**Guidelines for the Group**

Meet once before you start working through the book to talk about your expectations, hopes and guidelines for the group.

Read the same allocated chapter before gathering each time.

Sessions can be spaced out as the group decides, depending on how much time is needed between each session.

Commit to not walking away in the middle of the process, even if it becomes uncomfortable.

Avoid preaching and teaching *at* each other, acknowledging that this is a space for mutual learning, exploring and growing together.

Agree to confidentiality outside of the group, that nothing anyone has shared with the group will be shared anywhere else without permission.

Agree that this is a judgement-free zone of learning and honesty and vulnerability together.

Agree that disagreement is okay in this space and that robust conversation where ideas are challenged, sharpened and contested will enhance the group’s learning.

Add and discuss any other guidelines your group feels are important to this process.

**Foreword and Introduction**

*So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.**Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation.*

*(2 Corinthians 5: 16 -19)*

1. What in the foreword jumped out at you as key? Which emotions did this raise in you and why?
2. Reflect on the author’s ‘spit on my shoes’ story. Have you ever experienced something similar, and how did this make you feel? If no personal stories emerge, consider how *this* story made you feel. Please bear in mind that, for each person, these experiences will differ greatly. Be sure to listen to all the voices in the room.
3. In light of the various service delivery protests, students’ movements, and general calls for redress, how have your perceptions of what is transpiring in South Africa changed in the past years?
4. What do you think of the question ‘*Why can’t we just move on?*’?
5. “Injustice affects all of our humanity.” Wherever you find yourself positioned in society, reflect on how this statement is true for you.
6. Reflect on the scripture above. In the light of the introduction to Another Country, how would you define the ministry of reconciliation, especially as it relates to being a new creature and creation?

**Chapter 1: A Time to See**

*This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and those in need.*

*Ezekiel 16:49*

As you reflect on what you read, share with the group something which stood out for you.

1. What emotions does the concept of ‘restitution’ provoke in you? Why do you think this is?
2. As you reflect on South Africa, share something that brings you hope, and something that fills you with despair.
3. Think about what kind of country you want – imagine and dream no matter how far from reality it may seem now. Write this down so you can refer to it later in the process.
4. In the introduction, you discussed the ministry of reconciliation. How do you think the idea of restitution relates to this?
5. Read Ezekiel 16:49 together in light of how the chapter ends. Discuss this verse and together pray and ask God to help you both as individuals and as a group to discern a way forward. This is not to place a burden on you but rather an invitation to begin to imagine another country.

**Chapter 2: Ways of seeing: Why we are divided about what is needed**

*And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” And he looked up and said, “I see people, but they look like trees, walking.” Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly.*

*Mark 8: 22-25*

1. Look at the stories and experiences told throughout the chapter – which one stands out most for you? Share a short snippet of your own story.
2. In the light of what Swartz discovers about how the average South African feels about our past, how do you think looking back can help us in moving forward?
3. Reflect on an area of injustice present in South Africa today. How is this connected to our country’s history?
4. As discussed in the book, we all have different ways of ‘seeing’ or perceiving and all have blind spots due to how we have grown up. How do you think your age, class, race and gender has influenced your views, or made you see things in a certain way? What else do you think could have conditioned you to think in a certain way?
5. In the chapter, stories of those who lived through Apartheid and those who have experienced it through stories and the after-effects of it were varied. In your group, how do your stories differ and what is similar about them?
6. Reflect on the scripture above. Imagine Jesus standing before you, helping you to see. What are you seeing now that you haven’t been able to see before? As a group, together pray and ask God for more clarity of vision as you journey together.

**Chapter 3: Black Pain and the Outrage of Racism**

*...But God has composed the body and has given greater honour to the parts that lacked it, so that there should be no division in the body, but that its members should have mutual concern for one another. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.*

*1 Corinthians 12: 24-26*

1. Reflect on the stories in the chapter. Take some time to think about your own stories of how you have been impacted by racist narratives in South Africa (think of things that have affected *you*, and not how racism has affected someone else). Share these stories in the group if you feel comfortable to do so. Prioritise people of colour in this sharing time.
2. Read 1 Corinthians 12:12 -26 together. Think about times when your thoughts, actions or behaviour have not aligned with the truth that we are all part of one body, and made equal in the eyes of God. Share these with the group.
3. *“If one part suffers, every part suffers with it...”* The picture of the Body of Christ in South Africa is a fragmented, self-harming one: one where some parts of the body move in seeming oblivion to the depths of suffering of other parts. How do you think this has come to be? How do you think we can begin to see healing?
4. Share your understandings of the concept of systemic racism. How do some of the structures in place in society today maintain the injustices that have their roots in colonialism and apartheid? Think about things like access to work, transport, education, land etc.
5. Whose voices are heard the loudest in your context (in terms of race, class, gender etc.)? Think about this question in the light of your community, your church, the books you read, the movies you watch, etc. Which voices are not heard? How do you think this is affecting your perspective, and what are some of the practical ways that you can shift the balance?
6. As you reflect on the image of one body, pray together and ask God to show you where you might have seen others or yourselves as less important parts of the body. Think about where you might have seen others or yourselves as more important parts of the body. Allow God to lead you in repentance as you realign your hearts and minds with God’s truth.

**Chapter 4: Apartheid’s costs: Education, opportunities, assets and wellbeing**

*Love your neighbour as you love yourself*

*Matthew 22: 39*

1. Think about your own education. What impact do you think that has had on your life and living circumstances today?
2. Think about other aspects of your everyday life. How far do you have to travel to work each day? How do you get around day to day? Where do you live and do you know the history of the area and land on which your home, rented or owned, is on?
3. In this chapter, we read the story about Haley and her family - the impact of the Group Areas Act and the land claim on her family’s current situation. How did this story affect you? Do any in your group have similar stories?
4. “The missing element in the South African discussion about the past seems to be a national consciousness about how these effects of the past remain in our present, and why restitution is an essential response.” Discuss this statement in your group in light of the stories you have read and shared.
5. Why do you think that there is often a refusal to acknowledge the impacts of the past on the present? How does connecting the two influence the ways in which we live and how we see the world?
6. Read Luke 10: 25-37 together. In light of this scripture, who do you think your neighbours are in South Africa today? What could loving them as you love yourself look like? As a group, pray and ask God to show you more ways of showing love.

**Chapter 5: White privilege and responses to South Africa’s past**

*If one part suffers, every part suffers with it. If one part is honoured, every part shares in its joy.*

*1Corinthians 12:26*

1. What is your first memory of recognising ‘race’ and that we were not all being treated the same in South Africa? How did the context you were brought up in condition you and make you think this was ‘normal’? Did you believe it was how things should be?
2. The Author talks about her ‘spiritual awakening’ that opened up her world – can you identify moments or stories that have opened your world? What has your experience in Christian communities been like? If you are part of a Christian community, has it been one that expanded your world and connection with people of other races or backgrounds, or kept it the same?
3. How has your faith impacted your understanding of race and identity? How has it affected your understanding of justice around the allocation of wealth and opportunity that was based on race for so many decades and centuries?
4. Think about what you have inherited or had passed down to you from your family and community - ideologies, material goods, opportunities, etc. How can you use this in your journey of reconciliation?
5. What emotions surfaced for you (e.g. shame, anger, sadness, fear) as you read and discussed this chapter, and how do you think God speaks into this place as we face these difficult issues?
6. As we look at 1 Corinthians 12:26 together this week again, how does this scripture speak into our situation today as it relates to suffering? Knowing that some in our country are hurting, ask God together how we can respond as followers of Christ.

**Chapter 6: Restitution – a new conversation**

*In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs*

*Leviticus 27: 24*

1. Do you know that the bible is full of stories of restitution? Reflect on the Levitical laws of Jubilee: the cancelling of debt, the returning of land to its original owners, and the freeing of enslaved people. Jesus referred to this when He proclaimed the year of the Lord’s favour (Luke 4). How do you think these laws can still help us seek justice today?
2. Have a look at Luke 19:1-10 together and think about some principles that you see emerging from this story of Zacchaeus and Jesus. Do you think it makes a difference if you did not actively engage in stealing but were the beneficiary of stolen goods, land, and opportunity?
3. What do you think of this quote from this chapter: “Key to making things right was a process of listening, mutual engagement concerning what actions are appropriate, along with a shared vision of the future.” What obstacles do you envisage in seeing this come to pass?
4. Two analogies are used in this chapter to explain restitution. How are these helpful to you? Where do you see yourself fitting into these stories?
5. Can you think about another analogy that would explain restitution to someone who did not understand the concept?
6. There are many obstacles to restitution. Can you think of personal obstacles to restitution that you currently face? Share these with each other and ask God together for guidance and creative ways to overcome these.

**Chapter 7: Locating yourself in the conversation**

*Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost.*

*Luke 19: 9 & 10*

1. Do you have a memory of a time in your life where you saw or experienced an injustice happening - either a specific act or a realisation that the system was not fair? What did you do, or not do? How did you feel? Share this with your group.
2. What do you think stops humans from intervening in obvious acts of injustice or violence generally?
3. Last week, you read the story of Zacchaeus together. There were many characters in this story: from tax collectors to the crowds to those who had been cheated. On encountering Jesus, Zacchaeus saw clearly where he had not been in line with God’s plans and made a change immediately. Which character or characters in this story do you identify with? As you encounter Jesus in the story, what do you think He is inviting you into?
4. Where do you locate yourself in the South African story given the labels spoken about in this chapter? Do you identify with more than one label? And how does your ‘label’ make you feel?
5. How do you think young people who were not around during Apartheid can label themselves?
6. Regardless of role in the past, we all have a part to play going forward. What do you think stops us from getting involved and acknowledging the past in South Africa? What do you think could start us on this path? Pray together and ask God for ideas and prophetic imagination.

**Chapter 8: Restoring our Humanity**

*“The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord’s favour…”*

*Isaiah 61: 1-2a*

1. How do think the system of Apartheid - where some were made out to be more and some were made out to be less - affected the humanity of all people? What could the process of ‘becoming human’ or finding our humanity look like?
2. What does it look like to ‘step down’ from the place of superiority that white South Africans were given – in small and big ways? Think of some everyday examples of situations where beneficiaries of apartheid could reverse it today?
3. Do you agree with the statement that some people who say “Why can’t we just move on?” are actually saying, “Why can’t things just stay the same?” Discuss this and what change could look like in big and small ways.
4. The issues of forgiveness and repentance are big ones in South Africa, especially as a country that is 85% religious. Matthew 3:8 reads, “Produce fruit in keeping with repentance.” Where have you seen forgiveness lived out in South Africa? What *fruits* of repentance have you seen?
5. When Jesus began His ministry, He quoted the scripture from Isaiah 61. Read this passage together as a group and reflect on what it means in our context today in terms of Jesus’ continuing work of restoring humanity.
6. Pray and ask God together how you can join in Jesus’ ministry of being good news to the poor, binding up the broken hearted, proclaiming freedom to captives, releasing prisoners from darkness and living a Jubilee life.

**Chapter 9: Everyday actions for individuals and groups**

*“But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”*

*Luke 19:8*

1. Zacchaeus’ saving encounter with Jesus led to an entire rearrangement of his wealth. Reflect on the journey you have taken through reading this book, the discussions in your group and your times of prayer. In what ways has Jesus already begun rearranging your thoughts, feelings, priorities and actions?
2. Think about and discuss the potential power dynamics that could exist between the parties involved in restitution. How can acts of restitution break down unhealthy power dynamics rather than entrench them? What role does relationship have in the process of restitution?
3. What acts of restitution have you witnessed - be it once-off or in the way people live - remembering that charity and restitution are not the same thing. Share with each other some examples of things you have done, experienced or heard of, to inspire and spark ideas.
4. Look at the list of ideas for social restitution again together and discuss which ones you would be most interested in pursuing or receiving.
5. If you are someone who benefitted or benefits from structural racism, do you feel God nudging you around a specific area of giving back after looking at that list and hearing what others are involved in? Spend a few moments writing down some thoughts and ideas so as not to ‘lose’ them.
6. If your church community is in an area set aside for white people under Apartheid, what could restitution look like for this community in terms of the land and various other assets that you have access to? How could you bring this to the church leadership agenda?

**Chapter 10: Telling new stories through social restitution**

*“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I.”*

*Isaiah 58:6-9*

1. Read Isaiah 58 together and discuss what it could look like to ‘untie the cords of the yoke, to loose the chains of injustice, to set the oppressed free.’ Think of a story you have witnessed or been part of or heard about where someone was ‘set free’ from the chains of injustice.
2. The Author mentions some of her acts of restitution, including her mentoring of 14 young people. Is that something you would want to do? How can you invest in the lives of people who have been disadvantaged? Who comes to mind first?
3. How can storytelling be used to inspire a culture of restitution? As you think about stories you could tell, are there ways of sharing which could give dignity to all and are restitutional? Do you think there are harmful ways of storytelling, which could perpetuate inequality and indignity?
4. Think about your workplace, your children’s school community, your church – are there unjust practises, structures and systems that you can challenge? Share a concern you have with the group and discuss how you can approach it best.
5. What has shifted for you in the past few weeks? Share one shift that has taken place for you.
6. Reflect on your journey through this book and in this group. Look back at your last nine sessions and find what you wrote about your dreams and imaginings for this country – spend a few moments thinking about it and share it with your group. Allow God to lead you in prayer together in response to this.