

CHAPTER 5

ANALYSIS AND RESULTS

5.1 Introduction

Of the six pastors contacted, five participants agreed to take part in the research study. Interviews were conducted, transcribed and analysed using the grounded theory research method. However due to the limited nature of the research study, and the fact that saturation was reached, only three interview transcripts and analysis will be presented. Saturation refers to a stage in analysis when no new information seems to emerge and additional information seems to be unproductive (Strauss and Corbin, 1998).

The first interview will be discussed in detail, with transcription, initial analysis findings and final integrated findings displayed. On the other hand, only the final integrated version of findings to the subsequent interviews will be displayed with their transcripts outlined in the appendix section.

The analysis of one interview will be discussed in detail with the aim of providing a thorough guideline of the analysis process of all the interviews. Firstly the interview transcript from the first interview will be displayed and a short discussion of the open and axial coding analysis will be provided. The findings in support of the initial coding analysis discussion will be provided.

The researcher started out by preparing for the interviews, contacting pastors that agreed to participate in the research. The pastors were firstly contacted by phone, and thereafter informed consent letters with all the necessary information regarding the research and what was required of them, were sent to them via fax and others were hand delivered. The pastors were telephonically contacted again after a week to ascertain their consent to participate and also to arrange the appointment dates and times for interview meetings.

5.2 Attitude of participants towards the interview

At the start of each interview an effort was made by the researcher to place the participants at ease by reading the consent letter with all the necessary information.

Positive attitude was received from all participants. One of the participants even asked for the results of the research study after the research is completed.

5.3 Ps. A. interview

The interviews were transcribed into written format and numbered so that they can be thoroughly utilised during analysis.

Identifying details have not been included for ethical reasons; participants will be addressed using pseudo-names.

5.3.1 Background Information

Name: the participant will be referred to as Ps. A

Interview Setting: Church Office

Date of interview: 14 March 2002

Duration of Interview: 2hrs 20min (11:15-13:35)

Ps. A was at the time of the study, a married fifty-years old male pastor in one of the Pentecostal churches in Soshanguve. He has a diploma and degree in Theology. He has 16 years of experience as a pastor, however he is currently leading a new church branch. The church has a membership of about two hundred people. Most of the members are of low socio-economic status.

5.3.2 Interview Transcript

R=Researcher

P=Pastor

1. R: *Psychological distress is an idea widely used today by many people.*
2. *Different people perceive it differently, hence they respond to it*
3. *differently. In your own view, please describe how you understand this*
4. *idea. Describe in as much detail as possible, do not stop until you think*
5. *you have exhausted the question.*

6. P: Well I don't know how you define psychological distress. But living in
7. the community in hand in our own context there are different types of
8. stresses that we experience, number one we are affected by crime
9. as a community, which contributes to the challenge of our ministries, we
10. also have an unemployment that is also becoming one of our problems,
11. we have poverty that's also is touching us as a community when we
12. gather ourselves as a gift to the community more especially to work and
13. address the imbalance of the past. Because part of what we are
14. experiencing in this country is a legacy of the past, where as a church
15. you realise that without the help from the churches in the city or the
16. churches outside South Africa is not easy for us to survive and then one
17. can not really make a success in dealing with the distresses of other
18. people without being affected by their needs, their plight, and more
19. especially when we come to the issue of this AIDS pandemic when it
20. spell death to the victims, it spells death and also bring a lot of distress to
21. the people surrounding that victim and also distressing us as a church
22. and as a community of which we as the church when we come to that

23. type of addressing these issues such as poverty and unemployment
and
24. AIDS pandemic, crime and then divorce rate, the abuses that we
25. experience, these things they always touch us. You'll hear these
things
26. though people from the young and the old and at the end of the day,
you
27. don't know what to do. I don't think we have run short of answers but I
28. think most of the problem here we encounter. I think is poverty that is
29. becoming a springboard of all the problems that we are encountering.
30. R: As the church?
31. P: Not the poverty of the church.
32. R: No, you're encountering all this things as the church
33. P: We are encountering this thing as the church, because as the
34. church we are not isolated from the community these people that are
35. coming to the church are members of the community, you see, if a
36. person comes to you and report a death of a friend, or a mother, or
37. sister who died of AIDS, somebody who's been abused and raped,
38. they report to me, somebody who comes here for counselling more
39. especially after being traumatised by the scene of rape and abuse,
40. they come to you, for help. And then I don't think of all this challenges
41. the church was prepared by the theological institutions to deal with this
42. type of a problem.
43. We were as a church I think being prepared to minister to the people
44. as far as the salvation of the soul is concerned, prepare the people for
45. heaven forgetting that, we have to live here, people are still dying,
46. people are getting sick, people are getting poor and then people are
47. being challenged by this other areas that we are encountering such as
48. AIDS pandemic and most of the things that we encounter, so the
church
49. was never prepared. In our theological theory, I mean I also would like
to

50. suggest that in fact we've got a paper that we did for six months of trying
51. to research on the AIDS and looking at the churches that are involved,
52. the churches can just shout AIDS, the can just shout crime, they can just
53. shout but do it passively, but the churches are not that involved to deal
54. with this area of the problems that we are having you see I don't know if
55. these statistics in Pretoria are right, the statistics of Tshwane which we
56. got from the social welfare domain that 38% of the people of the 2.4
57. million people in Tshwane are HIV positive that would give up to 900 000
58. people you know, almost half of the population in Pretoria so I mean you
59. look at that, this spells death to the church, it spells death to the
60. economy of the country, it spells to the children we are busy educating,
61. in their prime time between the age of say twenty to the age of forty five.
62. These are the people that we need, in their prime time of the education,
63. in prime time of their success in economy and whatever and I've been
64. talking about the stake holders, the key leaders, the people are dying of
65. this pandemic but what is the church doing? The church will sit there
66. and say okay that was immoral, people are dying because of immorality
67. and so forth and forth its sin, but I believe that any sin can be forgiven by
68. God, it doesn't matter whether it is the sin of murder or the sin of sexual
69. sin or whatever. All the sin can be forgiven, so the church instead of
70. becoming part of the solution the church is becoming part of being a
71. judge.
72. R: Mmm

73. P: Judging the communities and busy sentencing them to hell not
74. forgetting that that now AIDS has also affected most of our members
75. and the people we intend to serve and bringing to the kingdom they
are
76. affected and now what we have as a church now is a problem is we
77. don't know now how to address the victims of AIDS and how the
78. members should react to the victims of AIDS and so forths you see.
So
79. that at the end of the day it brings lots of distress and depression to us
80. as pastors and leaders of the communities because we're failing. We
81. failed our people, we failed God, we failed our congregations and we
82. failed the people that we are intending to reach.
83. Why?
84. Because we do not address things contextually, it's more of the gospel
85. that we preaching is more like a pie in the sky. We're telling people
86. about heaven but we forget that God also want us to live an abundant
life
87. here. Of cause we must commend the government for what they are
88. doing in dealing with poverty, crime and what ever but I don't think this
89. will yield more results unless if we deal with the core of the heart. We
90. need to change the state of the heart. You know, we need to change
91. our attitude. You know, I think that's a problem that we have. You can
92. get people condoms, but that will never stop AIDS. What will stop the
93. AIDS is if we truly as a church, as a nation, as a community preach
the
94. gospel of living a clean life. You know be faithful to your spouse and
95. then be faithful to you children and abstaining from the sexually
96. premarital, I mean extramarital activities, that will help and then of
97. cause knowing that our bodies are the temple of God, that will yield
98. more results you see.
99. You must understand that our contemporary world today is in a great
100. trouble. This is bringing stress not only to the pastors or the leaders
but
101. its bringing stress to even our government and the leadership we are
in
102. great trouble not because we don't have good scientists, not because

103. we don't have good and sophisticated police system, the military and
104. we're in great trouble not because we don't have good health ministry,
105. community workers, doctors in place but we still have those problems,
I
106. think our problem here is the state of the heart. If we can change our
107. heart, I think God is promising us healing according to the book of
108. Chronicles, second Chronicles chapter seven, verse fourteen where
109. he is saying if my people who are called by my name shall humble
110. themselves and repent from their sins and pray, I will hear from above
111. and heal their land. Only God can heal the land.
112. Look at the things that we have now today I mean the stress that will
113. come, you face the stress, within your members, within your own
114. home, the community that you face, also issues such as the political
115. corruption, that we hear about in this country and the surroundings
and
116. so forth. All the retrenchments an so forth, these brings stress
because
117. at the end of the day people will come here, they have no food.
People
118. coming here and they are running away, they've been robbed of cell
19. phones, there've been breakage in their houses and so forth at the
end
120. of the day you don't even know what you must say on the platform.
121. R: Shuuu!
122. P: You see but poverty that we experience in this country that's
123. bringing so much stress and so much crime in this country, I think its
124. more man made. You have lots of companies in this country, who
125. declare themselves insolvent deliberately because they don't want to
126. pay their retrenchment packages.
127. They know if they declare themselves insolvency they don't have a
128. problem they can go open a company through the name to the
129. daughter or son for the next five years. So why are we having so
many,

130. immediately after the 1994 you ask yourself a question. So we do
131. have

132. problems, you look at the pastors here, most of the pastors have no
133. source of income at all. Most of the pastors don't even have church
134. buildings at all and this is not promising that this will change. Because
135. as you see the AIDS pandemic is increasing and whatever and even
136. the government is going to concentrating now on the orphans.

137. R: Mmm

138. P: That are being er born and left by their parents who are victims of
139. this pandemic and most of this children if you hear from the statistics
140. of

141. one researcher in Kwazulu Natal about 100 000 children are orphans
142. already in Kwazulu Natal. So if we have to concentrate on them alone
143. almost a quarter of the budget of Kwazulu Natal is gone. So we do
144. have a problem not only in South Africa. But if you check on our
145. statistics, the United Nations AIDS statistics is saying about in twenty
146. million people that died of AIDS in the year 2000. Fifteen million of
147. them

148. were from the Sub-Saharan Africa you see, so that means five million
149. only came from the, you see these things are bringing stress you know
150. .

151. So I mean we do have our practical stresses as a church that we deal
152. with and that we try to manage and so forths. But you cannot sort of
153. overlook the ones that are coming from outside through the members
154. and so forths, these are realities. We have minor stresses where
155. members do not agree on certain things. We have also members who
156. are coming from different churches who we call transfer growth who
157. don't like to handle doctrinal issues and so forth and there are things
158. that one must also deal with and some who like to impose themselves
159. as heads of departments in bringing their different religion besides
160. what you are preaching you know, so I think we do have a problem.

161. But again the most stress that pastors are having, I think is that of an
162. income, its an income problem, I mean er because your income derive

159. from your members, you see. So if you have a poor congregation,
how

160. are you going to be able to live? You tell me. I mean disclosing to

161. you now is, the church can afford to give me something like R1 200 a

162. month. The rest I also have to work somehow somewhere or do a

163. project somehow or maybe a conference project or do an evangelistic

164. project or a seminar project or whatever project asked by different

165. organisations, you know, because my strong field is more on that one
of

166. strategic planning and organising conferences here and also

167. international. But besides that you have a problem, at times you look

168. all the money will go to expenses and rent and everything for the

169. church and so forth. And then they come and say pastor we don't
have

170. anything today we can give R300. You understand that type of thing?

171. R: Mmm

172. P: So those are the things that the people, we as pastors, I mean I

173. encounter, at the end of the day you don't even have the tools but
again

174. then the state or the mayor will call you and say listen I want to have a

175. meeting with all the pastors and you have to go and raise a budget

176. for the mayor to commend. So, that is why you have a problem if you

177. say to the people of South Africa who are already stressed by their
own

178. personal needs, the needs of the church, the needs of their own

179. children and say to them volunteer your services and you volunteer for

180. the government

181. R: Mmm

182. P: And yet the people in the government all of them are earning

183. something. You volunteer in the politics of the community, you

184. volunteer in the needs of the community, you volunteer on how to deal

185. with crime in the community. You volunteer how to serve the people
in

186. your church and at the end of the day you are unable to feed your own
187. family, you understand!
188. Maybe for now one may not have a problem but in your future of this
189. community where there is corruption, poverty, unemployment that is so
190. rampant now in our churches and our community with the AIDS
191. pandemic you gonna have a problem now to volunteer.
192. R: So the pastors are hands-tied
193. P: The pastors' hands are tied, I mean last year I was called by an
194. American organisation, not last year but in the year 2000 in October.
195. So they gave me a project to organise a crusade here in Soshanguve.
196. They came with a good budget, with that good budget one was able to
197. employ certain pastors for about six months, I mean our budget then
198. was about R750 000 and I was doing this crusade for Mamelodi, both
199. Mamelodi and Soshanguve. So the structures were in place and so
200. forths. I mean, one was able by then to have at least forty pastors
201. involved. Let me tell you, the results were very good and again the talk
202. of the town was different, you see, the talk of the town was very
203. different at least pastors, I remember certain pastors earned over
204. R1000 only in four days. We were paid like R250 for four days. You
205. know, just to go and take the micro-phones and the p.a.systems which,
206. were rented to go around and advertise, you know, and we paid almost
207. every pastor something like R2.15c per km, with the petrol excluded.
208. We were paying petrol separately and so forth, I mean all our
209. departments, department of publicity and other departments, at least
210. the pastors, you could realise that 'hey' these people are willing, they
211. want to do something, in whatever they did, even take their money
212. from their homes and to help the church, to build the church also. And
213. the other stress that comes to us, we don't know where we stand within
214. our leadership and the mayor, we called him to come and explain to us

215. what we do with the church sites, because we got pastors who don't
216. have church sites you know. It brings lots of stresses inside us you
217. see. So that is the problem we are having in here. But I think the
other
218. thing is pastors when they come they minister to the people but right
219. deep down in their heart they are so broken, you come in with your
220. mask.
221. You have a mask that is hiding your poverty that is hiding your moods,
222. hiding the people that hurt you, that is hiding quite a lot of things and
223. you find yourself inside twisted, you know, twisted and hurt inside of
224. you and you stand there like a champion and you preach and at the
225. end of the day you go back home, that very same thing pitches
because
226. there's nobody like who like care for the pastor, who's caring for the
227. pastor? We all depend on God, but the pastor also has some needs,
228. something to say to somebody and say 'I care for you', you see, it's
not
229. like in the past, where the Dutch Reformed Churches and all those
guys
230. would be taken care of by the government because they were like the
231. spokes person of the government and so forth. At the end of the day
of
232. cause even if you are a pastor and our members that are experiencing
233. the problems, now get a tender, you don't have support from anybody
234. else, your support will come from the already white person who's
already
235. achieved his goals and who would say to you, 'we go joint venture, we
go
236. join venture, the tender is in your name'. You go and join venture and
at
237. the end of the day you take the cheque, you bring the whole cheque to
238. him because I mean he's paying almost 90%, you only get a salary.
239. R: Shuuu!

240. P: You understand, those are the problems you encounter, so
241. something somewhere is been wronged in this country, the problem of
242. housing becomes a problem, the problem of street kids is also a
243. problem we're also now experiencing. I mean now in our local church
244. we have already buried three people with AIDS but these are children,
245. we still have their parents as local members you see.

246. R: So if we ask how do you identify if somebody has this distress?

247. P: Amm, well I don't know because you are a student in that field I
248. don't know how you identify that, but we identify this by people coming
249. to tell you, people coming to tell you how some of their abuses and so
250. forths you see, change in moods, you see the change in behaviour
and
251. you see the change in how these people answer you and so forths.
252. You know, of cause with quite a lot of reaction it happens with parents
253. and then with children, so you realise then that there must be a
54. problem but you don't deal with problems mostly because people do
255. not tell you. Instead of dealing with problems you find yourself dealing
256. with the symptoms=

257. R: Mmm

258. You see let me give you an example: one lady, since she was born
259. she never knew her mother, when she was two years she was given
up
260. for adoption, she didn't know her mother, she did not know her father
261. and she grew up. When she grew up, she has lots of emotional
262. problems inside here, she was trying to find answers but she could not
263. find answers as a result she got very sick, her kidneys were, were
264. swollen and then one of the pastors came and spoke to her and said:
265. "what is your problem?" "I don't have a problem" but she said: "I'm
sick,
266. I'm having problems with kidney and so forths". And this pastor said:
267. "listen, where is your mother?" She said: "don't ask me about my
268. mother, I'm worried about my kidneys, I want you to pray for my
269. kidneys, don't ask me about my mother" and the pastor insisted: "tell

270. me a little about your parents”. You see, and the girl said: “listen I
271. don’t
272. have them, my mother conceived me when she was sixteen and I was
273. given up for adoption, I don’t know my father, but right inside me
274. something is running, is running to, to see and hear that certain people
275. have parents, a mother and father and then I’m asking myself how it is
276. to have a mother and father ? And then even if my mother do not like
277. me
278. but I’m worried about seeing her. I’m worried about seeing my father,
279. just to know”, you know.
280. So the pastor says er “let me ask you one question, have you forgiven
281. them?” and the girl said: “why should I forgive them because they
282. dumped me also?”
283. You see we as pastors we always deal with symptoms, but your
284. problem started when you are young, from your background, and you
285. are worried and this worry is gonna stay with you for the rest of your
286. life
287. because the bible says ‘God will punish the children because of the
288. inequities of their fathers from the third and fourth generation’. You
289. were conceived in sexual sin, which nobody including you or your
290. parents, if by now they have not found Christ, if they have found Christ
291. they will come to you and say we have come to pick you, so this sin
292. again you alone, now, you need to break it.
293. She could not believe it, she said: “no this has nothing to do with sin,
294. its
295. kidneys”. “I want you to follow me and we break this curse, which is a
296. generation of bloodline curse’, and she did exactly that, she was not
297. healed instantly but she said she is feeling something taking place
298. here
299. in the bowels. After two, three days she was able to bent and from
300. there, there was no pain and so forths, you see. There are problems
301. that are spiritual and also there are problems that are social but I also
302. believe that behind every spiritual problem, er every natural problem,
303. there is a spiritual problem. There also problems that we meet, the
304. mechanical problems, like money, like shelter, like employment,

300. practical er ways of solving the problem, we need that.
301. Say you are a parent now you are not working and then your wife is
302. also not working, you have children between four to five children, is not
303. you that is only traumatised and having problems you know, of stresses,
304. this stress goes to almost everybody. Say you have a brother who is
305. involved in crime, police are coming to knock at the door looking for
306. him and so forths, is not him that is only running away, but you also
307. when you see the police van or when you see the police, you are also
308. one way or the other affected. Say you have somebody in your house
309. whose sick, is not that person that is in pain and agony alone but one
310. way or the other, you are affected, you are affected, two to three
311. people or five around the house are also affected, your community
312. surrounding you, people who know that, their friend is sick, is also
313. affected the church there is also, affected more especially when, with
314. our human rights where we say we should not force people to go for
315. AIDS test and so forths, we also have a problem, if say for instance a
316. young girl, just one girl to marry and 'Bethuel' wants to marry you and I
317. as a pastor I know that 'Bethuel is sick, you don't know and you come
318. and you walk together, as a boy and girl and you are about to get
319. married and so forths. So in order to protect 'Bethuel' and in order to
320. protect I mean to be in line with the demands of human rights, I don't
321. say anything.=
322. R: Mmm
323. = P: You see I just keep quite, unless if you say we gonna follow the
324. constitution of the church.=

THE BEGINNING OF SIDE B

325. P: = What's gonna happen? I will demand as pastor to say before you
326. get involved in love affairs, you love one another, we recommend that
327. you go wilfully to do AIDS test. But its not so, I mean, about few years
328. ago, I was with this radio station, in one of the radio stations in town,
329. the Christian radio station in town, I was told that about 94% of the

330. people that are getting married in the Christian services already had
331. sex, you see, that that's a the problem, now, your problem is now that
332. means if you have 94% of the people that are HIV positive as young
333. people, you gonna have the same figure being infected.

334. R: Mmm

335. P: You see, so everybody is hiding behind walls of human rights
saying

336. 'is my right, is my right' and at the end of the day, the people die you
337. see, that's the problem that we have.

338. R: So far when we talk, there were a lot of things that would cause
339. distress, there was a lot of things that would cause psychological
340. distress.

341. P: Ya, you see, If you have a nation that's so distressed now, you ask
342. yourself where is the future of the nation because everybody is
343. walking on great, you walking on there with your tie, you look so
344. wonderful outside. Inside you are so wounded. And then again you
345. have pastors that are wounded and then they are there as God's
agents

346. to bring the good news, I mean nobody cares for them except
believing

347. in God, the government doesn't care what they eat? Where they
sleep?

348. and so forths. They only need you when they want to have a big thing
349. like now in Tshwane they wanted to have a big prayer meeting at your
350. cause, now the 19th of May now its changed to the show grounds.
Now

351. the pastors must go, run and spend the little bit that they've got from
their

352. churches, focus their resources and budget for the meeting and the
353. gathering that is done. But at the end of the day, is not what we plan
for

354. as a church or as a community.

355. R: Shuuu!

356. P: That's also bringing another stress and the community based
357. organisations here, the other community based, you know the schools
358. they also look at the church for answers, financial answers, they come
359. raising funds here say 'pastor we are raising funds' our schools
360. around here, I mean we have adopted five schools that we're working
361. with, we have adopted about three organisations here in our
community
362. that are dealing with AIDS pandemic and so forths and so forths.

363. R: As this church?

364. P: As the church, you see like this morning, I was just with them, I'm
365. just giving them support, go and pray with those people and so forths,
366. also recommend certain organisations for funding. But is just, we can
367. do that much.

368. R: So, It sounds like there are a lot of demands and you need to be
369. resourceful and do all those things and yet you said in the beginning
370. you are not equipped from the theological side, you are not equipped
371. from the government, even financially, so in a way is like you get
372. drained in the ultimate end.

373. P: You are drained, I mean you like going to home school of hard
374. knocks, to look for answers to deal with this contextually because what
375. we need is a contextual means. I mean now you have to start with job
376. creation, you can not weld, you cannot do plumbing, you cannot do
the
377. computer, hand work, er you not a motor mechanic, you not a
carpenter,
378. not a manager

379. R: You are a pastor

380. P: You know, you are a pastor, but this demands that are needed now,
381. of cause here are your members, they are not educated, here are your

382. members are retrenched, here are your members that are
unemployed,
383. they love God but they also want to fend for their family. Well we
come
384. the problem of job creation we also need to raise certain organisations
385. to come and do those projects to have those organizations, at the end
386. of the day you have to produce something for job creation.

387. R: Mm

388. P: You see, if you apply to the government to help you with the job
389. creation program, is good but that's gonna be done by the department
390. of labour and some of these job creations, I don't like them, cause
they
391. just are temporary, is not good, you can do lots of job creation what
392. ever and say this is a job creation, is a business creation, you have
this
393. people to do business but they can be able so they do carpentry but at
394. the end of the day you don't show them where to buy wood, you don't
395. show them where to buy the machinery, you know, that also becomes
396. a problem, you see

397. R: So in a way as a pastor you are able to identify, you are sort of a
398. jack of all trades, you identify all the problems whether,
psychologically,
399. physically, emotionally

400. P: You have all those problems, some of them you see, but what I like
401. now with the community of our ministers fellowship is; we are able to
402. now refer, our referral process is better than one individual church to
403. embody all the programs in the local church. What we do is we
404. combine our skills in our churches at the end of the day we say, okay,
405. tell us how many carpenters are in your church, how many
electricians,
406. how many plumbers, how many mechanics, how many dressmakers
407. and then how many manager and so forths. What we do now is we
408. bring this together and we're working on that as a church you see. So

409. we working on that and what we do now is easy to just work and then
410. we say okay in Soshanguve, how many organizations are doing what
411. we want to do? Or how many organisations have arrived where we
are

412. going and then we partner with those people who have arrived where
413. we are going, we say okay, listen we need your skills.

414. Now what we do is a referral type of a thing, we refer certain people.

415. So if I have a problem, I deal with the problem here, as far as I can

416. offer my prayer, my spiritual input, my spiritual encouragement and

417. then also at the end of the day what I do, I refer this person to another

418. organisation, in that way it helps. So we have this thing like versa
visa,

419. the clinic can refer people to us. I had a case where I referred to the

420. police here, I had some cases last week that were referred by the

421. police to us, there are cases that were referred to us by the er home

422. based care, we also refer, that way it really helps because we not like

423. becoming the Alfa and omega dealing with the field which you were
not

424. trained for.

425. So we do, do our part but we also believe that as a contextual ministry

426. we also need to take hands with those organisations that are doing

427. what we wanted to do.

428. R: How long has it started with this referral system?

429. P: This referral system started in the year 2000, we had a trauma

430. centre that was running here you see. I was one of the board of

431. directors. So they moved to Nafcoc I don't know if they still exist.

432. R: How did it work?

433. P: The trauma centre was also like having community representatives,

434. like two lawyers, two doctors, two nurses, two police men and to come

435. and throw all the needs together, it was easy for me to prepare those

436. cases you see. But they concentrated more on abuses; they were

437. concentrating more on AIDS, crime and those things.

438. R: So far as we've been talking there's more of the physical, I don't,
439. from the question that we were talking about, psychological distress, I
440. wonder if you also concentrate on that in the church. If maybe you
can
441. describe that on its own?

442. P: You see for us as the church, the line of dividing a psychological
443. distress and the spiritual problem is very fine. Because you see when
444. you talk psychology you talking the soulish person you know, the
445. problem of the soul and now that derives from most of the things ee
446. like a problem in a person, where a person cannot find the answers
like

447. the hurt and the whatever and the what ever and that can drain that
448. person emotionally and you as a psychologist you will know that there
449. are people that we say they are psychologically empty and so forths
450. and so forths. So what, what you say is a psychological problem, we
451. normally say it's a spiritual problem, you see it's a spiritual problem.
So

452. we need to take a person a historical walk of where he comes from, I
453. must take him from a foundation where he comes from. By listening to
454. you, then I will understand certain hurts you know. We want to know
455. when were moments when he were happy, which were moments
456. where you were like hurt, who are the people that you know have hurt
457. you in your life, who are the people that you were able to forgive,
which

458. are the people you were not able to forgive. Which are the uncovered
459. problems and uncovered sins that you kept within yourself and you
460. know you stand guilty you know, in your conscience, you stand guilty,
461. you know this thing is there, you think of this always, it's tormenting
462. you, it's tormenting you, its not hurting you but in years to come the
463. very same thing is gonna catch you, you see. So that means we also
464. need something we call inner healing. I mean I think in this country
465. what we call the truth commission is not like punishing these people
466. but is also helping them. The truth commission was something that is
467. helping the soul of South Africa to be able to come to the front. And
say

468. hey, I have killed I have raped, and then I have stolen and then I have

469. you know done all this things. You see it's helping you, its really helping
470. you because at the end of the day its you that's going to be healed.
471. And then the wound is open, and the rubbish is taken out, the dirt is
472. taken out of the wound and when you close the skin, there's no wound,
473. no fermenting of any problems and no itching, nothing and you are
474. healthy. So with us here we feel like hey, when I say this, what are
475. people going to think of me? How are they going to think of my
476. Christianity If I tell? What does the bible say if you have an issue? Tell it
477. to your brother because you know, one wise man said if you need
478. deliverance tell somebody, alright, you'll find deliverance. If you need
479. forgiveness you tell it to God. So we don't do that. I'm afraid to come to
480. you because I will tell you today I don't know how long you are going to
481. be the member of this church, how long you are going to be my friend. I
482. tell you, you take it, stay with it for the next two to three years and you
483. go tell the others, you see 'pastor so-en-so is not as strong as you see
484. him', you know and you go around and tell the other people and so
485. forths and so forths. But that thing, I think it's one of the key remedies,
486. people must speak out. Is like in South Africa I like the tread in which
487. South Africa is going. People are no longer traumatised and you know,
488. being frightened in the area of what you mustn't say what you mustn't
489. talk. People are ready to talk on the radio, talk their good senses, some
490. are talking ee rubbish and what ever but at the end of the day it's good,
491. the people has said something. But in the past, there were things that
492. you were not allowed to say, in the past there were colours that we
493. were not allowed to to to have, like in your attire you know. You were
494. like you know a terrorist, and so forths and so forths you see. I mean
495. we need another generation to survive what we have experienced in
496. the past. But for that generation to survive is for us parents both blacks

497. and whites, to say: hey, children we have sinned, we have sinned for
498. the future of this country, for the future of the generation of this
country.

499. We've been oppressing you, I mean we've been oppressing each
other,

500. we've been oppressed this. More especially a black woman in this
501. country was oppressed more like anybody because you are
oppressed

502. by your own husband, or you are oppressed by all men you see. We
503. were oppressed by other races, Indian, Coloureds and Whites. You
504. were like carrying all the oppression as a black woman, you know that
505. type of thing.

506. So but the government is busy redressing that and while the
507. government is still busy redressing, what is happening to them? Even
508. in the church the women were oppressed in a sense, because we
509. could not allow women to stand there and preach. You see and all
510. leaders in the church were like men. I'm not saying we've reached
511. there, but at least something is taking place where women are
512. recognised as leaders, you know, in the church service.

513. R: So you know when you started, it sounded like there are so many
514. problems but as we went along talking now it sounds like there's also
515. some things that are being done to resolve them.

516. P: Things are being done but you need some people to sort of spear-
517. head this things like in MAWINSO Ministers Fraternal, I mean we can
518. go far if we had the tools but we can not go that far because these
519. pastors are looking for you to produce miracles. Where do you find
520. money to run this MAWINSO Ministers Fraternal and its referral
521. system? All you do is respond but even if you have to do a big
522. organisation for MAWINSO, where will you be able to run it?
Somebody

523. needs some money to administrate it you see. What you must
524. understand is visions that the pastors have of the church is heavy in
525. general, more especially in the township, is bigger than their pocket.
526. The vision is there, you might have certain expertise to build certain

527. things but you may not have the tools.
528. R: Whether money or training
529. P: Ya, tools, training and the resources and the whatever, you see
530. R: So okay, if we go back to healing, soul and psychological part=
531. P: Ya
532. R: =We were talking about; it's a thin line between the spiritual and
533. psychological. And then pastors could even address psychological
534. problems in a spiritual manner because its one and the same
535. P: Mmm, some of them, some of them we call the demon
536. R: Some of them you call the demon. So then the question is since
537. there's no dividing line, it means the pastors are getting hands full if
538. you have to look at this by yourself, how do you manage to deal with
539. this, I mean if we start from the beginning, if we make it short, there
was
540. a lot of things that would cause people to have pain, people are
541. wounded, we talking about people being wounded, problem in the
542. heart, because of maybe financial reasons, because of crime,
because
543. of the past experience of the government and all those things probably
544. that brings hell, problems in the heart. If that's the case, that means a
545. lot of people, if that's the case, they would be spiritually hurt or
546. psychologically hurt or have demons.
547. P: You see if you have a person coming to you here, you need to have
548. time to listen.
549. R: Mmm
550. P: We normally say there are about five to six basic things that a

551. human needs. You need your spiritual life; you need your social life,
of
552. cause you need money, you also need material stuff like clothes and
553. so forths er and then you need sex, I don't know what the sixth one.
554. You need of cause your relationship, you see oh! That is falling under
555. the social scene. When a person comes in here and gives you a
556. problem you listen and say Oh! This person has a financial problem.
57. Out of the problem that you see but you look at the end there, the
558. foundation is what? The core, being of the financial problem.
559. The other one will come to you and say: 'hey I don't sleep, I see
560. visions, I see this dream, my father is coming here every night. They
561. want me to slaughter a goat and so forths. We'll agree this one is a
562. spiritual problem, which you can call yourself as a psychological
563. problem. You see, now this is a spiritual problem and you believe
564. biblically, of cause we don't believe the same. We don't understand
565. and perceive the bible the same or interpret the same. Biblically I
566. believe it is impossible for a father who died to come back to, you you
567. see and torment you and tell you 'give me a goat if you don't give me
568. I'll kill you', but this is what we see.
569. Or somebody is sleeping at night time; you are a parent and your son
570. is being called, he hears the voice and you don't hear the voice;
571. somebody is standing on the other side of the window and this person.
572. This are the things we deal with as pastors, and this person is calling
573. the child you know to come out, you know to come out. And the child is
574. talking very loud and he's talking to that person and you are reacting
575. and saying 'what, what' and he is saying 'no, no he is calling me, he is
576. calling me'. That is what we call now a spiritual problem. And then what
577. you need to do there is you want to help that person in deliverance,
578. you know. It's a demon that is trying to make him a house and what
579. ever and coming like a door to enter the family through you know and
580. that is a problem.
581. But somebody comes in here, saying, "hey my mother doesn't like me,
582. my sisters are saying this, my father is saying this". "Do you have a
583. problem with family?" "No", "do you have this problem?" "No". You
584. know, everything is there, this person is coming from a well-to-do

585. family, they have everything. But this person now is having a relational
586. problem and feeling the spirit of rejection, feeling unwanted, you see
587. and then if this person is not taken care of, what's gonna happen?
You
588. gonna see this person in the street you know, and then join other
589. people and with other groups and also you gonna see revenge, you
590. gonna see all sorts of things, you see. So now that's how you listen to
591. this people so, for this one you have this problem, that's a spiritual
592. problem, that is this problem, that's a problem, at the end of the day
593. you're able. You are not going, I mean people, when they come here,
594. they will tell you a different story and but by allowing them to tell you
595. their story you are easy, its easy for you to sort of detect where the
596. problem is. Unlike, him coming saying: "I've got a problem, my
husband
597. 12345678 and close and you starting to blaming the husband as well.
598. You come with the history and so forth at the end of the day you
realise
599. oh! This person has this thing. And then you address the problem, its
600. like when you are a doctor, you can't come, if I come to you and say
I've
601. got an ulcer, the doctor is gonna fight and look for that ulcer and then
602. trying to diagnose but at the end of the day he's got to give me the
603. medicine for the ulcer, because I have told him I got pain here. I've got
604. ulcer here and so forth, he's gonna give me the medication for ulcer.
605. So if you come to me and say you have a problem with your son and
606. you know that you don't have a problem with your son and you have a
607. problem with your mother-in-law, what am I gonna pray for? I'm
gonna
608. pray for your son. I'm gonna rebuke your son in the spirit, I'm gonna
609. pray for deliverance for your son yet is not your son who's having the
610. problem, it's who? It's your uncle, or your mother-in-law or your
father-
611. in-law, that's having the problem.
612. R: So actually you need to diagnose as a pastor?

613. P: Yes, you see the listening part is a very long process you know it's a
614. long pro. I think we as pastors in that area, we have failed our
615. members and we have failed our community you see because the
616. demand is so much, you just want to go and win souls at the same
time
617. you also have this pressures and hey! I'm sitting here with Lethabo
and
618. I could be going and seeing that organisation, to see that organisation
619. at the end of the day at least I can put something on my table.

620. R: So okay now I see, there's a lot of problems, there's a lot of
distress,
621. you need to diagnose=

622. P: Ya

623. R: =you need to listen, you need to do everything. So okay I also
heard
624. there's this referral system, what else do you do, how would you refer
625. spiritual problems, because I see

626. P: Well the spiritual problem is, is like more, you see, you deal with
627. your part, but if you feel hey! I've dealt with this part but there's also a
628. social worker, who can also deal with certain things, the way she's
629. understanding the dynamics of it. You understand this dynamic you
630. see. The social worker may not reach the soul, the spiritual person,
631. so she can only get the interact of the person and soon, you see. But
632. you as a pastor as an agent that you believe in your serving God. You
633. know you gonna deal with the core of the spiritual person.

634. R: So you need to work hand in hand with the social worker?

635. P: Ya, you need to work hand in hand, its like now you have a family
636. that's coming through. A person will come here and say: "I'm having a
637. problem with my wife, she's not cooking, she's not sleeping with me,
638. she's sleeping in the other room and so forths and so forth". The wife
639. say: "no, you see he doesn't pay rent, he doesn't do anything; there's

640. quite a number of problems”. You say all right, this is a big problem all
641. right, so, you find out what is happening. You see, you deal with this
642. things or maybe the father or the husband feels now the wife is frigid
643. you know and she’s cold and the wife feels oh the husband has
644. declined you know. The husband will go outside and get some joy
645. because you have this problems. The husband will come, no no I love
646. my wife, my problem is every time we are with my wife together
647. sleeping and having sex, my wife is telling me about accounts, is
telling
648. me about this things, it is killing me sexually that type of a thing. You
649. realize and you come and deal with this problem but you understand
650. oh I’m not a marriage counsellor you see. You are not a marriage
651. counsellor you understand that this people are going through this and
652. they might even divorce but he feels he loves the wife and he feels if
653. he goes outside to the woman, she doesn’t know him for his problem
its
654. easy for him to enjoy sex because if he comes home they gonna
655. remind him of his failures and whatever and that kills him you know
656. sexually. And at the end of the day you realise oh! This people are
657. having this problems but is caused by 1234567 and at the end of the
658. day you address it the way you understand it, but they’ve gone so far
659. that they have threats of divorcing each other and also the husband is
660. no longer producing any money for the schools and so forths. And
661. you realise that can give you 12345 up to 7 but the issue of support
662. and what ever is not my case.
663. R: So what do you do?
664. P: You refer it again to the social worker
665. R: Do you ever work with psychologists?
666. P: No, not that I know of, because we deal with social workers that are
667. in use, those are recognized by, by the community.
668. R: So in a way the com

669. P: Ya, I mean in our community

670. R: Oh!

671. P: You see, in our community, I know there are people who are being
672. counselled in Louis Pasteur and so on but not according to our
673. member list, you see. There are the people with money of cause I
674. mean you can not go to those organisations like Louis Pasteur and so
675. forths. Our people cannot afford, most cannot afford, they go to free
676. services, like the sociological services.

677. R: So in a way, you don't normally work with the psychologist because
678. maybe the community doesn't know of them

679. P: The community doesn't know of them, and again the fees are
680. exorbitant for them, for the people, which we refer, because the
681. services that we refer to the people are free services like the pastors
682. and where the people can offer free services. So the police is free,
the
683. social workers are free, the other community based organisations are
684. also free.

685. R: Which can also deal with the psychological problems

686. P: Ya, not, psychological problems but not necessarily them being
687. psychologists

688. R: Mmm

689. P: Ya

5.3.3. Initial Analysis of data

The interview transcription was coded using coding techniques of the grounded approach. The coding begins with the process of the deconstructing data into discrete units, then closely examined and compared

for similarities and differences through open and axial coding. The units of meaning were then labelled as concepts and grouped into categories with their properties and dimensions. The transformation of the participants' responses into specific meaningful descriptions is thoroughly explained in the methodology chapter.

5.3.3.1 Results of initial coding

These findings were gained through a process of transforming the participants' responses into specific categories.

1. Phenomenon of Psychological distress

Psychological distress as a shared experience

-Psychological distress is very influential and often unavoidable 301-313.

-“Is not easy for us to survive and then one can not really make a success in dealing with the distresses of other people without being affected by their needs, their plight”16-18.

-For example, if an individual gets psychologically distressed, the family and community surrounding him or her are also affected -It threatens the healthy survival of the nation 99-102, 341-342.

Discreet phenomenon

-Distress can be hidden or masked 217-220, 221-225, 341-346.

Signs of psychological distress

Lack of coping resources

-Being without the necessary coping mechanisms to deal with stressors 368-386.

-“People confiding in the pastor, such as people coming to tell about their abuses” 248-250.

Change in moods 250

-Emotional problems 258-263.

- Rejection, feeling unwanted 581-587.
- Pain and agony (suffering, misery, extreme pain) 308-312.
- Hopelessness 341-344.

Change in behaviour 250

- They see change in how people answer you. 251

Impairment of Interpersonal relationships

- Parents-children relationship problems 252-253
- Family problem 581-587, 605-611
- Marital problem 635-660
- Sexual problems 642-648
- Extramarital affairs 644-645, 652-656

Psychosomatic problems 261, 264

Burnout 368-375

Insomnia 559-560

Cognitive impairment

- Confusion 446
- Delusions 560-568
- Auditory hallucinations 569-576

Communication problems 645-648

Isolation 588

2. Confusion in defining psychological distress and spiritual problems 442-443

Psychological distress	vs.	spiritual problems
Psychology deals with a soulish person and the problem of the soul. L 444-445		What is called psychological distress, the pastors call spiritual problem 295-298, 450-451, 559-563.
It deals with when the person cannot find answers for example hurt. When a person is emotionally drained 446-448		Deal with the core of the spiritual person 631-633
Being psychologically empty, limited coping skills 448-449		Demon possession 535, 569-580.

3. Causal Conditions

Distinct relationship between stressor and psychological distress 6-29

-There is relationship between social stressors and psychological distress 99-106, 112-124, 188-199, 301-313 341-344.

Properties of social stressors

Common phenomenon

- The stress is affecting everybody, young and old 25
- Leaders 100-106
- Family 113-114, 301-310
- Church members 33-40,113,189-190
- Community 9-12, 114, 189-190, 308-312
- Nation 99-100, 341-344

Vicious spiral

- Pattern of multiple stressors 6-21
- One stressor may trigger other stressors in a vicious spiral 122-123
- E.g. Poverty can be a result of unemployment and poverty can cause crime and lack of housing

Social problems

Poverty 11, 23, 28-29, 122-123, 189

-Scarcity of resources such as church buildings 132-133

-Seen as a catalyst for other social stressors the people encounter 27-29; it leads to crime-123, Leads to inferiority and powerlessness 301-303

-It delays the process of restoration after the past imbalances.11-13

Housing problem 246

Unemployment-10, 23, 189-190, 301-304, 382 and retrenchment 116-117, 382

-Trigger feelings of worthlessness

-Related to poverty-116-117

Broken family links

Abuses—24

Divorce—24

Breakdown of morality and community bonds

-Crime 8-9, 24, 304-308

-Robber 118-119

-House burglary 119

-Rape 37

Political corruption 114-116, 189

-In South Africa and neighbouring countries

Aids Pandemic 19-24, 134-146, 190-191

-Leads to pain, death, loss, grief, sadness, mourning 243-245

-High rate of Aids orphans 134-142

-Affect significant others, church, community 20-22, 33-35, 58-59

- It threatens the country's economy 59-60
- It threatens the future generation 20-45 years of age, "people we are busy educating, In their prime time of success in economy, prime time of education, prime time of their success in economy and whatever I've been talking about the stake holders the key leaders..."60-65

Church irregularity 150

- Disagreements of church members 150-151
- Problematic adjustments of new members 151-153
- Leadership problems 154-156
- Member's defying of church norms

Childhood Stressors

- Parental abandonment 258-280
- Street kids 242-243
- Distrust of the environment

Repression of painful emotions 261-266, 258-280

Unforgiveness 278-280

Trans-generational effects

- Generational bloodline curses 290-292
- "God will punish the children because of the inequities of their father's from the third and fourth generation" 284-285.

Physical illness 309-313

- Leads to pain and agony

South African oppressive past 487-492

- Restrictive laws for the black people 492-494
- Discrimination against the minority, for example women were not allowed to be in leadership positions and to preach in churches 500-512.

Demon Possession 535

-Demons are external evil forces entering a person and then controlling and oppressing him from within. The demonic influence further affects other people around the victim 578-580

Pastor's limitations

Demand overload

-Feels overwhelmed, there are too many demands to handle 176-180, 368-396, 613-619.

-Moral responsibility-thus feels obligated to appear strong and capable in the midst of pressure and distress 217-225, 341-348.

Lack of resources

a. Skill

-Ineffective, helplessness, discouragement and sense of failure due to inadequate training with respect to dealing with social problems for example trauma and HIV 51-54, 64-71, 78-87, 119-126

-The theology institutions do not prepare pastors, adequately to deal with this diverse problem. The training was insufficient in equipping him with the skill to deal with stressors that are plaguing the society 40-50.

-Therefore, addressing social problems from a spiritual worldview 43-98, 99-111, 281-289

b. Material

-No source of income, very low or it is inconsistent 131-132, 157-170.

-Pastor's income is derived from the church members, it is dependent on the economic status of church members, and if members were poor the pastor's income would be poor 159-162.

-Pastors are forced to seek other ways of generating income to survive, for example organising evangelistic and seminar projects and conferences 162-170

-No church buildings 132-133, 215-216.

-The fact that other pastors have no enough resources or tools such as money and church buildings also acts as an obstacle to their effective functioning 519-523.

c. Social support

-Lack for material and emotional support 217-231, 346-347

-Lack of material support from the government and city mayor. 213-214, 226-231

-Feel that the government/mayor is not compensating them for their efforts in the community 172-187. "The government doesn't care what they eat where they sleep and so forth" 347-348

-The consequences of lack of support is lack of motivation and effectiveness in the pastoral community work 192-193.

Biblical principles vs. the law of the country

-Moral dilemma for pastors, conflict between moral obligation and the country's law. Pastors are not supposed to force someone to go for aids test or disclose HIV status and also his duty to protect his church members and also marry them. 314-327

4. Intervention strategies

-Strategies differ according to the nature of psychological distress

a. Spiritual Healing

-The participant conducts assessment of the problem and healing simultaneously. As he listens to the person's story he already forms rapport and at the same time getting information so to identify the problem at hand 555-558, 590-599

Verbal Encounter

-Speaking about the problem to others is considered remedial.

Active listening

-Through listening the pastor understands the situation 453-554, 590-593.

Taking background history

- Attribute the psychological distress to past stressors 281-282
- Take a person a historical walk of where he comes from 451-452.
- Take him from a foundation where he comes from 453.
- Ask about high and low points of life, moments where they were happy and moments where they were hurt 453-455
- Ask about significant people in life, people that hurt the person 456
- Ask about people that the person was able to forgive and those that they could not 457-458

Unresolved Issues

- Ask about secrets such as uncovered problems and sins 458-459
- Ask about tormenting guilt feelings that the person may be preoccupied with 459-463
- Similar to the truth commission in that the person has to confess uncovered sins and deeds that they were guilty of (revelation of tormenting guilt feelings) 464-470.

Working Through 471-474

- Leading the affected person towards the awareness and acknowledgement of the problem
- Working through the identified problem-such as suppressed guilt (making the covert overt)
- Encouragement

b. Deliverance

- Procedure of deliverance is used to alleviate demon possession and break trans-generational links of psychological distress 290-295, 576-580.

5. Involvement in the community

- Address social problems of the community 117-120, 185, 356-362, 368-386

- Involved in politics 183
- Organise projects, conferences to generate money 194-212, 162-167
- Pastors get support from city and overseas churches to deal with stressors 14-18.

6. Collaborating with other community organisations 356-362

- The participant was on the board of directors of the trauma centre, consisting of community representatives that give services such as lawyers, doctors, nurses and police. The trauma centre concentrated on abuses, aids and crime 429-437
- The pastor liase with certain organisations to come and do projects with church members to alleviate unemployment problem

7. Spiritual intervention of social problem

- Addressing the AIDS issue from the spiritual side, such as preaching that people live by principles of God (living a clean life, being faithful to spouses, being faithful to children and abstinence from premarital and extramarital sex) 65-71, 84-98.

8. Intervening Conditions

Obstacles of spiritual healing

- People's lack of trust, they are hesitant to open up.
- People question confidentiality 474-485.

The church

- The church is part of the community, it constitutes of members who are from the community 33-35
- Shared values among members
- Provides a sense of community among members
- Forster a sense of belonging among church members

9. Role of Pastor

Leader 80

- Influence and power
- Managing the church 150-156
- Protecting the church members 40, 313-327
- Ensures personal well-being of members 76-78, 185-186

Connection with the transcendent being (God) 631-633

- Agent of God and believing in serving God

Recruiting through evangelising 75, 616

Spiritual mentoring 43-45

- Lead people through their pursuit of spiritual meaning
- Teaching biblical principles

Strategic planning and organising 166, 383-386

- Organising projects, crusades, evangelistic projects seminar projects 162-167, 193-212
- Marketing for the projects 206-209

Trauma counselling

10. Minister's Fraternity

a. Social Support for pastors

- The minister's fraternal provide pastors with companionship support-sense of belonging, emotional support, and material support
- They get help from churches in the city and churches outside of South Africa 15-17

b. Referral system

- Refer people via a referral system organised by the minister's fraternal, where pastors network among each other to share resources at their disposal 400-410

-The fraternal also collaborate with organisations and other service providers such as clinics, police, social workers and marriage counsellors 407-422, 425-437, 664-667.

-This network facilitates accessibility and diversity of resources available for the pastor and community.

11. Non-utilisation of professional psychological services

-Psychologists are not recognised by the community 666-667, 677-678.

-Professional psychological services fees are exorbitant and most people cannot afford, the only accessible services are the social work services are because they are free charge 674-687.

12. Systems theory's principles

-System always works towards homeostasis 11-13

-Subsystems are interrelated and interdependent 33-35, 301-313

5.3.4 Analysis of data continued

After open coding, the researcher continued with a process of integrating and organising categories and subcategories around central explanatory concept to form a more abstract, condensed, integrated and grounded picture of what is central in the transcribed data. This process of intensive analysis involves axial and selective coding and theoretical sampling. The following findings emerged spontaneously from this analysis process.

5.3.4.1 Findings

Introduction

Psychological distress is recognised mainly by signs of mood, behaviour and cognitive disturbance. It further involves a disturbance in expressed communication and interpersonal relationships. Ps A. has pointed to the fact that psychological distress has become an expected response from persons

undergoing frequently occurring stressors that plague their everyday existence such as poverty, crime and the scourge of HIV/AIDS.

Phenomena of Psychological distress

Psychological distress is identified by disturbances in mood and affect, manifesting with depression, hopelessness, helplessness, discouragement and a range of emotional problems (78-82, 250, 261-263, 341-346, 446-449, 586).

Psychological distress brings about disturbance of behaviour in the affected person (250-251). There is a significant difference between behaviour prior and behaviour with the experience of psychological distress. Social norms of behaviour and relating are violated (636-666).

Thus ability to function in variety of relationships is impaired, manifesting with broken links in relations including intimate family relations such as parent-child conflicts and marital disruption and disintegration of communal relations (581-586, 605-611, 636-660).

Psychological distress affects the cognitive functioning such that attitude and perception of the affected person is negatively influenced. Leading to distorted outlook of the world and of the self, such as pessimism and low self esteem (581-586). In extreme cases severe disturbances in cognitive functioning may occur, resulting in the affected person experiencing confusion, visual hallucinations, auditory hallucinations and delusions (559-568, 569-576).

Furthermore, the affected person may experience a break down in constructive communication resulting in misunderstandings and conflict in interaction with others. Yet again, though it may be hampered during the experience of psychological distress, communication remains the main

avenue for relating the discomfort of psychological distress to others (248-250). In other cases psychosomatic disorders occur (261-266).

Psychological distress is further identified with spiritual deterioration. The commitment and contentment derived from obedience of spiritual principles diminishes (105-111). Furthermore, from the spiritual stance, psychological distress is also seen as trans-generational experience and therefore difficult to control or prevent (284-289).

5.4 Ps. O. Interview

(Transcription is found in the appendix A)

5.4.1 Background Information

Name: the participant will be referred to as Ps O

Interview Setting: Church Office

Date of interview: 19 March 2002

Duration of Interview: 70 min (18:40-19:50)

At the time of the interview Ps O. is forty-seven years old married pastor. He has a diploma in Education and degree in Theology, with sixteen years as a senior pastor in his church. His church is one of the rapidly growing churches in the township. It has an estimated membership of about two thousand five hundred members. The members are mostly affluent people, ranging from adults of ages between forty-five and twenty, children and a few elderly people.

5.4.2 Findings

Introduction

As a result of different negative social, economic and political issues that affect the black community such as poverty, AIDS epidemic and

unemployment, psychological distress becomes commonplace. People are permanently wounded psychologically and spiritually. Their development is hampered, and they are traumatised therefore become psychologically distressed (48-77, 85-86, 89-109, 114-126, 169-175, 187-26).

Phenomenon of psychological distress

The participant categorises psychological distress as signs of behavioural change affecting major areas of a person's functioning such as change in occupational and academic performance (70-77, 122-136, 173-176, 219-221). This change of behaviour is usually seen in behaviour deviant from the norm followed in the church (126-136). During this experience of psychological distress the affected person may experience lack of insight and control and even discomfort in the deviant behaviour (132-145, 178-180, 223-225, 297-300).

Psychological distress can also be identified by dysfunctional Interpersonal conduct in relationships. Illustrated by broken family links such as marital disruptions and parent-child conflicts (300-312).

The affected person develops unpleasant and depressed mood during the experience of psychological distress (113-115, 222). Furthermore, lack in motivation is observed, such that the affected person no longer takes pleasure in activities he or she previously found pleasurable (216-220).

It could be concluded therefore that psychological distress is seen as a phenomenon occurring as a result of prevalent social stressors in the black society. Psychological distress consists of changes in behaviour that negatively affects a person's functioning abilities in various areas of life such as academic and occupational, leadership performance and interpersonal relationships.

5.5 Ps. E. Interview

(Transcription is found in the appendix B)

5.5.1 Background Information

Name: the participant will be referred to as Ps E

Interview Setting: Participant's home living room

Date of interview: 08-04-2002

Duration of Interview: 1 hr 25min

Ps E. is a forty-four year old married pastor. He is qualified with undergraduate and postgraduate degrees in occupational therapy, rehabilitation counselling and psychology. Ps E has five years experience as a senior pastor in one of the branches of his church. The church has a membership of about three hundred members. The church comprises predominantly of members between the age group of sixteen and forty-five. Furthermore the members are mostly middle-class-educated people.

5.5.2 Findings

Introduction

The participant's worldview revolves around a distinct spiritual relationship with God, as the omnipotent transcendent being. This spiritual belief provides him with the understanding of human behaviour, through the use of biblical principles (403-406, 447-457, 473-490, 500-502, 688-700).

The participant displays an understanding of psychological distress as a negative experience affecting the whole being, including spiritual, physical and psychological areas. Psychological distress is understood to impair a person's ability to function effectively as behaviour; communication and moods are negatively affected. Psychological distress is noticed through the person's interaction in social relationships. The participant also asserts that

social stressors precipitate psychological distress, since they bring about adjustive demands upon a person.

Phenomenon of Psychological distress

The participant perceives psychological distress as a complex and vastly occurring phenomenon affecting a person's whole being. A human being is believed to function as a system with interconnected spiritual, physical and psychological subsystems (146-148, 352-361, 381-393, 529-532).

The phenomenon of psychological distress has been found to cause significant impairment in various areas of life, such as social, occupational; and academic functioning (19-20,197). It is perceived as a threat to a person's well being because it impinges on one's psychological well being, including behaviour, affect, communication and relationships (24, 28-31, 58-65, 91-99, 119-121).

Psychological distress is primarily expressed in interpersonal relationships. This is largely because relationships are the most crucial entity of life, moreover, human beings have an innate need and capacity to relate and interact (119-121, 130-133, 136-143, 164-186). In addition relational disturbance with God further creates spiritual conflict (123-129, 304-305, 386-393).

Major changes or shift in behaviour and actions that are disturbing to self and others are evident when one is affected by psychological distress (61-65, 87-96, 91-99, 104-106, 130-133, 597-602). Furthermore, loss of interest in activities that previously brought pleasure is experienced (92-97).

Constructive communication becomes inhibited manifesting with interpersonal relationship conflicts (65-67,87-90,107-113,423-427).

With psychological distress there is an experience of unpleasant mood such as feeling overwhelmed, unfulfilled (298-300), worthless (301-311), loss of controls and helplessness (234, 238-243, 286-295, 316), hopelessness (235, 235-238) and depression (17-18, 80, 88-90, 141-143, 209, 285-291, 314-321). Extreme experience of psychological distress may result with suicidal attempts. (227-243).

Psychological distress is believed to be a consequence of stressors that have a negative effect on people (10-11, 15-24, 28-31, 42-55, 77-82, 206-212, 221-229, 246-249, 545-549).

The severity and duration of psychological distress may vary depending on the person's perception of the stressor as a threat to well being (249-276); availability of coping resources such as healthy interpersonal relationships and intervention strategies to alleviate psychological distress (231-243; 292-295, 703-705) and strength of defence mechanisms (224-233).

Psychological distress can be understood a subjective negative experience, impacting on a person's general functioning including behaviour, mood, communication and relationships. It can be detected through how a person function, how he or she relates to other people and also how he or she deals with negative stressors confronting him or her.

5.6 Psychological distress as understood by Pentecostal pastors

It is evident that psychological distress is a known and experienced phenomenon in the Pentecostal community. Viewed through the lens of Pentecostal Christian paradigm and value system, psychological distress is understood as lowered integrated functioning in reaction to negative stressors. It involves a significant impairment of adaptive functioning of the affected person. Psychological distress impairs major areas of life such as social, occupational and academic functioning.

The mood becomes negatively affected manifesting with a maladaptive depressed mood. There is a significant change in behaviour resulting in actions that are deviant from the social norms. Furthermore cognitive functioning involving perceptual process is affected manifesting in distorted view of the self and the world surrounding the affected person. This disintegration of functioning ability further cause major impairment in the interpersonal relationships, manner of communication, and spiritual well being.

5.7 Causal conditions of psychological distress

From participants findings it is clear that psychological distress is a social phenomena. They seem to associate prevalent adverse social, economic and political stressful conditions with psychological distress in a causal relationship. There seem to be an agreement that these negative stressors are situations, events, various activities, or social factors such as current society's moral disintegration, scarcity of resources, epidemics, growing mortality rate, and eroding links among people that pose a considerable threat to the adaptive capabilities of a person. Therefore, it can be concluded that the pastors perceive psychological distress as a contextual phenomenon.

5.8 Pentecostal World-view

The spiritual worldview involves assumptions and images derived from the belief in God, the transcendent being and Christian Pentecostal principles. Their spiritual world-view gives meaning and understanding to life. It impacts on the thinking, goal formulation and behaviour. It gives them identity and purpose and therefore, direction in their role as pastors.

Worldview gives reason to the confusion in differentiating psychological distress and spiritual problems that Pentecostal pastors seem to experience. This seems to be largely due to the blurred dividing line between spiritual

problems and psychological problems. The dividing line between spiritual and psychological problems is further blurred by the belief held by the participants that psychological problems have their basis in the existence of underlying spiritual problems. As a result, what may be called a psychological distress, is sometimes perceived as spiritual problem from the Pentecostal Christian frame of reference.

5.9 Conclusion

The research study produced findings that are invaluable. The findings coincide with the goal of grounded theory to develop a well-integrated set of concepts that provide a thorough theoretical explanation of psychological distress from the Pentecostal pastors perspective. This chapter displays findings as they directly relate to the research question and also how she approached analysis. The next chapter will further discuss findings in relation to the prior assumptions from the literature study.