever do you socialise with people of different races outside of work whether at a party or at dinner or having a braai or so on, now I am talking outside of work, we all talk about sitting at work and stuff, how often if ever do you socialise with people of different races, outside of work? Like going to their homes, going for dinner, going to their wedding that sort of thing?

RM: And sport.

RM: Sport.

M: You do? Okay, so you do socialise, I am not saying that you go to the stadium and you are sitting with a White man.

RM: No.

RF: No.

M: What I am saying is that you are going with a White guy or a Black guy or a Coloured guy.

RM: Yes, yes.

M: As your friend you are socialising?

RM: Yes, as a friend.

M: So how often does that happen?

RM: Everyday.

M: Do you socialise with different race groups everyday?

RM: Everyday.

M: Socialise?

RM: Yes.

M: Not work.

RM: Out of work.

M: Okay, the others?

RF: I do, but not all of the time.

M: Give me an average time, do the others do you socialise with other races?

RM: Sure.

RF: Yes.

M: Okay, so in this respect like you would with me, come to my home, come to a braai, come to a party, come to my daughters wedding, you know that sort of thing?

R's: Ja.

RM: Only if you invite us (laughter).

M: My daughters are married, okay, so you do, do that?

RM: Yes.

M: Okay, how easy or difficult do you find it to genuinely relax with people from different races, here you are for example at your friends wedding and it is only White people, I am giving you an example, you are the only Indian there, how easy do you find it genuinely now, not to impress me, how do you genuinely feel?

RF: Not easy at all.

M: Why?

RF: I would not feel easy-I don't know- it won't be easy.

M: Yet he is your friend, you have gone to his wedding but there are only White people there, I am giving you an example, it could be all Black people as well. Okay, let's take the White people first, that scenario, here you are you are the only Indian at a White friends wedding, so genuinely you don't relax, why does that happen to you?

RM: Because of the past.

RF: Ja, they feel like they are more superior to us, you know and.

RM: I think it is more like you would feel tense and stuff.

M: Why?

RF: You are scared of them.

RM: I am the only Indian there.

M: Remember earlier when we spoke about it, it doesn't matter so why do you feel like that? Why are you scared of a White?

RM: I guess that is instinct.

M: Where does it stem from? Where does that fear come from?

RM: Well from the past.

RM: From the past.

RM: Past.

M: Because of the?

RM: The Whites and apartheid and as I said you see a yellow van and you take cover, that was our fear at that time, now we just go around our normal day, now I see a blue van and I get out my twenty bucks. (laughter).

M: Okay, let's change the scene now, we are at a Black friends wedding, you go there and you are the only Indian and there is only Blacks there how would you feel?

RM: You would still feel the same.

RF: You would feel the same, still feel the same.

M: Why?

RM: Because you are not around your culture and people, I mean you will have to wait for someone to come up to you and break the ice and mingle with them, but if no one comes up to you and you are just going to isolate yourself because you feel funny, weird, you know strange, they are all like strangers in front of you.

RM: It would be like going to a job interview.

RF: Ja, you would be scared.

M: But you are at a friend's wedding remember.

RM: It is still that same tense feeling.

M: So definitely you are not genuinely relaxed when you are with a different race group, even at a social event?

RF: Especially if you are the only one.

RM: Ja, if you are the only one.

M: Okay, if there were more, if there were six of you, would that make a difference?

R's: Oh yes.

RF: Ja, ja.

M: Why does that make a difference?

RM: Because you have got someone with you.

RM: Ja, you know someone there.

RF: You have got someone who can introduce you.

M: Are you now the six Indians going to get into one corner?

RF: Oh yes.

M: And the Blacks, are you going to mingle?

RM: Oh, no, no, no.

RM: No, no.

M: Are you going to mingle?

RM: Of course, you are going to mingle; they are comfy with you now.

RF: And you feel brave.

RF: At first it would happen we would segregate ourselves.

RM: At first.

RF: And then maybe they would introduce us to this person, that person, that person.

M: Okay.

RF: At first we will be shy.

M: So definitely you do not genuinely relax with people from different races in a social gathering.

RF: If we are minorities.

M: If you are minorities, okay, but if there were more Indians and fewer Blacks or fewer Whites, how would you feel then? Would you genuinely feel relaxed?

R's: Yea, ja.

RF: You would feel at home.

RM: With all the different races you would feel relaxed.

RF: If it was equal you know five here, five there, and there five, then you would be different now altogether.

M: Okay, what kinds of places bring different races together socially? Not at work again but where else do you interact positively with people of other races or cultures? We spoke about you know I gave you a socialising dinner or that kind of thing, now we are talking about, you know what kinds of places bring people of different races together socially not at work but where else do you interact positively?

RF: Sport.
M: Sport.
RF: Parents meetings.
RM: Bars.
RM: Clubs.
RF: Casinos.
RM: Beaches.
M: And how do you feel then when you are mixing, does it matter?
RF: No.
M: When you are at the parents meeting where you are sitting in, how does that make you feel?
RF: You feel as one because we all have children in that age group and we all understand what is going on, you feel comfortable

.

M: And at the sports ground for example how do you feel then? You can interact with all races?
RF: Yes, because you have to interact whether it is to buy your tickets or buying your food but you have to interact so there is no stopping you.
RM: And also the bond will be stronger if you are supporting the same team and you are all next to each other.
RF: Like the World Cup we all bonded just perfectly, there was no "you being Black or Indian", we all interacted together.

M: Just hold that thought and I want you to fill your plates have something to drink, I am coming right back. (Respondents, chat quietly amongst themselves.)
Are all your plates full? I said no breaks, but I am allowed a break, okay, you know we spoke about mixing with people of different races, what about age? Does that matter? You know when you think of race groups and when it comes to age how easily do you mix with people of different race groups with your own age or different age groups, how do you feel about that?
RM: It is difficult.
M: Why?
RM: Respect.
M: So when it comes to respect are you meaning an older person, okay. Would age of a different race group will it have the same respect?
RM: Not necessarily different race group, it can be any race, oh, ja, ja, different.
M: So will you still give the person the same respect if he was not Indian?
RM: Yes.
RF: Yes.
M: How do you feel about mixing with different ages of different race groups?
RM: There is nothing wrong there.
M: Do you find that, do you mix with people like?
RM: Yes, yes, every day.
M: What about intermarriage, I know we spoke about intermarriage, how do you feel about intermarriage would you allow your kids or your family to intermarry?
RM: If they are happy yes.
RM: It all boils down to one thing love, if they have got it go for it.
M: So you won't mind?
RM: No ways why are you to stand between them? Because I believe in one old policy if I look for a partner for my kid and if they have a problem I must be there to answer, no, no.
RM: (all talking, inaudible).
M: So there are no objections?
RM: There are no objections on my side.
M: What about, you are not married, hey? I know it is a difficult question but across the colour line, how do you feel, do you look at other girls, do you look at White girls, do you look at Coloured girls? (laughter) I picked you because you look like the youngest one, you do?
RM: Ja.
M: So, how do you feel- does your heart go boom, boom or not (laughter)? Does it?
RM: Mmm.

M: How would you feel, you know if you really saw say a Coloured girl and you fell in love with her would you marry her?

RM: Ja.

M: It is fine across the colour line, how would your family feel?

RM: Well I am sure that they would accept it, it depends.

RM: It depends if they are old school.

M: So some families would accept it.

RM: And some won't.

M: And the "some that won't", would only be people like you say-the old school.

RF: And myself as well. I disagree with it.

RM: You marry only in your religion, it is the same if you are raised on religion, and you will marry only a Christian and only a Christian.

M: Okay.

RM: And I am talking about the Indians, if you are a Muslim, you only marry a Muslim.

M: You were saying?

RF: I totally disagree with that, I think it is from the old school if we go around and we see a mixed couple, we would definitely if I was with a friend or someone, I would say oh my look at that, you know it is like something new to us but I wouldn't let that happen.

M: In your home.

RF: In my home.

M: Okay and when you say Oh my look at that, what does it?

RF: Well it never happened you know- we didn't see that in the past.

M: So it looks strange to you?

RF: It looks strange, ja.

M: Does it look right? (Silence). A brown and a White together or a Black and a White, how do you feel, it looks strange but does it look right?

RF: It depends on them, but from my point of view, no.

M: Okay, why?

RF: I don't really know, I think it is because of the way that we were brought up.

M: Okay, how were we brought up?

RF: My granddad was very strict and if you say, even my being an Indian, we have different religions, like the Muslim and the Tamil speaking and the Hindu speaking when we were growing up we were not allowed to go beyond, if I am a Hindu I must marry a Hindu and I thought it was good at the time, I still think a little that it should have been that way.

M: Okay, why do you feel that it is better to still marry a Hindu like you say, what makes you say that it is better?

RF: Our customs, in our custom being a Hindu, there is so much of tradition, there is so much of rituals that we have to do and we would like it followed, you see you have got a son now, you would like your son to do what we do and you know, and not if I am a Hindu now and no objection and no bad, or hard feelings if he goes to a Christian and he gets a Christian bride and he wants to change, now he is not allowed to do that. You know I would want him to go and get a Hindu girl, marry a Hindu.

M: I understand, that is a cross the religion line?

RF: Ja.

M: What if it was a Christian White girl then what, would it be double trouble? (laughter). How would you feel?

RF: I feel, I disagree with what she is saying because I feel that is being racist because today we are living in a world where we are supposed to interact with each other, so if supposing my son brings a Black girl tomorrow, by me disowning that girl is being racist.

M: One at a time.

RF: As much as I want my son to bring home an Indian girl, but if he brings home a Black girl I have no say in it, because that girl can turn around and tell me I am being racist and we are living in a world where we are all supposed to, I mean you go places now you see Black and Whites, you see Indians with Blacks, I mean that brings us closer because it makes us one big.

RM: A rainbow nation.

RF: Ja, a rainbow nation.

RF: But that rainbow nation has disappeared.

RF: So it has lashed onto us now how we.

RF: Continue it.

RF: Continue it, if we are going to say, you know what my son I wanted the best for him, so no, you can't have him because she is a Black that is being totally racist.

RF: But also a rainbow nation doesn't mean you have to marry a certain person, a rainbow nation can also mean if we were in this group now and there were all races, rainbow nation means, well from my point of view, could mean that you have to get along, it doesn't mean that I have to marry another race but we have to get along.

RF: But you would question it if it was a White girl, what then would I have to say and that is why I am responding in that way of saying, if I disagree in my son getting married to a Black girl, it is me being racist.

M: Racist, okay, is that how you see it?

RF: Yes.

M: Okay, we all feel differently.

RF: All I am saying is that we are a rainbow nation, it doesn't mean that we have to marry another race, we can still be a rainbow nation marrying into our.

RF: But if your son has to bring a different race girl home and tells you what mum I found the, I have got this girl and I am truly in love with her and I have made up my mind to marry her, what would you say? Would you say then, no, you may not marry her because of the colour of her skin or, are you going to agree?

RF: I probably would.

RF: Because if you are going to disagree it is going to be totally racist.

RF: I would probably disown him, (all talking), no, no from my point of view, we have all got our own point of view and from my side if it had to happen I would disown them, obviously and that is how our parents did bring us up in a certain way, we would love our kids to be brought up in a certain, if they can't follow their parents.

M: Ja, sure that is a personal thing and you are entitled to that.

RM: That is true, but now as we are all talking.

RF: Look at the society that we are living in, we were all brought up by the old school as we say, so now is the time to give a chance old school you making decisions for the future, now are you still going to worry about the old school? You say you are not going to accept a different culture race I want this and that, but at the end of the day you are still bringing back the apartheid time in you whether you like it or not, you are still showing it.

M: So you feel we haven't dropped it?

RM: We haven't dropped it, at the back of your mind you are still saying, now this is on you because you have bought another culture into the house, you are racist, you are still carrying that old time in you, but now you have got to say eish let's get on with life.

M: I would like to hear from you as well, I have given you a little bit of a chance but please if you can contribute as well, okay, whatever you want to tell us, okay. What about, how do you feel, right that was about intermarrying, how do you feel about people of different races moving into your area? How do you feel about that, it has happened?

RM: No objection to that.

RM: No objection.

M: No objection, so you have got a Black neighbour, a White neighbour, you have got a Coloured neighbour, no problem?

RM: No problem.

RF: No problem.

RM: No problem.

RF: No problem.

RM: No problem.

M: You readily accept that?

RF: Yes.

RF: As long as they don't have a problem with us.

RF: In some cases we do have problems, you know where they fight because we are living in Phoenix now and it always happens, you know where there are lots of fights, we are so close to each other and everybody

knows everybody's story, you have an argument here and the next person is going to get involved and it becomes.

M: **Okay, so people of different races moving into your area, you don't feel that they have come and taken over your area? You don't feel that they are in your way, you are quite happy to have neighbours of all races?**

RF: Yes.

RF: Ja.

M: **Do any of you belong to any kind of organisation, what about a church group or a temple?**

RF: (unclear)

M: **Okay, what happens in organisations are there all races there, do you care for all races, what happens there?**

RF: We do care for all races.

M: **Your members what are they?**

RF: They are all Indians.

M: **Anybody go to church here?**

RM: I do.

M: **You do, what is your church like?**

RM: All races.

M: **All races is there, and how what happens there in a church, does being one does that you know, is that how you feel when you go to church, you are sitting next to White, Black.**

RM: Race doesn't matter.

M: **When you are worshipping together race doesn't matter to you?**

RM: Sure.

M: **How do the others feel, okay he goes to church, if I said the temple it wouldn't be right because I know it is only Hindu or Tamil speaking that go.**

RM: We do have Blacks who go.

RF: Ja, they are Muslims.

M: **Ja, but it is rare (all talking) how do you feel when you see a White in your temple, are you praying or are you looking there all of the time?**

RF: We are looking there (laughter).

RM: You haven't seen it happen.

RF: Ja, then you would be looking there.

RM: But you feel happy because it means something, your religion is growing.

RM: It is teaching other races.

RF: I am sure that most of us when we see them we stop.

RF: We stop and we look and we stare, it is so rare.

RM: And you smile because it is unusual.

RM: It is rare and it is a good thing because how often do you get other cultures.

M: **Would you like that to increase?**

RM: Mingle, I mean go, nothing stops you-Indian custom doesn't stop anyone.

RF: But can we go, I would love to do this, we can't go into an informal settlement and just say, I want to go, go for an hour, we are scared to go.

RM: Nothing stops you. (All talking, inaudible) ... but that doesn't stop you, if you want to go to a church in a Black area you are welcome, trust me they will be more welcoming than your Indians in your community. Because you feel it when you go to their houses, homes, they are more welcoming.

RM: It is unusual, as we have said; it is like a White person in a temple.

RF: I am not saying that it is not possible.

RF: You don't feel safe.

RF: But I am not safe now because we are adding crime, because we feel that we cannot walk you know in there.

RM: Ja, but you are much safer with them, trust me, you are much safer with them (laughter).

M: **Them who are you referring to?**

RF: Blacks.

RM: Blacks, the majority of them wherever you are going will look after you, trust me, they will look after you.

RM: (unclear) even a Coloured, we have got Coloureds in my family, we have got Whites as well in my family and speak free, you can call us the rainbow nation we are that.

RM: Put it in a different, when socialising with Coloureds, if you are drinking with them on the road in the house, you are socialising, you feel safe there with them around you, you have got Coloureds around you, they are your friends, so they will know this person, that person and this person, you feel safer.

RF: I think also what we hear to, from people, like you said who you went with now, from what I hear from people I am scared to go and enter you know, sometimes it is based on what we hear.

RM: But if you go in and you have got company you are going to go okay, you are talking with each other.

M: Sure okay, do people think of themselves as South Africans first or as other identities, such as Indian, African, Jewish, Xhosa?

RM: Other identities.

M: Okay, thinking of your friends and family how would they describe themselves? What do you think they would describe themselves, would they think of themselves as South Africans, how would you, let me ask you, if I asked you how would you describe yourself? Would you say I am a South African, if I said to you, who are you? Or what are you, what would you say to me first?

RM: Indian.

RF: Yes, yes.

RM: Indian.

M: All of you, you would say that you are Indian?

R's: Yes.

M: How, what would you say?

RF: Yes.

M: You would also say Indian?

RF: Yes, yes.

M: And what about your friends and family?

RM: They would say that they are White, I am White, and if they are Black, they would say I am Black.

M: Why do you think we don't say we are South African?

RM: We are taught that we are White, you are Black, you see a White guy, okay, and he is White.

M: So the old school as we call it is very.

RM: That is why for us now it is difficult to change- I mean if you want to change it, well change.

RF: Make a change.

M: So the next time I meet you, and I say to you, what are you? You are going to say I am a South African (laughter).

RM: You are wrong.

RM: You are wrong, proudly South African.

RM: Proudly South African.

M: So it is only because we were brought up being referred to as Indians, it was our parents who taught us that?

RM: Yes.

RM: When a child is born he doesn't know what race or culture he is, we put that in that baby that you are Indian.

M: Okay, let's think back to before apartheid there were so many of our Indian people that worked really hard and were killed for democracy, they fought so hard, lots of examples, I am sure you already know, how do you feel about that? Where Indians fought for democracy and they actually lost their lives for that, so how does that make you feel? Was it worth it?

RM: Yes.

RF: Yes.

M: It was. Why do you say that?

RM: Cause then we won't be here.

RM: We wouldn't be here and we wouldn't have the privilege that they fought for.

M: Okay, so you feel that the Indians before democracy contributed to what is happening today?

RM: Yes.

RM: Yes.

M: Okay, what else? How do you feel about that?

RM: Yes, there was apartheid but they have changed that.

RM: (unclear).

M: He is still alive.

RM: Still fighting.

RF: Maybe he could make a change, you never know.

RM: He did.

RF: He always does.

M: Tell me what changes, he has?

RF: Oh yes, he made a lot of changes in our area with grants.

RM: Ja, like.

RF: Mending the fences.

RM: Ja like sports and things like that, if you look at the Chatsworth area they have got all the stadiums and it is to that man.

RF: And at the festive season you are always hearing from him in the tabloids and papers he is sending his best wishes.

RF: Ja, or it could be Easter, Diwali or Christmas.

RF: And you don't only hear from him when it is elections, it is all throughout.

M: Wow we are going to get into voting and politics (laughter) okay, so everybody seems to think that he has made a difference, okay. Wonderful, in South Africa with such large gaps between rich and poor do you think we can build a non racial society? Can we?

RF: We can try.

M: With such large gaps between rich and poor?

RM: We can try.

M: Okay, you say we can try- what should the government do?

RF: Not spend our money.

M: Not spend your money.

RF: On their personal.

M: So you feel that the government takes our money and uses it up for themselves?

RF: Yes, look at the price of our rates, water and lights-what has happened in about four years time, um, four years ago it has gone like three times the amount and how do we survive, people who are unemployed.

M: Okay, is this happening with water, lights, rates is it happening to a certain section of the community, is it happening to all South Africans? (All talking- inaudible).

RM: You see the lower class; the poor people will feel it harder than the rich people will.

RF: Exactly.

RM: Because, they have got money lying around, the poor people are looking for the next meal.

RF: And they don't even have jobs.

RM: They are living from hand to mouth.

RF: If you look at the fuel price how it has been increasing.

RM: Even if you are taking our electricity our South African electricity.

RF: And giving it to another country.

RM: Giving it to another country, (unclear) pay for it, it is not fair.

M: Okay, so the gap between rich and poor is because the government is using our money as you say for himself, the ministers whoever you are referring to in the government, putting it in his pocket, then of course the price of fuel and of course he is giving it to another country cheaper and we are paying more.

RF: Yes.

M: What else? What should the government do, so that we don't have, sorry?

RM: Make this country first priority for everything he does, okay his people obviously, without people he is really nothing.

M: But to bridge that gap between rich and poor what else can we do? What can the government do, I am talking about the government first besides using our money.

RF: I think he should put himself in that position where you get a poor man that is out there.

RM: That is not going to work.

RF: You know, think for the poor, I mean.

RM: Maybe employment, if he could get work, more job opportunities and from there, once you mingle, you mix with people, everything can be better.

RM: (unclear) can't get a job now.

RF: And you have to get money (all talking).

RM: and with that, a nice car.

M: Okay, so definitely not steal our money, as you put it, definitely create more jobs and what else? (Silence) The government what else can they do to bridge that gap between the rich and the poor? So that we don't have the extreme rich and the very poor, where we can all live happily, happily meaning that we have all got a roof over our heads and we have got something to eat.

RM: Do away with BEE.

M: Do away with BEE, how will that help?

RM: That is going back to employment.

M: How will it help if they do away with that? How will it bridge that gap?

RM: Everyone will get a fair chance at employment, it goes back to employment.

M: What else?

RM: I am sure they are not going to bring everybody's salary to one level, I don't think so.

M: All right we will think about it, what should we do as citizens of South Africa, what can we do to bridge that gap between rich and poor, is there something that we can do?

RM: Help your community out.

M: Start by helping out your own community, in which way, how would you do that? How would you help your community?

RF: Maybe get a, how do you say, a fundraiser.

RM: A feeding scheme.

RF: A fundraiser for a feeding scheme.

M: So you would start by helping your community, meaning the people that need our help. Okay, what else? What can we do?

RF: Even some people cannot afford medical treatment you know, you could try and do that for them.

RM: Like you know East Coast have the fundraisers where people drop off clothes, in winter you could freeze to death.

M: Talking about medical, how do you all feel about our medical system that we have here? How do you feel about, that it is so expensive or is it a reasonable price that you go to hospitals, you go to doctors, how do you all feel about that, is there anything that the government can do?

RM: Yes.

M: What can they do?

RF: Why can't we have one, a place where we don't have to have medical aid or whatever, you know, how can I say, no medical aid, you can just go and get treated for a small amount, a cheaper amount, where you all get, you see when you have medical aid, then you are classed out, you see, you have an emergency and you are dying now, you cannot go there because you do not have medical aid, you go to a provincial hospital, you have got to wait, I want something where you can all go at once, where I heard some time back, I don't know if it is coming into action but we are not going to have private hospitals, I am not to sure if anybody else heard about it.

RF: I heard something.

RF: I don't know where I heard it.

M: Will that help the situation?

RF: Maybe it will, I think it maybe might help.

M: Okay, anything else that we as citizens of South Africa can do to bridge that gap, think about our lives, think about, none of us are rich people, we would love to be rich, think about how we would love to live in a comfortably at least, what else can we do? Is there anything else that we can do? Or the government is there anything else that the government can do? (Silence) No.

RF: We can try and help ourselves.

M: In which way?

RF: We are self employed now. I am not saying that we are a big company.

M: No, no, of course.

RF: From home, we are trying to, although it is poverty stricken, but we are trying to you know, sell stuff, and make some extra money and maybe we can start like that, you know, help ourselves first and then help someone else with the income that we have.

M: Okay, now thinking about all of us, okay, what do you think we Indians should be doing to build a non racial society, think of us as Indians here now, what should we be doing to build a non racial society?

RM: Start by teaching your children.

M: Sorry, start by?

RM: Start by teaching your children when they are young.

M: Teaching them what?

RM: (all talking, inaudible) calling the White man White and calling the Black man Black and stuff like that.

RF: And getting them involved in activities including other race groups.

M: What else? So we don't refer to people by, he is a Black man, by the colour, number one, is that what, okay. And including them in activities like?

RM: Sports.

RF: Sporting activities, maybe concerts, drama, and the schools can help us.

M: Socialising with other races.

RF: With other races is very important.

M: Okay, what else? (Silence) Indians what can we do to build a non racial society?

RF: Teach other people, teach them right from wrong. Maybe they don't know you know.

M: When you say other people are you referring to other races?

RF: Yes, everybody.

M: Anything else? Us as Indians what can we do to build a non racial society? We don't like that, we want it to be where everybody, you know so what else can we do? Okay, while, keeping that in your mind, what do you think a Coloured should be doing to build a non racial society?

RM: Same what we are doing?

M: And what is that?

RM: Teaching the young, teaching the community.

M: So is there nothing different?

RM: It is the same.

RF: It is the same, each race group if they were to do that.

RF: It would be better equality.

RF: Every one would socialise with everybody, every group would socialise.

M: And do you think if I said what should a White be doing?

RM: It is the same.

M: Exactly the same, do you think that there is nothing different?

RF: No.

RM: No.

RM: It is only the colour.

M: What about a Black? What should a Black person be doing to build a non racial society?

RM: (unclear).

M: Okay, what else?

RF: Think that the president is Black so they rule.

RF: Get along with every race.

M: So you feel there is no difference in what we should be doing as different race groups- as Indian, Coloured, White or Black?

R's: Yes.

M: Everything that we have spoken about should apply to all race groups?

RM: Yes, all race groups.

RM: All race groups.

RF: Yes.

M: Immaterial of whether they are White or Black, okay?

RM: Yes, yes.

M: You are sure, that is how you feel? 100%, okay, we have come to the end, is there anything else you want to talk about, this has been very interesting because it affects our every day life. Is there anything

that you want to add to it? Anything a thought that perhaps, you know when I was stopping you and you didn't have time to say it.

RM: (unclear) (laughter).

M: Is there anything else you want to add? No, okay, you are not off the hook yet, you still have to do a little exercise for me, I want you to write a message to a person you think can do the most to help build a non racial South Africa, write down who it is for, the message that you are going to be writing and what you think that one main thing that they can do or should do to help us build a non racial South Africa. So I am going to give you paper and pencil, you are writing a letter, a little message to the person that you feel can make a difference.

RM: Who is this person any way?

M: What you feel, who you feel.

RF: Who should we address the.

M: Whoever you feel, don't talk to each other, I want you to think about it and write this, say you want to write it to me for example and you tell me what you feel you are going to say to me, what I should do to help to build a non racial South Africa, but of course you are not going to write to me.

So remember I want the name that you are sending it to, it is a little postcard. (Moderator explains again what is required from respondents.) One thing that they can and should do, right I am going to leave you to go on. (Moderator returns to the room.) Take your time, no worry.

Don't walk away with it, if you want to pass it to me now or if you want to leave it where you are sitting that is fine.

It does sound like an exam room (laughter)

R: It is silent.

M: Good concentrate. (Have a short discussion on where the moderator lives, Bakerville.) There is a lot of food left; those that are sitting have something more to eat.

RM: Could I ask for an extra page (laughter).

M: Yes. So we are almost done.

RM: We are just waiting for the president.

M: No hurry, take your time, do what you want to.

RM: Ja we have the whole day.

M: Are you from different parts of Phoenix?

R's: Ja.

RF: Are you familiar with Phoenix?

RF: They are watching us.

RF: She is not finished yet (all talking, inaudible)

M: Those that are finished you can pass down it to me-thanks. One last question, before you go-do Indians have a voice in this new democracy that we have, do we have a voice?

RM: Partially.

M: Sorry?

RM: Partially.

M: Partially, okay, who is the voice?

R: MF (sounds like) (all talking, inaudible).

M: Okay, one question we spoke about Mr Rajbangsi (sp) and all of the things that he does, that kind of thing, when it came to voting Minority Front, did you vote for Minority Front or did you put your cross next to DA?

RM: We can't tell you that, that is private (laughter).

M: Well a yes or a no.

RM: Yes, I did.

RF: Yes.

RM: I didn't vote.

M: So in your minds you feel that Mr Rajbangsi is the voice for the Indians?

R's: Yes.

M: Minority Front.

RM: There is no one else so far who has taken the stand.

M: How do you feel about Mr Pravin Gordhan being right up there as a minister?

RM: He makes us proud; he is a "charro".

M: He is a “charro”(Laughter) and how do you feel, do you think there should be more people like him up there?

RM: Yes.

RM: Yes.

M: More Indians?

RM: Of course.

RM: Definitely.

M: Okay.

RM: Like we had Jay Naidoo, he went to Australia, he retired early.

M: So you feel very proud about the fact that there is an Indian in such a high position?

R’s: Yes.

RM: Such a high position he has taken over from Trevor Manuel hey?

RM: Ja.

M: Would you vote for somebody because he was an Indian or would you vote for the right person?

RF: Right person.

RF: Right person.

RM: Right person.

R’s: Right person.

M: I just asked because Mr Rajbangsi you know is everybody’s favourite it seems to be and do you in your mind, do you feel that he is the right person?

RF: Yes.

M: Not because he is Indian, but because.

RF: No.

M: Because he is the right person.

RM: Ja, you can say that because he helped the Indian community more than others, compared to the other parties as well.

RM: It doesn’t mean because I am Indian I am going to vote for him, I mean the DA has done its share in the Phoenix area as well. Like the lady has just said you don’t want to see him only at election time.

M: Is that important?

RM: Very important.

RF: Very important.

RM: He is like Helen Zille in Cape Town.

RF: It is not only towards election time, that we see him.

M: So he is visible all the time.

RF: Ja.

RM: But I think if we had a woman president the country would change definitely.

M: Oh yea (laughter).

RM: Another Margaret Thatcher.

M: Why not, why not, yes.

RM: She was quite close if you look at her.

RM: To Helen Zille.

RM: Very close, very close.

RM: If Helen Zille becomes our next president in the next five years this country will change.

M: What are the chances of that happening? What is the chance of that happening?

RM: A war.

M: A war, why? But do you think, she belongs to a completely different party from the leading, you know ruling party.

RM: But if South Africans vote for her, she will become like the iron fist of Margaret Thatcher.

M: Okay and what should she do to get our votes?

RM: (unclear) exactly what she is doing to the Cape (unclear)

RM: And exactly what she is doing to the Cape and it will work.

M: Do you think she is only doing it in the Cape?

RF: Like Rajbangsi if he could take it further like take it to the Cape or wherever, just (unclear), she can do that.

RM: Ja, I mean if she spread her wings out further down surely she will get some good response.
M: So you feel there would be a big change if we had a female?
RM: Exactly. (Laughter).
RF: Woman power.
RF: Woman power.
RM: I mean this country does need a lady, freedom of speech, freedom of gender, so why not, give a lady a chance.
RM: Give a lady a chance.
M: Thank you gentlemen, you are so good. Thank you so much I have enjoyed this evening

LETTERS KZN PHOENIX Indian mixed employed 26-35

To our President

I am very proudly South African but hate to see our rainbow nation falling apart with racist comments. We as South Africans need you to show all races that we are all one, and stand together and be proudly South African. Make it good for us to unite. We want what's good for our country. I think getting all to unite, will stop crime as well. South Africa is beautiful country; let us all stand as one and unite! Thank you

To our President

Personally, I have experienced opinions that left me out of place. I was told once, that this country is not ours, but Africans (Blacks) are the owners of this country- all because our country's name is South Africa. It hurt and still does. Since almost every road name around our country has changed (esp. Durban CBD), I think it would be a brilliant idea to change the name of our country, in order to make all races feel at home!

To Jacob Zuma

Stop stealing all the country's money and giving it other races. Give us a chance to show what we can do as a nation. We want everyone to be one, but if Julius Malema is still in the ANCYL, then we do not stand a chance to be one. Try and be more like Mandela. Thank you

To the President of South Africa/ Jacob Zuma

Give a change to our rainbow nation, as we South Africans call it now. Improve on:

*Poor service Delivery *Create Jobs *Build better houses *Re- arrange your cabinet ministers in parliament

To Malema

Keep your harsh comments to yourself- you are not helping us unite.

To the head of state

Try to build a community hall for children so that all races may interact. Black men should not feel that they are higher than the next person. Equity and judgement over all races should be the same for employment. Houses are to be provided as well, on an equity basis. Poor men should be given a chance. Indian, Whites, Black, and Coloureds- we all should be looked upon as humans.

To Mr. President

You can change our country and racial discrimination. This can be done by including us Indians- equally- in everything that goes on in our country. Let's be able to obtain jobs without being discrimination. Provide more job opportunities.

Mr Zuma

Change the country by being equal in all race no matter what colour we are we are all humans and we all carry the name South Africans, so we all should be equal.