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# Reconciliation and Peacebuilding Potential of Stand-up Humour in Post-Apartheid Struggles and Xenophobic Violence in South Africa

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## Abstract

This study focuses on post-apartheid struggles and xenophobic attacks on non-South African Black nationals against the prior knowledge of racial discrimination between White and Black folks. Studies on post-apartheid struggles and xenophobic violence have widely been expressed <sup>10</sup> a literature texts, neglecting the efficacy of stand-up comedy. Therefore, <sup>10</sup> this study examines the efficacy of stand-up comedy in reconciliation and peace-building in post-apartheid struggles and xenophobic violence in South Africa. This study explores how comedians use empathetic narrative power of humour and performative techniques on-stage performance to foster unity, love, and peace among South African and non-South African nationals against killings, rape, violence, and deportation. Textual analysis of <sup>4</sup> recorded digital video of selected South African stand-up comedians and <sup>2</sup> Schechner's Performance and psychoanalytic theories of Freud and Jung were used to analyze the performance of the stand-up comedians and the success behind their outstanding popularity with their audiences.

## KEYWORDS:

Humour, Reconciliation, Peace-building potential, Xenophobia post-Apartheid, Stand-up comedy

## Introduction

Different scholars have investigated post-apartheid struggles and xenophobic violence in South Africa across the globe. Maendane (2006) avers the fact that it is a constant discussion on radio stations, that non-South African Black nationals should not be allowed to come in en masse to South Africa. Yakushko (2009) also affirms that xenophobia is a hateful act toward immigrants or assumed foreigners. Xenophobia is the fear of the overwhelming presence of foreigners by nationals (Handmarker & Parsley, 2002). They believe that black nationals from other African countries have come to their country to take or usurp privileges and rights that are meant for them to enjoy (Valji, 2003; Munro, 2006; Neocosmos, 2008; Yakushko, 2009; Gumbo, 2014). This is the reason Beyer (2012) says "South Africans are racist, but it is very easy when one feels empathy

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