PASTORAL CARE IN A CONTEXT OF POVERTY: A SEARCH FOR A PASTORAL CARE MODEL THAT IS CONTEXUAL AND LIBERATING

By

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02 May 2007

DECLARATION

I Olehile Andries Buffel hereby declare that this thesis is a product of my own

original work, unless otherwise stated. Conclusions reached are my own and

may not be attributed to any other individual or association. Furthermore

declare that this research has not been submitted to any other University.

_____   Date_____

Signature

SUMMARY

This research deals with poverty as a context in which pastoral care is developed and practiced. The research is done from the "belly of the whale" as liberation theologians usually say. Efforts are made to study poverty from the painful reality as experienced by the poor. It is theology (pastoral care) from the "underside of history."

The research:

- Studies poverty from the perspective of the poor, with specific reference to their pastoral care needs.
- Critically reviews pastoral care literature, with specific focus on the stand taken on poverty in the past and present.
- Consolidates what emerged from literature with the empirical, qualitative research that is conducted amongst the poor. This is in view of developing a pastoral care model that is contextual, relevant and liberating.

Having listened to the poor as the "living human documents" and having compared that with literature this research proposes a model of pastoral care that is contextual and liberating. The proposed model takes the following seriously:

-African worldview, which is communal and systemic in contrast to the Western worldview, which is individualistic.

-Socio-economic and political conditions and context of the poor. This model takes seriously the socio-economic and political dimensions of life as experienced by the poor. These conditions are to be addressed pastorally by a holistic and multi-dimensional model that is proposed in this research

-The poor as "living human documents" are not only read and understood, as if they merely passive participants but are taken seriously and regarded as central to the both the pastoral action and the liberation process. Pastoral care has to help establish an environment of empowerment in which the poor play a central role in uprooting socio-economic and political roots of their problems and troubles.

-Liberation theology and its methodology.

-The preferential option of God, which should be adopted by the church and by pastoral care. Both the church and pastoral care should also be politically committed to the poor and be in solidarity with the poor

The proposed model is referred to as holistic-multi-dimensional pastoral care

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CHAPTER ONE

INTRODUCTION TO THE RESEARCH

1.1. INTRODUCTION

The aim of this introductory chapter is to present the research problem. This chapter also provides some background to the study, as well as its outline aims, objectives and its relevance. Furthermore it offers an overview of all the chapters of the thesis. Finally some key terms and concepts used in this research are explained.

This research focuses on pastoral care in the context of poverty, within a practical theological framework. In addition the research aims to be a search for a pastoral care model that is relevant and contextual, specifically in the context of poverty. The research methodology used is qualitative in orientation, with in-depth interviews with participants who live in poverty. Participants in this research are from members of the Lutheran church In Kagiso, Extension 12, which is an exclusively black residential area, which started as an informal settlement, but which is gradually in the process of being formalized and developed. This is done as liberation theologians say: "from the belly of the whale" (Herzog 1970: cf. Rieger 1999). This research makes efforts to study and understand poverty from both the perspective of literature, as well as from the experience of the poor themselves by

interviewing some of them. This is theology from the "underside of history" (Gibellini 1987:1; cf. Martey 1993:7, Herzog 1999:2). It will be a theology born out of the struggle, as Martey says:

> For those coming from the underside of history, theology has always been a struggle against all enslaving and dehumanizing forces (Martey 1993:7).

As liberation theologians insist, this is a study of the reality from below, in addition to what the literature under review says. The literature that is critically reviewed includes pastoral care in particular, practical theology in general and liberation theology on the one hand and literature on poverty that deals with socio-economic and political realities of South Africa on the other hand.

1.2. BACKGROUND TO THE STUDY

While I no longer regard myself as part of the poorest of the poor, I was born and grew up in poverty. In this section which is a description of part of my personal childhood journey through the wilderness of poverty I use the personal pronoun "I" instead of the normally academically acceptable and distant word, "the researcher" or "the author" which in this context will sound cumbersome. Only in subsequent sections will I use the normally accepted word "researcher", instead of "I". I was born in a single room mud-house in the oldest township of Bloemfontein, called Batho location, Bantu lokasie according to our then white masters. The single-room house, which was

divided by curtains, was occupied not only by my two parents, my two brothers and myself, but also by other members of the extended family, from both the maternal and paternal side of the extended family.

As a result of the large family and the slave wages earned by my father and mother, there was often little if not nothing to eat. When I hear phrases like the often quoted phrase in the circles of the poor: "the poor not knowing when or from whom they would have their next meal" to us this was not an academic notion but a constant reality that we experienced.

As we suffered the pangs of hunger and starvation with all associated evils of apartheid, we continued the journey with our mother to be religious, and we regularly went to church. This was not for any concrete relief, but only temporary escape to heaven as preachers continued to punch their bibles promising us a pie in the sky. Except for this temporary escape, the church or its representatives never bothered about our poverty. The best that the church did was to offer prayer and statements that never made any sense to us. It was not uncommon to hear pastors and preachers saying that our suffering was God's will. During that time the church was according to Mosala:

> relatively silent on the question of oppression but the thoroughly western and white outlook of its theology helped to reproduce the basic inequalities of apartheid (Mosala 1989:1).

The church had become what Steve Biko calls: "very irrelevant and in fact an ivory tower" (Biko 1978:57). In another context Mosala and Tlhagale point out that there was the time when Christianity and the Christian church served as an ideological tool for softening up the black people (Mosala and Tlhagale 1986:vii). That was precisely the role that was played by the church during my childhood and later years as a young adult. In our context the church was not only silent but actively played a prominent and an active role in legitimising the oppression and poverty of black people. It seemed during that period of our hunger, poverty and the exploitation of my parents and many other black people, that the church was guilty of complicity with the existing powers in destroying the black community. This complicity raised questions such as the following:

-What kind of God is the one that we worship, who seems not to care when we suffer?

-What kind of God is this one who allows our suffering to persist unchallenged?

-Is it really God's will that our black community should suffer?

-Is it really true that one day when we are in heaven our suffering will only then come to an end? Is there a place somewhere across the bridge where there will be no suffering and no sorrow?

What is the relevance of the church and its ministry in our context of poverty?

There were times when I was very angry towards this unjust God whose will was the suffering of black people. This anger was shared with many other young people of my time. This anger was at one occasion publicly expressed in 1979 by me and other students at my alma mater Lereko High School as

we refused to accept the Bibles (New Testament) that were distributed by representatives of Gideons' International. We repeated the often-quoted statement in radical student circles that the distribution of Bibles was done:

> "in the spirit of our colonial masters who together with their ministers instructed us to close our eyes and pray, and after the prayer we found ourselves having Bibles in our hands and our land stolen from us"

Those were the contradictions that I experienced until I became a young adult and even went to study theology. The contradictions relate mainly to the church appearing to be an uncaring institution and yet the same church being part of those who were suffering. These contradictions started changing when significant sections of the church and its leadership started to be caring and even started addressing the concerns of the poor and the suffering. While I have the blessings of being employed, in a poorly paying profession, I am now experiencing poverty at a different level, namely, that of my parishioners, members of my extended family and other members of the community whose poverty I can hardly address except from the pulpit and prayers. These were never sufficient for me. Why would prayers and sermons be sufficient for others? Certainly the church was irrelevant for our context of poverty and suffering.

Our preachers and theologians of the time never took the words of Cone

seriously that:

> It is time for Christians to begin to relate Christianity to the pain of being black in a white racist society, or else Christianity will be discarded as irrelevant in its perverse whiteness. Christianity needs remaking in the light of black oppression *(black poverty)* (Cone 1989:117).

As we suffered the pangs of hunger and poverty, together with other poor members of our community, the church continued to render itself irrelevant and useless through either its disturbing silence or its direct complicity in our poverty and oppression. This was long before the late seventies and eighties when the church in South Africa was still sleeping through a revolution, little aware that it was discrediting Christianity through its disturbing silence and also through its complicity in the face of poverty, suffering and oppression. It was not until the mid-seventies that the church, or rather sections of the church, started waking up from its sleep. It had to take the insurrection of 16th June1976 and further uprisings of the mid eighties for sections of the black church to be awakened, before the church made efforts to be relevant to the context and experience of black poverty, suffering and oppression. Once the church, especially the black church, woke from its sleep, it became what Mosala correctly calls:

> that refuge to which black people escaped from the brutalities of

racism and capitalist exploitation, which also served as a resistance

base . . . (Mosala 1989:XI).

Once some sections of the church awoke from their sleep, they became champions of the poor and the oppressed. However, after the political liberation that was ushered in by the democratic elections of 27th April 1994, the church seems to have gone back to sleep. It is as if the political kingdom has been sought and found and everything else has followed. It is now as if the church subscribes completely to the biblico-political dictum of Kwame Nkrumah that says: "*seek yee first the political kingdom*" (Martey 1993:51). Dismissing the myth of the primacy of the political kingdom, Martey says:

> We have painfully come to realise that primacy in politics cannot solve
> Africa's acute social and economic problems in a world ruled and
> controlled by white supremacy (Martey 1993:51).

Whereas Martey was writing in the context of the whole African continent, what he said is also true for South Africa. We know that despite wielding political power, economic liberation is still eluding the majority of the citizens of our country, as demonstrated by the widespread poverty that is still prevalent in mainly our black communities.

My interest in this is not only academic but arises out of my own context or experience. I continue to observe with deep concern the context of poverty as experienced by other black people in our villages, townships and informal

settlements. Though, the setting of the present research is in a newly established township.

1.3. THE RESEARCH PROBLEM

This research is interested in understanding poverty as a context in which pastoral care is developed and practiced. The interest is in poverty from the perspective of the poor themselves. The research is done from the "belly of the whale" as liberation theologians often say. In this research, efforts are made to study poverty from the painful reality as experienced by the poor themselves. It will be a theology from the "underside of history" (Gibellini 1987:1; cf. Martey 1993:7).

Prixley and Boff once wrote:

> People are divided by the stand they take on poverty today (Prixley and Boff 1989:XI).

These words tempt one to apply this to all theological disciplines. Theological disciplines, like people, also need to be divided by the stand they take on poverty. This also applies to pastoral care. The researcher agrees with Pattison when he says in his critique of pastoral care:

> pastoral care has a disregard of social and political dimensions (Pattison1988:83).

It is a fact that pastoral care in South Africa often proceeds as if social and political realities do not matter at all. This is a tendency that is shared with Western theology in general. This is the case in particular with regard to American and European writers. In America and Europe this disregard may not be a problem, as the societies there are marked by conditions of affluence instead of the widespread poverty that is found in the developing world. This tendency to stay aloof from socio-economic and political realities has permeated the theory and practice of pastoral care in the developing world. This is still the case in many institutions of higher learning that teach theology in Africa. Consequently pastoral theology (theory) and pastoral practice which developed in South Africa remains subject to the cultural tutelage of the first world (the developed world), where poverty is not as widespread as in the developing world. The apathy towards poverty and other social ills and problems is not only confined to theological disciplines, but even to the church as an institution. The church has not only been apathetic to the socio-economic and political ills, at other times, significant sections of the church actively supported systems responsible for those ills. For example, the Dutch Reformed church gave theological justification for the policy of apartheid. The Evangelical and Pentecostal churches ignored the socio-economic and political ills of society as if they were not the church's business.

The researcher is inclined to agree with Wright, who said that most pastoral theologians agree that pastoral care is focused on the ambulance ministry (band aid or corn-plaster approach) with people who are ill, or in trouble whilst

ignoring social, political and economic causes, which are responsible for those ills and troubles (Wright 1986:8; cf. Boff and Boff 1987:5). He also points out that it is possible to misuse pastoral care (and counseling) in order to avoid tackling fundamental political and social issues (Wright 1986:8). In the researcher's opinion any theology that ignores the problem of poverty is not helpful and in fact it is engaged in discrediting itself. Equally pastoral care would be discredited if it were to ignore the reality of poverty, as well as the socio-economic and political causes of poverty.

Indeed very few authors, such as Pattison (1988) and Wright (1986) in the field of pastoral care appreciate the fact that pastoral care has social and political implications and consequences.

According to Pattison:

> Pastoral care which takes the social and political dimensions of human existence seriously should probably adopt a bias for the poor (Pattison 1988:103).

The researcher agrees with the statement of Pattison, in that pastoral care has no option but to side with the poor of the world. It is generally believed that God is on the side of the poor. The researcher subscribes to that conviction. Pastoral care must also adopt the preferential option of the poor, which is in fact biblical. A pastoral care that adopts this preferential option of the poor would be sensitive to the concerns and pains of the poor. Pastoral

care has to look beyond individual and personal problems and pay special attention to the root causes of such problems. Referring to this preferential option of the poor Gutierrez says:

> the poor and the dispossessed are the privileged ones in God's Kingdom (Gutierrez 1984:9).

Equally the poor and the dispossessed should be the privileged ones in the church today, and in any theological discourse. The researcher goes as far as saying that the poor and the dispossessed are the privileged ones in our discipline of pastoral care. According to Bosch there can be no doubt that in the Bible there is a significant focus on the poor and their plight (Bosch 1991:436). Thus the poor are entitled to what liberation theologians call "an epistemological privilege" (Bosch 1991:436). With this preferential option for the poor, the church is expected to be "the church of the poor" and to demonstrate solidarity with the poor (Boff 1988:24; cf. Bosch 1991:436). Segundo emphasises this preferential option of the poor by saying:

> I do not believe that there is any other way of expressing the option of the poor concretely than to say it is God's compassion for the most afflicted (Segundo 1993:125).

Therefore the church and its theology must also concretely express and demonstrate this option for the poor. If God is unequivocally on the side of the poor, can the church afford to be on a different side? Can pastoral care also

afford to be on a different side? The answer is an unequivocal, No! Therefore this research focuses on poverty as a context in which pastoral care is developed and practiced.

The research:

- Studies poverty from the perspective of the poor themselves, with specific reference to the pastoral care needs of the poor.
- Critically reviews pastoral care literature, with specific focus on the stand taken on poverty in the past and present.
- Consolidates what emerged from literature with the empirical research that is conducted amongst the poor. This is in view of developing a pastoral care model that is contextual, relevant and liberating.

1.4. THEOLOGICAL METHODOLOGY

1.4.1. LIBERATION THEOLOGY METHOLODY

As may already be obvious from previous paragraphs the study relies heavily on the methodology used in liberation theology. Liberation theology has according to Gibellini:

opened a new context and methodology of Christian reflection on faith as praxis with a precise situation in history (Gibellini 1987:7).

The author agrees with Gibellini that all theology and liberation theology in particular must seriously take cognizance of "Christian reflection as praxis" i.e. it must take the historical situation or experience of the poor very seriously. One prominent South African theologian, Bongajalo Goba also echoes the same sentiment with regard to the significance of context and reality. Writing in the context of black theology he says that:

> Theology must be born within the context of the black Christian community as it participates in the struggle (Goba 1988)

The same point is also emphasized by Cone when he says that:

> Black theology must take seriously the reality of black people, their life of suffering and humiliation (Cone 1969:117).

The author agrees with both Goba and Cones that all of black theology, and in fact all of theology including pastoral care, must take black reality seriously (Goba 1988; Cone 1969). This black reality is marked by poverty, suffering and oppression. This research therefore takes the reality of poverty seriously, as experienced by the poor themselves.

In the methodology of liberation theology, according to exponents of liberation theology, theology is understood to be the second act, which presupposes the first act, on which it reflects (Gibellini 1987:5; cf. Cone 1985:147). In this new method Cone says that orthopraxis comes before orthodoxy. He also says:

Theology in this methodology is a critical reflection upon prior religio-cultural affirmation and political commitment to be in solidarity with victims of our continents (Cone 1985:148).

The researcher agrees with Cone and other liberation theologians such as Gibellini that theological reflection (or experience of faith) on praxis is as critical as the first act, which comes before orthodoxy. It is in that context that this study intends to benefit from the methodology that is used widely in liberation theology.

1.4.2. PASTORAL CARE METHODOLOGY- GERKIN'S NARRATIVE HERMENEUTICAL MODEL

Apart from heavily relying on the methodology from liberation theology, this study will find guidance from the narrative hermeneutical model developed by Gerkin (1997:15). This narrative hermeneutical model was developed in contrast to the psychotherapeutic pastoral care model that used to be dominant and common in the U.S.A and went on to infiltrate all Western pastoral care. Gerkin concedes that the development of his narrative hermeneutical model was influenced by Anton Boisen, who was the first person to coin the phrase the "living human documents" (Boisen 1952: cf. Gerkin 1997:15). To Anton Boisen the reading of the "living human documents" was as important as the reading of biblical and historical texts. In this model there is due recognition and appreciation of the importance of

human needs in pastoral care (Gerkin 1997:97). The phrase, "the living human document" is Boisen's way of reminding us that any human being is a unique text that must be read and interpreted, as we carry out our hermeneutical task (Lester 1995:4). The researcher agrees with Gerkin and Lester that in pastoral care "the living human documents" are as important as the biblical and historical texts. The other important feature of Gerkin's model is the recognition of the care of the whole family in addition to care of individuals (Gerkin 1997:118). One could even add the care of the whole community in which pastoral care is developed and practiced. In this respect the hermeneutical narrative model has a lot in common with the African worldview which values communal life. This is in line with what African theologians such as Goba (1988) call communal praxis. In the researcher's opinion this model may be closer to the African worldview than most models developed in pastoral care.

1.5. AIMS, OBJECTIVES AND THE RELEVANCE OF THE STUDY

There is extensive amount of literature on pastoral care, which is written from the European and American perspectives by authors of those developed countries. While their theories and paradigms may have been relevant and contextual for their various contexts marked by affluence and other material conditions associated with affluence, such theories and paradigms can no longer be uncritically read and applied to the situation of the developing countries. There is unfortunately far less work (literature) written by pastoral care practitioners from the perspectives of the developing world, except for a

few articles by only a few African authors such as Msomi, Njumbuxa and a few others, The few and limited journal articles just mention the realities of the developing world in passing. Therefore this research is a contribution to the body of literature that approaches pastoral care from the perspectives of the poor. This research is done in view of contributing towards making pastoral care contextual and liberating.

The three-fold aim of this research is as follows:

1. To study poverty and understand it from the perspectives of the poor themselves.

2. To study and understand the pastoral care needs of the poor from their own perspectives.

3. To find ways of making pastoral care useful, contextual and liberating

Thus this study hopes to be a contribution to the much necessary challenge to theology in general, and to pastoral care in particular. This challenge relates to making pastoral care relevant, contextual and liberating. To appropriate the words of one leading feminist pastoral theologian, Stevenson-Moessner, pastoral care has to be "optimally effective"(Capps 2003:9; cf. Stevenson-Moessner 2005:23).

Pastoral care can be optimally effective in the South African context of

poverty provided:

(a). Pastoral care in Africa ceases to be a carbon copy of European and American pastoral care (cf. Msomi 1993; De Jong Van Arkel 1995).

(b). Pastoral care takes the African realities (realities of poverty in the developing world) seriously. One of the most important realities of Africa is the context of poverty, which is compounded by other associated realities such as HIV and AIDS, illiteracy, crime, economics and power.

(c). Pastoral care must cease to only concentrate on "the ambulance ministry" with the sick and the troubled, while ignoring the social, economic and political causes of poverty and all that make them sick and troubled. Pattison correctly points out that relating pastoral to the social and political dimensions of life has to be a major concern in pastoral care (Pattison 1988:83).

This research is therefore a contribution to existing body of knowledge that makes pastoral care relevant, contextual and liberating.

1.6. RESEARCH METHOD

The proposed research will consists of two major parts, namely:

1. Reviewing of literature. This is chiefly literature on the following: poverty, pastoral care and practical theology. This research also looks

at the literature on liberation theology, from which the researcher believes pastoral care can be enriched.

2. Empirical research in poor communities. This research uses In-depth interviews in order to benefit from the perspective of the poor themselves. The empirical part uses grounded theory in data collection and analysis (cf. Glazer and Strauss 1999:1).

The research relies heavily on methods and insights from other disciplines especially the social sciences. This is carried out in the spirit of multi-disciplinary approach as Brekke explains it:

With care and attention that is demanded by all disciplines in the social sciences (Brekke 1979:4).

This study is done in that spirit of multi-disciplinary cooperation with methods from other social sciences. Thus this research will appreciate the value of social sciences methods which according to Babbie:

offer a way of addressing issues with logical and observational rigour (Babbie 1989:3).

According to Babbie such methods let us pierce through our personal viewpoints and allow us to get a look at the world that lies beyond our normal

vision (Babbie 1989: 4). This research uses scientific methodology of investigating praxis in the context of poverty.

Of the methods of research, namely qualitative and quantitative methods this research is mainly qualitative in orientation. To be precise the method used is grounded theory, which Neuman describes as:

> a qualitative research method that uses a systematic set of procedures to develop an inductively derived theory about a phenomenon (Neuman 2000:146; cf. Strauss and Corbin 1990:24).

In the same spirit this research tries to grapple with and understand the phenomenon of poverty in a systematic way.

Marshall and Rossman say that qualitative research methods have become increasingly important modes of inquiry in the social sciences (Marshall and Rossman 1989:9). This is a fact that is also appreciated by Dreyer who recognises that there is a growing interest in the use of qualitative research (Dreyer 1993:219). This research also uses the same methods in data collection. As a data collection technique, In-depth Interviews are conducted with a sample representing the poor themselves. This is in view of understanding their perspective on poverty, as well as their own understanding of their pastoral care needs.

1.7. Definition of key terms and concepts

In this section only a few key terms and concepts are explained. The following concepts are not in order of importance but rather listed alphabetically.

1.7.1. Gerkin's narrative hermeneutical model: This refers to the model that was developed in contrast to the psychotherapeutic pastoral care that used to be popular in the U.S.A and went on to infiltrate all western pastoral care. It has also inevitably infiltrated pastoral care theory and practice in Africa. This model gives due recognition and appreciation to the importance of human needs in pastoral care. To Gerkin the "living human documents" are as important as the biblical and historical texts, and they must also be read and interpreted (Gerikin 1997:97).

1.7.2. Grounded theory: This refers to a qualitative research method that was initially discovered during the sixties by the two leading sociologists of the time, Glazer and Strauss. According to this method theory is discovered from the data collected. Furthermore the data from which theory emerges is obtained not in a haphazard way, rather in a systematic way from social research (Glazer and Strauss 2001:1;2; cf. Neuman 2000:146).

1.7.3. Pastoral care: One of the sub-disciplines of practical theology, which in the past was referred to as shepherding, poimenics and soul care (seelsorge) (Van der Ven 1993:37). It deals with the care of Christians for one another. In the past it was confined only to pastors or priests as if they are the

only ones to take care of others. The discipline has developed to the extent that it is liberated from individualism and clericalism and it refers to the caring ministry of all the people of God (cf. Buffel 2004:41). The broadest understanding is provided by Hulme who sees pastoral care as being "synonymous with the entire ministry of the church" (Hulme 1970:10).

1.7.4. Poverty: Poverty is a state of want or deprivation in which those who suffer from it have no basic, minimum requirements for survival. According Boff and Pixley the poor suffer from basic economic needs and they are deprived of material goods necessary to live with dignity. The poor are oppressed in all manner of ways and they seek their liberation (Boff and Pixley 1989:3,4). Pieterse uses a definition that is commonly accepted by researchers that poverty is:

> The inability of individuals; households or entire communities to command resources to satisfy a socially acceptable standard of living (Pieterse 2001:30; cf. May 2000:5).

The researcher subscribes to the above-mentioned definition which though it may not cover all aspects of poverty, it captures the essence of what poverty is all about.

1.3.5. Theoretical sampling: A method of sampling used in qualitative research, that is in contrast to the rigorous statistical sampling methods used in quantitative research. In terms of this theoretical sampling the process of

data collection and the associated volume of participants are controlled and determined by emerging theory as one proceeds with data collection. Participants are theoretically chosen as theory emerges from collected data. The selection is not based on a preconceived theoretical framework, nor is the selection drawn in advance as it is the case with qualitative research (cf. Glazer and Stead 2001; Struwig and Stead 2001).

1.8. Conclusion

Having clarified the research problem, aims, the relevance of the study, as well as the background to this study in the first chapter, chapter two deals with critical review of literature, as well as location of pastoral care within a practical theological framework. Furthermore the next chapter attempts to define pastoral care. It also looks at liberation theology and its methodology from which pastoral care can be enriched. It also outlines the context of this research, which is also the context in which pastoral care is developed and practiced.

1.9. BRIEF OVERVIEW OF CHAPTERS OF THIS DISSERTATION

Chapter 2: Review of Literature

This chapter reviews literature on pastoral, practical theology and poverty as the context of this research. It also looks at literature from development

studies and other sources that provide information on socio-economic and political realities of South Africa.

Chapter 3: Research Method and Design

This chapter outlines the Research method chosen. It also deals with grounded theory, the research design, data collection, the population, theoretical sampling, data analysis and some ethical considerations.

Chapter 4: Results concurrently with preliminary analysis of data

In this chapter there the is presentation of the results from interviews undertaken

Chapter 5: Final Data Analysis

This chapter deals with analysis of consistencies and contrasts with literature, as well as interpretation of results

Chapter 6: Contextual and liberating Pastoral care

This chapter deals with the emerging model of pastoral care. This is examined against dominant theories and models of pastoral care, with Gerkin's hermeneutical model being of critical importance in guiding the author. The research also benefits from the work of Pattison, one of the few

Western pastoral theologians who appreciate the role played by socio-economic realities in personal and individual problems that pastoral care deal with. Furthermore this chapter also relies heavily on the methodological approaches proposed in Liberation theology.

Chapter 7: Recommendations and Conclusions

The final chapter provides a summary of the conclusions drawn. It also provides some recommendations for future studies in the field of pastoral care.

CHAPTER TWO

REVIEW OF LITERATURE

2.1. INTRODUCTION

This second chapter critically reviews literature on pastoral care, practical theology and liberation theology. It also looks critically into the literature on poverty and associated ills such as inequality; illiteracy and others. In addition it locates pastoral care within a practical theological framework. Furthermore it outlines the context of the present study, marked by poverty, which is also the context in which pastoral care is developed and practiced.

2.2. PASTORAL CARE WITHIN PRACTICAL THEOLOGY FRAMEWORK

2.2.1. THE IMPORTANCE OF LOCATING PASTORAL CARE WITHIN A PRACTICAL THEOLOGICAL FRAMEWORK

This study recognises the need to locate pastoral care within a practical theological framework. This is done by briefly tracing the history of practical theology as a theological discipline and its various sub-disciplines, of which pastoral care is one (Heyns and Pieterse 1990; cf. Van der Ven 1995; Heyns 1995). The history of the discipline is traced right from the time it was established as an academic discipline in 1774 in Austria to the present day.

While this process does not help with poverty per se, it makes sense in the opinion of the researcher to locate the study within the broader practical theological framework. In addition it also helps to know where a discipline comes from, if we are to understand its present and its future, as well as its challenges. Furthermore a full understanding of a discipline and where it comes from is a foundation upon which an understanding of the discipline is based.

2.2.2. BRIEF HISTORY OF THE DEVELOPMENT OF PRACTICAL THEOLOGY

Practical theology was first established as a theological, academic discipline in 1774 in Austria, Vienna (Heyns 1995:56; cf. Van der Ven 1994:30). In that year, Stephen Rautenstrauch, proposed to the Empress Maria Theresia of Austria, that a fifth year be added to the four years, which was supposed to be practical (Van der Ven 1994:30). Rautenstrauch's ideas of pastoral theology as a science, was that practical theology comprised two sections namely:

Firstly, a theologically orientated section to be taught at university and,
Secondly, a practically oriented section to be taught at seminaries

Heyns and Pieterse say that the distinction is artificial as it was found that practical theology as taught at university was no different from that taught at seminaries. During that early stage of the development of the discipline,

practical theology was called pastoral theology (Heyns and Pieterse 1990:87). The first theologian to call Pastoral theology by the name Practical theology was Friedrich Schleiermarcher (Heyns and Pieterse 1990). He also gave practical theology its own clearly defined status as a theological science. He directed the subject to ecclesiastical activities as a whole and not just to the pastor or special ministries. For his unique contribution, Schleiermarcher is regarded as the father of practical theology, which he called the crown of all theological study. According to him, in practical theology all theology becomes practical. It arrives in the world. He stated that practical theology is not praxis, but theory of praxis (Heyns and Pieterse 1990 cf. Van der Ven 1998).

2.2.3. DEFINITION OF PRACTICAL THEOLOGY

There is need to understand what practical theology is. A number of definitions are attempted by some theologians, not necessarily contradicting each other nor mutually exclusive of each other. Hawkes defines practical theology as a critical study of contemporary activities and experience of Christians and of the church in relation to God's will and purpose for them (Hawkes 1989:29).

Heyns and Pieterse define practical theology as that branch of theological science that analyses praxis scientifically (Heyns and Pieterse 1990:10). They maintain that practical theology is a science because it has its own field of study, develops its own practical theological theories and applies its own scientific methods. Heyns and Pieterse describe practical theology as a

critical theory of religious actions in society. They further say practical theology is that part of theology that concerns itself with encounters between God and humanity (Heyns and Pieterse 1990:6). According to Van der Ven practical theology can be interpreted as a critical theory of religious praxis (Van der Ven 1988:9).

2.2.4.METHODOLOGY IN PRACTICAL THEOLOGY

According to Van der Ven the question of methodology in practical theology is at stake most of the times. He says there are others who argue that practical theology has no methodology and should not even have one (Van der Ven 1994:29). Methodology is of critical importance in practical theology. According to Van der Ven, methodology is a necessary condition for practical theology (Van der Ven 1994:24). He says without clear methodology, practical theology cannot fulfil its task; namely reflecting on the people's praxis from the viewpoint of God's revelatory praxis in a way that is as scientific as possible. This especially refers to developing practical theology within the context of a modern secular university (Van der Ven 1994:29). Van der Ven identifies two conceptions. The first one refers to practical theology from the tradition-based perspective of theology as "sapientia." The second relates to practical theology from the tradition-oriented viewpoint of theology as "scientia." His own point of departure is that of the "scientia" perspective. In that context, he says a question has to be posed, that is, "which methodology is relevant for practical theology?" Van der Ven goes on to identify a number of methodologies that are used in practical theological studies:

Historical methodology, … hermeneutical methodology and ideology-critical methodology, all of which are very enriching (Van der Ven 1994:30).

Next to these methods is the empirical approach, which is relevant for practical theology. According to Pieterse it borrows from empirical methods of the social sciences, in an interdisciplinary approach (Pieterse 2001:12). This is typical of the sciences as they continually borrow one another's methods.

2.2.5 PRACTICAL THEOLOGY AS EMPIRICAL THEOLOGY

As van der Ven points out, the empirical approach is the most relevant method for practical theology (Van der Ven 1994:30). This is also supported by Pieterse and Dreyer, when they say that the methods of empirical research are taken over and are being used by practical theologians. The adoption of empirical methods in practical theology signified an important methodological development (Pieterse and Dreyer 1995:34). Pieterse says that the correct place of empirical research in practical theology is an important question (Pieterse 1994:82).

Van der Ven refers to practical theology as empirical theology. He says that practical theology, in the sense of empirical theology, uses empirical methodology for its theological aims (Van der Ven 1988:1). He says that the object of practical theology is to relate theological insights to empirical facts in

a methodologically grounded and systematically structured manner (Van der Ven 1994:32). According to Van der Ven, what is needed in practical theology is empirical-theological research. It is the kind of research in which the procedures of conceptualisation and operationalisation and data collection determine the praxis under investigation (Van der Ven 1988:13). Van der Ven does not talk about empirical method, rather he calls practical theology, empirical theology. It was perhaps this approach that led to the change in the name of the Department of Pastoral theology, which he is heading. It is now renamed the Department of Empirical theology. Pieterse says that Van der Ven's work is the most comprehensive and best-developed argumentation for an empirical approach in theology, and especially practical theology (Pieterse 1994:81). His work has made a fundamental contribution to theology as a whole. In his assessment of Van der Ven's work, Pieterse says that Van der Ven's approach does not come out of the blue. It has strong roots in the empirical theology of the early Chicago school at the beginning of the century. It furthermore finds roots in the arguments for empirical theology by German practical theologians like Baston, Spiegel, Baumler etc, who also argued for empirical theology during the seventies (Pieterse 1996:80-81).

In the empirical approach, practical theology finds methods and tools to describe and explain what goes on in the lives of people (Pieterse 1994:79). According to Pieterse the empirical methodology makes it possible for practical theology to analyse and evaluate the texts which people use as guides in their religious experience, to explore and validate the interpretations of these experiences, and finally, to investigate hypotheses that are

formulated with regard to these experiences and texts and contexts with which they are connected (Pieterse 1994:79).

2.2.6. PRACTICAL THEOLOGY AS THEORY OF COMMUNICATIVE ACTION

Practical theologians are agreed that their discipline is an action science that studies actions performed by Christian believers (Pieterse 2001:9). The pastors, preachers and Christians perform these Christian actions both inside and outside the church. These actions are communicated not just in language and creeds but also in deeds. The acts are intentional acts aimed at intervening in a situation in view of transforming the church and society.

Practical theology is a field of study that has to do with comprehending and getting to know God, appropriating the Biblical message and concomitant religious action (Pieterse 2001:8). Comprehending is essentially a communicative process. Hence the field of practical theology is to convey the faith, the action that mediates it or, to put it differently, to communicate through mediatory actions. Practical theologians study this field within the overall field of theology. Therefore it can be defined as a study of communicative acts in the service of the gospel in the context of modern society. Pieterse correctly adds that communicative actions should be in the service of the gospel, towards the realisation of the kingdom of God (Pieterse 2001:8).

2.2.7. THEORY-PRAXIS RELATION

A critical question in practical theology is that of the relationship between theory and praxis. Van der Ven, states that the relationship between theory and praxis has to be interpreted as the core question of practical theology (Van der Ven 1988:7). It is the crux of theologica practica. According to Hawkes, in practical theology, theory and praxis are intimately and inextricably connected (Hawkes 1989:29). Stone also emphasises the issue of the relation between theory and praxis. He says that praxis is most effective when it is in concert with theory. Ideally, practice and theory inform and support each other (Stone 2001:182). Thus the relation is that of mutual benefit to each other. To be more precise, there is a relationship of mutual information and support between the two.

According to Heyns and Pieterse practical theology is a science concerned with praxis. It is not an armchair enterprise. Practical theology is indissolubly linked with praxis in the sense that it critically monitors the relationship and interaction (interplay) between praxis and theory (cf. Pieterse 1990:12,13). Pieterse says that there is a bipolar relation between theory and praxis. This relation is also dialectical, indicating that we should approach it hermeneutically (Pieterse 2001:9). It means that the theoretical theories that we deal with are in the various traditions and praxis of active believers and they are also in the broad sense described above, in tension on an equal footing.

Practical theology applies critical theory to praxis and vice versa. This critical theory is meant to be communicative acts in the service of the gospel, in order to direct such acts towards the gospel of justice, righteousness, human dignity and freedom. This is in order to promote the coming of the kingdom of God (Pieterse 2001:10).

2.2.8. THE TASK OF PRACTICAL THEOLOGY

Practical theology studies religious praxis, as it relates to the encounter between God and human beings. According to Van der Ven the task that has to be fulfilled by practical theology is: 'to reflect on the people's praxis from the viewpoint of God's revelatory praxis in a way that is as scientific as possible' (Van der Ven 1994:29). Putting it in context, Pieterse says practical theology has the task of theorising on communication of the Christian faith in contemporary context (Pieterse 1994:78). Practical theology, with its empirical approach describes and explains what goes on concretely in the lives of people. It analyses and evaluates the texts, which these people use as guides in their religious experience. According to theologians, empirical theology reads the signs of the times, from the perspective of a faith that seeks to be engaged in reality and the transformation of reality, so that faith and experience, dogma and pastorate, church and society enter into a relationship that generates mutual power of revelation. Thus, practical theology concerns itself with theories of ecclesiastical and religious praxis (cf. Heyns and Pieterse 1990:19). Putting the task of practical theology in a South African context, Louw says the basic task of practical theology is to create a healing

community, where painful stories of the past can be told and heard (Louw 1997:27). This is what Louw calls a pastoral task. Practical theology reflects on what happens in the congregation and on the religious actions of the people, both within the church and in society at large (Heyns and Pieterse 1990:12). Furthermore, they say that the task of practical theology is to think about the things that happen in the congregation (Heyns and Pieterse 1990:13).

2.2.9. SUB-DISCIPLINES OF PRACTICAL THEOLOGY

Though practical theology is an academic, scientific discipline, it has a number of sub-disciplines. These sub-disciplines were previously defined in terms of the work of the clergy, however, they have since been defined in terms of the church (Van der Ven 1993:36). Van der Ven identifies with what he calls the clear-cut traditional divisions of practical theology from an ecclesiastical perspective and mentions the following divisions: pastoral guidance, catechesis, liturgy, diaconal service and parish development (Van der Ven 1993:37).

Hiltner divided the disciplines into these major divisions, namely: organising, communicating and shepherding (Hiltner 1958). Hiltner refers to these as perspectives (1958:55). Clearly there is no consensus on the precise divisions of the sub-disciplines of practical theology. Van der Ven also points out to the fact that there is no agreement on the most satisfactory division of practical theology from an ecclesiastical perspective (Van der Ven 1993:37). However

the present study aligns itself with the division proposed by Heyns and Pieterse namely: preaching, instruction, celebration, service and care (Pieterse 1990:12). Van der Ven also concurs that these are the main fields of study (Van der Ven 1993:37). Heyns and Pieterse point out that practical theology is not responsible for the accomplishment of the five religious actions mentioned above. Rather the task of practical theology is to think about the things that happen in the congregation (Heyns and Pieterse 1990:12, 13). Practical theology engages in analysis of what happens in both the church and the world. While the researcher agrees that it is not the task of practical theology to accomplish the above-mentioned actions or services, reflecting on what happens in the congregation is not an end in itself. We do not just think about what happens for the sake of it. Critical theological reflection in practical theology is done so that praxis and theory can be critiqued in view of review, improvement, or affirmation of religious praxis. When practical theology reflects on what is happening in the congregation or the community it is in view of improving or bringing about transformation. As Hawkes points out, the purpose is understanding, prediction and revision of practice with a view to enhancing Christian ministry to and by Christians and the church (Hawkes 1989:29). Furthermore, Hawkes says:

> I believe practical theology to be vital to the well-being, well-doing of the church, including the church in South Africa (Hawkes 1989:29).

In the opinion of the researcher this needs to be extended to the wellbeing and well doing of the broader community, and not just that of the church.

Practical theology does not merely reflect on what happens in the church. According to Heyns and Pieterse, it reflects critically on what happens in the congregation and on the religious actions of the people both within the church and society at large (Heyns and Pieterse 1990:12).

2.2.10. PASTORAL CARE AS ONE OF THE FIVE SUB-DISCIPLINES

Pastoral care is one of the five main sub-disciplines of practical theology, together with the following: preaching, instruction, celebration and service (cf. Heyns and Pieterse 1990:12). The present study falls under pastoral care.

The experience and welfare of the poor cannot be excluded from religious actions just because some of the poor may not be Christians. In South Africa, the majority of citizens are Christians and more than half of the South African population live in poverty (cf. May and Govender 1998:45; Pieterse 2001:32). Their religious actions can also be assessed by practical theology relying on empirical methodology.

2.2.10.1. PASTORAL CARE AND OTHER PASTORAL ACTIVITIES

Pastoral care and counselling are two of the main pastoral activities of the church. The other one is pastoral psychotherapy. There are times when pastoral care and counselling are used synonymously, and wrongly so. According to Hulme pastoral care is a larger discipline, under which the other two falls (Hulme 1970:10). He says that pastoral counselling is a specific

discipline within the larger discipline of pastoral care. Furthermore, he says that broadly speaking, pastoral care is synonymous with the entire ministry. According to Hulme, everything that a minister does as a minister is pastoral care. This is helpful in understanding the relationship between the three, namely pastoral care, pastoral counselling and pastoral psychotherapy. It needs to be pointed out, however, that they are all part of a larger discipline, practical theology. Where Hulme mentions discipline, one could replace that with sub-discipline, as that is what pastoral care is, that is, one of the sub-disciplines of practical theology.

Whereas pastoral care is a broad sub discipline, pastoral counselling is one of its dimensions, which is the utilisation of a variety of healing (therapeutic) methods to help people handle their problems and crises more growth fully and thus experience healing in their broken lives. People need counselling at times of severe crisis, usually short term (Clinebell 1984:26). Pastoral psychotherapy is the utilisation of long term, reconstructive therapeutic methods when growth is chronically diminished by need-depriving early life experiences or by multiple crises in adult life (Clinebell 1984:26). Furthermore, according to Clinebell, the primary focus of pastoral care and counselling in general ministry is on helping people handle their problems and crisis meaningfully (Clinebell 1984:35). Thus whereas pastoral counselling and pastoral psychotherapy are specific, pastoral care is the broad, inclusive ministry of mutual healing and growth within a congregation and its community (Clinebell 1984:26). According to Clinebell people need pastoral care throughout their lives (Clinebell 1984:26). This is in the context of

Clinebell's growth centred approach. This is regarded as a given regarding all other Christians. The other two pastoral activities (or rather needs) namely, pastoral counselling and pastoral psychotherapy, mostly accessible to the rich, are also desperately needed by the poor. The focus of this study is on the poor and their pastoral care needs.

To emphasise the question of needs, Clinebell (1984:46) says that pastoral care is a response to the need that everyone has for warmth, nurture, support and caring (Clinebell 1984:46). Hulme (1981:9) is in support of this when he writes:

> Pastoral care is a supportive ministry to people and those close to them who are experiencing the familiar trials that characterise life in this world such as illness, surgery, incapacitation, death and bereavement (Hulme 1981:9).

This is heightened during the times of personal stress and social chaos, and in the researcher's opinion, the poor are no exceptions to the needs described above.

2.2.10.2. THE IMPORTANCE OF DEFINING PASTORAL CARE

It is essential to have a clear understanding of what pastoral care is before one engages in any discourse on it. There is, therefore, the need to review a number of definitions as offered by several authors in the field. The

researcher agrees with Pattison who notes the significance of defining pastoral care (Pattison 1988:1). In the researcher's opinion the complexity of the task of defining any discipline should never deter one from articulating a clear definition, hence the effort to grapple with matters of definition in this research. The importance of definition is also recognised by Campbell (1987). According to Pattison many authors ignore the importance of defining pastoral care (Pattison 1988:1). They take it for granted that they do not need to define pastoral care. It is assumed that people already know what pastoral care is. Such an assumption is inappropriate, if not out of place. At a Leadership workshop of lay leaders, one very educated member of the Parish Council asked the question: "What is pastoral care? Of what use is it to the parishioners?" Other participants in the workshop also expressed the need to clarify what pastoral care is and what its usefulness is.

Emmanuel Lartey also posed more or less similar questions, as he tried to explore and give clarity to the nature of pastoral theology:

> What do we mean by pastoral theology? What does it entail? Of what use is it and to whom? How do we understand it and how do we engage in it? (Lartey 2006:4)

While the members referred to above had a fair understanding of all other theological disciplines and their usefulness, they had no clue as to what pastoral care is or its usefulness. Though anecdotal, this illustrates that pastoral care is an unknown theological discipline among many lay leaders, in

comparison with other classical disciplines such as Old Testament, New Testament, Systematic theology, Theological ethics and others.

One cannot overemphasize the importance of defining pastoral care, as well as ensuring that it is defined as broadly and inclusively as possible. This research critically reviews a number of definitions and ultimately adopts a working definition of pastoral care.

2.2.10.3. DEFINITION OF PASTORAL CARE

Pastoral care is defined as that aspect of ministry, which is concerned with the wellbeing of individuals and communities (Campbell 1987:188). The definition offered by Clebsch and Jaeckle emphasises notable insights with regard to context. They define pastoral care as:

> The ministry of the cure of souls consist of helping acts done by representatives of Christian persons, directed towards the healing' sustaining, guiding and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns (Clebsch and Jaeckle 1964:4; Wright 1982:23)

It is important to note that the classical definition provided by Clebsch and Jaeckle as far back as 1964 takes context seriously. How does modern day pastoral care (or any theology for that matter) manage not to be contextual, when pastoral care theorists of the past, such as Clebsch and Jaeckle took

due cognisance of the context?

Clebsch and Jaeckle, when identifying the four distinct functions of pastoral care, do not claim any originality regarding the four functions of pastoral care (Clebsch and Jaeckle 1964:4). They concede that these were delineated earlier by Seward Hiltner in his Preface to Pastoral Theology, which was published in 1958.

The same four main distinct functions are also identified by Campbell, namely: healing, guiding, sustaining and reconciling (Campbell 1987:188). The four functions are also cited by Pattison, Hunter and Lester (Pattison 1988:12; Hunter 1990:836; Lester 1995:1). Clebsch and Jaeckle suggest that the content of care includes the pastoral functions of healing, guiding, sustaining and reconciling (Clebsch and Jaeckle 1964:4). Reiterating the same point and tracing its historical development Lester says:

> Pastoral care and counseling are historically concerned with healing, guiding, sustaining, (*reconciling)* and liberating (Lester 1995:1).

Most literature on pastoral care that makes efforts to define and trace the history of pastoral care reiterates the four functions mentioned above.

Without pretending to be original, but rather drawing from aspects emphasised by other authors, in this research, pastoral care is defined as:

> That multidimensional ministry of all believers in the church, which is concerned with the wellbeing of all of God's people, be it as individuals or as groups or communities. In this ministry, which occurs in socio-economic and political contexts, each one is a brother or sister to another. This all-inclusive ministry of keeping each other or mutually caring for each other takes the context of brother or sister into cognisance (Buffel 2004:40).

In the context of the present study, the context that is taken seriously is that of poverty. This is further compounded by problems associated with poverty such as inequality, HIV and Aids pandemic, illiteracy and crime.

2.2.10. 4. A CRITIQUE OF PASTORAL CARE

This research argues that modern pastoral care is largely and primarily a Western dominated enterprise. This argument pursued by one of the leading South African authors in the field, De Jong Van Arkel, who writes:

> Theories generated for this field are influenced by individualistic and affluent lifestyles of Western Europe and North America (De Jong Van Arkel 1995:190).

The same fact is further echoed by another leading South African theologian, who says:

> Pastoral care is mostly oriented to the European and North American model (Louw 1995:29)

The two white theologians cited above concede that pastoral care theories used at our universities and theological seminaries are imported into Africa, often without adaptation for the African context and culture (Louw 1995; De Jong Van Arkel 1995). This fact is also raised and supported by Njumbuxa who says that Western oriented pastoral work as we have it appeals best among Western oriented people (Njumbuxa 1995:47).

Njumbuxa together with Louw warn that pastoral work should not be viewed as a carbon copy of the white pastorate (Njumbuxa 1995:48; Louw 1995:29). The researcher agrees with Njumbuxa and Louw that whereas pastoral care in Africa cannot completely severe ties with its heritage, it needs to be critical and to take cognisance of the context in which it is developed and practiced.

De Jong Van Arkel rightly points out that

> as a result of this uncritical importation, pastoral theology and practice which is developed in South Africa remains subject to the tutelage and captivity of the first world (De Jong Van Arkel 1995:190).

Thus Africa continues to be in some form of North Atlantic captivity in terms of pastoral care, which is one consequence of the colonial history of most African people. The same critique is also captured by other African writers such as Msomi (1993:75) and Njumbuxa (1995:48).

In his critique of the influence of Western based pastoral care Msomi argues that:

> the weakness in the Southern African context has persisted far too long as if the African pastorate were a carbon copy of the European, British or North American one (Msomi 1993:75).

It is a known fact that the material conditions of the so-called First world or developed world are shaped by affluence, which is in contrast with the material conditions of the developing world, which are marked by poverty. It is equally a known fact that pastoral care theories that are taught and applied in the developing world were developed in the developed world (First world). This is an anomaly that, must be corrected if pastoral care has to be contextual and liberating. This research is a small contribution in this endeavour.

2.3. LIBERATION THEOLOGY

2.3.1. WHAT IS LIBERATION THEOLOGY

Liberation theology is that brand of theology that has its origin in the Third world, which in the evangelical world and development sector is referred to as "the two-thirds of the world". Whereas liberation theology has its origin in Latin America, it later became what Ellis and Maduro refer to as a global phenomenon. According to Bosch 'the theology of liberation' is a multifaceted phenomenon, manifesting itself in various theologies from the Third world (Bosch 1991:432). It is probably for that reason that others refrain from referring to liberation theology in the singular, but rather in the plural form. The reference in the plural form seems to be favoured by Motlhabi, who asserts that to speak of "liberation theology" is perhaps misleading (Motlhabi 1987:1). Motlhabi argues that:

> A more appropriate appellation would be the plural form: 'liberation theologies' (Motlhabi 1987:1).

The researcher prefers the singular "liberation theology" to "theologies" in that it could just be one theology that has different emphasis or perspectives depending on those who articulate it and also depending on the harsh realities and context within which "theology is done" in contrast to "theology which is thought of." Therefore, for the purpose of this study, it suffices to refer to a singular "liberation theology" and not "theologies," with due

recognition that there are a variety of emphases or perspectives depending on various contexts.

It is accepted historically that liberation theology started in Latin America during the mid sixties. It came about not as a result of the intellectual efforts of theologians but the efforts of the Christian base communities as they grappled with the realities of oppression, dehumanization and poverty. However the Latin Americans were not the first to grapple with such issues. They may have given it the name and intensified the momentum; however the realities they grappled with have long been in existence. Rieger discourages the tendency to discuss who was "really first" in talking about a theology of liberation, since liberation theology and its various brands were not the brainchild of intellectual heroes but in recognition of severe suffering and pressure in many shapes and forms (Rieger 1999:3). These realities of suffering and oppression were there long before the term "liberation theology" was coined. When God called and inspired Moses to lead the Hebrews out of Egypt that was liberation theology even though it may not have been called that. When the Israelites protested in exile and sang protest songs such as Psalm 137: "How can we sing the Lord's song in a strange land?" That was equally liberation theology. When South Africans protested in South African streets at the risk of being tear-gassed, arrested and shot and killed that was their brand of liberation theology. What professional theologians did was chiefly to articulate in theological language the concerns, pains and struggles of the poor and the oppressed. Rieger correctly points out that it is often overlooked that liberation theology did not develop out of one centre, as a

great idea that made its way from top down, but from bottom up (Rieger 1999:3). It emerged out of situation in which people were grappling with harsh realities of life.

Segundo says that from its inception liberation theology was a theology which arose out of the urgent problems of real life (Segundo 1985:4). According to Segundo:

> Liberation theology deals not so much deal with content as with the method used to theologise in the face of real life situation (Segundo 1985:9).

Thus liberation theology does not emanate from the "ivory tower" but from real life, that is, the Sitz im leben. Haight points out that, historically, liberation theology arose in Latin America as a human response to the large-scale suffering that is manifested there (Haight 1985:27). The development of liberation theology was not the monopoly of Latin America but rather other parts of the developing world, including South Africa. Even in the developed world such as the U.S.A. there was a particular brand referred to as Black theology. It arose out of the suffering inflicted on the poor and the oppressed in not only Latin America but in all the Third world, with different emphases and perspectives depending on the specific context of each brand of liberation theology.

According to one of its chief proponents, commonly regarded as the father of liberation theology, Gustavo Gutierrez, liberation theology is:

> . . . a theoretical reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human (Gutierrez 1988:XIII; cf. Frei 1989:32; West 1999:14).

Gutierrez defines liberation theology as:

> critical reflection both from within, and upon historical praxis, in confronting the world with the word of God as lived out and experienced in faith (Gutierrez 1988)

Boff's definition raises more or less the same issues as that of Gutierrez:

> a critical reflection on human praxis in the light of the practice of Jesus and the exigencies of faith (Boff 1988:14).

Nolan and Broderick describe liberation theology as an attempt by theologians to answer the faith questions of the oppressed (*and the poor*) people (Nolan and Broderick 1987:6).

These definitions share two important points in common, firstly human praxis (or experience or existential questions) as the starting point, of course in the light of the word of God. Secondly, they both refer to shared efforts to build a

different society or to transform society. Thus critical reflection is not an end in itself, but it is done in view of transforming society.

Gibellini says that liberation theology arose out of an ethical indignation at the poverty and the marginalisation of the great masses of our continent *(referring to Latin America*) (Gibellini 1987:4).

A very close to comprehensive definition of liberation theology is offered by Berryman who says that liberation theology is a theology that is a systematic, disciplined reflection on Christian faith and its implications (Berryman 1987:4).

Berryman provides the following three-fold description of liberation theology, calling it an initial description:

- An interpretation of Christian faith out of suffering, struggle and hope of the poor
- A critique of society and the ideologies sustaining it
- A critique of the activity of the church and of Christians from the angle of the poor (Berryman 1987:5,6).

The researcher identifies with this definition, which is all encompassing in comparison with other definitions offered in the literature dealing with liberation theology, except that it could create the impression that all that liberation theology is concerned with is interpretation and critique just for the sake of it. The element of transformation, which is an imperative, is

unfortunately left out in Berryman's definition. Perhaps Berryman's definition could have been fourfold instead of three-fold, in order to include the transformation part. This is that element which Cone calls a political commitment to the liberation of the poor and the oppressed (Cone 1985:147). Critique and interpretation alone can never bring about change and only a genuine (political or otherwise) commitment to the liberation of the poor will lead to transformation.

2.3.2. LIBERATION THEOLOGY AND POVERTY

Liberation theology arises as a response of the poor to their conditions. According to Berryman the fact and reality of widespread poverty is the starting point of liberation theology (Berryman 1989:29). According to West, the poor are the primary interlocutors in liberation theology (West 1999:14). West goes on to say that in contrast to Western theologies, liberation theologies always ask the question: "Who are the primary interlocutors of theology?" and "Who are we talking about and collaborating with when we read the Bible and do theology?" The answer to these questions is: the poor, that is, the marginalised (West 1999:14). While West is correct in identifying the poor as the primary interlocutors, we need to note that the poor are not just passive recipients of the charity of the rich. They are centrally involved in the articulation of their theology of liberation. They have ownership of liberation theology. According to Boff and Pixley the poor are rising up and organizing themselves for their collective liberation (Boff and Pixley 1989:5). Thus liberation theologians do not pretend to be the "voice of the voiceless,"

but rather the poor themselves are making their own voices heard. Berryman correctly points out that the poor themselves are interpreting their own faith in a new way. He says:

> In liberation theology the poor learn to read the scriptures in a way that affirms their dignity and self worth and their right to struggle together for a more decent life (Berryman 1987:5; cf. Bosch 1991:432).

According to Frei:

> The initiators of that reflection are the poor themselves they are the agents of transformation (Frei 1981:34).

Thus the poor themselves express themselves theologically. All that professional theologians have to do is to listen to the poor, and accompany the poor as they articulate their theology of liberation, as Boff does in his book with the same title (cf. Boff 1988).

The poor and their experience of poverty are of critical importance in liberation theology. According to Boff the theology of liberation begins with the actual liberating praxis (Boff 1987:14). The poor and their reality (experience) equally continue to be the primary interlocutors in this search of a relevant, contextual and liberating pastoral care. Writing in the context of El Salvador, Archbishop Oscar Romero said that the majority of the poor are oppressed and repressed daily by economic and political structures (Romero 1988:181).

This is true for all the poor and the oppressed of the developing world. These oppressed and repressed poor people are the interlocutors of our theology in general and in particular this research. They are our "living human documents", to use Anton Boisen's phrase (Boisen 1952; cf. Gerkin 1997; Gerkin 1984; Lester 1995). They are the "living human documents" that must be read, studied, interpreted, listened to and ultimately liberated in a transformation process in which the poor play a central role.

2.3.3. PREFERENTIAL OPTION FOR THE POOR

Liberation theology argues that God is on the side of the poor. If God is on the side of the poor, how can the church be on a different side? According to Gutierrez: "an option for the poor is an option for the Kingdom of God" (Gutierrez 1990). The entire Bible beginning with Cain and Abel, through the oppression of the Hebrews in Egypt, the times of the prophets and exilic periods all mirror God's predilection for the weak and the abused of human history. Furthermore the Bible informs us that God is on the side of the poor, the hungry and the suffering. Just before the beginning of Vatican II Pope John XXIII said:

… the church is called upon to be the church of the poor (Gutierrez 1990:13).

Just as God favours the poor, the church also must do the same. Jesus Christ furthered this preferential option for the poor, the oppressed and the

marginalized in his statements and his ministry. Equally the church favours the poor and the oppressed that are called, "the crucified people in history" in the liberation cycles (Stalsett 2003:12,15).

2.3.4. METHODOLOGY OF LIBERATION THEOLOGY

Liberation theology has a fundamentally different methodology from traditional, western theology. Writing in the context of the wider field of biblical studies, West says that the methodology of the First World, which is regarded as a universally valid norm has recently been fundamentally challenged (West 1995:16; cf. West 1999:12). In the researcher's opinion this challenge is not only applicable in the wider field of biblical studies, but also in all theology, including practical theology, and pastoral care in particular. According to Segundo, liberation theology deals not so much with the content as with the method used to theologise in the face of our real life situation (Segundo 1985:9). This was an earlier point driven home by Gutierrez who said:

> Theology of liberation offers not so much a new theme for reflection as a new way to do theology (Gutierrez 1974:15).

Agreeing with Gutierrez and Segundo, West also notes that liberation theology has a different content and is profoundly different from First World theology in that it has a different methodology (West 1999:12). Mcgovern, one of the most prolific critics of liberation theology says that liberation theologians see themselves in the words of Gutierrez as proposing "a new

way of doing theology." The author agrees with Segundo and West that the real life situation, the Sitz im Leben, is of critical importance in the development of liberation theology. West correctly points out that there is a radical break in epistemology (West 1999:13). In this epistemological break with the past, theology is no longer the first act, but rather the second, with praxis being the first act. Gibellini, says that experience of faith (*praxis*) is the first act and theology the second act (Gibellini 1987:5). Cone also advocates for a new method of doing theology, in which there is consensus among black and third world theologians that theology is not the first act but rather the second (Cone 1985:147). According to Cone, the first act is both a religio-cultural affirmation of and a political commitment towards the liberation of the poor and the voiceless of Third World continents (Cone 1985:147). In enriching the methodological debate Segundo call this methodology a hermeneutic cycle, which he calls a special methodology that is necessitated by the approach that relates the past and the present challenge with the word of God (Segundo 1985:8). According to Segundo in this methodology there is a continuing change that is dictated by the continuing changes in our present-day reality, both individual and societal (Segundo 1985:8). This hermeneutical cycle confirms that theology is alive and it is connected up with the fountainhead of historical reality (Segundo 1985:25). The researcher agrees with Segundo that theology need not only be alive, but also dynamic especially in the context of realities experienced by especially the poor and marginalised.

According to Nolan and Broderick this method of doing theology is clearly circular and ongoing. Like Segundo, they also call this methodology a hermeneutical cycle (Nolan and Broderick 1987:27). Nolan and Broderick describe this hermeneutical cycle as:

> the liberation theologian's theory, based upon practical experience of how the Bible and the teachings of the church should be interpreted (Nolan and Broderick 1987:27).

In terms of this theory, present day experience of faith (praxis) throws light upon the meaning of the Bible and, equally, the Bible throws light upon the experience of faith (Nolan and Broderick 1987:28). In the context of this research it means that experience of the poor throw light on the model of pastoral care needed and vice versa. This hermeneutical cycle is possible only if theologians are prepared to work not only from the comfort of their offices and personal computers, but from experience of the poor and marginalised. Professional theologians must be prepared to listen to the poor and accompany them as they journey in the struggle for liberation. This is done in line with what Frei says:

> The liberation theologian is not an armchair intellectual confined to libraries and lecture rooms, dedicated to an academic rigour antiseptically protected from current conflicts (Frei 1989:32).

Liberation theology methodology is therefore not only applicable to liberation theology, but all theology. This is equally applicable to pastoral care. This research benefits greatly from the methodology that is used in liberation theology in the context of the poor and marginalised in South African context. It is therefore important to argue for the importance of context before outlining the main features of the South African context.

2.4. CONTEXT

2.4.1 THE IMPORTANCE OF CONTEXT

Having located the present research within a practical theological framework, it is equally important to briefly outline the context within which this research is located. This is the same context in which the poor survive and the church exercises its ministry and pastoral care. This section outlines the context, by identifying briefly some of the main features that characterise the black South African context. Poverty so profoundly marks the context that one could say that the South African churches and caregivers carry out their pastoral work in a context of poverty. The features highlighted below all rotate around the problems of poverty.

Pastoral care providers must assess the context of their work. In a foreword

to De Gruchy's book: Theology in Context and Crisis, Marty says:

> All ministry is contextual and is set in a particular context (De Gruchy 1986:8).

In the opinion of the author any theology or ministry that ignores the particularity of each context is worthless. According to Parrat, context is both the framework and part of the source material for doing theology (Parrat 2004:9). He also correctly points out that all theology is contextual, that is, it arises from a specific historical context and addresses that context (Parrat 2004:2). All that theology needs to do is to be honest about its "contextuality". Some of those trained in Western theology have not readily accepted the fact that their theology and training is contextual. Rather they often pretend that their theology is universal, eternally valid and aloof from context. Examples of this are provided by many of the missionaries and Seminary professors who are sent to the Third world. This problem does not only end with missionaries but this happens with indigenous pastoral givers most of whom are trained in the West. Many are trained in the developing world in a Seminary or University context not different from that of the West. At least Third World theologies have made an honest concession that all theology, including liberation theology is contextual. Miguez Bonino also says that theology has always been contextual implicitly or explicitly, consciously or unconsciously, deliberately or against the will of theologians (Bonino 2004:131). Equally our discipline of pastoral care, as developed and practiced in the context of poverty, must be contextual.

Writing in the context of Third World theologies in Southern Africa Phiri says that context and theology are never static (Phiri 2004:137). In raising the significance of context De Gruchy says that:

> When people forget context and crisis they turn abstract, detached, ideological, remote and unhelpful. However when they remember context and crisis they show their identification with the people who are subjects and objects of Christian ministry (De Gruchy 1986:36).

De Gruchy goes on to say that the character which ministry takes within South Africa greatly depends upon the immediate context within which one has to minister. This is yet another appropriate emphasis on the importance of context in ministry. Ministry (theology) and context cannot be separated. Separation of ministry (or pastoral care) from the context can only serve to impoverish pastoral care and make it irrelevant, if not useless. Thus the need to always remember cognisance of context cannot be overemphasized.

According to Clinebell, if context is not duly noted there is a danger that the church will be confronted by irrelevance (Clinebell 1984:14). That applies to pastoral care. If pastoral care does not take context seriously it will be confronted by irrelevance. Therefore the context that is outlined in this study should be kept in mind as this research proceeds. This is the context of poverty, in which the participants in this research live and survive. Having emphasised the importance of context it is important to identify some of the

main features of the South African context.

2.4.2. THE MAIN FEATURES OF THE SOUTH AFRICAN CONTEXT

2.4.2.1. A DIVIDED SOUTH AFRICA

It is not uncommon nowadays to refer to South Africa as the new South Africa, the introduction of which is believed to have been ushered in on 2 February 1990, at the time of the watershed speech by the then President of South Africa, Mr F. W. De Klerk. At that time South Africa entered a period of transition. Huber recognises that event as having a symbolic significance. He cites Mr F. W. De Klerk, who said:

> The dynamics of developments in international affairs have created new opportunities for South Africa as well. Southern Africa now has a new opportunity to set aside its conflicts and ideological differences and draw upon joint programmes and reconstruction (Huber 1991:14)

That speech was followed by a succession of events such as the following:

Unbanning of political organisations and their leadership.

Release of political prisoners

Return of those who were in exile

Repeal of some of the repressive laws that enforced apartheid

A series of rounds of negotiations that culminated at the agreements and

compromises at Kempton Park, with all the associated hiccups.

The most momentous and dramatic of those events was the Election Day on the 27th April 1994, on which all South Africans went to the polls for the first time as a nation to elect the first democratically and representative government. This election punctuated the final and official dismantling of apartheid and the construction of a new and free South Africa. This led to the nation being popularly referred to as "the rainbow nation." Despite this, poverty remained a great challenge.

More than twelve years after liberation and despite the creation of a new South Africa, in some significant respects South Africa is still a divided country, that is, the white and black parts of the country still exists. Writing after the dawn of the new South Africa, Njumbuxa says:

> In South Africa we have two worlds, the Western world and the African world (Njumbuxa 1995:47).

Obviously the Western world remains rich whereas and the African world remains poor. The former is white and the latter is black. Lest it be concluded that Njumbuxa, the researcher and the rest of the blacks like playing the race card, the fact of a divided South Africa is also noted and highlighted by white theologians such as West, De Gruchy, Stone and Pieterse (West 1995:16; De Gruchy 1996; Stone 1996; Pieterse 2000;West 1999). Apart from

theologians, even a leading Afrikaner, academic and economist, the distinguished Prof. S. Terreblanche notes this reality of South Africa being a country of two worlds when he writes:

South Africa is indeed a country of two nations, one rich and the other poor (Terreblanche 2002:39).

Like the rest, Terreblanche accepts that the two nations are separated by a racial divide, with the rich being white and the poor being black (Terrebache 2002:25-35). Terreblanche points out that the political and legal empowerment of blacks since 1994 has not automatically translated into socio-economic empowerment, hence the existence of the two nations (Terreblanche 2002:35). It is a fact that the majority of those who are poor are black South Africans. The truth of a still racially divided country is also acknowledged by President Thabo Mbeki who said at the occasion of his election as President of the Republic of South Africa on the 14th June 1999:

And yet all of us are aware that our country continues to be divided along racial lines and it is therefore much more difficult to unite around common objectives (Mbeki 2002:25).

Emphasising the effects of apartheid, Stone writes as follows:

Black South Africans may be freed from the rule of the white minority, though not yet from poverty and inequality . . . It will probably take

generations for the wounds of apartheid to heal and for blacks South Africans to accept more fully their own worth and their own gifts of ministry to others (Stone 1996:209).

Concurring with Stone, West correctly captures the reality as follows:

In South Africa the struggle for liberation is largely the struggle of the black community (West 1995:16).

That rich South Africa is white and poor South Africa is black is not an exaggeration of blacks. There are whites, however few, who concede that there are two sections of the South African population, one white and the other black, one rich and the other poor. The issue is not a matter of what is in the minds of blacks and some whites, but the harsh reality of poverty and inequality as they experience these daily, which was created by apartheid. For a significant section of the black population, the more things change, the more they remain the same.

One South African theologian who specialises in the area of pastoral care, Prof D. Louw said:

Although South Africa is moving rapidly away from racism, pastoral care would be unrealistic if it assumed that ethnic considerations, which are usually related to race, social class, religion and gender could be ignored (Louw 1995:41).

Thus despite progress made in building a new South Africa, the so-called "rainbow nation", poverty continues to be a predominantly black problem.

The Reconstruction and Development Policy Framework (1994), which outlines the policy of the African National Congress recognises that:

> . . . apartheid and the economic exploitation have created gross and unnecessary inequalities (Reconstruction and Development Policy Framework 1994:5).

These inequalities continue to this day (2006), thirteen years after Uhuru (freedom). One could sing along with popular artist and singer, Letta Mbulu: "Not Yet Uhuru" She sings this song in the context of the whole African Continent, which though politically liberated from colonial masters, the realities still point to the contrary in terms of economic liberation, which is manifested by inequality in economic empowerment and skewed ownership of resources and particularly the land.

Pieterse says that apartheid policy has created the context of discrimination, dehumanisation and oppression to which theology and the church are compelled to respond (Pieterse 2001:1). One dares to say that there is still need to respond to these harsh realities. These harsh realities are the context in which the church carries out its pastoral work amongst the poorest of the poor. The present study is therefore carried out in the context of the Lutheran

church, of which the author is a member. South Africa continues to be racially divided country. For evidence we go further than our churches. There may well be few incidents of truly racially mixed churches, but a great part of our religious life as South Africans continues to be segregated. This also happens in the private lives and cultural lives of South Africans. In the segregated religious life of different racial churches, the divisions are still punctuated by wealth in white churches and poverty in black churches. The segregated socio-economic and cultural life even permeates churches that share the same ecclesiastical doctrines, that is, the same denominations. In the cases where our churches are integrated on Sundays after the "Amen," concluding our services, blacks go back to their poverty and whites back to their wealth.

Thus while there have been significant changes, poverty continues to be a reality that wreaks havoc in especially in black people's lives despite the political power that is now in the hands of blacks. Having the majority of members of Parliament from the ranks of blacks has not yet eradicated poverty. Having a few black millionaires as a result of the narrowly designed Black Economic Empowerment (B.E.E.) has not yet transformed the economic realities of the majority of the citizens of South Africa.

2.4. 2.2. POVERTY AND INEQUALITY

Whereas poverty is a worldwide phenomenon, it is mainly concentrated in the countries of Latin America, Asia and Africa. According to Mayfield the vast majority of the citizens of the less developed countries go to bed each night

with less calories than are required for a healthy productive life (Mayfielsd 1997:11). In fact, to have even these few calories is a luxury, as there are others who go to bed with no calories at all. Poverty and inequality are the most important of all features of the black context. Poverty is always an important feature of the developing world. This led Ravnborg and Sano to conclude that:

> Roughly one third of the developing world's population lives in poverty (Ravonburg and Sano 1994:5).

According to Haight poverty is a worldwide reality, of destitution. It constitutes the lack of basic human necessities, food and drink, clothing, shelter, home, and medical care. Lack of these basic necessities can cause death (Haight 1985:16). According to Gutierrez poverty means death, premature and unjust death due to hunger and sickness (Gutierrez 1984:9-10). It is a known fact that the quality of life in poor communities is very low. In addition the life expectancy among the poor is very low. Boff says that poverty is a product of economic and socio-political mechanisms (Boff 1988:19). Thus poverty is entrenched within the economic and socio-political systems designed by the powerful. According to Boff and Pixley:

> . . . the poor are poor because they are exploited or rejected by a perverse economic system. This is an exploitative and excluding system which means that the system keeps them under it or outside it (Boff and Pixley 1989:3).

Berryman also has the same view as Boff and Pixley regarding the systemic nature of poverty and he insists that people do not simply happen to be poor. Neither can people be blamed for being poor as it is often the case. Their poverty is largely a by-product of the way society is organized or structured (Berryman 1987:5; cf. Boff and Pixley 1989:3; Boff 1988:19).

Poverty is a problem of the system and cannot be done away by mere tempering with the periphery of the system, but rather by a complete transformation of the whole system.

Archbishop Oscar Romero says that the poor are:

> . . . human beings who are at the mercy of cold economic calculations (Romero 1988:180).

Poverty refers to a state of want or disadvantage. In that state victims of poverty are incapable of attaining minimal standards of living (Ravernburg and Sano 1994). May and Pieterse concur that researchers are almost agreed on the following definition of poverty:

> The inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living (May 2000:5; cf. May 1998:1; Pieterse 2001:30))

This definition does not cover all aspects of poverty, however it captures the essence of what poverty is. Whiteford correctly notes that poverty is a multidimensional condition and a comprehensive description of poverty should include as many aspects as possible (Whiteford 1995:1).

In a foreword to a book edited by May, Pillay says:

> In South Africa indications were that 50% of the population could be considered poor and that the gap between the rich and the poor was among the largest in the world. These high levels of poverty and inequality affected the living standards, economic growth and levels of crime and social stability (May 2000:2)

Thus there is no doubt in the researcher's mind that the majority of those who are poor are black. May goes on to elaborate that the living standards in South Africa are closely correlated with race in South Africa. According to May:

> The distribution of income and wealth in South Africa may be the most unequal in the world (May 2000:2).

There is, therefore, a very close link between poverty, inequality, social and political stability. It is therefore not surprising that socio-economic conditions, in which blacks live and survive, are so depressing and devastating. In support of the same fact, Stone says:

Black South Africans may be freed from the rule of white minority, though not yet from poverty and inequality that the old system fostered (Stone 1996:209).

Thus the black majority rule still has a long way to go before we can argue that economic transformation has taken place. According to the Reconstruction and Development Programme, a policy document of the African National Congress (A.N.C), poverty is the single greatest burden of South Africa's people, and it is the direct result of apartheid system and the grossly skewed nature of business and industrial development, which accompanied it (A.N.C. 1994). While poverty knows no colour or race, it is concentrated among blacks. This fact is appreciated by the May and Pieterse (May 2000 2; cf. Pieterse 2000:33). May provides the following table as a depiction of the inequality and poverty that wreaks havoc in black communities.

Figure 1. Poverty rate by Population group

POVERTY RATE BY POPULATION GROUP
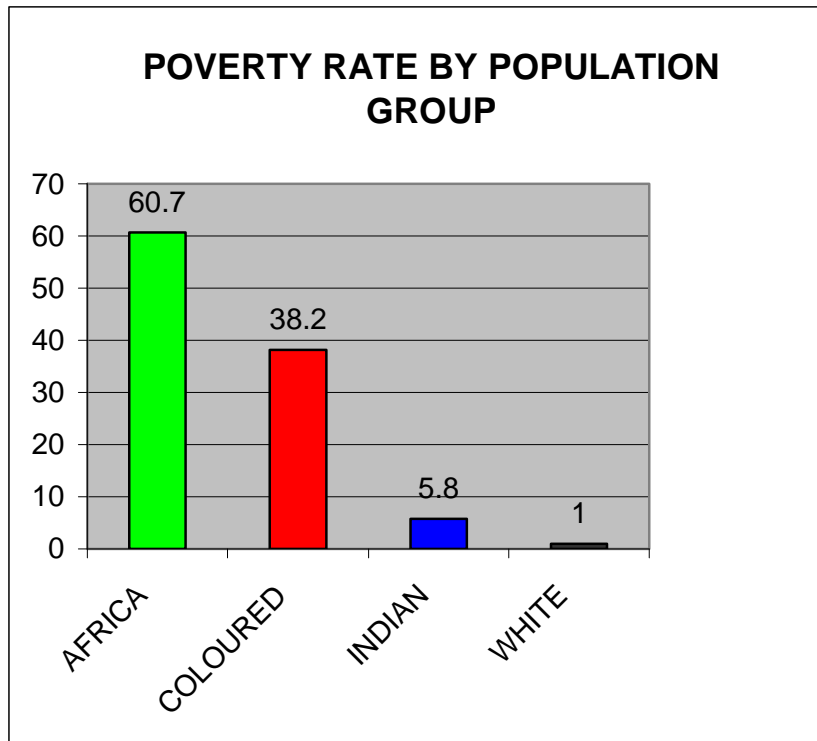
Source: May 2000:32

May goes on to say:

> Although South Africa has undergone a dramatic economic, social and political transition in the last decade, many of the distortions and dynamics continue to produce poverty and inequality (May 2002:2).

Poverty and inequality are directly linked to the racial composition of the South African population. The black church serves the majority of the people who are victims of poverty. The majority of those who minister on behalf of the black church are part of vicious cycle of poverty in which the majority of

blacks are trapped. What Msomi said in 1993 is still valid today:

> Many of our black parishioners are victims of crippled families and live
> in unimaginable poverty (Msomi 1993:80).

Msomi is correct in pointing out to that the majority of those who are adversely affected by poverty and inequality are black. This context of poverty necessitates a new way of doing theology, namely taking the context seriously. It is the main argument of this study that pastoral care in the South African context has not been sensitive to the context of poverty both in the present or past.

2.4.2.3. ILLITERACY

The high rate of illiteracy is yet another of the challenges facing South Africa. Once more this is mainly a black problem, as the majority of those who are illiterate are black. This is also a legacy of the previous regime, which neglected black progress regarding development in the area of education. To say they neglected the progress is to put it mildly. In reality, they deliberately planned and implemented policies and programmes that were designed to ensure that blacks were denied the same educational opportunities that were

provided for whites. In emphasising this deliberately designed inequality in education, one of the architects of apartheid Dr H. F. Verwoerd, is quoted as having said in 1955:

> There is no place for the Bantu in the European community above the levels of certain forms of labour (Christie:1985:12).

In her Ph. D thesis, Moodly says:

> Past South African governments put in place policies designed to limit black people's access to education and hardly paid any attention to literacy. Past policies also facilitated unequal allocation of resources. This resulted in poor quality education in black schools and illiteracy in millions of adults, effectively limiting intellectual and cultural development of South Africa as a whole (Moodley 2000:130).

As a result of the rate of illiteracy the poor continue to be trapped in poverty as only education and literacy can give people opportunities to escape from poverty. The standard of living continues to be very low for those with little or no education. May correctly points out that there is a very strong correlation between educational attainment and standard of living (May 2000:35).

Fig 1. Poverty rate by educational attainment of household head

ILLITERACY

Bar chart showing illiteracy/poverty rate values:
- NO EDUCATION (red): 69.1
- PRIMARY (green): 54.2
- SECONDARY (yellow): 23.7
- TERTIARY (black): 2.5

Y-axis scale: 0, 10, 20, 30, 40, 50, 60, 70, 80
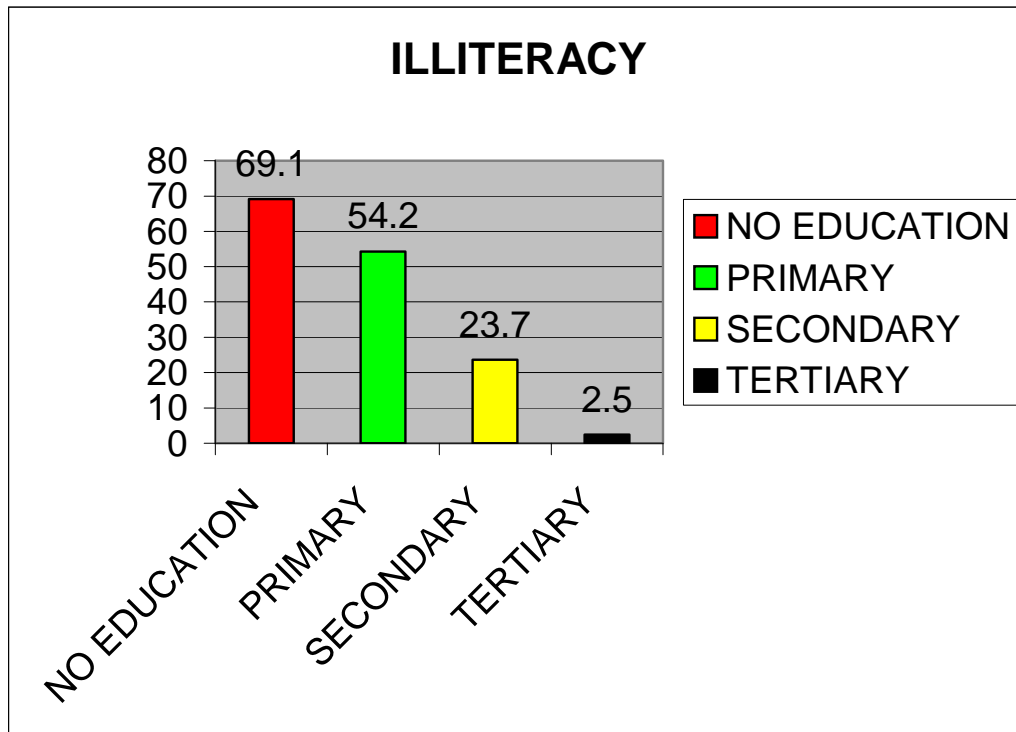
Source: May 2000:36

The majority of those who are illiterate are blacks, who live in townships, squatter camps, informal settlements, rural villages and farms. Mainly black pastoral caregivers minister to these people in South Africa. Illiteracy has its associated evils such as poverty, overpopulation, spouse abuse and alcoholism, crime and others. While these may be found here and there among the educated and the rich, this is an exception than a rule (Stone

1996:209). Louw also identifies these when he says:

> The South African situation is marked by overpopulation, poverty, illiteracy and disintegration of family life. These hamper process of growth and development (Louw 1997:16).

2.5. CONCLUSION

After outlining the place of pastoral care within a practical theological framework, and arguing the value and usefulness of liberation theology and its methodology for pastoral care and defining pastoral care and outlining the context and its importance in this second chapter, the third chapter will deal with the Research method and design that is used in the empirical component of this research.

CHAPTER THREE

RESEARCH METHOD AND DESIGN

3.1. INTRODUCTION

This chapter outlines the research method used including all associated methodological concerns such as qualitative approach, grounded theory, research design, population, theoretical sampling and data analysis. It outlines the roadmap that is followed in the data collection and data analysis processes. It also outlines the strategic choices that are made with regard to the method and other related methodological choices.

This research consists of two major parts, namely,

-Review of literature, which relates to the following: poverty, pastoral care and practical theology. In addition, the literature reviewed includes liberation theology, from which pastoral care can be immensely enriched.

-Empirical research, which is qualitative in nature. The research uses a grounded theory approach, which refers to theory that is derived from data from the ground, which is systematically gathered and analysed throughout the research process (cf. Strauss and Corbin 1996:12).

The empirical part relies heavily on methods and insights from other social sciences in the spirit of multidisciplinary cooperation. This approach is in accordance with what has been correctly pointed out by Brekke:

. . . with care and attention that is demanded by all disciplines in the social sciences (Brekke 1979:4).

In this research the value of the social sciences is appreciated, as the social sciences are help to:

offer a way of addressing issues with logical vigour and observational rigour (Babbie 1989:3).

According to Babie such methods let us pierce through our personal viewpoints and allow us to get a look at the world beyond our normal viewpoints (Babbie 1989:4). This research attempts to enter the world of poor people and understand poverty from their perspectives. In this research efforts are made to "hear the voices of the marginalized from within their own contexts" (Miller-McLemore 1996). The research also attempts to get to grips with the pastoral care needs of the poor, in view of coming up with a relevant, contextual and liberating pastoral care.

Of the two broad methods of research, qualitative and quantitative, this research is qualitative in orientation. This is because of the interest of the research in the depth of the phenomenon of poverty and how it can be

addressed pastorally.

2.2. RESEARCH DESIGN

It is important to spell out how this research proceeds and unfolds, hence this section on research design. In emphasising the importance of the research design, Trochim says a research design is comparable to the glue that holds a research project together. He furthermore says that it can be thought of as a structure of the research, which also tells how all elements of the research fit together. In emphasising the importance of a research design, Hakim correctly points out that:

> before a building of any consequence is built there is need of a an
> initial stage (Hakim 1987:1).

Hence there is the need of clearly spelling out from the outset, the method used, as well as related details as to how this research proceeds and unfold.

3.3. QUALITATIVE RESEARCH

The research method chosen in this research is qualitative. The chosen method of qualitative research is opted for, is not due to any conviction that any of the two, qualitative or quantitative, is superior or inferior to the other. Rather the choice is based on the interest of the researcher in the depth of the phenomenon of poverty, as well as its suitability for the kind of research

undertaken. The researcher agrees with Marshall and Rossman, who rightly point out that qualitative research methods have become increasingly important modes of inquiry for the social sciences (Marshall and Rossman 1989:9). This is also correctly echoed by Dreyer, who also points out that there is a growing interest in the use of qualitative research (Dreyer 1993:219).

The starting point of qualitative research is: What is actually happening on the ground? What is actually happening in praxis? This is what Van der Ven calls: the "know what" question (Van der Ven 1988:21: cf. Pieterse 1990:76). In the context of this research the major concern is with what happens in the lives of the poor. This is also the context in which pastoral care givers and the church generally carry out pastoral care. This research uses a procedure by which conclusions are arrived at inductively on the basis of data collected from the perspectives of the poor themselves, in the spirit of grounded qualitative research. This data is obtained by reading the "living human documents" to use Anton Boisen's phrase (Boisen 1952; cf. Gerkin 1997). The poor themselves will be the "living human documents" that will be read, listened to, understood and interpreted.

3.4. GROUNDED THEORY

Grounded research is a qualitative research method that was originally developed by two leading sociologists Glazer and Strauss in the 1960's (Trochim 2001:1; cf. Creswell 1998:56). According to Neuman, grounded

theory is a widely used approach in qualitative research (Neuman 2000:146). In agreement with Neuman, Trochim and Creswell the researcher is convinced that grounded theory is still applicable during the twenty first century despite having been developed during the 1960's. Grounded theory according to Trochim is a complex interactive process. It begins with the raising of generative questions that help guide the research. Theory is then subsequently developed from data collected (Trochim 2001:160; cf. Neuman 2000:49). According to Glazer and Strauss grounded theory is the discovery of theory from data. They also say it is data which is systematically obtained from social research (Glazer and Strauss 1999:2; cf. Strauss and Corbin 1996:12). Creswell echoes Glazer and Strauss, albeit in different words, when he says that:

> The intent of grounded theory study is to generate or discover theory, an abstract analytical schema of a phenomenon that relates to a particular situation (Creswell 1998:56)

In the opinion of the researcher the source of this theory is the praxis. In the context of this research the praxis of poverty is the object of this present research. As Creswell correctly points out the theory is based on data from the field and not from a priori theoretical orientation (Creswell 1998:56). Creswell correctly identifies the gist of grounded theory when he notes:

> The centerpiece of grounded theory is the development or generation of a theory closely related to the context of the phenomenon being

studied (Creswell 1998:56).

This research generates a theory or model of pastoral care in terms of grounded theory. According to Neuman, a qualitative researcher begins with a research question and little else (Neuman 2000:145). Strauss and Corbin also make the point that in grounded theory the researcher does not begin a project with a preconceived theory in mind, rather the researcher begins with an area of study and allows theory to emerge from available data (Strauss and Corbin 1996:13). Driving the same point home Struwig and Stead say that the researcher approaches the research problem with an open mind. They correctly state:

> Qualitative researchers prefer to begin research in a relatively open and unstructured manner and may be hesitant to excessively rely on theory to provide a framework of that research (Struwig and Stead 2001:13).

This research attempts to approach the question of poverty and pastoral care with an open mind. The reality of poverty as experienced by the poor is a source of theory formulation, in such a way that the theory will be faithful to data or evidence collected from the participants.

3.5. DATA COLLECTION TECHNIQUE – IN DEPTH INTERVIEWS

For the kind of study that this research is pursuing, In-depth interview is the most appropriate, especially with the stated interest in the depth of the problem of poverty. The In-depth interview is also an appropriate data collection technique for grounded theory research. As already indicated the interest of this research is data from the perspective of the participants, namely the poor. According to Struwig and Stead it is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participants (Struwig and Stead 2001:12). They note:

> In other words you are trying to see through the eyes of the participants (Struwig and Stead 2001:12).

According to Hakim, the In-depth interview is the most common method, which is also commonly regarded as unstructured (Hakim 1987:27). Marshall and Rossman also refer to this technique as "unstructured" (Mashall and Rossman 1989:82). They also refer to it as a conversation with a purpose (Marshall and Rossman 1989:82). Though this technique is sometimes called unstructured, there is nothing unstructured about this method in the researcher's opinion. Sjoberg and Nett reject the notion of an unstructured interview. They say the term "unstructured" is somewhat deceptive, for this type of interview is by no means unstructured. They further insist that if a researcher is to sustain his or her role as a researcher, an attempt must be

made to structure every interview (Sjoberg and Nett 1968:211). Though structured, it is not as rigorous as questionnaires used in quantitative research.

In an effort to structure this interview and dispel the misleading notion of an "unstructured" interview, the researcher uses an interview schedule (Annexure B). In addition the researcher uses the following aids as guidelines in the research process:

- Steps in data collection (Annexure C)

- Principles and steps in data collection (Annexure D)

- Principles in data processing and analysis (Annexure E)

According to Marshall and Rossman an In-depth interview involves an interaction between the interviewer and interviewee (respondent or participant) and is designed to obtain valid and reliable information (Marshall and Rossman 1989: 83). According to Phillips the interviewer does not impose one's own categories upon the informant (Phillips 1976:227; cf. Sjoberg and Nett 1968: 194). In the research, the word "participant" is used, instead of the informant, interviewee or subject.

Appreciating the importance of the participant's perspective in this data collecting technique, Henning points out that:

> research interviews are but one of the many types of interviews all of which assume that the individual's perspective is an important part of the fabric of our joint knowledge of social processes and of the human condition (Henning 2004:50).

This research will therefore use the In-depth interview to gain information from the poor in view of benefiting from their own experience of poverty. Thus theory will be generated from data obtained from the poor themselves in the spirit of grounded theory.

3.6. BENEFITS OF IN-DEPTH INTERVIEWS

The In-depth or unstructured interview has inter alia the following advantages, which are discussed briefly below namely: flexibility, participant perspective and higher response rate.

3.6.1. FLEXIBILITY

The freedom that characterises this technique allows for greater flexibility to follow up things that one learns within the interview process (Phillips 1976; cf. Babbie 1989; Nachmias and Machmias 1981). This flexibility according to Marshal and Rossman (1989:45), allows the research to "unfold, cascade, roll

and emerge." It is this flexibility that according to Nachmias and Nachmias (1981) allows for greater control of the interview situation. As the phenomenon of poverty (and the pastoral care needs of blacks) has not yet been sufficiently studied in the South African context, this warrants the freedom and flexibility of the so-called unstructured interview.

3.6.2. PARTICIPANT PERSPECTIVE

The In-depth interview by its very nature allows for reality construction from the point of view of the participant (in some cycles called informant or subject). The study therefore tries to say more about the reality of poverty and the needs of the poor in a black community. This is done from the perspective of the participant (Howard 1985; cf. Dreyer 1991). After all, it is the participant who is exposed to the devastating impacts of poverty. Babbie says that the participant has a direct, personal knowledge of the subject under study (Babbie 1989:267). The researcher's knowledge is usually only academic and all that the researcher does is to articulate the reality in academic language. In the context of this research, the poor are the ones who bear the harsh realities of poverty. They know poverty first hand. One could even argue that they are the real "experts" on matters of poverty. Allan says that this involves understanding the actions of participants on the basis of their active experience of the world (Allan 1991:178). Allan goes on to say that the participants are not seen as objects with given properties, attitudes, norms, and behavioural characteristics that can be measured. They are actors whose frames of references need detailed investigation before their actions can be

adequately interpreted or explained. Allan calls this:

> . . . an inquiry from the inside rather than the inquiry from the outside (Allan 1991).

The insight and knowledge is therefore obtained from the poor themselves. In this process, the "living human documents" are allowed to speak for themselves.

3.6.3. HIGHER RESPONSE RATE OF AN INTERVIEW

The person-to-person encounter that is typical of an interview offers the advantage of a higher response rate than other data collection techniques. Associated with this is the obvious advantage of being able to observe while asking questions in a face-to-face encounter. This, according to Babbie and Nachmias and Nachmias, attains a response rate that is higher than the mail surveys or questionnaires (Babbie 1989:244; cf. Nachmias and Nachmias 1981:192). Respondents who would normally not respond to a mail questionnaire can be reached personally interviewed. This includes potential participants who have difficulties in reading, or those who do not understand the language, or those not willing to write or mail questionnaires. Babbie further notes that respondents, whom the researcher calls the participants, seem more reluctant to turn down an interviewer standing on their doorstep than they are to throw away a mail questionnaire (Babbie 1989:244). The study expects that it will be easier to obtain information from the poor in a

face-to-face encounter than any other data collection technique.

3.7. POPULATION

While this research is interested in poverty in general, the population is narrowed down to just a few individuals in a congregation that consists of the poor in an informal settlement. A decision about the total number of participants is only indicated at the end of the research, as in grounded qualitative research it is not necessary to predetermine the number of interviewees, as it is the case with quantitative research. Based on previous experience in research of this nature, however, one can tentatively decide on the number of participants, which will finally depend on the quality and nature of information gained. This information will be reviewed after each interview. Howard says it is impossible for any scientist to study all people who constitute the population that one needs to understand (Howard 1985:50). This is also in line with the characteristic of qualitative research that it is undertaken in a natural environment (Dreyer 1991: 227).

While the narrowing down of the study becomes necessary for practical reasons, as well as to facilitate management of the study, this limitation becomes an inevitable weakness of the study. This limitation makes it impossible to make assertions about poverty in general. Invaluable lessons about the poor and their pastoral care needs can still be learned regardless of the limitations. Generalisability is usually not a great concern in qualitative and grounded research method. The concern is more with the depth and

quality of the information.

3.8. THEORETICAL SAMPLING

Unlike quantitative research, grounded qualitative research does not rely on statistical sampling methods such as random sampling or probability sampling. According to Struwig and Stead sampling procedures for quantitative research differ from qualitative research in that random selection and generalisability are not of primary consideration (Struwig and Stead 2001:121; cf. Glazer and Strauss 1999:45; Neuman 2000:196). Rather qualitative research relies on theoretical sampling. Glazer and Strauss define theoretical sampling as:

> the process of data collection for generating theory whereby the analyst jointly collects, codes and analysis his/her data and decides what data to collect next, and where to find them in order to develop his/her theory as it emerges (Glazer and Strauss 1999:45).

In terms of this theoretical sampling the process of data collection and the associated volume of participants are controlled and determined by emerging theory.

According to Creswell, participants are theoretically chosen in order for theory to emerge from collected data (Creswell 1998:57). Thus in the selection of participants the initial decision is not based on a preconceived theoretical

framework, as it is the case with quantitative research (cf. Glazer and Strauss 1999:45). This theoretical sampling is also called purposeful sampling (Struwig and Stead 2001:121). In terms of this purposeful sampling the focus is on the depth or richness of the data obtained. Struwig and Stead say that purposeful sampling is not concerned so much with random sampling as it is with a sample of information-rich participants (Struwig and Stead 2001). In other words participants show certain characteristics and information that the researcher is interested in. According to Neuman it is a growing interest that guides the selection of the sample (Neuman 2000:200). This is with no regard for the representativity of the sample. Neuman says that qualitative research rarely draws a representative sample from a huge number of cases (Neuman 2000:196). According to Struwig and Stead it is not possible to pre-determine the ideal sample size, as one must consider the purpose and goals of the research. Thus the sample is not selected and drawn in advance as it is the case with quantitative research (Struwig and Stead 2001:125). As to how many participants are interviewed in the end depends not so much on a predetermination, but on whether the categories of information required are saturated. The same point is correctly driven home by Glazer and Strauss when they state:

. . . the sociologist trying to discover grounded theory cannot state at the outset how many groups will be sampled during the entire study . . . as he or she can only count the groups at the end (Glazer and Strauss 1999:61).

One can only stop sampling different categories of information once the saturation point has been reached. This is what Glazer and Strauss refer to as theoretical saturation. They rightly point out that:

> The criterion for judging when to stop sampling the different groups pertinent to a category is the category's theoretical saturation (Glazer and Strauss 2001:61).

This means that saturation is reached when no other data is discovered. One reaches saturation by joint collection and immediate analysis of data. Thus the two processes, data collection and analysis run concurrently.

In the context of the present study participants are selected from a congregation predominantly consisting of poor members of the community. While it will not be pre-determined as to how many participants, the following categories are be taken into consideration, namely: age (old and young), gender (male and female), employment (the employed and unemployed), level of education (educated and illiterate), proper house and temporary shelter etc.

3.9. DATA ANALYSIS

This research uses grounded theory analysis in analysing data. According to Henning, grounded data analysis is a tool for constructing substantive

theories (Henning 2004:114). Neuman underlines the fundamental difference between quantitative and qualitative research, in that, unlike quantitative research, which is standardised, qualitative research is less standardised (Neuman 2000:418). Being less standardised is not necessarily non-scientific as it is usually alleged. In the case of grounded theory and qualitative research in general, one does not wait until all data has been completed to analyse it, as it is the case with quantitative research.

According to Neuman qualitative researchers form new concepts or refine concepts that are grounded in data. Concept formation is an integral part of data analysis and begins right at the beginning of data collection (Neuman 2000:163). Neuman says:

> A qualitative researcher analyses data by organising it into categories on the basis of themes, concepts or similar features (Neuman 2000:163).

Thus as these categories, themes and concepts emerge from data, they are analysed before proceeding to the next interview. Theory formulation process already begins at this point. In this process the researcher looks for patterns or relationship while still collecting data. Subsequently the preliminary result of data analysis guides subsequent data collection (cf. Neuman 2000:419).

According to Trochim data analysis in grounded theory includes the following key analytical strategies:

-Coding: This refers to the process of categorising data and describing the implications and details of the categories identified.

-Memoing: This is a process for recording the researcher's thoughts and ideas as they evolve throughout the study.

-Integrative diagrams and sessions: These diagrams and sessions are used to pull all of the details together to help make sense of the data to the emerging theory (Trochim 2001:160; cf. Neuman 2000:420).

This research data collection is done through interviews. While the collection process is still underway data is analysised, albeit in a preliminary way, with the help of grounded theory analysis, using the abovementioned three-pronged analytical strategy of coding, memoing and developing integrative diagrams and sessions.

The whole research design could be represented as follows on a table:

Step	Description	Expected output
1	Review of literature on pastoral care, poverty, liberation theology and research methodology	Chapter one: Introduction of the Research Problem

2	Review of literature on research method and choice of qualitative, grounded theory method	Chapter two: Review of Literature
3	Choice of In-depth Interview as data collection technique	Chapter three: Research method and design
4	Categories to keep in mind such as: age, gender, employment and unemployment, permanent housing or temporary shelter, level of education etc.	Same as above
5	Interviews (data collection) and concurrent preliminary data analysis	Data collection through interviews
6	Identifying gaps and continuing with theoretical sampling	
7	Development of categories, themes, concepts and coding and memoing process	
8	Making sense of emerging theory: Listening to the voices of the poor	Chapter four Voices of the poor

9	Consistencies and contrasts with literature	Chapter five Data Analysis
10	Developing pastoral care in a context of poverty from a hermeneutical narrative perspective	Chapter six Towards a contextual and liberating pastoral care
11	Recommendations and conclusions	Chapter 7 Conclusions

3.10. ETHICAL CONSIDERATIONS

This research, like all research projects, gives due consideration to ethical considerations that must be taken seriously. The study pledges to be sensitive to the ethical issues that, according to Babbie, are required in all research (Babbie 1989:472).

This sensitivity relates to mainly the following: the welfare of participants and the community to which they belong, voluntary participation and confidentiality.

3.10.1. WELFARE OF PARTICIPANTS (INFORMANTS)

This study focuses on the poor of the South African population. Typical of all social science research, this is conducted in such a way that the rights and welfare of the participants are not violated. Nachmias and Nachmias say that it is never the intention or major interest of conducting research to encroach upon the rights and welfare of the participants (Nachmias and Nachmias 1981:318). The objective of most of social scientists is to contribute to the development of systematic knowledge. This study is therefore carried out in that spirit of doing no harm to participants and where there is a possibility of such harm to eliminate such a possibility. In support of this, Babbie says that social research should never injure or harm the people being studied (Babbie 1989:474). This concern also extends to the welfare of the community to which they belong. The study concedes that there might be other unforeseen dilemmas along the way with regard to the welfare of the participants. The research therefore proceeds with utmost care and vigilance never to expose participants to any harm whatsoever.

The clearest instance of this norm in practice concerns the revealing of information that could embarrass or endanger their professional, social status and the sanctity of their privacy. This danger holds true for the poor and their community as they participate in this study. This study, like all other empirical research, can potentially endanger the poor personally, their home life, friendship, jobs etc. Babbie says it is even possible to harm participants

psychologically (Babbie 1989:474). He says a researcher must be aware of even the subtle dangers and guard against them. It is for that reason that the identity of participants is not revealed in this study. Instead they are identified each by letters of the alphabet starting with the first interviewee for example, Interviewee A, B, C etc. depending on, the point at which theoretical saturation is reached.

3.10.2. VOLUNTARY PARTICIPATION

In addition to the above, the study tries in as far as it is possible, to adhere to the norm of voluntary participation. This is the norm endorsed by Babbie (1989:473). He adds that this is a norm that is far easier to accept in theory than in practice. This study therefore proceeds with that recognition that it is difficult to adhere to this norm. In selection of the participants, letters were sent to prospective participants to establish their willingness to participate (Annexure A).

3.10.3. CONFIDENTIALITY

The other important norm of social research in the protection of subjects is that of providing confidentiality and anonymity. The latter, though ideal is ruled out in the use of interview as a data collection technique. The best therefore that one can do is to promise never to identify the respondents publicly in an effort to maintain confidentiality. Murphy emphasises the importance of assuring the participant's confidentiality (Murphy 1980:88). This

is meant to protect the legitimate rights of the participants (subjects, informants).

Finally, the study tries in as far as is humanly possible to adhere to the above-mentioned norms, which Babbie says are easier to accept in theory than achieve in practice (Babbie 1989). He also points out that any research one might conduct runs the risk of injuring other people. He says that there is no way the researcher can ensure against all possible injuries (Babbie 1989). This study concedes that and accepts the difficulties of adhering to these norms, and can only make efforts to guard against that.

4. CONCLUSION

Having outlined the research method, research design and also having dealt with issues related to the research method in this third chapter, the empirical part (fieldwork) will proceed and be reported in the fourth chapter.

CHAPTER FOUR

REPORT ON EMPIRICAL RESEARCH

VOICES OF THE POOR

4.1. INTRODUCTION

This chapter reports on the empirical research, that is, the interviews that were conducted with a number of persons from the ranks of the poor. Nine participants are identified and interviewed. They responded to questions that are listed on the Interview Schedule or Aide Memoir (Annexure B). The questions on the Aide memoir would be complemented by further additional or follow up questions in line with the nature of qualitative research and its data collection technique of In-depth interviews. The Aide Memoir is listed for the purpose of structuring the interview, in line with what Sjoberg and Nett recommended regarding inappropriate reference to interviews as "unstructured". It is important at this point to reiterate what they said regarding the matter:

> If any researcher is to sustain his or her role as a researcher an attempt has to be made to structure every interview (Sjoberg and Nett 1968:211).

The structuring of interviews is done without necessarily imposing categories upon the participants (cf. Phillips 1976: 227). The Aide Memoir is accompanied by Annexures C and D, which outline steps and principles that

should normally be followed and kept in mind when conducting qualitative research.

4.2. SELECTION OF PARTICIPANTS

Participants were selected from members of a Congregation that falls under Immanuel Parish, known as Extension 12, the other Congregation being Kagiso 1. In terms of the structure of the Lutheran church, Evangelical Lutheran Church in Southern Africa, hereafter referred to as Elcsa, its smallest unit is a Congregation, followed by a Parish. A Parish could be constituted by a single congregation or by a number of Congregations. A number of Parishes in turn constitute a Circuit and a group of Circuits constitute a Diocese.

Therefore the newly established Extension 12 Congregation, which is located within a recently established township is still characterised by features associated with an informal settlement. In this new residential area, there are newly constructed Reconstruction and Development Programme (RDP) houses. The RDP houses are state subsidised houses built as part of the Reconstruction and Development Policy (RDP) of the African National Congress government. They will henceforth be referred to as R.D.P houses, as South Africans call them. There are also a large number of shacks, that is, housing structures made of corrugated iron sheets. Apart from shacks, informal settlements are marked by "underdevelopment" and compounded by lack of infrastructures such as roads or poorly constructed roads and

electricity and lack of facilities such as schools, libraries, clinics, or hospitals. There is also an absence of ablution facilities etc. Participants were selected from the database of a subcommittee of the Parish Council, known as a Poverty Relief Committee. This Committee was established in order to serve as a diaconal arm of the Parish Council that addresses problems of poverty in the Parish, which covers Kagiso One and Two, as well as Extension 12. The Committee usually receives lists of the poor from Zone (Ward) leaders. After receiving all potential cases from the Zone leaders the Committee consolidated all lists and subjected them to further scrutiny, verification and short-listing. The Committee then identified a few of the "neediest" families, between eight and ten. Their plight would then be addressed within the financial constraints of the funds raised for the purpose. Funds are collected by two ways, that is, collection plate once a month and special fundraising efforts of the Committee, which involve fundraising trips to Casinos and lunch parties. A list of twenty six households was drawn from the existing database of the Committee. In addition Zone leaders of Extension 12 were requested to ensure that there were no names that that were left out, that needed to be considered for food parcels from the Committee. This process obtained twenty other names. The total number consisted of forty six families. Two families were taken from each group of ten and one from the remaining six families. The decision was made in advance and in line with the nature of qualitative research that should the saturation point be reached before completing eight participants the interviewing process would be discontinued. Conversely should the saturation point not be reached after eight interviews, the process would be continued, until the saturation point has been reached

in order to fill in gaps of information still required. Nine participants were interviewed in the end.

For the purposes of this research, only participants who stay in the newly established residential area were considered for selection. It is generally in the informal settlements where families are the most poor. Each of the identified participants was given a letter requesting their voluntary participation in the research. The letter assured potential participants of confidentiality and anonymity in the final report. The selection process did not pursue a rigorous sampling procedure, which is associated with quantitative research, in contrast to qualitative research. This is in line with what is correctly pointed out by Walker:

> The rigorous sampling procedures in quantitative research are inappropriate to the nature of qualitative work (Walker 1985:30).

4.3. INVITATION TO PARTICIPANTS

Letters of invitation were written to selected participants requesting their voluntary participation (Annexure A). The letter assured them of confidentiality and anonymity in the final report. They were also assured of complete adherence to other ethical considerations and obligations. A follow-up to the letters was made by telephone contact or a visit by the researcher to those who are without telephone contact numbers. During the follow-up process, appointments were made. In brief, the letter of invitation stated the following:

-Objectives of the study

-Request to participate

-Assurance that confidentiality would be maintained and adherence to ethical obligations and considerations

- Freedom to withdraw from participating at any stage of the research

-Estimated duration of each interview (45 min to 60 min)

4.4. BRIEF PROFILE OF INTERVIEWEES (PARTICIPANTS)

In compliance with the assurance of confidentiality and anonymity in the final presentation of the report, each participant was allocated a letter of the alphabet, in order to avoid using the names of participants. This was also done in order to conceal identification. The letters were as follows: A,B,C, D,E,F,G,H, and I.

The following is a table of profile of participants (Table 1):

Participant	Age	Gender	Marital status	Education	Occupation	Estimated income per month	Other sources	Type of dwelling	Size house
A	51	F	Divorced	Std 7	Domestic worker	R800-00	Grant for 2 children	RDP house	8
B	26	F	Single	Std 10	cleaner	R1300-00	none	Shack at back of RDP house	6
C	38	M	Married	Std 5	messenger	R1500-00	none	Rented shack	8
D	28	F	Single	Std 10	unemployed		Rent from occupied shack	RDP house	5
E	26	F	Single	Std 7	unemployed		Grant for 2	Shack at back	4
F	33	M	Married	Std 5	unemployed		Grant for 3	Shack at back	8
G	35	M			security		Grant for 3	RDP house	6
H	39	F	Married	Std 8	Shop assistant	R1500-00	Grant for 2	RDP house	4
I	36	F	Single	Std 4	Casual work	R800-00 to R100-00	Grant for two	RDP house	4

Table 1 (Profile of participants)

4.4.1. REALITY OF POVERTY AS EXPERIENCED BY PARTICIPANTS

All participants claim with justification that they are poor. Apart from research, this is confirmed by observation of circumstances and surroundings in which they reside. It is also common knowledge in the South Africa context that the poor live in conditions similar to those associated with informal settlements and newly established settlements such as Extension 12. Indeed, poverty wreaks havoc with the members of the community from which the participants were taken. This is also consistent with adverse conditions that are often associated with informal settlements. All of the participants indicated that they have known generational poverty and it has followed them in their own lives. It is likely to continue with their children. Despite the poverty under which they live, however some of the participants say that their conditions have improved in comparison with the poverty they experienced when they were still dependents of their own parents or guardians. It is therefore important to note that poverty has been a reality to all of them, from birth to the present. They used the following expressions with variations here and there:

Experience of poverty

Statement	Participants
I experienced poverty from birth	A, H and I
I was born in poverty	B
I experienced poverty as I grew up	C
I was born and grew up in a poor family background	D
I was born and grew up in a poor family environment	F

Table 2 (Statements used by participants and indicating the origin of the poverty)

There are two participants who may not have uttered direct statements reflecting the origin of their poverty implied it in telling their experience of poverty, namely E and G. All participants except one, as it is the case with most members of the congregation in the new residential area, came from villages and small towns in the North West. Only participant F was born and grew up in Kagiso.

Poverty is a daily reality for all participants, which they experience in their own households, much as they experienced it in the households of their parents. To them poverty is not an academic notion but an existential reality, in which they appear trapped. This sounds familiar to the researcher who has experienced more or less the same kind of poverty experienced by residents of Extension 12. The researcher also happens to have many relatives, that is, members of the extended family, who are still trapped in poverty. There are also poor parishioners that the researcher continues to minister to, who are also trapped in poverty. Apart from what the participants said about the reality of poverty, it is an observable, empirical reality that one observes in all informal settlements and most townships.

4.4.2. THE MAIN FEATURES OF POVERTY

The participants list the following as the main features:

Features	Participants
No food and clothes	A,B,C,D, E,F,G
No school fees and transport to school	A,B,C,D,E,F,G,H,I
Dwelling in a rented shack (no ownership or secure tenure)	B, C, E, F
Dwelling in an RDP house	A,D,G,H,I

Table 3 (Features of poverty)

4.4.2.1. FOOD AND CLOTHES

Food and clothes are the two basic commodities that participants claim, that they struggle to provide for themselves and their children or guardians. Those who dropped out of school, list these as some of the contributory factors that led them to dropping out of school. They admitted that, in hindsight, dropping out of school was not necessarily a solution, as they would not immediately find jobs, but remained unemployed for long periods. In some cases they spent long periods looking for jobs without success. In the cases where they found employment they earned very low wages. Dropping out of school denied them the opportunity to obtain education, which would have given them some opportunity of escaping poverty. They dropped out reluctantly, forced by circumstances beyond their control. The lack of food and decent clothes continued to force people to drop out of school. This tendency to drop out of school as a result of poverty is passed on to their children and guardians.

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4.4.2.2. SCHOOL FEES AND TRANSPORT TO SCHOOL

The participants experienced this problem when they were still in their parents and guardians' homes. They now experience it with their own children. They make all sorts of sacrifices to ensure that their families have school fees and all requirements for school. There were understandably parents who did not appreciate the value of education. In defence to such parents, this lack of appreciation of the value of education is understandable given their own level of literacy and education. In addition, the job reservation of the time of apartheid, made it difficult to be motivated to acquire education. Although it is said that there is free and compulsory education in South Africa, according to participants this is a myth as there are parents who cannot afford the following costs: school fees, funds for educational tours, transport cost to and from school, costs of meals at home and at school and books that are not provided by schools. All of these costs are astronomical to people who earn slave wages.

4.4.2.3. HOUSING

Housing is a critical problem that confronts the poor. The only forms of housing that the participants have access to are, either a shack on someone's backyard, or an RDP house provided by government. Whenever housing or shelter is available it is usually too small for the family. In all cases participants interviewed have more than the extended family members inhabiting the home. The researcher identifies with this practice, as that was

the case in his own family home. Though, they do not make a distinction amongst family members in terms of caring for all in the household. Thus members of the household, regardless of relationship are their responsibility. This is in line with the communal nature of African society, in contrast to Western or European society, which is largely individualistic. Thus, in African society, there is no room for individualistic tendencies associated with Western societies. Other members are not seen as a burden, but as part of the common responsibility towards each other.

4.4.3. UNDERSTANDING OF POVERTY

Verbatim quotations of what each participant said about their understanding of what poverty is are presented in the following table:

P	Definition or understanding in each participant's words
A	Poverty is a condition in which you find yourself and in which you cannot afford basic things that you need and you cannot live without those basic things. Poverty deprives one of normal life that other people around you are leading
B	Poverty is a situation in which you have no food or clothes and other basic things that you need for survival. Poverty is to struggle with very little that you earn in order to support yourself and your family
C	Poverty is a condition of life in which there is suffering as a result of failure to have certain basic requirements such as food and clothes,

	school fees, school uniforms and money for transport to and from school
D	Poverty is the environment in which one is unable to afford things such as food, clothes, water and electricity. Sometimes one does not even have money for transport for children to go to school. One is also unable to provide for one's own house
E	Poverty is when you have nothing, when you cannot properly provide for the needs of your family. You struggle to give them decent meals and decent clothes. You struggle when you have to send your children to school
F	Poverty is a condition of life in which you lack basic necessities of life such as food, clothes and decent housing. Poverty closes doors for opportunities. It is like a trap in which a person is trapped, in which you are helpless and hopeless
G	I understand poverty to be circumstances in which you are and you cannot provide for the basic needs of you family such as food, clothes, transport to and from school. Sometimes you do not even have a house of your own
H	Poverty is an inability to afford the basic necessities of the family such as food, clothes and sometimes water and electricity. There are times when we cannot afford prepaid water and electricity.
I	Poverty is a situation in which one struggles to provide for the basic things that are required for the survival of the individual and family. It could also affect the whole community and country

P stands for participant and each of the alphabets, A to I stands for each participants instead of using a name

Table 5 Understanding of poverty

According to the definitions provided above by participants, a consistent thread is that the inability to provide for the basic needs of one's family. The following basic needs feature very prominently, as catalogued below:

- food

- clothes

- school uniforms

- water

- electricity

- house

- medical costs

- transport money

It is interesting to note that the list does not include some of the things that people who are not poor would include such as a car, a bonded house, a computer, a telephone, furniture, television set, etc. Also interesting is that the idea of a house here is an RDP house provided by government. Surely if there were other options better than the shack and the R.D.P houses they would list those options. An R.D.P house is a house that is offered to the poor under the policy of Reconstruction and Development. This was a government policy that was intended to address the injustices and imbalances inherited from the past. After a means test, by which the income level of the family is assessed, an applicant would receive a subsidised house for which one would even receive a title deed as proof of ownership. Initially when this

R.D.P. policy started it was spearheaded by the Office of the Minister without portfolio, which had an oversight of the Reconstruction and Development Programme. The Department has since been disbanded; however its responsibilities have been distributed throughout the various government departments. When this started the value of the maximum value of the subsidy was R15 000-00 and later it was raised to R20 000-00. It currently stands at R33 000-00 since 2006.

From the above-mentioned definitions one can draw a working definition of poverty, which will later be compared with the definitions that are prevalent in sociology and economics literature that has been reviewed in this research:

> "Poverty is a condition in life in which the individual or the family is unable to afford basic needs such as food, clothes, water, electricity, medical costs, transport costs, education-related costs such as school fees school and transport fees and housing."

4.4.4. CAUSES OF POVERTY

Poverty is attributed to a number of factors and causes. Participants point to various causes of poverty.

They following factors are noted as the main causes of poverty:

Causes	Participants
Apartheid and its legacy	A,C,D,E,G,H
Forced removal	A
Education (lack thereof)	A,B,C,D,F,G,H
Failure of present government	A,B,D,E,F,G,I
Low salaries	A,B,D,E,F,G,I
Personal liability	G,H
Unemployment	E,D,.I
Private sector	E,B,C,G

Table 4 (Main causes of poverty

4.4.4.1. APARTHEID AND ITS LEGACY

Six of the participants cited apartheid and its legacy as the primary causes of poverty (A,C,D,E,G,and H). Thus according to these participants apartheid continues to be a factor, even now, twelve years after the official dismantling of apartheid. Only three of the participants, namely B, F and I, do not directly mention apartheid as a factor, although it is somehow implied. It is therefore safe to conclude that apartheid continues to be an important factor as a cause of poverty in the black communities. Apart from what the six participants confirmed, observation, and reality as experienced by millions of black people who live in squatter camps, townships and villages reveal that the legacy of apartheid continues to haunt the majority of the citizens of South

Africa, who are black.

In the words of one of the participants, C:

> "The causes of poverty can be traced back to the apartheid government, which denied us opportunities of obtaining good education. While apartheid is dead, we still have the consequences of apartheid in our lives."

In agreement with C, albeit in different words participant H states:

> "The other factor that is beyond our control is the history of our country, throughout which we were denied opportunities that were granted to whites. Those without good education are amongst the black community. It cannot be because they are lazy or incapable of learning"

Participant D adds:

> "Though we no longer have apartheid as in the past, I think we still have poverty, which is the result of the discrimination of the past"

Thus there is a fair amount of consensus amongst participants that apartheid and its legacy lives and its consequences continue to impact negatively on our society. Clearly many imbalances and inequalities that exist in South

African are bequeathed to us by apartheid and its policies.

4.4.4.2. EDUCATION

Lack of education was also given as the cause of poverty by six participants, namely A,B,C,D,F,and H. The other three participants, namely E, G and I did not mention education as a cause of poverty.

In the words of one of the participants:

> "In my view poverty is caused by failure to achieve a certain level of education. I see that those people with better education live better than those without education" (Participant B).

Asked what level of education would be required to stay out of poverty, she said: "At least Matric and some Diploma or Degree." She furthermore insisted that it is poverty that stops people from obtaining such qualifications.

It is interesting that all participants have achieved some functional level of literacy. They range from Standard 4 to Standard 10, with participant D determined to pursue further studies for a degree in Social Work. Though all of them have achieved some level of literacy, the odds continue to be stacked against them in terms of ever being able to escape poverty. Their journey to achieve that was marked by inter alia the following financial obstacles:

- no money to pay for school fees

- no money to pay for food both at school and at home. Some of them even had to go to school on empty stomach.

- no money to purchase school uniforms, books and scholar transport or school buses

- unemployment, which meant no income

- low salaries or wages

Participant D related one of her worst experiences as being:

"One experience was when I had to lie to other students and tell them the reason I was not eating at school was the fact that I was trying to lose weight. I knew that I was lying and that I was not eating because I did not have money to buy lunch or take food to school"

The researcher could identify with this, as it was often the case at his home, as he grew up. This is a reality that is shared with millions of other children and other poor families.

Participant D continued:

"There were also days when I could not go to school because there was no money for transport to school. There was no high school close to my home"

4.4.4.4. FAILURE OF GOVERNMENT

Seven of the participants blamed the present South African government for the poverty that continues to be experienced by black people, namely: A,B,D,E,F,G. and I. Only C and H did not mention government as the cause of poverty.

One of the participants, D, said:

> "I also think that the present government does not address the problem of poverty with the urgency that is required. There are good laws on paper and policies and funds but no implementation. How else does one explain the balances from previous years that government departments have in their books, when books are audited? It shows that there is no seriousness on the part of government officials and politicians. But the big bosses themselves are not properly supervising the lower levels of government"

She went on to say:

> "We know of people who lost their jobs for their criticism against government, such as Bantu Holomisa and Dr Pallo Jordaan, yet we do not know anyone who lost a position as a result of non-delivery. It shows that government does not care about the plight of the poor"

This was participant D, the most eloquent of the participants, who is also an activist in community based organisations in the community of Extension 12.

Participant B said:

"It is also caused by failure on the part of government to create job opportunities"

The same point put differently by participant E:

"Poverty is also caused by the failure of government to fulfill their promises, which they make every time before the elections. It may be true that they inherited many of the problems of poverty, but since they took over, they have not done much"

This is also echoed by participant F:

"the government has made promises to address poverty during their presentations of election manifestos, but not much has been done"

While there is appreciation of the fact that the present government has inherited many of the socio-economic and political problems and imbalances of the past, this cannot be used as an excuse almost twelve years after the present government has taken power. There is no excuse for failure to deliver on promises that they often make before elections, so many years after they

came to power.

4.4.4.5. LOW SALARIES

Seven of the participants cited low salaries paid by various employers and employer companies. The following cited low salary as a significant factor in ensuring that they remain poor, namely A,B,D,E,F,G, and I.

Exceptions were C and H, who made no mention of low salaries.

In expression of this truth, participant E says:

"Poverty is caused by lack of job opportunities. Though sometimes having a job does not guarantee an escape from poverty. Many employers pay badly. They do not care about the welfare of their employees"

Participant G says:

"The private companies are also selfish in that they pay very little to their workers despite their hard work. It looks like they enjoy it when blacks continue to be poor"

Participant H says:

"Even the salaries that we earn seem to be designed to keep us poor for the rest of our lives. Therefore pressure must be put on employers to pay their workers decent salaries"

The problem of low wages is from all employers regardless of colour. It is a fact that the bulk of employment opportunities in the private sector are offered by white-owned companies. In terms of offering job opportunities, black companies are just a drop in the ocean. It must be appreciated that even black companies and individuals do not have a reputation for paying better than white owned companies. In some cases they pay even less than their white counterparts. As for the Black Economic Empowerment (B.E.E), companies have only succeeded to empower the chosen few. The benefit of black economic empowerment have not tricked down to the black poor masses. The perception among many blacks is that B.E.E. has only managed to create a few black millionaires.

The researcher's observation is that even the usually militant trade union movement is no longer as concerned about the living wage as it was during the time of the apartheid. They rather spent more time in broader political matters such as succession debates and political deployment matters than in employment issues of the workers i.e. worker rights.

4.4.4.6. PERSONAL RESPONSIBILITY (LIABILITY)

Two of the participants cited personal responsibilities of family members, whose actions caused their poverty, namely G and H.

Participant G states that there are many causes of poverty and according to him:

> "Some causes of poverty are made worse by ourselves and some are beyond our control. Those within our control and caused by ourselves include taking the very little that the family has and buying liquor instead of using that for the basic things that are needed by the family."

Participant H blames her husband for the poverty of her family. She says:

> "There is poverty that is there as a result of our stupid mistakes like the one made by my husband when he became reckless with his pension benefits, when he was retrenched from work. Had he used the money wisely we would not be where we are now"

Participant H was stating that with reference to her husband who was retrenched from work. When he received his provident fund, instead of using that wisely in consultation with the family, he left home to live with a girlfriend. He also came back when the money was used up and his health was deteriorating. He came back home with HIV and Aids related health complications.

Participant G also said:

> "Poverty forces some people to do irresponsible things such as excessive drinking, even though this does not help"

Thus much as irresponsible behaviour and mistakes can cause poverty, poverty can also lead to people engaging in irresponsible activities such as excessive drinking and drug and gambling.

The researcher fully identifies with this as his own father displayed irresponsible behaviour that did not help him or the family to escape poverty. After receiving his pension payouts from two different companies at different times, the researcher's father used all the money in excessive drinking, instead of liberating the family from the bondage of poverty. He consequently died a poor man despite opportunities to drastically change that by using pension payouts wisely. The pensions were not much but generous enough to change the circumstances of the family. This is very common in poor families such as in Extension 12. Many of those who act this way are usually men, while women are left to struggle to bring children single-handedly even though they are married. Whereas there are factors that are beyond one's control, there are some who act irresponsibly, whatever justifications that are used. Unfortunately this further exacerbates the poverty of their families.

4.5. THE ROLE OF THE CHURCH IN ADDRESSING POVERTY

Table 6

P	Current role of the church	What can be done
A	The church not currently doing enough Food parcels distribution that is once a year are not enough	Establish committees of experts and those with interest in order to assess the needs of the poor and find possible ways. Raise funds for programmes and projects (eg. Brick-making, food gardens and sewing projects) and for bursaries. Address poverty the whole year.
B	The church not doing much apart from food distribution once a year, apart from ministry through Sermons and Bible studies	The church can initiate poverty alleviation projects running the whole year e.g educational and empowerment projects, and bursaries Raise funds for projects The church can pressure government to take care of the poor acting on behalf of the poor, as it did during the struggle against apartheid

		The church can pressurise government to ensure delivery of services and housing
C	The church not doing much except through sermons and bible studies. Once a year distribution of food parcel done but not enough	The church to fight for those struggling with poverty. The church can initiate poverty alleviation projects e.g. food garden, sewing and brick-making The church can use buildings as centres of empowerment and skills development instead of only once a week. The church can put pressure on government to lobby government to create jobs The church can establish a committee to do needs assessment of the poor and find ways of addressing such needs
D	Except for ministry from the pulpit and through bible study the church's ministry is not relevant.	The church can put pressure on different levels of government to deliver on

	Not much in terms of day to day poverty and related problems but relevant ministry in terms of suffering through bereavement and sickness	election promises. The church can raise funds for poverty alleviation projects and Bursaries. It can also pressurise government
P	**Current role of the church**	**What can be done**
E	The church not doing enough, except through sermons and bible studies	The church to continue fighting against poverty as much as it fought against apartheid and political oppression It must pressurise the government and private sector to create jobs It must pressurise government to spend money budgeted for projects and services The church to monitor progress of government departments The church to work with other organisations to bring about

		change, just as it did during the fight against apartheid The church can do fundraising for empowerment projects and skills development programmes and for bursaries
F	The church doing a lot. It has done a lot for me and my family and particularly my HIV positive brother The church has ministered to us in word and deed	The church can put pressure on government and employers to create more job opportunities The church can empower people by initiating empowerment and skills development programmes The church can raise funds for poverty alleviation projects and for bursaries
G	The church is not doing a lot, except through sermons and bible studies. Not much is being done for economic liberation	The church can put pressure on government to change the situation of the poor. It can put pressure on business to invest more money in job creating enterprises and also paying

		decent salaries
		It can raise funds for poverty alleviation projects, economic empowerment programmes and skills development
P	**Current role of the church**	**What can be done**
H	The church doing much in terms of support emotionally and materially in the context of my poverty and the condition of my HIV positive husband

The church cannot be expected to do much because it is part of community. It is as poor as the community in which it exists. | The church can put pressure on government to establish framework within which workers are paid decent salaries |
| I | The church is not doing enough | The church to serve as champion of the cause of the poor |

Table 6

4.7. UNDERSTANDING OF PASTORAL CARE

P	Understanding of pastoral care	Pastoral care needs	Benefit of p.c and relevance of p.c
A	The care of the church through the pastor. Only the pastor involved as a result of training	The burden of being a single mother and having to provide for eight children Conflict within the family as result of differences with priorities and use of available resources Conflict as a result of resources and house chores Inability to fulfill my stewardship obligations as a result of my poverty	Not yet personally benefited from consultation with the pastor in a pastoral context Know of people who have benefited from p.c from the pastor The church can become more relevant by addressing the needs of the poor by word and deed
B	The work of the pastor to take care of his/her parishioners (baphuthego). The pastor counsels and	I often grapple with the question: "How long will I continue to struggle with poverty. What have I done?"	Not yet personally benefited as I have not consulted the pastor

comforts those who experience all kinds of problems. Pastor only one involved, as he/she is the only one trained to do pastoral care No role for laity as they are not trained	I worry a lot about children and what will happen to them should I die or become sick What will happen to them should I be kicked out of the shack that I am renting	I know of other people who brought their problems to the attention of the pastor The church can become more relevant in concrete ways by initiating poverty alleviation and empowerment projects The church must do a needs assessment of the needs of the poor and find ways of addressing those needs

Table 7

P	Understanding of pastoral care	Pastoral care needs	Benefit of pastoral care and relevance
C	The work of the pastor that involves counselling of members are suffering or depressed as a result of their problems	The burden of low salary and having to care for so many children (8) The fact that as a result of my poverty I do not yet have house of my own, having been on a waiting list for a long time I worry a lot about lot about whether I can give my children an opportunity to be educated I also worry about the fact that I am forever in debt, having to borrow from one machonisa (cash loan company) to pay another	Not yet personally consulted the pastor regarding my problems. I know of others who bear witness to the help they received from the pastor
D	The work of the pastor to take care of those who suffer as a result of	Prayers of the pastor and the church	Never personally consulted the pastor. Never

	all sorts of problems such as the bereaved, those with family problems and those worried by all kinds of problems No role for others as only the pastor is trained		brought my problems to the attention of the pastor I know of other people who reported that they received some assistance from the pastor The church to do a needs assessment of the poor and find ways of addressing those problems The church to increase capacity by sending more than one pastor
P	Understanding of pastoral care	Pastoral care needs	Benefit of pastoral care and relevance

E	The role of the church to care for the suffering through the office of the pastor

Only the pastor is involved because he is the only one trained

To the question: If lay leaders were trained, would you make use of their services? The response: "Not really why would I go to amateurs when there are professionals" | The message of the church and its ministry must relevant and must address the needs of the poor

The church to care both in word and deed | Not experienced the benefit of pastoral care personally except through sermons

The church needs to be sensitive to the needs of the poor

The church to do needs assessment and find ways of addressing those needs

The church to serve in word and deed |
| F | The efforts of the pastor to care for all of God' people

Others to be involved
The pastor cannot minister to so many | Need for care of the whole community and not only the pastor

The church to address both spiritual and material needs of members of the | I have together with my family and especially a member of my family who is HIV positive |

	people alone. Others can be trained. They can then serve as foot soldiers and only refer difficult cases to the pastor	community	The church to reach more people as it reached us
			Training of others to take care of each other
P	Understanding of pastoral care	Pastoral care needs	Benefit of pastoral care and relevance
G	The care of the church as practiced by the pastor	Comfort for myself and my family as a result the burden of our poverty	Not personally benefited from pastoral care from the pastor
	Only the pastor involved as he is the only one trained	Family conflict as a result of limited resources in the family especially amongst children	Care to be done in word and deed
		Concern that children could leave school as a result of our hardships and poverty	Assistance to the pastor with administrative work such as employing an administrator to

			give pastor more time for pastoral care
H	The care of the church through the pastor and other members of the church	Knowledge and assurance that I am not alone in my suffering as I am cared by my church through the pastor and other members of the church	Benefited personally together with my family from the care and support of the pastor, the Zone leader and other members of the church
I	The caring responsibility of the pastor. No role for others	Assurance that my church cares about my welfare and other problems	Not yet personally benefited. Others have.

4.8. CONCLUSION

The fourth chapter attempts to articulate what the poor had to say about poverty, pastoral care, the role of the church and their needs. From the data obtained one can conclude that indeed poverty is a horrible reality for black people and particularly for the community of Extension 12 in Kagiso. Having listened to what the participants said about poverty and how they understand

poverty, the next chapter we will compare and contrast what participants said in the light of what literature says about the same issues raised by participants.

CHAPTER 5

DATA ANALYSIS- SIMILARITIES AND DIFFERENCES WITH LITERATURE

5.1. INTRODUCTION

This chapter assesses the data obtained following interviews with participants. In addition, it looks at similarities and differences between what participants said and what appears in literature under review, which is drawn from various disciplines such as developmental studies, economic sciences and sociology (Hoogeveen and Ozler 2006; cf. May 1998; Mbeki 2002; Terreblanche 2002; Smith 2005 etc.)

5.2.1. THE REALITY OF POVERTY

For millions of South Africans poverty is a daily reality. Participants in this research share this condition with millions of South Africans. The majority of those who are poor are Africans. According to Hoogeveen and Ozler, 68% of the African population lives in poverty. Hoogeveen and Ozler correctly describe the picture as follows:

> . . . using a poverty line of R322-00 (in 2000 prices), at least 58% of South Africans, and 68% of the African population was living in poverty in 1995, while poverty was non-existent for whites (Hoogeveen and Ozler 2006:59).

What Hoogeveen and Ozler note is still true even though they cite past statistics. Nothing dramatic in the economics of the country has changed to alter the situation noted above. In fact it may well be that the inequality gap has widened further. South Africa remains tainted by the vast inequalities of the past in all spheres such as education, health services, basic infrastructure, sanitation, safe and accessible water provision, electricity supply and housing. According to Hoogeveen and Ozler only a quarter of Africans have access to piped water in their houses whereas whites and Asians have universal access to such services (Hoogeveen and Ozler 2006:59). The researcher still has fresh memories of communal tap water, which was characterised by long lines during his days as a child. There are still millions of South Africans, the participants, who still do not have access to water in black residential areas. Some do not even have communal taps, but collect water from rivers and streams.

All participants have over the years experienced poverty. They have not known any other life than that of poverty. To them poverty is not merely an academic problem, but an existential reality. That poverty is a reality to them is confirmed not only by their response to questions listed in the interview schedule, but confirmed by even observation during the interviews. The surrounding environment in which they live and survive betrays poverty. They have been trapped in poverty, and there is little hope of escaping from this

trap. Smith describes it well in a global context:

> . . . a billion human beings today are bound in poverty traps almost in unrelenting misery (Smith 2005:iv).

In the experience of the researcher it does not matter how hard the poor work and how hard they try to escape from poverty it is always a trap, from which it is difficult to extricate themselves.

The reality of poverty is not unknown to the current government of the day. At the occasion of his inauguration as President, on the 16th June 1999, Mr Thabo Mbeki had this to say:

> Our nights cannot be but nights of nightmares while millions of our people live in conditions of degrading poverty (Mbeki 2002:27).

At a later occasion, of the 13th Conference of the International Aids Conference in Durban, on the 9th June 2000, the President said this about poverty:

> The world's biggest killer and the greatest cause of ill-health and suffering across the globe is listed at the International classification of diseases. It is given the code Z59.5, extreme poverty (Mbeki 2002:47).

Though the statement created some controversy, as if the President was

denying the fact that HIV/AIDS is a killer, his point was that poverty contributes to many socio-economic ills in the world. In fact, poverty contributes to the prevalence of HIV/AIDS. This is without denying the fact that HIV/AIDS is caused by a virus. In addition the prevalence of HIV and Aids is more devastating to the poor than to the rich. They are the ones whose health care services are poor. They are the ones who struggle to access medication that improves their quality of live. They are the ones who cannot afford healthy food and other amenities that could make life easier for them.

The researcher agrees with the President, Mr Thabo Mbeki that poverty is a killer. Poverty cannot be allowed to continue unchallenged. The socio-economic and political structures that sustain poverty must be addressed. They must be rooted out and these socio-economic and political structures must be liberated and transformed. This is something that the ruling party, which used to be part of the broader liberation movement, does not seem to be doing well.

5.2.2. STRUCTURAL POVERTY

In most cases poverty is not an accident of history, but it is systematically entrenched in socio-economic and political structures. Smith justifiably sees

poverty as a trap in which the poor are trapped:

> Poverty is a cruel trap. For many of the unfortunate people who are ensnared in this painful leg-hold, escape on their own can be all but impossible (Smith 2005:ix).

The poverty trap, which is also often referred to as "structural poverty" is much more than just lack of income. The very conditions of poverty make it likely that poverty will continue tomorrow (Smith 2005:11). That poverty is a trap is also noted by Terreblanche who says that poverty traps set by apartheid remain an important explanation for the persistence and the worsening of poverty in South Africa (Terreblanche 2002:263). It is a fact that the poverty in South Africa does not get better. Like in most societies the rich are getting richer and the poor poorer. This is the irony of South Africa. Although there is now political stability, as well as a better economic outlook, the lot of the poor is not getting better. The fact that the participants have known no other life than that of poverty, having been brought up in poverty and poverty having followed them into their own households is an indication that poverty is insidious. It is a trap in which they are often forever ensnared.

Poverty is a trap. Often it does not matter how hard one works or what efforts are made, the poor remain poor. An example is offered by the efforts made by different poverty alleviating projects of non-governmental organizations and efforts by government since 1994. Such efforts have no chance of succeeding unless the root causes of poverty, as entrenched in socio-

economic and political structures, are addressed.

Mveng also notes that poverty is structural. He adds an additional dimension by saying that "poverty is both anthropological and structural" (Mveng 1994:157). Poverty is structural, in that it is not an accident of history that the majority of the black people are poor. Neither is it inherently the fault of the poor that they remain poor. In certain quarters the poor are often blamed for their poverty and often wrongly accused of laziness. Nothing is further from the truth than this. It was designed that way and entrenched in the socio-economic and political structures, both of the past and the present. In the case of the present government they may have inherited poverty and its associated economic imbalances from the past. However the question that remains is: Have politicians done enough to redress the imbalances of the past? Almost 13 years since taking over power, can we still only blame the past as an excuse for the continuation of poverty, in which the majority of South Africans are trapped?

According to Boff and Pixley poverty is systemic. They state that the real reason why the poor are poor is as follows:

> The poor are poor because they are exploited or rejected by a pervasive economic system. This is an exploitative and excluding system which means the poor suffer and are oppressed, it means that the system keeps them under it or outside it (Boff and Pixley 1989:3).

That poverty will continue even tomorrow is almost a foregone conclusion. The only hope seems to be for participants' children, provided they obtain the education, for which their parents are making great sacrifices. In addition, and more fundamentally there will be hope on condition that the socio-economic and political structures that sustain poverty are uprooted. Smith calls it structural poverty because:

> it is not a temporary problem that people can eventually escape from through sustained efforts (Smith 2005:11).

This is in line with the often-quoted dictum that "the poor become poorer and the rich become richer." The world's economic order seems to be designed this way. According to Mveng:

> It is based on the endless enrichment of some and the endless impoverishment of others (Mveng 1994:160).

This is the hellish cycle of poverty, which the researcher knows first hand and in which the participants are trapped.

Mveng also correctly calls it a "hellish cycle of poverty" (Mveng 1994:160). It is true that it is vicious cycle in which the poor are forever trapped. That poverty is structural implies that the socio-economic and political structures are designed in such a way to ensure that the poor remain poor, while the rich get richer.

5.2.3. GLOBAL POVERTY

Poverty is a global phenomenon, which is widespread. It is a phenomenon that is found in many different parts of the world and not only in Africa (cf. Wilson and Ramphele 1989:4). Unfortunately it is more severe in the developing world, especially in Africa. Smith also understands the intensity of the problem in Africa when he says that conditions of poverty are particularly desperate in Africa (Smith 2005:1).

The scale of poverty in the world is immense. This is despite the fact that we currently live in a relatively affluent era in comparison with the past (Smith 2005:1). Poverty is a phenomenon that does not seem to be under control, but is forever increasing. According to the World Bank the number of people living in absolute poverty has increased (World Bank 2000:257). In agreement with the above mentioned facts, the World Bank states that the dimensions of poverty are worsening in many parts of the world (World Bank 2000:83). The World Bank estimates that there are 1300 million people living in absolute poverty, who live on less than one US dollar per day (World Bank 2000:257; cf. Smith 2005:1). According to Nurnberger billions of people live in absolute poverty (Nurnberger 1999:5; cf. Snider 1997:2). The number of the poor is bound to increase if nothing drastic is done to address the problem of poverty. As Watkins correctly points out:

Left unchecked poverty will continue to claim victims on a growing scale (Watkins 1995:4).

Watkins says that, based on the present trends, the number of people living in poverty could rise to 1.5 billion by 2025 (Watkins 1995:4). If this speculation is right, the consequences will be too ghastly to contemplate. If this speculation is right, it will be an indictment on all of us for allowing poverty to increase without any challenge. In the South African context, it will be an indictment on the current government, which was elected on a ticket of "making South Africa a better place in which to live." It will also be an indictment on the electorate who fail to make their elected officials accountable.

As a result of this poverty "a better place in which to live" remains an illusion for the majority of South Africans, as they face starvation, nutrition related diseases, infant mortality, premature death, drastically reduced life expectancy, chronically reduced standards of living and devastating impact of the HIV and Aids pandemic. These are just a few of the impacts of poverty on the poor.

5.2.4. POVERTY IN AFRICA

Poverty is particularly rife and widespread in the developing world, of which Africa is part. The World Bank estimates that almost half of the population in Africa lives on barely a U S 0.65 cents, that is, less than a dollar a day (World Bank 2000:83). The same figures are also cited by Parrat (Parrat 2004:5; cf.

Nepad 2001). Smith makes the same point with the seriousness of the problem of poverty, and says that about 20 countries in the Sub-Sahara are poorer than they were a generation ago (Smith 2005:1). Comparing the real income of the average person in Africa to that of an American, that of the latter is 50 times or more than that of an African in the Sub-Sahara region (Smith 2005:1). Despite the gains of the second half of the 1999 Sub-Sahara African enters the 21st century with many of the world's poorest countries (Nepad 2001; cf. World Bank 2000).

Poverty on the African scale is more than just an individual phenomenon. It is a social and political phenomenon (World Bank 2000:84). Mveng's writes:

> Poverty as we experience it today in Africa is indeed a political problem (Mveng 1994:155).

According to the World Bank, Africa is not only poor, but it also suffers from vast inequality in income, in assets (including education and status), in control over public resources, in access to essential services, as well as pervasive insecurity (World Bank 2000:83). Participants in this research are subjected to cheap labour and also denied access to education, access to public resources and access to essential services. Hence the continuation of this structural cycle of poverty, which continues to destroy lives of millions of South Africans.

It stands to reason that if poverty is such a global phenomenon, it will be more devastating in the developing world, and in particular in South Africa.

5.2.5. POVERTY IN SOUTH AFRICA

Poverty in South Africa is unique, according to Wilson and Ramphele (1989:4). It is unique in the sense that in contrast to other countries, which never had any statutory racial discrimination, in South Africa poverty seems to be mainly concentrated amongst the blacks. When the regime transferred political power, the economic power remained in the hands of the whites, who are the minority in the South African context. Poverty is deep and widespread and the degree of inequality is greater than any other country (cf. Wilson and Ramphele 1989:4).

In terms of the Gini-coefficient, which is used to measure levels of inequality between countries, South Africa has the highest measure of inequality especially among the 57 countries for which data is available (Wilson and Ramphele 1989:4).

In South Africa poverty is characterised by the following:

- the width of the gulf between the rich and the poor, that is, the degree of inequality
- poverty existing as a consequence of deliberate policy
- material poverty in South Africa is reinforced by racist policies that are

an assault on people's humanity (Wilson and Ramphele 1989:4; cf. Bruggemans 2003:16).

There is consensus among researchers that South Africa is an upper middle-income country with per capita income similar to other countries such as Botswana, Brazil, Malaysia and Mauritius (Whiteford and Mcgrath 1994:1; May 1998:1; cf. Barberton, Blake and Kotze 1998:13). Expressing the same point, May says:

> In per capita terms South Africa is an upper middle class income country but most African households experience outright poverty or vulnerability to becoming poor. In addition the distribution of income and wealth in South Africa is the most unequal in the world (May 1998:1).

The above may seem like a contradiction that South Africa is regarded as n upper middle class country. That is precisely the problem of South Africa, according to which, the wealth of the country, is only enjoyed by the minority of the population. According to Ndungane, Archbishop of the Anglican Church (Cape Town), we live in a society in which there are great disparities between the rich and the poor. The majority of Africans are excluded from enjoying this wealth. Writing in global context, and lamenting the conditions of poverty in

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that context, Smith expresses some optimism, when he says:

> The good news is that the world produces enough food for all (Smith 2005:5).

This is a contradiction of our society. Poverty is prevalent in the midst of plenty. Dickinson points out the contradictions of our society when he writes: "We live in the midst of paradoxes" (Dickinson 1983:3). Despite being the wealthiest country in Africa and being a middle class income country, South Africa displays human development more often associated with low-income countries (cf. Whiteford 1995:1). In relative terms South Africa is not necessarily a poor country. Whereas the reality of a not so poor South Africa may be a reality to the rich whites in South Africa, to the majority of the blacks it is far from the truth. The majority of the black South African citizens are poor. Thus the South African situation is marked by what Barberton, et al, calls "extreme income inequality" (Barberton et al 1998: 13). In South Africa we have destitution, hunger and overcrowding co-existing side by side with affluence (Barberton et al 1998:13).

Pieterse also confirms that 50% of the population are rated as poor and they live on less than R12-00 per day (Pieterse 2001:ix). Although poverty knows no race or colour, it is concentrated amongst blacks as a result of past racist legislation and structures that make it difficult for the country to move fast on redressing those imbalances of the past (cf. May 1998; Pieterse 2001). It is a fact that blacks constitute the majority of those who are poor in South Africa,

which according to Steve Biko, is "a land which is the natural backyard of the black people" (Biko in Stubbs 1978:89). The contradiction is that the blacks do not enjoy the fruits of the natural and other resources of the country in the same way that whites do.

South Africa is a wealthy country, relatively speaking in the African context. In fact, by standards of the developing countries, South Africa is the wealthiest country on the African continent, only followed by perhaps Egypt. Emphasing the same point, Roux says:

> Although South Africa makes up less than 0.5% of the world economy, in Africa, South Africa is a giant (Roux 1999:146).

The researcher agrees with Roux that South Africa is by far the largest economy in Africa, with 28% of Gross National Product (GNP), produced in South Africa (Roux 1999:146). In the Southern African context South Africa is the most developed in the region, which has some of the poorest and least developed countries of the world.

Sunter correctly concurs with Roux that South Africa is a relatively successful and sophisticated country. He particularly mentions its excellent infrastructural development such as roads, bridges, electricity grid, etc. In terms of development South Africa is second best to none in comparison with the rest of Africa.

However the fruits of these developments are unfortunately enjoyed by only a few of the citizens of the country. About this Sunter says:

> The unfortunate thing is that all areas of the country do not enjoy the same quality of infrastructure (Sunter 1987:86).

Unfortunately those who have odds stacked against them in terms of infrastructural developments are blacks, whose areas are still subjected to underdevelopment and neglect.

5.3. MAIN FEATURES OF POVERTY

Participants list the following necessities (needs) or commodities as absent or scarce in their experience of poverty, namely food, clothes, school fees and money for transport to school and housing.

5.3.1. FOOD AND CLOTHES

Food is one of the basic commodities that human beings cannot live without. For participants lack of food had the following consequences:

- It led to children dropping out of school, and as a result compromising the possibility of escaping the cycle of poverty

- It led to various nutrition-related illnesses

Allen and Thomas point out that:

> Nourishment is fundamental. The story of human history, reduced to essentials, revolves around the basic requirements for life (Allen and Thomas 1992:15).

Hunger and its associated problems such as nutrition related illnesses, infant mortality and reduced life expectancy are the most pressing problems (cf. Allen and Thomas 1992:15). The hunger suffered by participants in this research may not have reached a point where one could classify it as famine, but rather what is called chronic under-nutrition (cf. Allen and Thomas 1992:15). This is too familiar to the researcher whose childhood experience was also marked by hunger and chronic under-nutrition. Furthermore the researcher observes this daily as experienced by members of the extended family and parishioners that the researcher ministers to. As a preacher to these people how does one preach about good news, when good news is only confined to the pulpit during Divine Service on Sunday? After the service it becomes business as usual as parishioners return to their poverty. In the context of pastoral care how does one extend pastoral care, as "a concern for the wellbeing of parishioners" when their physical wellbeing is not addressed. There is not even the slightest hint that it will be addressed. The researcher previously said: "Sermons and prayers were not enough for me and what will

make these enough for others?"

Researchers make a distinction between famine and chronic hunger, namely:

- Famine: This is acute starvation associated with a sharp increase in mortality. Famine is a crisis in which starvation from insufficient intake of food is associated with sharply increased death rates (Allen and Thomas 1992:15).

- Chronic hunger: This is rarely given international focus, but it may kill more people globally than acute crisis of famine does (Allen and Thomas 1992:15). Hunger is widespread and it is estimated that 31% of the world's population are undernourished (Allen and Thomas 1992:17). Although it is difficult to measure under-nourishment, it remains an existential reality for millions of people, and in particular for the participants in this research.

It is generally accepted that the phenomenon of endemic hunger is much more pervasive, as it affects many times the number of people who are threatened by it than famine. Researchers say that chronic hunger is one aspect, probably the most fundamental, of a wider set of deprivations understood as poverty (cf. Allen and Thomas 1992:28). Thus chronic hunger and poverty are closely related. There is a widespread agreement with the World Bank that under-nutrition is largely a reflection of poverty (Allen and Thomas 1992:28).

As far back as 1989, Wilson and Ramphele described the conditions of poverty and associated malnutrition South Africa as follows:

> Thousands of South African babies are dying of malnutrition and associated diseases; two million children are growing up stunted for lack of sufficient calories in one of the few countries in the world that export food; tens of thousands of men spending their entire working years as lonely labour units in single-sex hostels whilst their wives and children live generally in greater poverty in the overcrowded reserves (Wilson and Ramphele 1989:4).

Though the above-mentioned statement was made almost seventeen years ago, it is still valid in its description of conditions of poverty and associated malnutrition. Wilson and Ramphele are correct in their description of the reality of poverty and associated malnutrition and diseases. Not much has changed since Wilson and Ramphele uttered the above-mentioned statement. In some ways matters are now worse.

As a result of hunger and under-nutrition children cannot study properly and adults cannot be fully productive as workers (Wilson and Ramphele 1989:4). This is just one of the many consequences of poverty and hunger. Wilson and Ramphele correctly point out to the contradictions of the South African reality:

South Africa is one of the few countries in the world which normally exports food in considerable quantities. Yet it is also a country in which there is widespread hunger and malnutrition … and (*a country*) where diseases are associated with poor nutrition and take a heavy toll in deaths, particularly amongst children (Wilson and Ramphele 1989:100).

That there is so much food in South Africa that it can be exported in considerable quantities, while in our backyard there are people who go to bed hungry is confirmation that South Africa has serious problems as a result of socio-economic and political structures that sustain this poverty. It also confirms that poverty is neither accidental nor a matter of fate, but structurally imbedded.

5.3.2. COST OF EDUCATION: FEES AND TRANSPORT

Education is a human right to which all the citizens of the any country should be equally entitled. Worldwide there are significant sections of communities, which are denied access to education. This also automatically excludes them from participation in the mainstream economy of their countries. They end up being marginalised. Smith says that there are close to one billion illiterate adults in the world (Smith 2005:3). According to Smith the World Bank estimated in 2003 that there are more than 100 million children who could not attend school due to poverty. (Smith 2005:12). The situation is probably

worse than it was in 2003.

Despite some saying that in South Africa primary education is free and compulsory, participants still have to pay school fees (funds) and other hidden costs involved such as uniforms, transport costs and food for learners at school. An additional problem in informal settlements and recently established township is that there are no schools in such places. Learners have to pay high costs for traveling. The researcher agrees with Biko who said that it is expensive to be poor (Biko 1978:97). In the middle class residential area of Centurion, which is a former white area in which the researcher resides, there are not less than three schools within the radius of 6 kilometres. However in Extension 12, there is not a single school operating except one that is still under construction.

All participants indicated that the cost for educating their children is too high for them. Paying for school and transport costs is a serious problem for them. They all regard education as very important, that is, as a tool that can help a person or a family (household) to escape poverty. The participants themselves were denied the opportunity to obtain decent education by the unjust South African system, marked by poverty. They are not fully illiterate because they can read and write. Their educational level, however, is not high enough to obtain well-paying jobs. They recognise the importance of education for their children. Seven of the participants have educational level that range from Standard 4 to 8. Only two of the participants have attained Standard 10 Therefore being able to read and write is not enough to take

them out of poverty.

Researchers are agreed that illiteracy is a major dimension of poverty (cf. Wilson and Ramphele 1989:141; Moodly 2000:130). In the context of this research even up to a certain level of literacy can hold functionally literate people hostage.

The cost of education is very prohibitive and this has caused some of the participants to drop out of school, except participants B and D. Participant B completed the matriculation certificate as a private candidate while she was already employed. This is familiar to the researcher as he also was forced to drop out of school before completing matriculation certificate, albeit reluctantly. This he did as a private candidate while employed as a messenger by the Provincial Administration of the Orange Free State. While working as a messenger with education better than that of his white bosses some of whom had only a standard six level of education, the wages of the researcher was five times lower than that of the white "bosses" who demanded to be referred to that way.

There is a constant fear among participants that the same reasons that forced them to drop out may force their children to drop out of school as well. Therefore we have what Wilson and Ramphele refer to as "a structural situation where education offers absolutely no guarantee of work except for the few" (Wilson and Ramphele 1989:148).

While education is important and should be encouraged acquisition thereof is often not a guarantee that one will get a good job. Having said that, there are some who managed to acquire jobs after acquiring education up to matriculation certificate level. It does improve one's chances a great deal if one has education above matriculation, that is, tertiary education. However in the case of participants and many others in the informal settlements the conditions are such that it is difficult to earn matriculation and beyond.

The South African society was historically structured in such a way that blacks were not entitled to the same education as whites. The policy of the government was to ensure that blacks were not educated for jobs beyond their proper station in an apartheid South Africa (Wilson and Ramphele 1989:148). That station for the so-called Bantu was expressed as follows by Dr H. F. Verwoerd, one of the architects of apartheid:

> There is no place for the Bantu in the European community above the level of certain forms of labour (Christie 1985:12)

Christie is correct in pointing out the fact that there was no political will on the part of the National Party government to provide decent education for blacks. In contrast there was a political will to deliberately keep blacks from receiving decent education. In fact even private initiatives by institutions such as churches were sabotaged by the apartheid regime, by either closing down church schools or taking them over.

One National party politician once said (in 1945) that:

> We should not give the natives any academic education. If we do, who
> is going to do manual labour in the community (Christie 1985:12).

In support of the above the same architect of apartheid, Dr H. F. Verwoerd,
the then Minister of Bantu Affairs is quoted as having said in 1953, when
Bantu Education was introduced:

> When I have control over native education, I will reform it so that
> natives will be taught from childhood that equality with Europeans is
> not for them (Christie 1985:12).

The Bantu Education Act of 1952 was passed by an Act of parliament which
instituted state control of education for Africans and established new
curriculum designed to prepare blacks for a lower place in the economy of the
country (Lewis Jr. 1990:14).

While the statements cited above were uttered in the past, the impact of the
legacy of apartheid still remains with us even in the new democratic
dispensation. This is seen especially with the facilities of schools in black
townships as compared with those in former white suburbs. Schools located
in black townships still do not have proper libraries, laboratory facilities or
sports grounds (cf. Wilson and Ramphele 1989:148). The reality is still the

same thirteen years after political liberation. Following the release of the report of hearings by the Human Rights Commission, the Star of the 15th June 2006 stated:

Twelve years into the new democracy and yet the inequity in education, both in provisioning and the quality of education, still exists (Star, 15/06/06 article by Nomusa Cembi, p13).

The article was quoting the conclusion of public hearings on the right to basic education held in October 2005. It is tragic that schools in white suburbs and black townships still do not offer education of the same quality nor are the facilities of the same standards.

In presenting the report to the Education Department, the chairperson of the Human Rights Commission, Mr Jody Kollapen said:

The kind of education you receive is dependent on where your school is. The quality is higher in urban rather than in a rural area (The Star 15/06/06, p. 13).

While the divide between urban and rural areas is real, there is also the divide between townships and former white areas, especially in terms of facilities and qualified personnel. It is no wonder that there is a great trek by children whose parents can afford it by taking their children out of township schools to former white suburbs and city schools in search of quality education. It is

interesting that even teachers in township schools take their own children to either city schools or suburban schools. At one stage, when the researcher adopted a child of a relative and looked for a school in the suburb he encountered a number of teachers from the townships of Bloemfontein who were also in search of quality education for their children. There was a concession on their part that at their township schools where they are employed, there is no quality education and they were not prepared to subject their children to those institutions.

Following the hearings on education, Mr Kollapen conceded that despite efforts made in the past 12 years to equalise education, "this process has not always produced equality and equity for the learners" (The Star, 15/06/06, p13).

The report identified poverty as one of the nine issues that have an impact on accessing and enjoying the right to basic education.

The South African problem is that socio-economic and political structures are still designed in such a way that the majority of blacks are kept under white domination.

5.3.3. HOUSING

The South African housing situation, like all aspects of the South African society, remains skewed in terms of housing provision for whites and blacks. Blacks reside in townships and in informal settlements and rural villages whereas whites are in suburbs. This is notwithstanding the recent influx of middle class blacks, who are moving from townships to suburbs. However they are still a drop in the ocean. Conversely there is no movement of whites to predominantly black areas. In the black areas there is a massive housing backlog, which is estimated between 1.3 million to 3 million units. In addition there is also a backlog of infrastructural provision (Macroeconomic Research Group 1993:75). According to research done in 1993 by the Macroeconomic Group:

> the South African housing system is dominated by physical and socio-economic structures inherited from the past (1993:75).

From the information captured on Table 1, in chapter four, the participants reside in the following kinds of housing:

- shacks rented from others and usually located at backyards of other houses
- R.D.P. houses i.e. low cost housing provided by government in line with its R.D.P. policy

The R.D.P. policy was formulated in response to the situation of poverty and aims at reducing inequality among the races and between the poor and the rich (cf. Whiteford 1995:1).

In spite of the hardships in former informal settlements there are other members of the community who are able to extend the RDP houses that are provided by the state. Others acquire sites on which they build their own houses in phases.

Some of the households live in a single room house (shack) with all members of the household sharing a single unit. One of the participants in the research conducted by Wilson and Ramphele as far back as the eighties said:

> How can you respect each other when the mother, the father and the children are sleeping together . . . It is very humiliating (Wilson and Ramphele 1989:124).

This is still a reality in 2006 that households are occupying small dwellings in which facilities are shared with children.

The Star, 15/06/2006, reported in an article by Nomusa Cembi, titled "Poverty steals children's right to proper schooling" on the hearings conducted by the Human Rights Commission. (Launch of the report of the Human Rights Commission on The Right to basic education). Furthermore it was reported

that in the 21ˢᵗ century, there are still people who live in the same humiliating circumstances as in the past.

It is interesting that despite being horrific the government's R.D.P. option is still desired by those residents (participants) occupying such houses. Those not yet allocated and still occupying shacks are waiting with anticipation to occupy RDP houses. It is important to note that the R.D.P houses despite being the better options for the poor and particularly the participants, they are far inferior to the match-box houses that used to be provided to blacks during the heydays of apartheid. The only difference is that the match-box houses did not legally belong to occupants but to the state, that is, to local authorities. In contrast, the R.D.P houses legally belong to occupants and they are usually given title deeds.

The poor communities, like the participants, are still subjected to the problem of inadequate housing and associated poor infrastructure, which leads to bad living conditions. This furthermore leads to destructive social consequences such as overcrowding, diseases, compromise of family values and destruction of the moral fabric of society etc. (cf. Wilson and Ramphele 1989:124).

These consequences lead to humiliating circumstances, as well as the breakdown of the moral fibre of the black community. These also lead to the breakdown in family and other African values and norms.

5.4. THE CAUSES OF POVERTY

5.4.1. APARTHEID AND ITS LEGACY

Apartheid policy was the cornerstone of the previous regime under the National Party, which came into power in 1948. How else does one explain the Land legislations of 1913 and 1936, which were promulgated before the dawn of National party rule? In the researcher's view the National Party did not invent apartheid. They just refined and perfected it. This policy separated races and maintained white supremacy, and blacks where wrongly regarded as inferior. Lewis Jr had this to say about this policy:

> The National Party programme for reshaping the economy and society
> was based on racial classification and separation in all aspects of life in
> South Africa (Lewis Jr 1990:14).

Lewis Jr goes catalogues pieces of legislation that were immediately introduced by the N.P. that were meant to entrench this policy, namely:

- Population registration Act of 1950, which required that each person's race be defined in terms of legislation
- Prohibition of mixed marriages Act of 1949, which made mixed marriages between whites and other groups illegal
- Immorality Act of 1950, which prohibited sexual intercourse between

whites and other races

- Group Areas Act of 1952, and Native Laws amendment Act, which were meant to control the movement of blacks in white South Africa and also created the "reference" book, which was to be carried by only blacks. These were followed by Homeland laws that deprived blacks of their South African citizenship and made them "temporary sojourners" in white South Africa (Lewis Jr 1990:15).

Following official end of apartheid in 1994, the legacy of the policy of apartheid did not disappear with the dawn of the new South Africa. Post-apartheid South Africa still has significant remnants of apartheid's legacy, which participants in this research correctly continue to blame for their poverty.

All but three of the participants cite apartheid and its legacy as the cause of poverty, namely A,C,D,E,G and H. What Wilson and Ramphele said as far back as 1989 is still valid today:

> The roots of South Africa's current poverty and of ongoing impoverishment go deep into the past (Wilson and Ramphele 1989:204).

With reference to the apartheid legacy, a leading Afrikaner academic, Prof. S. Terreblanche writes:

> When in 1994, a democratically elected government came to power, it inherited a contradictory legacy: the most developed economy in Africa on the one hand, and major socio-economic problems on the other hand (Terreblanche 2002:25).

These socio-economic problems included poverty as one of the most serious problems inherited from South Africa's past. According to Terreblanche what makes the socio-economic problems so pressing, is that it is mostly blacks, who are at the receiving ends of such problems (Terreblanche 2002:25). In support of the legacy of the past that we inherited, Archbishop N. Ndungane, head of the Anglican Church in South Africa, also says that we inherited from apartheid a legacy of economic and social distress and dysfunctions (Ndungane 2003:20).

Participants agree that the apartheid policy of the past, in many ways, denied black communities opportunities. They were denied inter alia the following opportunities:

- to obtain decent education
- to stay wherever they wanted in their country of birth.
- to occupy certain jobs as a result of job reservation policies and laws
- to earn decent wages

- to enjoy essential services and amenities extended only to whites

This is the result of what May calls "institutionalised discrimination" which has left its mark on the South African society. This mark was left by the state driven underdevelopment that encompassed dispossession and exclusion of the majority of South Africans (May 1998:2). This is to the extent that May correctly points:

> Although South Africa has undergone dramatic economic, social and political transition in the last decade, many of the distortions and dynamics introduced by apartheid continue to reproduce poverty and perpetuate inequality (May 1998:2).

The impact of the legacy will be present for sometime to come, especially in view of failure on the part of stakeholders such as government and the business community to intensify programmes meant to address the inequalities and imbalances of the past.

5.4.2. EDUCATION AND LITERACY

Six of the participants cited lack of education as a cause of poverty, which in the researcher's opinion, is related to apartheid and its legacy. It is interesting to note that all participants attained some level of literacy. They cannot, however, by any standards, be regarded as illiterate. The level of education they obtained, however, is not enough to help them escape from poverty. This

is very discouraging to those who are being encouraged to obtain education in order to escape poverty.

May says that there is a strong correlation between one's educational level and one's standard of living (May 1998:33). Thus the higher one is educated the better the chance of getting a good job and maintaining a high standard of living. The attainment of education alone cannot transform South Africa's poor. The access and provision of equal and relevant education can only be helpful if it is accompanied by transformation of all socio-economic and political structures of South Africa.

Although the participants are not totally illiterate, illiteracy in general is a problem is South Africa. It was a problem in the case of their parents, some of whom did not fully appreciate the value of being educated. In their defense, one can say that they were given very little or no incentives to value education. All participants regard education as a very important tool that can be used to escape poverty.

Generally speaking the level of illiteracy in South Africa is staggering. Wilson and Ramphele note:

> Whilst the general level of education of the population as a whole is improving, the number of young illiterate, between the ages of 10 and 24, is highly disturbing (Wilson and Ramphele 1989:138).

Illiteracy is a major dimension of poverty all over South Africa (cf. Wilson and Ramphele 1989:145).

The plight of those who attend school is often compounded by having to go to school on empty stomachs. Wilson and Ramphele also highlight the plight of those children who go to school hungry by citing a quotation from one of the researchers:

> The child who is hungry and ill-fed lacks the energy and enthusiasm to do his school work (Wilson and Ramphele 1989:145).

It is no wonder that some of the participants in this research dropped out of school due to the conditions at home that are not conducive to an effective educational environment. It was also because their parents could not afford the costs related to education. They live with a persistent fear that their own children might drop out of school. Pointing out to the many reasons for dropping out of school Wilson and Ramphele say:

> In addition to hunger and the discouraging circumstances of many schools, there are three major reasons for the high drop out rate: sheer cost of education from the family's point of view. Fees and levies are not negligible, especially for those living below the bread-line, and costly uniforms are often required as well (Wilson and Ramphele 1989:146).

What Wilson and Ramphele left out is the cost of transport for many school children from poor communities. It is important to note a significant number of the poor communities live in newly established areas such as informal settlements where there are still no schools. As a result their transport costs are very high. In addition those who may wish to send their children to schools with better facilities in former white areas also battle with transport costs, in addition to restrictions on families with wrong addresses. This emphasises the point made some time back by Steve Biko who said: "It is very expensive to be poor "(Biko 1978:96).

5.4.3. FAILURE OF PRESENT GOVERNMENT

The present government is also blamed for much of the poverty that participants and their communities experience. Seven of the participants cite the present government as contributing to their poverty, namely A,B,D,E,F,G and I.

While the government acknowledges that poverty is a problem, not much is being done to address the problem of poverty in the view of the participants. There is an acknowledgement that poverty is a problem on the part of the ruling party, the A.N.C, which is quoted as having said:

> Attacking poverty and deprivation must be the first priority of a democratic government (May 1998:1).

This acknowledgement is accordingly accompanied by policies and the pieces of legislation that are all meant to reduce levels of poverty and inequality. In terms of policy and legislative framework, the South African government is not lacking, however its glaring weaknesses are to be found in implementation of policies and service delivery.

The tendency to blame government is not unfounded. As it is conventional, during electioneering time the ruling party makes all sorts of promises as outlined in their manifestoes and policy documents which they later fail to keep. In its outlined intentions in terms of the Reconstruction and Development Programme (RDP) the government, in 1994, described its policy as "integrated and coherent socio-economic framework" (Hoogeveen and Ozler 2006: 53). This policy framework set ambitious goals such as the following:

- job creation, which has not yet succeeded despite statements that economic fundamentals of South Africa are up to standards. South Africa is one of the few countries in Africa, where there is economic growth. However, that is economic growth without job creation and wealth creation for the poor.
- public works programmes have thus far failed to bear desired results. Funds are often made available to relevant government departments but there are problems of delivery
- land reform, with its three pillars: redistribution, restitution and land tenure.
- Major infrastructural projects such as housing, roads construction,

water provision services, electricity supply and housing provisions

While there are efforts to realize the above-mentioned, progress is not such that one can say it has significantly made a substantial change in the lives of the poor. It is for these reasons that, in agreement with many other people, participants blame the government for their continuing poverty, which remain unchanged in many communities.

5.4.4. LOW WAGES

Despite their hard work seven of the participants (A;B;D;E,F,G and I) cite low wages as a direct cause of their poverty. Wilson and Ramphele say:

> In South Africa, as elsewhere, the proximate cause of much poverty lies in the fact that wages earned by men and women for the work they do are insufficient to cover basic needs for themselves and their dependents (Wilson and Ramphele 1989:54).

Therefore as a result of low wages, which some people refer to as "slave wages," it is almost impossible that participants will escape poverty, regardless of how hard they work. They just see themselves working hard in order to enrich those few, in whose hands the economy of the country is held.

5.5. UNDERSTANDING POVERTY

Poverty is not a one-dimensional matter that can be reduced to statistics or numbers, but a complex, multifaceted matter that has many faces (cf. Wilson and Ramphele 1989:15). According to Oates as cited by De Jong Van Arkel:

poverty is more than simply not having money, goods, and luxuries (De Jong Van Arkel 1995:195).

From the understanding of participants it is understood as:

a condition of life in which the individual, family or community is unable to afford basic needs such as food, clothes, water, electricity, medical costs, school fees and housing

This compares very well with May's definition:

Poverty can be defined as the inability to attain the minimum living standard, measured in terms of basic consumption needs or income required to satisfy them (May 1998:1; cf. Pieterse 2000:1).

The two definitions contain essentially the same elements, though each has additional dimensions.

The first definition, stemmed from statements of participants emphasises the communal nature of the problem that affects a family or community, whereas May's definition is rather technical in that it refers to standards and measurement.

From the perspectives of the participants, there is consensus that poverty is not a simple, one dimensional matter but it is a very complex and multifaceted matter (cf. Wilson and Ramphele 1989:14;15).

The participants recognise the fact that poverty has diverse causes (cf. Wilson and Ramphele 1989:14).

In the South African poverty situation the most striking feature is the degree of inequality that exists (Wilson and Ramphele 1989:17).

The lack of the basic necessities of life is the cause of many problems experienced by the participants such as:

- Diseases

- Malnutrition

- Low living standards

- Death, even premature death

- High infant mortality

- Drastically reduced life expectancy

These are just a few of the problems associated with poverty.

These problems cannot be solved only by prayer, statements from the pulpit and home visitations. Although these are important, they must be accompanied by attention to socio-economic and political structures that are the root causes of the above-mentioned problems.

5.6. THE ROLE OF THE CHURCH IN ADDRESSING POVERTY

All participants except F and H stated that the church is generally not doing much in addressing poverty. There is, however, consensus that the church is doing the following, albeit inadequate:

- collection of funds and distribution of food parcels which is not as regular as it should be, because poverty strikes the poor all year and there is need for a constant effort on the part of the church
- Bible studies and Sermons. The concern of the church regarding poverty and associated ills is often well articulated. However this constitute only Service in words and there is need of service in both word and deed.

Interestingly, participants F and H say that the church is doing enough. This emerges from direct experience of the care and support of the church during difficult times received by members of their households. Specifically, the areas in which F and H experienced the care and support are as follows:
-care and support to members in both families who were living with HIV/Aids. In the case of F it was the participant's brother and in the other case (H) it

was her husband.

-provision of material help during their difficult time.

The following areas are indicated as areas where the church needs to improve:

-poverty alleviation projects

-educational projects, which includes using the church buildings as centres of education and skills development and also including provision of bursaries for members of the church whose parents struggle to send them to school

-the advocacy role that the church must play in persuading and pressurising government and business to address the problems of poverty, including job creation and removal of inequalities

5.7. UNDERSTANDING PASTORAL CARE

All participants except F and H understood pastoral care as the work of the pastor to care for the parishioners. They believe that, in their view, only the pastor is and should be involved in pastoral care by virtue of calling and training. Other people have not been trained and cannot be entrusted with pastoral care. From this perspective pastoral care is pastor-centred. In the view of the participants the church itself is pastor centred.

From what they said, pastoral care can be defined as:

> "The work of the pastor that involves the caring of parishioners. It also involves comforting and counselling to all who experience all kinds of problems"

This understanding betrays a one-sided focus on the pastor at the expense of the laity. Thus all participants except F and H, see no role for other members to provide pastoral care.

In contrast to the rest, F and H recognise that there is room for the involvement of others. This is probably due to the direct support that they received from the church. In the words of F:

> "The pastor cannot minister to so many people alone. Others can be trained. They can then serve as foot soldiers and only refer difficult cases to the pastor"

The two participants recognise the possibility of mutual care amongst members of the church.

As for pastoral care needs the following are identified by participants:

- the burden of being a single parent and having to provide for a large family. The burden is especially heavier for women who are often left

alone by either their husbands or boyfriends while they struggle single-handedly to provide for their children.

- conflict within families with regard to the use of available and limited resources for the survival of the families

- chronic debt, with participants having to borrow money from time to time with substantial interest charged by cash loan companies (registered) and individuals (*bomachonisa*) who launder money within the community.

- Need for the church to offer care in both words and deed

- Burden of poverty

- Continuation of poverty despite efforts to work hard and escape poverty

- Burden of struggle to feed the family by heads of households who are either unemployed or earn very little in terms of wages

- The need of assistance to provide education for their children

- Guilt as a result of inability to provide for ones family needs

- Having no houses of their own, that is, those who are still renting shacks.

- Illness and inability to afford decent medical care

These are some of the needs that pastoral care and pastoral caregivers have to respond to.

CONCLUSION

The present chapter examined what participants in this research had to say about their experience of poverty and juxtaposed it with what is in selected literature. It attempted to assess similarities and differences between the following:

- Understanding of poverty from the perspective of the poor and compared that with literature
- Understanding of what pastoral care is
- The role of the church in addressing poverty

Having listened to poor participants in the present chapter, the next chapter will develop a model of pastoral care in response to the pastoral care needs and the challenges facing the poor. In that process the chapter will critique existing pastoral care.

CHAPTER SIX

TOWARDS A CONTEXTUAL AND LIBERATING PASTORAL CARE

6.1. INTRODUCTION

Having listened to what the participants said about their experience of poverty, their pastoral care needs and also their understanding of pastoral care, this chapter outlines the kind of pastoral care that would be appropriate for the context of poverty. It proposes a model of pastoral care that is both contextual and liberating. It also critiques pastoral care in terms of its response to the socio-economic and political conditions similar to those experienced by participants in this research. These are conditions that are shared with millions of other people in South Africa.

6.2. CRITIQUE OF PASTORAL CARE IN ITS RESPONSE TO A CONTEXT OF POVERTY

Most of pastoral care is often carried out as if socio-economic conditions associated with poverty are not its business. It has a reputation of only concentrating on individual and personal problems of those who are troubled, without caring about the root causes of such troubles. In this interest in personal problems, it only addresses the periphery and not what is at the centre of problems. This is what others such as Wright and Boff and Pixley

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call the ambulance ministry or corn-plaster approach (Wright 1986:8 cf. Boff and Pixley 1987:5). In terms of this ambulance ministry pastoral care is only reactionary and responsive to the side issues and not the root causes of the problems and troubles of those who require and seek pastoral care, especially the poor. It has no appreciation of the fact that the root causes are to be found in socio-economic and political structures of society. The critique of Pattison is still valid that:

> Pastoral care has a disregard of social and political dimensions(Pattison 1988:83).

While the researcher agrees with Pattison in his critique of pastoral care, a critique of Pattison is that he focuses on only two dimensions namely social and political. The researcher adds a third dimension, that is, the economic dimension, hence our reference to socio-economic and political dimensions instead of only socio-political dimensions. Pastoral care cannot afford to remain aloof from the socio-economic and political realities present in all our societies, especially those that are characterised by poverty. If pastoral care ignores these realities it only succeeds at discrediting itself.

The disregard of socio-economic and political dimensions is inherited from America and Europe, where it may not necessarily be a problem as a result of societies, which are marked by material conditions of affluence instead of the widespread poverty found in the developing countries.

It is a known fact that pastoral care as it is, is largely a Western dominated sub-discipline. This domination applies not only to pastoral care, but to all theology in general. Many of the theories and paradigms used and applied in the developing world are inherited from the West, especially the U.S.A and the U.K. This tendency to ignore socio-economic and political realities has even permeated the theory and practice of pastoral care in South Africa.

The researcher is in agreement with Msomi, De Jong Van Arkel and Louw who dismiss the Western dominated models pastoral care developed and practiced in Africa as carbon copy of European and American pastoral care (Msomi 1993:75; cf. Njumbuxa 1995:47; De Jong Van Arkel 1995:190; Louw 1995:29).

Msomi correctly points out that:

> the weakness in the Southern African context has persisted far too long as if the African pastorate were a carbon copy of the European, British and North American one (Msomi 1993:75).

Thus pastoral care in South Africa is operating along the same lines and paradigms as those operating in North America and Europe. The same point is driven home by white theologians, who interestingly also recognize this Western domination of pastoral care, namely De Jong van Arkel and Louw.

De Jong Van Arkel states that:

> as a result of this uncritical importation, pastoral theology and practice which is developed in South Africa remains subject to the tutelage and captivity of the first world (De Jong Van Arkel 1995:190).

This is correctly echoed by Louw:

> Pastoral care is mostly oriented to the European and North American model (Louw 1995:29).

This dominance of the Western way of doing pastoral care leads to impoverishment of pastoral care. Eybers calls this "an impoverished and a half-hearted way of doing pastoral care" (Eybers 1991:3). This way of doing pastoral care is dismissed as irrelevant, inadequate and ineffective in the South African context. There may be value and some lessons that can be drawn from American models, but not necessarily without making efforts to adapt them and make them relevant to the South African context of poverty.

The theologians cited above note that pastoral care theories that are taught at South African universities and theological seminaries are imported into Africa without any effort at making them relevant or contextual for the context of the

developing world. Black pastors trained at a South African university or theological seminary may provide effective pastoral care in main centres of the West such as Washington, London Geneva or Bonn, whilst such a candidates for ministry may struggle in rural South African villages such as Pitsi-di-sule-jang, Nkidikitlana, Idutywa or Nkandla. (These are some of the most rural villages in South Africa). This is mainly because this kind of pastoral care does not take the African realities seriously. One of the most important realities of Africa is the context of poverty, which is compounded by other associated realities such as HIV and Aids, illiteracy, civil wars and crime.

In their critique of the discipline, Couture and Hester correctly points out that pastoral care makes caregivers good at addressing problems of the middle class. They state:

> We are known to be good at middle-class, growth-oriented pastoral care, we know how to counsel in extreme life crises, we know how to care for the hospitalized and their families and legitimate ourselves with hospital staff, if not with bureaucrats (Couture and Hester 1995:53).

There is nothing wrong with doing the above-mentioned as long as it is not exclusive and also not at the expense of our care others such as the marginalized and the poor. They need pastoral care as much, if not more.

Couture and Hester say:

> We never were very good at caring for the poor, the person of colour,
> the person in extreme life crises who could not afford specialized
> counseling, the outpatient or the person quickly released from the
> hospital and we have rarely attempted to articulate the interaction
> between the people for whom we care and the political, economic and
> social conditions in which they live (Couture and Hester 1995)

If that is true in the American context, it is worse in the South African context,
where even those who are in hospitals do not have access to specialized
pastoral care and counseling. The health care environment itself is sickening
especially in the public sector, which mainly serve the poor, who cannot afford
expensive care offered by private health care centres. It is general knowledge
that the private health care sector, which has a reputation of quality services,
is only accessible to the rich and the middle class. In addition, the clinical
pastoral education and other psychotherapeutic services that American and
Europeans are accustomed to, are not yet available in the developing world.
Thus pastoral care and counseling continue to be "middle class" in a
developing world context. We have more reason in the South African context
to grapple with the question posed by Couture and Hester:

> How can we extend God's care to the most vulnerable in our midst?
> (Couture and Hester 1995:53).

Having critiqued pastoral care in general, there are areas of pastoral care that need closer examination such as individualistic nature of pastoral care, its psychotherapeutic focus, its tendency towards spiritualisation, its clericalisation, and associated professionalisation and its tendency to downplay socio-economic and political structures. In terms of this approach the focus is always on the clergy in their professional capacity.

6.2.1. INDIVIDUALISTIC PASTORAL CARE

One trend that pastoral care shares with most of Western theology in general is its individualistic focus. There are a few exceptions to this individualistic focus as well as recent calls for abandoning this one-sided focus. According to Miller-McLemore, criticism of this individualistic focus has come in part from feminist theology and black theology on the American scene (Miller-McLemore 1996:18). Pattison correctly points out that pastoral care is trapped in individualistic practices (Pattison 2000:82). Individualism in this context refers to the focus on the individual who is the object of care (Buffel 2004:43). Writing in the context of individualistic American society, Couture says that the individualistic values in society have become the basis not only for personal and interpersonal lifestyles but also for national and international economic practices (Couture 1996:95). In this individualism, the focus is only on the person as an individual and his or her own personal problems and personal sin and salvation. Couture says that individualism has been

popularly and narrowly associated with personal growth and the breakdown of families (Couture 1996:97). Until very recently the courses offered and conventional textbooks that were used in pastoral care and counseling were mainly devoted to "individual counselling techniques for an array of problems" (Stevenson-Moessner 1996:11). This ignores all other significant components and relationships that should part of the equation. There is a disregard of significant others, the community, as well as the socio-economic and political conditions in which individuals find themselves. The same point is also recognised by De Jong Van Arkel who pointed out that pastoral care is influenced by individualistic lifestyles of Western Europe and North America (De Jong Van Arkel 1990:190).

This individualism is a negation of what Christianity stands for as a religion that is adhered to by those who believe in "the communion of saints or believers" as confessed in terms of the creedal statements of the church universal (catholic). It also flies in the face of the communal nature of an African community and its worldview. In terms of this African worldview the community and the network of relationships are at the centre, with the individual on the periphery, whereas in the Western worldview the individual is at the centre of relationships. Furthermore it is a contradiction of the Pauline understanding of the church as the "one body of Christ."

According to St Paul:

> Christ is like a single body, which has many parts; it is still one body, even though it is made of different parts (1 Corinthians 12:12)

Again Paul says:

> And so there is no division in the body, but all have different parts and have concern for one another. If one part of the body suffers, all other parts suffer with it. If one part is praised, all other parts share in the happiness. All of you are Christ's body, and each one is part of it (1 Corinthians 12:25, 26,27; cf. Ephesians 4:15-16).

Whereas the body of believers constitutes the body of Christ, Christ is the head of the body. The unity of the body is such that no body part will ever say: "I have no need of you". Each of the body parts has its role and they constantly interact with each other for the life and survival of the whole body. The members of the body (body parts) live in intimacy and are united into a whole. Each member participates in helping each other, for the benefit of the whole body (cf. Galatians 6:1). Therefore the tendency on the part of the affluent and middle class Christians who go about as if poverty is not their problem is unbiblical and contrary to the Christian understanding of the membership as the one body of Christ.

This individualistic tendency in Western theology in general and in pastoral care in particular, is foreign to both the African worldview, as well as the Christian understanding of the church as the one body of Christ. In dismissing this individualistic focus of pastoral care, Pattison correctly states that:

> It should be appreciated that many of the things which affect the well being and growth of individuals for good or ill originate in the wide social and political order (Pattison 2000:82).

Many of the problems and troubles of individuals and communities have their roots in social and political structures that ultimately lead to individual problems, without implying that there should be no concern at all for individuals.

Pattison contends that effective pastoral care, if it is truly to alleviate sin, sorrow and nurture human growth, must widen its concern and vision beyond the suffering individuals (Pattison 2000:82). This individualistic pastoral care is narrow-minded, limited and partial. It does not deal with the whole picture.

6.2.2. SPIRITUALISATION OF PASTORAL CARE

Pastoral care, which initially was referred to as "soul care" or "cure of souls" (*seelsorge*) has the tendency to spiritualise every problem or trouble. Couture and Hester also point out that the discipline was previously called "the care of souls" (Couture and Hester 1995:46). In this tendency, material and non-

spiritual matters are left out of the foci of pastoral care. This is an approach that Furniss calls an "a-historical and a-structural" approach (Furniss 1995:3). In this type of soul care the focus is only on spiritual guidance and on personal salvation (cf. Harries 1991:4). In their critique of pastoral care Couture and Hester say that pastoral care is superficial and moralistic (Couture and Hester 1995:47). That is, it does not deal with real problems and their root causes most of which are to be found in socio-economic and political structures. According to Harries the church often focuses on praising God and winning souls for Jesus Christ. Harries calls this a "thank you Jesus" mentality that concentrates on salvation from personal sin (Harries 1991:4). Harries says that this kind of approach and focus overlooks oppression, injustice, poverty, and a host of other social ills (Harries 1991:4).

In this spiritualisation, reality is dichotomised and divided into the spiritual and material spheres, and pastoral care is only concerned with the spiritual. This is the kind of pastoral care that promises "a pie in the sky" that the researcher experienced in his childhood. This is what the participants in this research have gone through and which they share that with millions other South Africans who live in poverty. This approach maintains an attitude of "let us pray and one day things will be okay." This is like focusing on symptomatic relief by prescribing "aspirin when surgery is needed" (cf. Eybers 1991:4). As the saying goes pastoral care fiddles while Rome is burning.

6.2.3. CLERICALISM OF PASTORAL CARE

Clericalism of pastoral care occurs when the clergy are made the only caregivers. In the context of this research, clericalism refers to an exclusive focus on ordained officials or pastors of the church. In this approach the laity (*the people)* are not given the place and role they deserve in the care of God's people (Buffel 2004:44). They are just passive recipients of service from clergy as professionals. What Hiltner said many years ago is still valid today:

> the word pastoral has always been used as the functional extension of the noun "pastor" (Hiltner 1958:15; cf. Buffel 2004:44).

Pattison also laments this tendency of the historical pastoral care tradition, which revolves around the activities of the pastor or recognised leaders of the church (Pattison 1988:7). This is still the case in the theory and practice of pastoral care. This is a dominant approach in the case of the participants in this study. The context in which they live has a culture of dependency on the clergy, with the result that the pastor is the only one who performs pastoral care. This model is disempowering to the poor, who are waiting for a hero from outside their community and outside their experience of poverty.

6.2.4. PSYCHOTHERAPEUTIC PASTORAL CARE

As pastoral care evolved over the years, as dominated by Western society and its worldview, there came a time when pastoral care conversed with other social sciences, especially the psychological sciences. According to Couture and Hester psychology came to dominate American culture early in the twentieth century (Couture and Hester 1995:45). This was in the spirit of multi-disciplinary cooperation between the various fields with the result that, one field, psychology started dominating. This happened, as early architects of the discipline rose to meet the challenge offered by psychology to the church and theology (Couture 1995:11). Gerkin says:

> At the beginning of the twentieth century the psychological sciences moved to the forefront of pastoral attention (Gerkin 1997:55; cf. Couture 1995: 11).

During this period, psychological and psychotherapeutic concerns unquestionably became dominant (Gerkin 1984:11; cf. Pattison 2000:19; Couture 1995:13). This explains why the dominant model of pastoral care became a psychotherapeutic one. One of the roots of the dominance of the psychotherapeutic paradigm was the Clinical Pastoral Education movement ushered in by Anton Boisen (Boisen 1936: Pattison 2000:19; cf. Gerkin1997:14). The focus of this model is on the psychotherapeutic relationship between the care-giver and the care-seeker (Furniss 1995:2). In this psychotherapeutic approach pastoral theologians and educators mainly

focused on one-to-one counseling, emphatic listening and the expertise of the pastor as prerequisites for ministry (cf. Miller-McLemore 1996:13,14). In a sarcastic way, Stone says that pastoral care and counselling became psychotherapy "with a twist" (Stone 1996:xi). As a result of this influence pastoral care subsequently compromised its theological base. Eventually pastoral care had "an identity crisis." with no certainty as to whether it is a theological sub-discipline or a psychological science. This psychologically focussed pastoral care was according to Pattison unnecessarily narrow and sometimes straightened with consequences bordering on the disastrous. The researcher agrees with Pattison that this psychologically focused model is quite narrow and myopic as it also focuses on the individual and his or her psychological and personal problems at the expense of all other problems and root causes of such problems. For instance when the poor become sick and troubled as result of the harsh realities of the socio-economic and political conditions, focusing on their psychological make up and subjecting them to psychoanalytical tests and procedures will not help them in some dimensions of their problems. They need far more than that. It does not help the care-seekers if their problems and troubles are only addressed from a psychological perspective. The psychological perspective may be important, with some benefits but personal and interpersonal problems are much broader than that. In this multidisciplinary cooperation between pastoral theology and the social sciences, pastoral theology discovered fresh models of how to relate theory to practice. Miller-McLemore 1996:13). Miller-McLemore points out that:

Pastoral theology took up the helpmate both to its benefit and its detriment. In a word, although it avoided theological abstraction and academic trivialization, it was lured towards technique, theological vacuousness, and an individualistic, subjective orientation (Miller-McLemore 1996:13).

While there are obvious benefits in this multidisciplinary cooperation of pastoral theology with other sciences, especially psychology, the model that resulted from this failed to "integrate political, economic and cultural features into its theory and practice" (Hunter 1995:21).

6.2.5. PASTORAL CARE AND SOCIO-ECONOMIC AND POLITICAL STRUCTURES

Not unrelated to the abovementioned, is the disturbing attitude of most pastoral care, that of ignoring socio-economic and political structures, which are often the source of individual, personal and societal problems. According to Pattison problems such as illnesses and diseases that pastoral care deals with have their origin in socio-economic and political causes (Pattison 2000:85). Hunter also critiques pastoral care in this respect. He says:

Although the concept of wholistic salvation easily included family and personal relationships, it did not incorporate political and economic dimensions into its theory and practice. Its tendency was to focus

chiefly on psychological and social dimensions of wholeness with only lip service to cultural, economic and political aspects of human problems and the practical actions appropriate to addressing them (Hunter 1995:20).

Many of the problems that members of congregations experience, that pastoral care deal with have socio-economic and political dimensions. According to Kalu the economic structures are the causes of problems, that is, they have poverty-creating nature (Kalu 2000:48). Many of the problems that warrant pastoral care are caused by socio-economic and political structures. In describing the problematic and causal nature of structures, Dickinson correctly points out that:

> the basic problem of our world is structural or political. Structural properties like exploitation, penetration, fragmentation, marginalisation have to be added to the problematic, not only as an expansion of the problems catalogue, but in order to find the tools for causal analysis (Dickinson 1983).

Therefore while it may be important to offer relief in the short term, there must also be concerted efforts to transform those structures. Pastoral care cannot afford to ignore those socio-economic and political structures. Despite the complexity of the structures and the difficulty in changing them, they must be dealt with and be transformed (cf. Dickinson 1983:4). Poverty is structural and collective. Thus the poor are poor because of the way the socio-economic

and political structures are designed. According to Kalu:

> People are made poor through exploitation by local and trans-national
> operators (Kalu 2000:48)

Thus people are not poor by accident nor by anything inherently wrong with them but by socio-economic and political structures. If pastoral care continues to ignore these realities it can only impoverish and discredit itself. To this end Furniss argues that:

> Pastoral care needs to be oriented towards the empowerment of care-
> seekers so that they can change society; not towards adjustment of
> persons to the existing situation (Furniss 1995:61).

The point made by Furniss regarding care-seekers, "changing society" is very important in that things must not be done for others but one should rather accompany them in the journey to transform their society. Change is only meaningful, sustainable and successful if those affected are centrally involved.

6.3. THE NEED FOR A PARADIGM SHIFT

From the abovementioned areas where Western theology and pastoral care are critiqued, it becomes clear that there is need of a paradigm shift in theology in general and pastoral care in particular. In recent years the call for

a change of paradigm shift has become louder and louder, with inter alia the following theologians joining the much needed chorus for such a shift not only in pastoral care but theology in general, namely Gerkin; Pattison, Wright, Furniss in the Western context and Msomi, Njumbuxa, Louw, De Jong Van Arkel and Buffel, in the South African context (Gerkin 1987; Pattison 1988;2000; Wright 1986; Furniss 1995; Msomi 1993;Njumbuxa 1995; Louw 1995; De Jong Van Arkel 1995; 2000; Buffel 2004;2006).

There is without any doubt an urgent need of a paradigm shift in order to make pastoral care effective, contextual and liberating. Such a shift will liberate and empower pastoral care to respond appropriately to the needs of God's people, especially those who live and survive in a context of poverty. (cf. Buffel 2004:48; Buffel 2006:10). Adding his voice to those calling for a paradigm shift Louw states:

> Pastoral care has to undergo a fundamental paradigm shift (Louw 1995:29).

The same point is supported by Brown and Hendricks:

> In the African context, allowing the faith community to have such a voice to address the paramount issue may require a significant paradigm shift (Brown and Hendricks 2003:31).

The matter of paradigm shift is not an optional extra for pastoral care, but an

absolute imperative, if it has to effectively address the issue of care in a context of poverty. The shift in question is from a Western worldview to an African worldview, from an individualistic and psychotherapeutic to a communal and systemic approach (Louw 1995:29; De Jong Van Arkel 1995:193; Buffel 2005:10).

The African worldview is communal and systemic and at its centre is a network of relationships. Van Arkel says:

> According to the systemic paradigm, the individual is part of a whole rather than the whole consisting of parts (De Jong Van Arkel 1995:33).

This approach does not imply that the individual no longer counts, but on the contrary it implies that the person is not seen as an island, isolated from the realities and relationships surrounding him or her. Therefore adopting this systemic approach is critical to the relevance and the contextual nature of pastoral care (cf. Buffel 2006).

6.4. THEOLOGICAL AND PASTORAL CARE METHODOLOGY (GERKIN AND PATTISON)

In terms of understanding the poor, their needs and their experience of poverty this research relied on members who are poor. In terms of pastoral care methodology, the researcher finds three methodologies helpful in developing a contextual and liberating model, namely:

- Liberation theology methodology

- Gerkin's hermeneutical narrative methodology and

- Pattison's socio-political dimension of pastoral care

6.4.1. METHODOLOGY OF LIBERATION THEOLOGY

Having listened to the poor articulate their understanding of poverty and their pastoral care needs the researcher is more than ever before convinced that pastoral care cannot afford to ignore liberation theology and particularly its methodology. This raises the question of whether liberation theology, which arose and became popular during 1960's is still relevant today. Some people, who dismiss it as a superficial or passing fad will even pose a less optimistic question: Does it have a future at all? A while back, Segundo reiterated a question often posed by critics of liberation theology: What will remain of the theology of liberation in a few years? He went on to justify the continued existence of liberation theology by saying that liberation theology represents a point of no return (Segundo 1977:3; cf. 1985:3). He said:

> It is an irreversible thrust in the Christian process of creating a new consciousness and maturity of faith (Segundo 1977:3; cf.1985: 3).

Liberation theology is here to stay, for as long as there are socio-economic

and political conditions that warrant it. Whoever wants to do away with liberation theology must first do away with those conditions. The thesis of this research is that as long as there are socio-economic and political structures that result in the kind of poverty that is prevalent in the developing world and in particular in South Africa, liberation theology will continue to be necessary and relevant. In fact, it will remain an imperative instead of an optional extra. The question will rather be: What brand of liberation theology? A brand will be defined and coloured by specific circumstances and the particularity of each context.

The strength of liberation theology chiefly lies in its methodology. This methodology makes it possible for theology to respond to various circumstances and is therefore not as prescriptive as classical Western theology, which has claimed to be a universally valid norm (West 1995:16; cf. West 1999:12). Theology, like knowledge, is seldom universal or uniform but should be contextual (cf. Miller-McLemore 1996:21). This methodology makes "an epistemological break" with Western theology, according to which theology was the first act. In this epistemological break, theology is no longer the first act, but the second act. The first act is the experience of faith, that is, the praxis (West 1999:13; cf. Gibellini 1987:5; Cone 1985:147). In the context of this study the first act is the experience of poverty, the socio-economic and political conditions and the existential questions that the poor forever raise.

6.4.2. GERKIN'S METHODOLOGY

As indicated in the first chapter, this research values the methodology of Charles Gerkin, which he calls, "the narrative hermeneutical model" (Gerkin 1987:111). This model was developed in contrast to the therapeutic pastoral care model that was dominant and popular in America and went on to infiltrate all Western pastoral care. This model developed in a context in which human life was "psychologised" (Gerkin 1987:12). That is, human life is always examined from only a psychological perspective, as if all human problems only have psychological roots. Gerkin concedes that his narrative hermeneutical model was influenced by Anton Boisen. He was drawn to and intrigued by the central organising image of Boisen's work, which maintains that just as the historical and biblical texts are read, equally "the living human documents" must be read and studied (Boisen 1936; Gerkin 1984:31; cf. 1987:15). Boisen advocated the study of "the living human documents", which meant careful and systematic study of the lives of persons struggling with issues of the spiritual life in the concreteness of their relationships (Gerkin 1984:37). In the context of this research "the living human documents" that are to be read and studied are the poor. The concept of "the living human documents" is further enriched by Miller-McLemore, who prefers to call it "the living human web," due to the limitations of "the living human document" (Miller-McLemore 1996:21). She proposes the term "the living human web" as a better and appropriate concept. She also proposes that this be a central theme of pastoral theology (Miller-McLemore 1996:16). Stevenson-Moessner concurs and says that "the living human web" better represents an

understanding of the person in relationships (Stevenson-Moessner 1996:7). According to Stevenson-Moessner this relatedness includes not only other persons but connectedness with society, family systems, public policy, institutions and ideologies (Stevenson-Moessner 1996:7). This connectedness of "the living human web" has socio-economic, political and cultural dimensions. The poor are not passive objects but active participants in the struggle for liberation from all socio-economic and political structures that oppress them and keep them poor. The professional exegete, that is, the pastoral caregiver accompanies them in their march to freedom from oppression and poverty. An important feature of the hermeneutical model of Gerkin is the recognition of the care not only of the individual but the whole family (Gerkin 1987:118). One could even add the bigger family, that is, the broader community in which pastoral care is developed and practiced. Furthermore one needs to add that we do not only study the living human documents but there is also a reading of the realities and conditions as entrenched in the socio-economic and political structures. In this respect, the inclusive narrative-hermeneutical model of Gerkin has a lot in common with the African worldview, which is also inclusive.

Gerkin's model recognizes that human experience is important in that it helps the pastoral caregiver to have as his starting point human experience (Gerkin 1987:13). That is, it begins where the people are. It responds to concrete human experience. This is what liberation theologians refer to as the hermeneutical starting point of theology, in this case, of pastoral care. In our research the experience of the poor is the hermeneutical starting point.

Although Gerkin's narrative hermeneutical model of Gerkin takes "the living human documents" seriously, it is not strong on the socio-economic and political dimensions of the poor. It can therefore only be complemented by another model, that is, that of Pattison, which will be dealt with in the next paragraph.

6.4.3. PATTISONS METHODOLOGY

Pattison advocates a model of pastoral care that he calls effective, by paying close attention to people, the human situation and the world in which we live (Pattison 2000:16). He makes a case for the kind of pastoral care that is inclusive to the extent that it even includes socio-political pastoral care (Pattison 2000:83). Pastoral care must be as inclusive as possible. It also needs to include socio-economic and political dimensions. This socio-and political concern of pastoral care should be at the centre of ministry according to Pattison (2000:83**).** This socio-political dimensions of life have not been a major concern for American and European writers (Pattison 2000:83).

The only weak link is the exclusion of the economic dimension, hence this research refers to this, rather as the socio-economic and political dimension. The root of this weakness can be traced back to the areas referred to above that is individualistic, psychotherapeutic and the spiritualisation of pastoral care which were at one stage dominant in Western pastoral care in particular and Western theology in general. These approaches gave rise to a narrow understanding of pastoral care. According to Pattison pastoral care has to be

pluralistic, variegated and flexible (Pattison 2000:8).

6.5. HOLISTIC AND MULTIDIMENSIONAL PASTORAL CARE

The socio-economic and political conditions that are experienced by participants in this research and that are shared with millions of other black and poor people. These conditions can only be addressed pastorally by a holistic and multidimensional model of pastoral care, which the researcher proposes. This is the model that takes seriously the following as experienced by the participants in this research:

➢ **Multidimensional nature of pastoral care**: The proposed model takes seriously the socio-economic and political dimensions of life as experienced by God's people, especially the poor. The experience of the poor, that is, their religious praxis is the hermeneutical starting point of pastoral care. This is in concert with what liberation theologians call the first act in the hermeneutical cycle. In this proposed model it is recognised that many of the personal problems have their roots in socio-economic and political structures of society. For instance, many of the illnesses and diseases of society are linked to the socio-economic and political structures, which are responsible for the continuation of poverty. Therefore the proposed model has many dimensions, which have to be kept up in mind in pastoral care.

➢ **Need for a radical paradigm shift in pastoral care**: There is need of a radical paradigm shift, that is, from the Western worldview to the African worldview, from the individualistic to the communal and systemic. Pastoral care has no choice but to undergo a paradigm shift. Pastoral care has to move away from all approaches where the problems are dealt with only superficially. There is no more room for the ambulance ministry, which Eybers calls a "quick fixes" and a Biblicist approach (Eybers 1991:2). For example, if a drunk man is shooting people randomly and causing untold harm, it will not help to only take those who are shot into the ambulance to the hospital. The drunkard (mad) must be disarmed and be removed from society and even the accessibility of firearms must be looked into so that such an experience is avoided in the future. Problems are dealt with holistically instead of piece-meal. This is in line with the holistic pastoral care that is advocated by Eybers amongst others (1991:3).

➢ **Role of the poor**: The proposed model is also marked by recognition, that care-seekers are not mere parcels or passive objects that "must be pitied and helped". They are masters of their own destiny. This kind of pastoral care must be oriented towards the empowerment of the poor and the oppressed. Classical pastoral care has often offered "an aspirin instead of surgery". It merely helped them to adjust to the existing situation instead of empowering them to transform society (cf. Furniss 1995:61). Pastoral care has to help establish an environment

of empowerment in which the poor themselves play a central role in uprooting the socio-economic and political roots of their problems and troubles. This is an equipping and empowering ministry, in which we allow the persons whom we are ministering to, to take the lead with regard to articulation of their needs and strategies to find ways of addressing those needs.

➢ **Mutual care of believers**: The model also recognises the central role of the people of God in participating in mutual care for each other. There is no longer any room for a pastor-centred church nor a pastor-centred ministry. The people must have ownership and total participation in the ministry of pastoral care. All that professional pastors do is to equip the believers to empower them in this ministry, which should be in line with "the priesthood of all believers." One could even talk of "the pastor-hood of all believers." According to Stevenson-Moessner, members if the congregation can be mentored and trained in pastoral care (Stevenson-Moessner 2005:20). This activates the reality of the "priesthood of all believers," which is a focus of the book of Hebrews. When a lay person is trained in the task of caring, this is a valid form of discipleship (Stevenson-Moessner 2005:20). This model takes seriously Martin Luther's belief in "the priesthood of all believers." The community of believers is also a community of primary caregivers, as the congregation participates in the "social ecology that cares for individuals and other members of society." (cf. Couture 1996:99, 102). This is in line with the suggestion of Stevens and Collins that the

church needs a gracious conspiracy of the pastor and the people of God to bring about a systemic change in the church (Stevens and Collins 2000:xiii). According to Stevens and Collins the church needs an organisational conversion in order to liberate both the clergy and the laity. It also has to take due cognisance of the significant role that has to be played by all of God's people in making the world a better place in which to live. A better place in which healing, caring, sustaining, guiding, reconciliation and liberation takes place (Buffel 2004:49). In the spirit of liberation theology, the people are the ones who have to grapple with life's harsh realities and therefore are the ones who determine the agenda of theology, in this case the agenda of pastoral care is that they have to mutually extend care to each other (cf. Gutierrez 1983:vi). Members of the church have to minister to each other, and not be ministered to by only the clergy (pastors). Patton argues that the church is not a community gathered around a minister, but a community of many ministers (Patton 1993:3). The ministers should just play the role of facilitators of networks of care rather than as only chief sources of care (cf. Miller-McLemore 1996:14). According to Stevenson-Moessner members of the church can also be mentored and be trained in pastoral care (Stevenson-Moessner 2005:20).

➢ **The Role of the church**: Furthermore this model recognises the role of the church with regard to its solidarity and "political commitment" to journey with the people of God who bear the brunt of the impact of the socio-economic and political conditions. According to liberation

theologians it is not the church that frees the poor. The church is an ally of the poor (cf. Kalu 2003:49). The church has to be the church of the poor (Gutierrez 1974:287). It has to adopt God's preferential option of the poor. If the God is on the side of the poor the church cannot afford to be on a different side. Equally pastoral care as a discipline has to be on the side of the poor. According to Lernoux it has to suffer with the poor and on their behalf (Lernoux 1990).

6.6. CONCLUSION

Having considered the reality of poverty as experienced by the poor, this chapter proposed a model that learns much from liberation theology, and from two pastoral theologians, Gerkin and Pattison. From liberation theology, this research benefits especially from the methodology of liberation theology. It also grapples with concrete human experience of poverty, and oppression is the first step and theological reflection the second. This research values Boisen's analogy of "the living human documents," which must be read and interpreted in similar ways that historical and biblical texts are read and interpreted. This research goes further, however, by arguing that the poor are not as passive as the historical and biblical texts. They should be active participants in the common ministry of caring for each other. They are not dependent on the pastor. The pastor is important for as long as he or she equips the saints. As for the model of Pattison the interest is in pastoral care that takes seriously the socio-political dimension of life as experienced by the

people, and in this case the poor. The research adds the economic to complete the socio-economic and political dimension. The model proposed in this research is coined the holistic-multidimensional model of pastoral care. For it looks at the bigger picture and is holistic and has many dimensions, hence, multi-dimensional.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY

7.1. INTRODUCTION

This final chapter provides a conclusion as well as recommendations for further research. These are the recommendations that come about after due appreciation of the fact that pastoral care cannot longer continue to ignore the socio-economic and political realities of the care-seekers.

7.2. THE REALITY OF POVERTY

Having journeyed through the literature, this research listened to some of the poor and what they said about their experience and understanding of poverty, and they articulated some of their pastoral care needs. It also listened to what they thought the role of the church is in their context of poverty. To the participants, poverty is an existential reality and not merely an academic dilemma. It is a trap from which they cannot easily extricate themselves. They are poor not because of any inherent weakness on their part. Nor is it because of laziness on their part. In fact, many of them work very hard in order to survive and escape from poverty. This poverty is like a "cruel trap" (Smith 2005:ix: cf. Terreblanche 2002:263). This trap is entrenched in the socio-economic and political structures of the South African society. Smith had this to say about these structurally entrenched conditions of poverty:

the very conditions of poverty makes it very likely that poverty will continue tomorrow … it is not a temporary problem that people can eventually escape from through sustained efforts (Smith 2005:11; cf. Mveng 1994:157).

Their poverty seems to be inherited from their parents, who were also very poor. It is their hope that things will be different for their children. They work hard towards this hope, by giving their children education to which they had no access. They share this reality with millions of other South Africans. In their experience of poverty, the poor struggle to have access to the following: food and clothes, school fees and transport costs to school, housing water and electricity. They struggle to have commodities that the rich and middle class take for granted. From their articulation of what poverty is, one could draw the following definition of poverty:

Poverty is a condition in life in which the individual or the family is unable to afford the basic needs such as food, clothes, water, and electricity, medical costs, education related costs such as school fees and transport and housing

The reality of the South African situation is that like wealth, poverty is not evenly distributed. The socio-economic and political structures are still designed in such a way that the majority of blacks are the ones subjected to poverty. As Wison and Ramphele pointed out many years ago, the roots of

the current poverty and of ongoing impoverishment go deep into the past (Wilson and Ramphele 1989:204). This reality of poverty is inherited from the past. Though, the irony is that after twelve years of political liberation, the majority of those who are poor are black. It is for this reason that apartheid and its legacy are the some of the major causes of poverty. The present government of the African National Congress (A.N.C) is also blamed for the continuation of poverty, despite promises to the contrary. In addition the following are cited as causes of poverty:

> Lack of education (illiteracy)

> Low wages

> Unemployment

> Failure of the private sector to create job opportunities

Poverty in South Africa is unique and it is characterised by the following:

> The width of the gulf between the rich and the poor, that is, the degree of inequality. South Africa regarded as the most unequal in the world

> Poverty existing as a consequence of a deliberate policy to keep black poor and under white domination

> Material poverty in South Africa is reinforced by racist policies that were an assault on people's humanity. Apartheid may have gone but its legacy continues and is likely to continue for a while (cf. Wilson and Ramphele 1989:4; May 1998:1; Bruggemans 2003:16).

South Africa is generally regarded as a middle class income country, that is, a land of plenty yet the majority of Africans are excluded from enjoying this relative wealth of the country (cf. Dickinson 1983:3; May 1988:1; Smith 2005:5)

7.3. A HOLISTIC AND MULTIDIMENSIONAL PASTORAL CARE

This research critiques both Western theology in general and pastoral care, which are found to be impoverished, irrelevant and inadequate in the South African context, especially the context of poverty. It is a known fact that pastoral care is a Western dominated enterprise, which is not effective, relevant and contextual to the South African situation. As a result of this Western domination, the pastoral care models that are in operation are characterized by a paradigm that focusses on individualism, psychotherapy, spiritualisation and professionalism (clericalism). This paradigm is inconsistent with the African worldview that focusses on communalism, relationships, mutual care and ubuntu and is also systemic. In terms of the models of pastoral care inherited from the West, the socio-economic and political realities are relegated to insignificance, as they are not in the terrain of pastoral care. This is with result that problems are dealt with superficially without any care for the root causes of those problems.

Eybers dismisses pastoral care methods used in the South African context as "quick fixes," Biblicist, superficial and inadequate (Eybers 1991: 2). Though he said that so many years ago, what he said is still valid today. They fail to

approach problems of their black parishioners holistically and with a multi-dimensional approach.

This research therefore proposes what is referred to as holistic-multi-dimensional model of pastoral care which takes the following seriously:

- African world view, and its communal and systemic approach to life and its problems
- The socio-economic and political dimensions of life, with the recognition that poverty is structural and if the problems of the poor are to be dealt with effectively, the socio-economic and political structures are also to be tackled and transformed
- Liberation theology and its methodology according to which the Sitz im leben of the poor is taken seriously. Their religious praxis is the first act in the hermeneutical cycle
- The poor as the living human documents, which are not only read and interpreted but are taken seriously and regarded as central to the liberation process. The poor are to play a central role in the transformation of society. They are to be involved in the "functional priesthood all believers" (Stevenson-Moessner 2005:21). They are not just merely passive participants.
- The preferential option of God, which should also be adopted by the church and also by pastoral care. The church should also be the church that is politically committed to the poor and is in solidarity with them

7.4. RECOMMENDATIONS FOR FUTURE RESEARCH

The research makes the following recommendation for future study:

7.4.1. Having focused in this research on qualitative research, the study makes a recommendation that a quantitative study be undertaken that will be interested in the quantification of the variables involved in contrast to the qualitative interest in the depth of the issues. The qualitative research by its very nature can help us to quantify and even able to claim representativity for all the poor in a particular context.

7.4.2. Future research must recognize the need to conduct research that focusses on the role of laity in pastoral care in addition to the training methods for lay training in efforts to empower them to:

- ➢ train others in mutual care and help them take ownership of pastoral care. In addition it frees them from the dependency on clergy as professionals.
- ➢ build up sustainable structures that reflect on the harsh realities and problems of the poor and make efforts to address them from a pastoral care perspective
- ➢ empower the poor in terms of analytical skills that offer them capacity to understand the socio-economic and political structures that continue to keep them poor despite their best efforts at escaping poverty

The research concludes by pointing out that pastoral care has to be liberated together with the clergy and laity so that it can be effective, contextual and liberating. Pastoral care can only be contextual and liberating if it takes the context of God's people seriously. It also has to take seriously the socio-economic and political structures that perpetuate poverty and other conditions that make people sick and troubled. The holistic-multi-dimensional model is offered as a contribution in that direction.

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ANNEXURE A

P.O.BOX 436
ROOIHUISKRAAL
0154

Dear MR/MRS……………

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A PHD DEGREE (DOCTOR OF PHILOSOPHY)

Greetings

You are hereby requested to participate in a research project that is undertaken as a requirement for PHD degree with the University of Pretoria.

The title for the dissertation is: Pastoral care in the context of poverty: a search for a pastoral care model that is contextual and liberating.

The study has two phases, namely:

1. Review of Literature and
2. Empirical Research done by way of In-depth Interviews among members of the congregation of Extension 12

It is with the latter part (phase) of the study that your participation is requested. This will involve an In-depth interview with you.

The objective of the study is to interview members of the committee in view of understanding poverty from their perspective, as well as understanding their pastoral care needs.

The duration of the interview is estimated to be between 45 to 60 minutes.

You are assured that participation and input obtained will be treated with utmost care to maintain confidentiality. In the final (dissertation) report your name will not be divulged to ensure anonymity. You are also assured that efforts will be taken to ensure that all ethical obligations and consideration will be adhered to.

Participation in this research is voluntary. Should you in due course decide to withdraw your participation at any time, you are free to so.

Kind regards

Rev.O. A. Buffel

Annexure B

Aide Memoir (Interview Schedule)

Name of Participant (or Code

Name)_____

(Actual Name optional)

Address(optional)_____

Age_____ Gender(male or female)_____Marital Status_____

Occupation_____Employer_____

Highest Standard of Education _____Tertiary Education:

_____

Income (optional)_____ Other Sources of income_____

Size of Household_____

Type of dwelling(own house, rented house/room or temporary structure)_____

Purpose of Research: To understand poverty from the perspective of the poor themselves. To understand pastoral care needs of the poor. This is in view of developing a pastoral care model that is contextual and liberating.

(Key questions which may be followed up by other questions as the researcher proceeds with the interview)

1. What is your experience of poverty?

2. What are the main features of poverty?

3. What do you understand by the word poverty? (Your understanding of poverty).

4. What do you think is the cause of poverty?

5. What is the role of the church in efforts to address poverty in general?

6. In your own context what is church doing to address your poverty and that of other members?

7. What is the relevance of the ministry of the church in your context of poverty.

8. What in your opinion do you think the church can do to address your poverty?

9. What do you understand by pastoral care?

10. To what extend have you enjoyed pastoral care, especially with regard to your poverty?

11. What are your pastoral care needs?

12. Which are the areas where you think pastoral care services of the church

can be improved?

13. What do you think could be done to make pastoral care contextual and liberating?

ANNEXURE C

STEPS IN DATA COLLECTION:

1. Developing an aide memoir or interview guide. The guide is to be used only as a guide and not as a prop (Walker in Walker 1985:5; Jean Morton-Williams in Walker 1985:310).

2. The aide memoir to consist of a list of topics will be covered which may be set out with headings with a number of sub-topics that might be posed as questions grouped together under each heading (Jean Morton-Williams in Walker 1985:31; Sue Jones in Walker 1985:47; Peil 1985:123).

3. The interview is not bound by a rigid questionnaire designed to ensure the same questions are asked of all respondents in exactly the same way (Walker in Walker 1985:4).

4. Constant consultation of basic principles of in-depth interview data collection techniques. Keep such principles at the back of ones mind all the time (Annexure C).

5. Select sample randomly. Remember that participants are selected objectively and not to be friends or acquaintances (Jean Morton-Williams in Walker 1985:30).

6. The selection of the sample will not pursue the rigorous sampling

procedures that are associated with quantitative research. Jean Morton-Williams in (Walker 1985:30), says: "The rigorous sampling procedure in qualitative research are inappropriate to the nature of qualitative work".

7. Letters to prospective participants requesting them to participate (Annexure A). The letter should explain the nature of the study and provide an indication of how long the interview could take (Peil 1985:123). Estimated to be between 45 to 60 minutes.

8. Ensure that there are no distractions at the time of interviews.

ANNEXURE D

PRINCIPLES AND STEPS REGARDING DATA COLLECTION

(These principles should be kept in mind and referred to constantly during data collection process. They will be attached to the aide-memoir)

The present research uses Qualitative Research Methodology, which in turn uses a number of data collection methods. The one used for this study is In – depth Interview or Unstructured Interview. As the data collection process unfolds the following principles and steps should be kept in mind:

PRINCIPLES:

1. In-depth interview is a data collection method used to produce qualitative data, emphasising the depth rather than numerical information (statistical information) (Peil 1985:123).

2. This method of data collection is not concerned with measurement, (Walker in Walker 1985:3). This method can provide a greater breadth of data than other types given its qualitative nature (Fontana and Frey in Denzin & Lincoln 2000:653).

3. This method is different from others such as surveys in that it explores

small, purposive sample and is less structured than other methods. Data is collected from a limited number of individuals (Peil 1985:123; Walker in Walker 1985:3).

4. Although this methodology is less structured than methods from the qualitative research methodology, there is no such thing as in unstructured interview (Sue Jones in Walker 1985:47). Unfortunately, this method is often degraded and dismissed as less scientific than others, by those with a one-sided, biased preference for quantitative research.

5. A basic feature of the unstructured interview is that it attempts to understand the complex behaviour of members of society without imposing any priori categorisation that may limit the enquiry (Fontana & Lincoln 2000:263).

6. The purpose of this method is to uncover and describe the participants' perspective on events. In this method, the informants (participants), are encouraged to relate in their own terms, experiences and attitudes that are relevant to the research problem (Marshal & Rossman 1999:110; Walker in Walker 1985:4). The participants' perspective on the phenomenon of interest is allowed to unfold as the participant views it, and not as the researcher views it, (Sue Jones in Walker 1985:56; Marshall & Rossman 1999:108; Nichols 1991:13). A major concern in In-depth interviews is to understand the world of the participants as they construct it.

7. In the In-depth interview (unstructured), the person interviewed is free to voice his/her own concerns and to share in directing the flow of the conversation (Nicholls 1991:13)

8. The in-depth interview is like a guided discussion, exploring one or more topics to help uncover the participants' views, but otherwise respects how the participants frame and structure the responses. This is an assumption that is fundamental to Qualitative research (Peil 1985:123; Marshall & Rossman 1999:108).

9. The in-depth interview is a conversation with a purpose, not with predetermined categories. This relies on open questions to introduce topics of interest. This allows the researcher to probe interesting avenues that are identified during the interview (Marshall & Rossman 1999:108; Wilkinson and Marshall 1996:105; Nichols 1991:13).

10. This method does not use a questionnaire, but an aide memoir or interview guide. (ANNEXURE B)

ANNEXURE E

Principles regarding Data Processing and Analyses

(These principles should be kept in mind and constantly serve as reference during data collection, processing and analysis. And should ideally be attached to the aide memoir)

1. Data Analysis is the process of bringing order, structure and interpretation to the mass of collected data. (Marshall & Rossman 1999:150).

2. Qualitative data analysis is a search for general statements about relationships among categories of data; it builds grounded theory (Marshall & Rossman 1999:150).

3. The analysis of qualitative data is a process of making sense and finding a structure in the data and giving meaning and significance for the researcher and for any relevant audience (Sue Jones in Walker 1985:4).

4. In processing and analyzing of qualitative data there are no definite rules to be followed by rote and by which, for example two researchers can ensure that they reach identical conclusions about a set of data (Sue Jones in Walker 1999:56).

5. The analysis of a large amount of data is a daunting task. Since volumes of data are largely unstructured, it is the function of the researcher to impose order and structure upon the collected data (Jean Morton-Williams in Walker 1985:40).

6. Processing and analyzing of data in qualitative research is largely concerned with identifying and describing wide range of opinions rather than indicating whether participants feel strongly or how many hold a particular view (Jean Morton – Williams in Walker 1985:41).

7. The description of beliefs, attitudes and motivations should be supported by evidence in the form of verbatim quotations from interviews or discussions. This is a very important part of analysis and reporting on qualitative material (Jean Morton – Williams 1985:41).

8. The collection of quotations is essential as a corrective to false impressions that may be formed during the reading of transcripts (Jean Morton – Williams 1985:41).

9. Much of the analysis process consists of reading and re-reading the manuscript, noting topic numbers from the guide on to the manuscript and perhaps marking relevant passages. Reading and re-reading once more through the data forces the researcher to become familiar with the data in intimate ways (Jean Morton – Williams in Walker 1985:40;

Marshall & Rossman 1999:152).

10. In depth Interview data are generally analysed individually, although in the context of concepts and categories developed in the processing and analysis of earlier interviews (Walker in Walker 1985:5).

11. The process of category generation involves noting patterns evident in the setting and expressed by participants (Marshall & Rossman 1999:154).

12. Analysis of qualitative material is more explicitly interpretative, creative and personal than that of quantitative material. This does not exempt qualitative research from being equally systematic and careful (Walker in Walker 1985:3).

13. Typical analytical procedure falls into the following six phases:

13.1. Organising data

13.2. Generating categories, themes and patterns

13.3. Coding data

13.4. Testing the emergent understanding

13.5. Searching for alternative explanations

13.6. Writing the Report

(Marshall & Rossman 1999:152)