EXPLORATORY STUDY OF PSYCHOLOGICAL DISTRESS
AS UNDERSTOOD BY PENTECOSTAL PASTORS

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Submitted in partial fulfilment of
the requirements for the degree of
MAGISTER ARTIUM
(CLINICAL PSYCHOLOGY)

In the faculty of
HUMANITIES
UNIVERSITY OF PRETORIA,
PRETORIA

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February 2003

DECLARATION

I declare that the work on which this dissertation is based, is original, except where acknowledgement indicate otherwise and neither the whole work nor any part of it has been, is being, or is to be submitted for another degree at this or any other University or any other tertiary education institution of examination body.

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February 2003

<u>ACKNOWLEDGEMENTS</u>

ABSTRACT

The study is an exploratory investigation of Pentecostal pastors' perceptions of psychological distress, using grounded theory. Semi-structured interviews were conducted with five senior pastors, of Pentecostal churches in Soshanguve township located near Pretoria in South Africa. Data was analysed using open, axial and selective qualitative research methods. Verification of the results by the participants enhanced the validity and reliability of the research. Results indicate that there seems to be certain similarities between the established frameworks in psychology and the worldview of pastors with regard to psychological distress. It seems as if the pastors share common views about psychological distress with the medical, interpersonal and cognitive schools of thought. Therefore, psychological distress would be regarded as impairment in the social and occupational life spheres. The pastors' referral patterns and strategies to deal with religious clients' psychological distress are discussed, as well as their limitations as mental health care workers for their communities. It is suggested that, to bring psychological services to the black community, psychologists form collaborative relationships with Pentecostal pastors.

KEY TERMINOLOGY

Psychological distress	Grounded theory
Community psychology	Referral systems
Qualitative research methods	Mental health
Interdisciplinary-collaboration	Pentecostal pastors
Worldview	Christian religion

SAMEVATTING

Die studie is 'n verkennende ondersoek na die persepsies van pastore van die Pinksterkerk ten opsigte van sielkundige nood deur die gebruik van die Begrondingsteorie. Semi-gestruktureerde onderhoude is gevoer met vyf senior pastore, verbonde aan Pinksterkerke in die stedelike woongebied van Soshanguve naby Pretoria in Suid Afrika. Die data is geanaliseer aan die hand van oop-, aksiale- en selektiewe kwalitatiewe navorsingsmetodes. Verifiëring van die resultate deur die deelnemers het die geldigheid en betroubaarheid van die navorsing verhoog. Resultate dui daarop dat daar sekere ooreenkomste is tussen gevestigde sielkundige benaderings en die wêreldbeskouing van die pastore ten opsigte van sielkundige nood. Dit blyk dat pastore menings ten opsigte van sielkundige nood huldig, wat ook in die mediese-, interpersoonlike- en kognitiewe denkskole aangetref word. Daarvolgens word sielkundige nood as 'n ingekorte fuksionering van die sosiale- en beroepslewensfere, beskou. Die pastore se verwysingsraamwerk en hanteringstrategieë, waardeur godsdienstige kliënte se sielkundige nood hanteer word, asook die beperkings in hulself om as geestesgesondheidswerkers binne gemeenskappe op te tree, is in die navorsing bespreek. Daar word voorgestel dat sielkundiges met en Pinksterkerkpastore saamwerk om sielkundige dienste in die swart gemeenskap te vestig.

<u>SLEUTELTERME</u>

Sielkundige nood	Begrondingsteorie
Gemeenskapsielkunde	Verwysingsisteme
Kwalitatiewe navorsingsmetode	Geestesgesondheid
Interdissiplinêre samewerking	Pinksterkerkpastore
Wêreldbeskouing	Christelike godsdiens

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CHAPTER 1

INTRODUCTION

1.1 Introduction

According to De Gruchy (1995) approximately 77% of the total South African population regard themselves as members of many Christian denominations, with blacks comprising the vast majority of church membership. It is clear that Christian religion has a significant part in the lives of the South Africans.

This study explores the Pentecostal pastors' understanding of the psychological distress. What was of significance is the mental health care role that the black Pentecostal pastors play in the church and community. McRay, McMinn, Wrightman, Burnett and Ho (2001) assert that the central work of pastors throughout Christian history has been their attention of the 'ministry of the soul' by addressing the psychological and emotional needs of people.

1.2 Aims of the study

We have a problem of relevance of modern Western developed psychology in the South African context. According to Swartz and Gibson (2001), research practices in general and social science research in particular are intricately linked to the dominant western ideologies. However, these ideologies are unable to understand or account for people's needs in the apparently unique South African political post-apartheid context. It is therefore necessary to conduct researches that are relevant to the context and circumstances of South Africans.

Secondly, the African Christian churches has historically, played an important role in addressing many political and social issues including the mental health problems of the black community. They are attending to the needs of the

victims of the previous system, redressing past neglects, and attending to new concerns and crises, in our country's current process of restitution, nation building, reconciliation and reconstruction.

It is also shocking that there is a shortage of research of the black Christian churches and their community mental health care involvement. Thus the researcher decided to conduct an exploratory study of how Pentecostal pastors describe and explain psychological distress, especially since they are confronted with many demands including mental health problems. Finding out how Pentecostal pastors view psychological distress will provide information about the church congregation view and experience of the phenomenon.

The researcher is further influenced by the aim of Community psychology, which is to understand and explain human behaviour in the social world, where it occurs instead of in hospitals or clinics (Duffy & Wong, 1996).

For psychologists to gain knowledge in developing meaningful skills to ensure that they respond more effectively to the needs of religious clients, they need to understand the worldviews of Pentecostal pastors.

According to Wulff in Shafranske (1996), religion is one of the human preoccupations that profoundly challenge psychologists. It is therefore, imperative for psychologists whether or not they profess to be religious to take religion into account if they are to understand and help their fellow human beings.

1.3   Nature of study

This research study is exploratory in nature largely because there is a very limited research done on this field. As a result of the chosen method of study, the researcher used tools that would lead to openness and flexibility as well as allowing unexpected experiences to be addressed. The inductive method will

be used for this study, which will allow for a detailed observation of the world and move towards more abstract generalizations and ideas.

A qualitative approach, known as Grounded theory will be used. This approach is highly systematic; it assists with the collection and analysis of qualitative data for the purpose of generating explanatory assumptions that furthers the understanding of social and psychological phenomena (Charmaz, 1995).

The researcher conducted semi-structured interviews with five Pentecostal pastors. Interview data was transcribed and analysed using the Grounded theory analytic techniques.

The findings indicated that indeed the pastors are pivotal in the community and even in their churches. They described psychological distress as a disturbance that occurs due to stressors, and affecting the behaviour, mood, cognitive functioning and spiritual well being. The changes results in impaired interpersonal, social and occupational functioning.

1.4   Outline of the contents

The next two chapters will focus on a theoretical overview, chapter two will introduce the reader to an understanding of the concept of psychological distress with various theories and definitions other researchers produced. Chapter three will explore the researcher's reasons for choosing Pentecostal pastors as research participants. Chapter four explains the research method and the procedure that will be followed in conducting this study, it answers questions such as why the researcher chose the methodology? How the research will be conducted? And how will validity and reliability be achieved? The chapter will describe step by step how the research process will evolve. Chapter five will give a detailed description of the research findings. The final chapter will give an integrated discussion of findings, practical implications, limitations of the study and recommendations.

CHAPTER 2

PSYCHOLOGICAL DISTRESS: SOCIALLY PREVAILING PHENOMENON

2.1   Introduction

Coping and struggling with life's problems is more of a rule than an exception. At any given time, many people are affected by acute and chronic illnesses, accidents, and by disasters of one sort or another or problems related to crime, delinquency, HIV and AIDS pandemic, drug addiction, and alcoholism (Levine & Perkins, 1997). Marriage, divorce, cohabitation and parenthood present problems of their own, and large numbers of people in South Africa have serious financial problems especially with the rising rate of inflation.

Further more, we are presented with problems of unemployment and people having to adjust to their employment challenges. Over all, a large number of people regularly experience stressful events, which often lead to psychological distress.

As health care becomes increasingly multifaceted, multidisciplinary collaboration has been regarded as professional imperative (Edwards, Lim, McMinn & Dominguez, 1999). Particularly with the new community mental health initiative, which is characterised by efforts to deliver services in the local community instead of in a hospital or clinic, and also its dedication to the development of innovative services and working relationships with other agencies in the community for the client's benefit (Edwards *et al*., 1999; Gibson, Sandenbergh & Swartz, 2001; Levine & Perkins, 1997; Shafranske, 1996). This initiative is evidenced by the proliferation of programmes offered by a number of South African universities (University of Pretoria, University of Western Cape and, University of Cape Town), to develop courses designed to equip psychology students with more community-orientated forms of

theory and practice (Gibson *et al.,* 2001; Visser & Cleaver, 1999; White & Potgieter, 1996).

The purpose of this study is to understand the Pentecostal pastors' present worldviews and its impact on the definition of psychological distress. Research done over a period of more than twenty years indicates that pastors are the most frequently sought source of help for problems of psychological distress (Chalfant, Heller, Roberts, Briones, Aguirre-Hochbaum & Farr, 1990).

Researchers following the route of community perspective, accepting the broader society as it is and as they see it, taking into account the historical, social, economic and political contexts, both in the existence and the solution of problems are in a better position to plan and implement preventative intervention programmes (Levine & Perkins, 1997).

2.2   Phenomenon of psychological distress

The existence of psychological distress has been recognised for thousands of years. For example, the book of Job illustrates a classic case of psychological distress. Job is seen as a profoundly distressed man, he lost interest in things he used to like doing, became hopeless; he became withdrawn, self-blaming, self-depreciating and had sleep disturbances. Kovacs and Beck (1978) states that even 3,900 years old Egyptian manuscript provides a distressingly accurate picture of the sufferer's pessimism, his loss of faith in others, his inability to carry out the everyday tasks of life and his serious consideration of suicide. These historical descriptions are congruent with some of present accounts of the phenomenon of psychological distress.

Some form of theory or set of assumptions is needed in order to make sense of our world and to guide everyday existence, since without a set of rules or

guidelines our experience would be unmanageable (Phatares, 1988). 'Theories' vary from people to people; they can sometimes be more than just crude collections of stereotypes and myths, some may be rooted in careful observation, while others reflect common sense judgements that are more self-serving than they are accurate. These theories can be elaborate and systematic like the medical model and psychodynamic theories, or they can be unverbalised and hard to articulate.

Understanding of psychological distress has been controversial for many years. The major dispute among students of psychological distress has been over the meaning of the concept, and about what actually is meant by the assertion that a person is psychologically distressed (Torkington, 1991).

There are three basic questions, frequently asked in the context of psychology and psychiatry when trying to make sense of behaviour: What kinds of behaviour are judged to be abnormal, whether by professionals or laypersons? What are the various patterns or forms of disturbed behaviour? How can one make sense of the apparently senseless or irrational behaviour of disturbed persons? (Halling & Nill, 1989).

Perhaps questions of this kind appear to be taking the pedantic route of rather debating definitions than helping people. But these are important questions that affect who is seen as psychologically distressed as well as how being distressed is interpreted and how treatment is carried out (Phatares, 1988). According to the social control perspective, psychological distress refers to a category that observers uses to classify particular individuals, thus the concept psychological distress is located in observers categories rather than actors' symptoms (Torkington, 1991).

In the olden days mental illness was defined by the medieval church as possession by demons or spirits, which needed to be exorcised for the possessed to achieve healing (Phatares, 1988). However, with the

eighteenth, nineteenth and twentieth centuries came the dominant medical model belief, the psychological theories and psychotherapy treatments such as cognitive theories, systems theories and psychodynamic theories.

No completely satisfactory explanation has yet been offered to account for the diverse variations in the cause and description of psychological distress (Kaplan & Sadock, 1998; Phatares, 1988). Therefore, there are different competing viewpoints found, this clearly shows the incomplete knowledge of description and contributory factors. As a result more viewpoints in psychological disorders are needed.

2.3   Theoretical perspectives of psychological distress

2.3.1   Medical Model

The medical model is a prevailing or dominant view of pathology in the world (Novello, 1999; Kaplan & Sadock, 1998). Psychological distress is regarded as a disease in the same category as any other physical illness, this model uses similar model in defining psychological distress as that used by medical practitioners. In other words, psychological distress is some form of neurological defect responsible for the disordered thinking and behaviour and requires medical treatment and care (Carson, Butcher & Mineka, 1996).

2.3.2   Interpersonal Theory

Interpersonal theories attribute psychological difficulties to dysfunctional patterns of interaction (Carson *et al.*, 1996). They emphasize that we are social beings, and much of what we are is a product of our relationships with others. Psychological distress is described as the maladaptive behaviour observed in relationships, which is caused by unsatisfactory relationships of the past or present. Psychological distress is identified when examining the distressed person's different patterns of interpersonal relationships.

According to this perspective, distress is alleviated through interpersonal therapy, which focuses on alleviating problems existing within relationships and on helping people achieve more satisfactory relationships through learning of new interpersonal skills.

2.3.3 Psychodynamic theory

Traditional psychoanalytic models looks at pathology (psychological distress) from an intrapsychic view. They emphasize the role of unconscious processes and defence mechanisms in the determination of both normal and abnormal behaviour. Early childhood experiences are imperative in later personality adjustment; in other words, they understand the expression of a symptom in the present as an extension of past conflicts (Box, 1998 & St.Clair, 1996).

Therefore, psychological distress in a person's life may be described as his attempt to cope with present difficulties using past childhood defence mechanisms, which may seem maladaptive and socially inappropriate for the present situation.

2.3.4 Cognitive Theory

According to the cognitive model, negatively biased cognition is a core process in psychological distress (Barlow & Durand 1999). This process is reflected when distressed patients typically have a negative view of themselves, their environment and the future (Weinrach, 1988). They view themselves as worthless, inadequate, unlovable and deficient. According to the cognitive theorists, people's excessive affect and dysfunctional behaviour is due to excessive or inappropriate ways of interpreting their experiences. The essence of the model is that emotional difficulties begin when the way we see events gets exaggerated beyond the available evidence, this manner

of seeing things tend to have a negative influence on feelings and behaviour in a vicious cycle.

There can be no gain in saying that our modern views are a little more sophisticated than those of our forebears. However it could be said that most explanatory models such as these ones mentioned above provide a unique perspective that can contribute to a fuller understanding of the phenomenon of psychological distress.

2.4   Operational definition of psychological distress

In other instances textbook concepts of disturbance such as subjective distress and psychological illness are used whilst in others, reference is made to the violation of norms (Price & Lynn, 1986). For purposes of this study psychological distress will be dealt with as a concept of study.

Decker (1997) and Burnette and Mui (1997), conceptualised psychological distress as lack of enthusiasm, problems with sleep (trouble falling asleep or staying asleep), feeling downhearted or blue, feeling hopeless about the future, feeling emotional (for example crying easily or feeling like crying) and feeling bored or a passing interest in things and thoughts of suicide (Weaver, 1995).

Lerutla (2000) defined psychological distress as the emotional condition that one feels when it is necessary to cope with unsettling, frustrating or harmful situations. Mirowsky and Ross (1989) add that psychological distress is the unpleasant subjective state of depression and anxiety (being tense, restless, worried, irritable and afraid), which has both emotional and physiological manifestation. They further added that there is a wide range of psychological distress, ranging from mild to extreme, with extreme levels being considered as mental illness such as schizoaffective disorder.

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In another study of Chalfant *et al.* (1990), psychological distress is defined as a continuous experience of unhappiness, nervousness, irritability and problematic interpersonal relationships.

After giving account of how different theoretical models view psychological distress, it is imperative to give this study's definition.

Psychological distress is the deviation from some objectively healthy state of being. It implies maladaptive patterns of coping. It is mild psychopathology with symptoms that are common in the community. It is negative feelings of restlessness, depression, anger, anxiety, loneliness, isolation and problematic interpersonal relationships (adapted definition from Burnette & Mui, 1997).

2.5   Conclusion

This chapter has introduced the reader to an understanding of the concept of psychological distress. It was communicated that psychological distress is a phenomenon that has existed since ancient times and even today we still seek to know more about it since it has not yet been completely understood.

There are different methods or pair of spectacles to view the phenomenon, as mentioned above. It would therefore be useful to look through Pentecostal pastors' spectacles, so as to understand this phenomenon from their viewpoint.

CHAPTER 3
PENTECOSTAL PASTORS' INVOLVEMENT IN MENTAL HEALTH SERVICES

3.1   Introduction

In this chapter, it is suggested that the Christian churches have occupied a primary role in black communities (Levin, 1986 & Pattillo-McCoy, 1998). They are recognised as pivotal figures in the communities, involved with issues such as community development, political concerns and community mental health. Further more, pastors as church leaders are significant in the black community in that they are consulted for a variety of psychological issues, some of which are consistent with their ministerial and religious training for example, comforting the bereaved and advising those with physical illness (Taylor, Ellison, Chatters, Levin, & Lincoln, 2000). However they are also expected to address personal crises including alcohol and other forms of substance abuse, depression, marital and family conflict, teenage pregnancy, unemployment, legal problems and serious mental health problems (Kloos & Moore, 1995).

3.2   Role of religion

Religion has a major influence in the lives of those who believe in it (Thomas, Quinn, Billingsley & Caldwell, 1994). Historically we can think of numerous examples where religion may have had a major impact upon the life of communities. The Pilgrims, for example are a well-known case where religious elements of their life seem to have had a definite and major impact on how and where they lived their lives. In the Medieval Ages we can also see numerous examples that appear to reflect the impact of religion on everyday life from the influence of the hierarchy of the Roman Catholic

Church on everyday morality and feudal codes to the Inquisition in Spain (Shafranske, 1996).

However we live in a more secular world than did the people of the earlier eras, used in the above examples. A characteristic of secular world is the division of tasks with the result that the degree to which religion is interrelated to other elements of life is less pronounced. And therefore, the impact of religion on behaviour becomes even more a critical question in a secular setting.

Religious Systems exhibit a number of basic features as alluded by Kiernan (1995;p15):

Religion is a mode of transcending everyday experience, a way of rising above the routine ways, a way of communicating with an order of being at a remove from the limitations of space and time.

By transcending experience, religion explains anomalies and dilemmas out of experience, which are resistant to rational and empirical resolution. In other words, it provides a problem-solving mechanism or technique and it gives wisdom.

It hedges the transcendent with notions of right and wrong, reward and punishment, and to produce a code of conduct, which regulates an ordered existence. In other words, religion, sets guidelines for moral behaviour and personal conduct, this can include rearing of children and keeping the family together (Taylor, Thornton & Chatters 1987).

Religion exists in definite social context of organised human relations and interactions. Therefore, there is mutual influence between the social and religious spheres, the one bolsters the other and change in one will have repercussions for the other.

Religion has its roots in nature since it draws on symbols that are natural things, whether inanimate, animal or human impressed with social and mystical meanings. These meanings are then released in collective rituals to achieve effects on the religious level often of a therapeutic nature.

3.3   Christian religion

Even while other major world religions have also played an important role in shaping this country, Christianity has become the dominant world religious tradition. According to De Gruchy (1995) approximately 77% of the total population of South Africa regard themselves as members of one of the many Christian denominations, with black people comprising the vast majority of church membership.

Spirituality and religion play an important role in the lives of many South Africans. Most South Africans have been reared with the belief in God or a higher power. Christianity has been integrally related to the social and political development of South Africa from the beginning of the colonial period (De Gruchy, 1995).

According to Anderson and Pillay (1997) and Taylor *et al.* (1987), historically the expression of spirituality in the black church stemmed partly from the prejudiced Africans' need to develop their own places of worship and to maintain a strong sense of community. This came about because up until 1991, South African law divided the population into four major racial categories: Blacks, Whites, Coloureds and Asians.

The black Christian spirituality is based on themes of deliverance and freedom, which differs from Western notions of freedom as the individual's free choice or his freedom from the actions or beliefs of others (Pattillo-McCoy, 1998).

To a Black South African Christian, freedom means both spiritual deliverance into God's kingdom and worldly deliverance from the realities of racial oppression.

At the height of apartheid rule, the church acted as an anchoring institution in the community, it served simultaneously as a place for spiritual worship, an educational centre, sometimes a locale for organizing political activities, a bank, a party hall and a benevolent society (Olson, Reis, Murphy & Gehm, 1988; Pattillo-McCoy, 1998). Since it is one of few institutions owned and operated by blacks, the churches were often and still are the centre of activity in black communities.

The Church may represent a means of coping with their adverse situations and rebelling against white domination. Many church affiliated blacks perceive that fellow church members are critical for providing informal social support. The church provides social support by meeting emergency needs, providing a network of friends for emotional and physical well being, and attending to families' special needs (Levin, 1986 & Taylor *et al.*, 1987). The churches provided a wide range of resources and opportunities that were inaccessible to black people from the mainstream institutions.

The church's worldview may greatly influence the manner in which black people perceive or even address their mental health issues. According to Constantine, Lewis, Conne & Sanchz (2000), the use of prayer in many African Americans is often cited as a means of coping with various life issues in particular. African American women have been found to use prayer in response to physical health as well as interpersonal, emotional and death problems. The experience of African-Americans is in many ways similar to that of black South Africans largely because they have both gone through situations of racial segregation and political struggle.

In the South African context, culture and religious denominations or groups may provide frameworks from which to practice specific beliefs, rituals and rites. Affiliation with particular spiritual or religious ideology is viewed as an important component of the psychological health of many Africans. These spiritual and religious issues may represent integral parts of many Africans' self-identity. Pattillo-McCoy (1998) further says that black Christianity is a part to black culture, where culture is a constitutive dimension of all human action

According to Smith (1994) culture consists of symbolic vehicles of meaning, including beliefs, ritual practices, art forms and ceremonies, and informal cultural practices such as language, stories and rituals of daily life, it therefore motivates social support and social action. Research has also indicated that religious involvement is associated positively with life satisfaction, well-being and health (Taylor, *et al.*, 2000). Services offered by churches and their members provide a therapeutic haven that buffers the impact of psychological distress (Taylor *et al.*, 1987).

Economic considerations, cultural misunderstandings and perceived differences in life experiences may influence some black South Africans in their choice of support. For instance, those who are less affluent will tend to rely more on traditional mental health service providers as represented by the traditional doctors and pastors in other instances (Nefale, 2002). According to Taylor *et al.* (2000), treatment expense is recognized as a significant barrier in seeking aid from mainstream mental health service providers such as psychologists.

They may avoid seeking professional help because of fear and the perception that previously white dominated mental health settings are inherently oppressive or because they believe that their spiritual or religious issues will be ignored (Constantine *et al.* 2000). Some may avoid seeking psychotherapy because they do not define psychological distress in the same

way the mental health professionals do, therefore would not seek help from their services. Furthermore, there are still black people who do not know or understand what psychologists and psychiatrists do and therefore these professionals are not only unrecognised but also at times highly mistrusted (Olson *et al.*, 1988).

Chalfant *et al.* (1990) state that for many Christians, admitting a mental health problem is tantamount to admitting spiritual failure, thus people are more inclined to ask pastors to pray for them or to pursue personal reliance on God as a solution rather than seeking explicit help for a mental health problem.

All in all, given the significant historical role played by the church, it is not surprising that black people will consider the church accessible and attractive as compared to the more western mental health service delivery system.

3.4   Definition of Pentecostal

According to Anderson (1992), the term Pentecostal is taken from the Day of Pentecost experience of Acts 2:4 in the bible, when the believers in Jerusalem were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance'. Burger (1992) went on to say that the uniqueness of dynamics and power of the Pentecostal movement above all is centred in the Pentecostal experience of being filled with the Holy Spirit. The Pentecostal movement believes that glossalalia (gift of speaking in tongues) is the initial sign of being filled with the Spirit. Therefore Pentecostal in this study describes those African churches, which emphasise the centrality of Holy Spirit in faith and in practice.

3.5   Characteristics of Pentecostal churches

Black Pentecostals in South Africa, like Pentecostals throughout the world are noted for their exuberant, enthusiastic, experience-dominated Christianity.

It was found that Pentecostalism either directly or indirectly is one of the most vigorously and fastest growing religious movement in the world after the Catholic Church.

In Anderson's research of 1991, Pentecostals accounted for more that 40% of the South African black population (Anderson & Pillay, 1997).   The Pentecostal message is popular especially in South Africa because it is spiritual, it emphasizes the role of divine healing particularly exorcism, and the receiving of the power of the Holy Spirit which seem to offer help to all of the life's problems and not just the spiritual ones.

Pentecostalism seems to adapt to traditional African ways more easily than most other types of Christianity (Anderson, 1992). It gives solutions to basic human problems, especially healing from sickness and deliverance from a malevolent and capricious spirit world.

Above all it offers baptism of God's power, which would enable one to overcome the threatening world of unpredictable ancestors and spiteful sorcerers. The Pentecostals are very committed to their churches (as seen in Anderson's research in 1991, where about 94% of Pentecostal respondents said they attended church at least once a week). This could mean that there is an emphasis on 'fellowship' and on community sharing.

The Pentecostals have clearly defined ethical codes: they are opposed to polygamy, beer drinking and smoking tobacco, use of symbolic objects such as staffs, water, ropes and papers in healing practices. According to Taylor *et al.* (2000), these ethical codes are behaviours affecting health, therefore it

can be deduced that Pentecostal church is associated with aspects of well-being.

According to Shafranske (1996), church groups establish codes of conduct that regulate individual and social behaviour.

Such external regulation within the context of an insulated sect furnishes the group support to the management of psychological difficulties concerning control.

Church recruitment is done through evangelism. According to Anderson (1992) about over half of the Pentecostal church members joined after they were evangelised, and usually this will be expressed by saying 'I got saved' or 'I was born again'.

There are three different types of African Pentecostal churches in South Africa as identified by Anderson (1992). Firstly, the Pentecostal mission churches, that is those with their origins in predominantly white mission churches. They used to be dominated organisationally and financially by the 'white' churches in that particular denomination. These churches have until recently usually followed the Dutch reformed churches in South Africa by having separate White, Black, Indian and 'Coloured' churches.

Secondly, the Independent Pentecostal churches, they have exclusively black leadership and are independent of white control. These types of churches are of a more recent origin, having arisen during the eighties and some do not have church buildings, they meet in school classrooms, rented halls and cinemas, tents and temporary structures. Some of these churches have acquired church properties for services. They are mostly small however some of them are rapidly growing.

Lastly, Indigenous Pentecostal type churches are the biggest grouping of black churches in Southern Africa unlike the two categories already

mentioned above. As opposed to the Mission and Independent type Pentecostal churches, indigenous Pentecostals are still rooted in traditional beliefs such as ancestral beings or spirits and they believe that ancestral spirits mediate between God and people (Anderson & Pillay, 1997; Pretorious & Jafter, 1997).

They believe that a person becomes a Christian through baptism, which is symbolised by immersion in water. The majority of these churches have both bishops and prophets as leaders and most of these churches wear uniforms. While all Pentecostals pray for the sick, the Indigenous Pentecostal type churches further make use of various symbolic objects like staffs, holy water, ropes, ashes and papers.

The researcher has chosen the two categories of Pentecostals; Pentecostal mission churches and Independent Pentecostal churches for this study and therefore Indigenous Pentecostal churches will not concern us further. This is primarily because there is minimal research done on Independent and mission Pentecostal churches as compared to Indigenous Pentecostal-type churches. There also appears to be vast differences, given the available literature, between the Indigenous Pentecostal churches and both the Independent and Mission Pentecostal churches (Anderson, 1992).

For instance, there is a strong Western influence in liturgy and leadership patterns in Independent and mission Pentecostal churches as compared to Indigenous Pentecostal churches (Anderson, 1992). As already mentioned, contrary to the Pentecostal mission churches and independent Pentecostal churches who are clearly opposed to traditional religious practices such as the practice of ritual killings for ancestors or venerating them in any way other than respect, and consulting diviners, which they see as incompatible with their understanding of Christianity. Indigenous Pentecostals are still rooted in traditional beliefs such as ancestral beings or spirits.

3.6   Pentecostal Liturgy and Ministry

Pentecostal ideal has been a liturgy of the freedom of the spirit reacting against cold formalisation, structured inflexibility of historical denominations for example mainline churches from which most came from.

Both the mission and the independent Pentecostals have a strong western influence, in liturgy and in leadership patterns. Some of the leading and popular American evangelists such as Kenneth Copeland, Benny Hinn and Kenneth Hagin are promoted in book, audio and cassette form.

According to Anderson (1992), the Rhema Bible Church in the leadership of Ray McCauley appear to have had the greatest influence on these churches especially since some of the leaders have attended his Rhema Bible Training Centre. The leadership and membership in these churches tends to be young, charismatic and relatively well educated though not necessarily in theology.

Pentecostalism because of its emphasis on spiritual experience and its remarkable ability to adapt to any cultural background in the world has been incarnated in a uniquely African expression of Christianity. Within the movement there is recognition that certain individuals are endowed with qualities of ministry (charisma) that set them apart from the larger body of believers. According to Smith (1994), this ministry may be at and for a given moment only, the person who prophesies at a worship service is a minister at that moment or it may be marked by a particular vocation, a 'call' to full-time ministry, understood in the light of pastorals or as evangelists or as missionaries. However, as stated earlier, this research is going to be limited to only pastors. The criteria of validity for whatever office someone holds or whatever ministry he or she fulfils in the Pentecostal movement is understood to be charismatic. In other words the origin, the ability and content of the ministry must be discernable and God-given.

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3.7   Role of Pentecostal pastors

Pastors are very influential and their attitudes are likely to rub off on their followers. They can profoundly shape the thinking and behaviour of their members. Shafranske (1996) also highlighted that it is the groups of people that the individual is closely affiliated to, that most influence his worldviews. When cohesiveness is strong, participants work to sustain the commitment of their fellow members, to protect them from threat and to ensure the safety of shared resources.

According to Galanter in Shafranske (1996) charismatic leader's influence within the church group establishes the validation of the beliefs within the sect often within the exclusive control of the leader. The leader often has the ability to inspire hope or fear combined with a dynamic presence and is an important aspect of the leader's authority and influence in the formation and maintenance of the charismatic group.

For example, De Grunchy (1995) reported that black church leaders of both the mission and the Ethiopian churches (Ethiopian is a classificatory term which covers all churches, and their subsequent offshoots, that broke away from mission control chiefly on grounds of racial disparity) played a major role in protesting against the racial discrimination that was built into and flowed from the constitution of the Union, during the early 1900's in South Africa. This link between Christianity and black leaders found further expression when the South African Native Congress was inaugurated in 1912, to be later renamed the African National Congress (ANC) in 1923 (De Grunchy, 1995 & Oosthuizen, 1999).

The principles adopted by the Congress affirmed the liberal Christian values as taught in missionary schools.
The South African government census in 1911 revealed that more than a quarter of the black population was Christian (De Grunchy, 1995). As this

number included the majority of those who had received a Western style missionary-based education, this would then mean that much of the black political leadership at that time was Christian. Therefore, it can be said that considerable psychological influence is located in the person of the charismatic leader.

The pastors are sometimes the first and only people that individuals encounter when in need. Pastors often function as gatekeepers to mental health services (Taylor *et al*., 2000). They are typically approached directly by clients and rarely is contact mediated by formal or informal referrals. As a consequence, pastors' positions are important ones with respect to the mental health and referral of their congregants. Professional psychologists on the other hand are approached after an initial consultation with a referral source.

Taylor *et al.* (2000) reminds us that dealing with mental health problems was the domain of religious leaders and communities for many centuries prior to the advent of modern psychology and spiritual resources for healing are still deemed important by many people even mental health professionals.

3.8   Conclusion

From this chapter, it is clear that the religious institutions occupy a position of trust and respect in the black community. The Pentecostal pastors play an important role in delivering mental health services to the black community. Therefore, understanding Pentecostal pastor's perception of psychological distress will in turn provide information about the quality and type of mental health services provided by the Pentecostal pastors and their ability to identify mental health problems.

It is important for the social sciences to know where they should place their priorities. To know that if the church sees itself as having a role in improving people and improving the world through its members, what would their

contribution be? According to Shafranske (1996), knowing the degree to which and how religion is related to the various aspects of human life is deemed to be critical beginning points.

CHAPTER 4
METHOD AND PROCEDURE

4.1   Introduction

Human beings cannot avoid giving explanations for events and happenings; they have the desire for understanding (Strauss & Corbin, 1998). Research methods are a way through which people can get explanations to their questions. These explanatory schemes in turn guide people's behaviour and provide some control and predictability over events.

According to Artinian (1986), research is a process and not an act. It begins with an initial curiosity about what is happening or how or why something happens in a particular way and at a particular time. With time, much diligence and perseverance the questions develop and understanding is sought as more is known about the phenomenon under study.

The aim of this chapter is to introduce the research method and the procedure that will be followed in conducting this study. The qualitative research design was used in conducting the study.

Qualitative research is described as a focus on viewing experiences from the perspectives of those under study in a non-prescriptive way (Coyle, 1998). As explained in previous chapters, the central question of this research is concerned with how the Pentecostal pastors understand the concept of psychological distress. This study will consist of the generation of categories through grounded theory approach rather than developing theory.

This research study is exploratory in nature largely because there is very limited research done on this field. As a result of the chosen method of study, the researcher will use tools that would lead to openness and flexibility as well as allowing unexpected experiences to be addressed.

4.2   Qualitative Research Design

The qualitative research design is non-numerical and concerned with quality rather than quantity.   This is a non-mathematical process of interpretation, carried out for the purpose of discovering concepts and relationships in raw data (in this case, data consist of semi-structured interview transcripts) and then organizing these into a theoretical explanatory scheme (Strauss & Corbin, 1998).   This research emphasises the importance of social context for understanding the social world.   Henwood and Pidgeon (1995) postulate that qualitative paradigm privileges the search for meaning, understanding, or *verstehen* (being sensitive to people's own understandings as seen from their local frames of reference or from inside their own socially situated phenomenal worlds,) rather than abstract, universal laws.   In other words the meaning of a social action or statement depends imperatively on the context in which it appears.

It can then be concluded that qualitative research involves immersion in the everyday life of the chosen setting for the study, valuing participants' perspectives of their worlds and seeking to discover those perspectives, viewing inquiry as an interactive process between the researcher and the participant, being primarily descriptive and relying on people's words as the primary data (Bartlett & Payne, 1997).

The inductive method will be used for this study, which would allow for a detailed observation of the world and move toward more abstract generalizations and ideas.

4.3   Exploratory Research

According to Bless and Higson-Smith (1995), the purpose of exploratory research is to gain insight into a situation. This need to explore arises out of lack of basic information on this topic. Exploratory research can also serve the purpose of determining the feasibility of doing future additional research (Neuman, 1997).

We can therefore conclude that the rationale for exploratory investigation is to move toward a clearer understanding of how one's problem is to be posed, to learn what are the appropriate data, to develop ideas of what are significant relationships and to evolve one's conceptual tools in the light of what one is learning about the area of life studied (Artinian, 1986).

4.4   Method

4.4.1   Grounded Theory

The chosen method appears to fit the problem and the goal of the investigation.   A survey research on Pentecostal pastors' attitudes and beliefs about their understanding of psychological distress would provide a little more than a shallow comprehension of their understanding. Self-report measures or questionnaires would be inadequate for capturing on understanding of the everyday social practices and context of participants in ongoing social situation. These methods seem insufficient for understanding the depth and complexity of perceptions generally and those of Pentecostal pastors in this study.

Grounded theory seems appropriate since apart from being the best known qualitative approach besides ethnography, it is a highly systematic research approach for the collection and analysis of qualitative data for the purpose of generating explanatory theory that furthers the understanding of social and psychological phenomena (Charmaz, 1995, Chenitz & Swanson, 1986 & Riessman, 1994). According to Henwood and Pidgeon (1995), the approach of grounded theory is suitable for use with any form of unstructured material, including interview transcripts of participants' accounts, newspaper reports or fieldwork observations. Grounded theory approach provides the framework for taking interview material, intuitions and understandings to a conceptual level and provides the guidelines for discovery and formulation of theory or a set of assumptions (Strauss & Corbin, 1990). One of the major uses of grounded theory has been in preliminary, exploratory and descriptive studies since it is considered the precursor for further investigation.

The procedures of grounded theory are designed to develop a well-integrated set of concepts that provide a thorough theoretical explanation of social phenomena under study (Charmaz, 1995; Corbin & Strauss, 1990). In the present study, grounded theory approach will only be used to extract categories of relevant information pertaining to the research topic rather than develop a complete theory. The grounded theory approach provides specific procedures for data collection and analysis.

4.4.2   Rationale of grounded theory

The procedure of grounded theory provides the research process with rigour a) to produce the theory which is scientific, b) to help the research to break through preconceived ideas that are both brought into and generated during the research process, c) and to ground the theory.

According to Strauss and Corbin (1990), this procedure assists in building a dense, tightly woven explanatory theory, which is developed through sensitivity in integration of the data, so that it approximates the reality, which it represents.

Grounded theory like most other forms of qualitative research is highly effective in areas in which little research has been done, such as the topic of this study. It would be impossible to do theory testing, since the variables relevant to the concepts have not yet been identified.

Another advantage of grounded theory approach is the fact that the process of analysis can be stopped at any time to report findings before a complete theory is developed and without losing the rigour (Chenitz & Swanson, 1986).

Therefore, instead to producing an explanatory theory, the aim of the analysis is to select, focus and fully explore on properties of a limited set of categories that seem particularly relevant to the problem under investigation.

4.4.3 Symbolic Interaction

Grounded theory has its roots in the implications of symbolic interaction theory (Bartlett & Payne, 1997; Denzin, 1995). Symbolic interaction is a theory about inner or experiential aspects of human behaviour, that is, the study of human conduct and human group life (Chenitz &Swanson, 1986). It focuses on the how people define events or reality and how they act in relation to their beliefs in natural or everyday settings.

Herbert Blumer in Chenitz & Swanson (1986) and Denzin (1995) postulate that human beings act towards things on the basis of the meanings that the things have for them and that these meanings are derived and modified from a process of social interaction that one has with one's fellows. Communication and common language for communication provides the mechanisms for meaning to be shared.

Therefore, using the symbolic interactionist perspective, grounded theory provides a way for describing the psychological and social processes that have been developed to aid people make sense of their world (Bartlett & Payne, 1997).

4.5 Population Background

4.5.1 South Africa context

During 1990 South African politics, and with it the country, took a dramatic turn with the announcement by the then State President FW de Klerk of the release of Nelson Mandela and the unbanning of political parties. In addition, the granting of universal suffrage to the majority of the population of the country during the first non-racial elections in April 1994 resulted in the advent of Democracy and the inauguration of a government of national unity. This process committed South Africa to a process of reconstruction, development, transformation and reconciliation. South Africa has experienced increasing feelings of hope, racial harmony, excitement and anticipation. However, these feelings are also coupled with fear, anxiety (especially since the new change came with bitter disputes) and violence between political parties and their members particularly before the elections (Taylor, 1994).

The transition process came within an economy that was stagnating and also with the public services implementation in a system of tremendous mismanagement and inefficiency. This resulted in increased unemployment, increasing crime and violence, racial friction and inadequate housing, infrastructure and social services (Carr, 1995).

Reported crime in South Africa has grown more rapidly than the population, analysis of reported crime has indicated that township residents tend to be the victims of more violent crimes against the person, such as assault, murder, whereas residents of formerly white areas suffer most from crimes

involving theft of property, such as housebreaking and car theft (SAIRR, 1994).

In the past, South African residential areas were planned according to apartheid criteria rather than appropriate land use, which meant that black people were concentrated in homelands, in areas that were the least productive and the most economically vulnerable in the country (Carr, 1995 & Oosthuizen, 1999). Most homelands had severely eroded land, little capital and few skills to manage resources available. Moreover, because of few skills managing resources, resources were bound to be lost, which led to more unemployment, and combined with the apartheid trauma it resulted in subsistence crisis.

This crisis resulted in today's rapid growth of black urbanisation coupled with shortages of affordable land and housing, leading to fast growth of places such as informal settlements and townships (Oosthuizen, 1999). Migrating to cities in search of greener pastures seemed to be the next logical option, after the change from past apartheid policies that concentrated millions of blacks in homelands with less resources. The experience of displacement for many people has resulted in perceptions of threat since they have had to adapt to situations that are unfamiliar (Carr, 1995).

According to Jerusalem (1993), even with definite improvements in South Africa, factors such as unemployment, poverty, violence, high crime rates, backlog of housing, inadequate education and mental health services and poor community facilities; contribute to high levels of psychological distress.

It could be said that the transitional process, which came with the creation of a new future and the adjustment to major redefinitions of social, political, cultural, and organisational foundations, has come with a mixture of beneficial improvements and psychological distress (Barbar, 1994).

With the outcome of many changes happening in succession and high momentum and frequency, the people of South Africa are now living in a state of continued ambivalence and increased feelings of insecurity.

This is because South Africa is in an interim stage between the known past and the unknown future. The old rules of politics have broken down and the new political system has not yet been established in full and as a result uncertainties and expectations of people amplify. South Africa has developed into a country in which mistrust, suspicion and insecurity have become embedded in the relationships between people and in which fear and violence has become part of the daily existence (Taylor 1994).

Therefore it is evident that South Africans are likely to experience high levels of psychological distress as a natural response to unnatural stress situations unique to the country.

4.5.2 <u>Soshanguve Community</u>

The Soshanguve Township was established in 1972. It is recognised as one of the fastest growing black urban areas in South Africa today and it is located 35 kilometres North of Pretoria. Soshanguve was previously named Mabopane East, being an area set aside for non-Tswana residents before the independence of Bophuthatswana and therefore was able to avoid incorporation into the Tswana homeland of Bophuthatswana. The word Soshanguve is an acronym implying the town's cosmopolitan character, as follows: So – Sotho; Sha – Shangaan; Ngu – Nguni (Swazi, Zulu, Xhosa) and Ve – Venda.

According to the statistics provided by the township management authorities, Soshanguve has 189 225 people which include people living in formal and informal settlement. The size of Soshanguve area is 7342 hectare; it has 59 primary schools, 17 secondary schools and 2-post school training facilities such as Technikon of Northern Gauteng and Soshanguve Technical College.

Soshanguve is chosen as the most suitable field for this research, because of its ethnic diversity. The churches that will be chosen will differ according to their members' social status, liturgy of the church and pastor's qualifications.

Soshanguve has a high incidence of suicide and para-suicide amongst its adolescents. According to Kgoatla (1997), records from the three local clinics and a nearby hospital which serves as a referral point reveal that in 1994 alone, 72 adolescents attempted suicide. This is, by any measure, a significantly high number of attempted suicides treated. Teenage suicide is a societal problem that may have psychological distress consequences for all concerned with victims including family, friends, teachers and members of the community. Psychological distress has been singled out as major etiologic factor in suicide.

In Kgoatla's (1997) research done in Soshanguve it was found that the majority of adolescents who attempted and committed suicide tended to come from poorer families with poor housing, unemployment and family disruptions. Loss of parents by separation, divorce, abandonment and child placement are seen as important factors making adolescents susceptible to suicide. Failure of individuals to internalise norms and values through faulty or weak socialization resulted in unacceptable behaviours and distress.

In most townships with Soshanguve not being an exception, taxi business is seen as the largest and fast growing business. There are more than 1750 registered taxis operating in Soshanguve (Mashiloane, 1998). Soshanguve has a history characterized by conflicts and violence in the taxi business. The taxi war started from 1992 and carried on until 1997, the war led to several people being killed and a large number of people being injured, gun battles between feuding taxi groups and a lot of taxis were damaged (Mashiloane, 1998).

It is clear that the Soshanguve community exhibits the characteristics of other South African communities, which seem to be dealing with social problems and psychological distress.

4.6   Recruiting of Research Participants

Permission to collect information from participants and contact information for those participants was obtained from the Christian Independent church fraternity named MAWINSO (Mabopane, Winterfelt, Soshanguve minister's fraternal) and voluntarily from the participants.

The researcher will choose five research participants from Independent and mission Pentecostal churches in Soshanguve Township. The churches will also be identified via MAWINSO. Participants will be selected on condition that they are senior pastors; the church should be registered and in existence for at least five years. These candidates will be expected to be available and willing to take part in the research without reward.

4.7   Interviewing Process

The researcher selected semi-structured interviews as an appropriate form of data collection method for this particular research. One of the reasons that helped in choice is that, as a psychologist in the making, the researcher has interest in people. She accepts that people's accounts of aspects of their lives can be fascinating and each respondent has his or her own unique story to tell. Patton (1980) postulates:

> I'm personally convinced that to be a good interviewer you must like doing it. This means taking an interest in what people have to say. You must yourself believe that the thoughts and experiences of the people being interviewed are worth knowing (p. 15).

The interviewer will mainly be present to record the information and to direct the flow of ideas and to intervene and ask questions (i.e., probe). This

technique helps to clarify concepts and problems and allows for the establishment of a list of possible answers or solutions.

According to Bless and Higson-Smith (1995), it allows for the discovery of new aspects of the problem by investigating in detail some explanations given by respondents. In grounded theory, data collection and analysis are interrelated processes (Bowers, 1988; Corbin & Strauss, 1990). That is, data analysis is necessary from the start because analysis results from first interviews will produce hypotheses, which in turn will guide further data collection.

This method of interview has the highest response rate since there is a face-to-face encounter with the participants and therefore facilitates cooperation from them, the interviewer can observe the surroundings and can use nonverbal communication. The researcher will also allow the participants to speak in the language they are most comfortable with. An audio tape recorder will be used to record information from interviews.

4.8   Interview Question

The following question will be addressed to the participants:

"Psychological distress is an idea widely used today by many people. Different people perceive it differently, hence they respond to it differently. In your own view, please describe how you understand this idea (psychological distress). Describe in as much detail as possible, do not stop until you think you have exhausted the question".

4.9   Data Analysis

The audiotapes will be transcribed, from oral form to textual form, and translated to English. The transcribed data will be encoded using grounded theory's distinct coding procedures, named open coding, axial coding,

selective coding and theoretical sampling (O'Callaghan, 1998). In grounded theory a researcher is required to be theoretically sensitive, for him or her to thoroughly analyse data (Bartlett & Payne, 1997).

4.9.1   Theoretical Sensitivity

According to Strauss & Corbin (1998), theoretical sensitivity is the ability to recognize what is important in data and to give it meaning while collecting and analysing data. It means that the researcher will need to have insight, the ability to give meaning to data, the capacity to understand and capability to separate the pertinent from non-essential.

Theoretical sensitivity is improved through reading of technical literature (Glaser, 1978). This will help the researcher to have background information that sensitises him or her to what is going on with the phenomena of study. The researcher enhanced her theoretical sensitivity through reading literature that deals with this study.

Sensitivity will also be acquired through the researcher's professional and personal experience. According to Glaser (1978) the more the professional and personal experiences, the richer the knowledge base and insight available to draw upon in the research. The researcher has both professional and personal experience since she is an intern clinical psychologist, therefore often dealing with psychological distress and the fact that she stays in Soshanguve and familiar with the Pentecostal church community and doctrine.

Furthermore, simultaneous involvement in data collection and analysis sensitises the researcher, in that emerging analysis shapes data collection. Charmaz (1995, p31) postulates: "by simultaneously becoming involved in data collection and analysis, you will avoid the pitfall of amassing volumes of general, unfocused data that both overwhelm you and do not lead to anything new".

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The researcher will also heighten her sensitivity through constantly making comparisons between concepts and categories, looking for similarities and differences, asking of questions, formulating tentative answers and also checking out provisional answers by referring back to the data, in data analysis (Bartlett & Payne, 1997).

It can be concluded that theoretical sensitivity is an important skill necessary for generating theoretically dense explanations. It is the researcher's quality that will allow him or her to think creatively, analytically and therefore able to transcend data (Neff, 1998).

4.9.2 <u>Open Coding</u>

The first stage of coding is named open coding (Strauss & Corbin, 1998). This is an analytic process by which concepts are identified and developed in terms of their properties and dimensions. Glaser (1978, p56) describes the procedure as "running the data open". Furthermore, Strauss and Corbin (1998) have defined this first stage of analysis as the process, which involves breaking down, examining, comparing, conceptualising and categorizing data.

This process involves close assessment of text for distinct units of meaning, which are derived from what is descriptively evident and what is inferred by the researcher's interpretation of implicit meanings. In open coding, the researcher compares events, actions and interactions with others for similarities and differences (Corbin & Strauss, 1990). These units of meaning are then labelled, as concepts using language deemed appropriate by the researcher to be eventually grouped into as many open coded categories as possible (O'Callaghan, 1998). The goal for this procedure is to generate an emergent set of categories and their properties, which fit, work and are relevant for integrity of theory (Glaser, 1978).

There are rules that govern the open coding to ensure its proper use. The first rule is to ask questions of the data which the researcher have to keep in mind from the start. Questions such as "what is this data a study of?" "What category codes this incident indicate?" "What is happening in the data?" According to Glaser (1978) these types of questions keep the researcher theoretically sensitive and transcending when collecting, coding and analysing data.

Secondly the researcher has to analyse the data line by line while constantly coding each sentence. Glaser (1978) states that line-by-line approach forces the researcher to verify and saturate categories, minimizes missing important categories, produces dense rich theory and gives a feeling that nothing has been left out. Through this technique the researcher becomes theoretically sensitive.

4.9.3   Axial Coding

The second level is axial coding (Strauss & Corbin, 1998); it is a process whereby data is put back together in new ways after open coding by making connections between categories. It is the act of relating categories to subcategories along the lines of their properties and dimensions. A heuristic device called 'coding paradigm' is used to generate questions, provisional answers and hypotheses about the relationships between categories (Bartlett & Payne, 1997). The coding paradigm involves conditions, context, intervening conditions, action and interactional strategies, and consequences (Neff, 1998 & Strauss & Corbin 1990). That is, the researcher examines each concept in terms of conditions, which refers to the events or incidents that lead to the occurrence of development of a phenomenon (Bartlett & Payne, 1997).

Context represents both the specific properties and conditions of the phenomenon that create a set of circumstances or problems to which persons respond through actions and interactions (Strauss & Corbin, 1998). Actions and interactions among actors refer to strategic responses made by participants to phenomena that arise under conditions (Strauss & Corbin, 1990). Strategies and tactics are tasks taken to resolve a problem. Consequences or outcomes, questions as to what happens as a result of actions and interactions or failure of participants to respond to situations by action and interaction.

4.9.4 Selective Coding

The third level, is selective coding (Strauss and Corbin, 1998), it is a process of selecting the core category, systematically relating of all major categories, validating those relationships, and filling in categories that need further refinement and development. The core category must be the central theme in the data and also be seen as central by the participants being studied. This coding process is aimed at developing the abstract, condensed, integrated and grounded picture of what is central in the data. The analysis process will end with selective coding, after a well-integrated theoretical explanation of central phenomena under study has been developed.

4.9.5 Theoretical Sampling

Theoretical sampling is based on the need to collect more data to examine categories and their relationships and to assure that representativeness in the category exists (Chenitz & Swanson, 1986). Sampling is done on the basis of concepts that have proven theoretical relevance to the evolving interpretation.

Theoretical sampling relate with systematic and connected data collection and analysis. Each category will be tested against incoming data as a full range in a category is sought (Chenitz & Swanson, 1986).

In open coding one engages in open sampling, here sampling is aimed at uncovering as many potentially relevant categories as possible along with their properties and dimensions.

During axial coding, relational and variational coding is used; the motive of this sampling here is to find as many differences as possible at the dimensional level in the data on the basis of theoretically relevant concepts.

Selective coding uses the process of discriminate sampling, where the researcher chooses sites, persons and documents that will maximize opportunities for verifying the story line, relationships between categories, and for filing in poorly developed categories. This might mean returning to old sites, and persons or going to new ones to gather the data necessary to saturate categories and complete the study. Sampling usually continues until theoretical saturation of categories is achieved (Strauss & Corbin, 1990).

Due to the time schedule of the research study, analysis will only focus on fully exploring selected categories, which seem to relate to the core categories. Therefore, theoretical sampling process will not be followed to its full extent. The process will end after axial coding, and discriminate sampling will not be done.

4.9.6   Memo writing

Memos will be used to enable the researcher to keep an ongoing record of the analytic process and continue with the process of integration of information. Writing memos involves recording ideas on paper in an effort to capture the initially elusive and shifting connections. Memos are used to free associate, to write whatever thoughts the researcher becomes aware of as she or he reads the interviews or were working on anything at all. Orona

(1997, 180) postulates: "I allowed myself the freedom to say whatever I wanted, in whatever form seemed to flow".

Memos will also be used to document the beginnings of a conceptualisation, which had emerged from the raw data (interview transcripts). Since memos contain the products of actual coding, theoretically sensitising and summarizing notes, they provide direction for theoretical sampling, and enable the researcher to sort out ideas in her mind. They enable the researcher to keep an ongoing record of the analytic process.

4.10   Consent for the study

The proposal for the study, the research question and ethical form were assessed and approved by the department of psychology research committee and ethical committee during the process of acquiring permission to conduct this research.

Permission was granted by the relevant authorities, that is MAWINSO. Research participants will be given informed consent letters. These letters informs the research participants about the overall purpose of the research and the main features of the design as well as of any possible risks and benefits from participation in the research project. The informed consent further involves obtaining voluntary participation of the subjects and their right to withdraw from the study at any time.

4.11   Validity and Reliability

As a researcher there is a need to be rigorous and methodical whilst doing research in order to produce results that are reliable and valid. According to Chenitz and Swanson (1986) validity and reliability are critical issues in evaluating research findings. Qualitative research addresses validity and reliability differently to quantitative research. Some qualitative researchers

even refer to these issues of reliability and validity as establishing adequacy of evidence and credibility (Chenitz & Swanson, 1986).

Guba and Lincoln in Trochim (2001) propose four criteria for judging the soundness of qualitative research as an alternative to the more quantitatively orientated criteria: credibility, transferability, dependability and confirmability.

Instead of quantitative criteria of internal validity he proposes credibility or authenticity (Trochim, 2001). Credibility refers to establishing that the results of qualitative research are believable from the perspective of the respondents in the research. Grounded theory provides a method of enhancing credibility through testing. Testing is a procedure, which is built into each step of the grounded theory analysis process of constantly comparing hypotheses against reality (data), asking questions, making modifications, then testing again.   According to Corbin and Strauss (1990) making constant comparisons and asking questions assists the researcher in guarding against bias and achieving precision. The testing procedure will be utilised only until the end of analysis in selective coding.

Another credibility enhancing method, which goes hand in hand with testing method, is checking for rival explanations. These two methods form part of the grounded theory analysis procedure known as theoretical sampling, discussed earlier in the chapter. During analysis, the researcher will look for competing themes and explanations in the data. She will consider the weight of evidence and also look for best fit in data during data analysis. Patton (1980) mentions that reporting on what alternative categories and explanations are considered and tested during analysis lends considerable credibility to the findings. Furthermore, since analysis will not continue until a complete theory is developed, theoretical sampling will be used at the initial stages of analysis, and therefore, checking for rival explanations procedure is not going to be done in the study.

Credibility can also be established through sending a summary of findings and asking the research participants to evaluate the accuracy. Patton (1980) mentions that through getting feedback from informants the researcher will learn a great deal about the accuracy, fairness and validity of the data analysis. Miles and Huberman (1994) further add that this method results in the researcher knowing more, being less tentative, having more supporting evidence and able to illustrate it.

Guba and Lincoln proposed transferability or fittingness instead of quantitative criteria of external validity (Trochim, 2001 & Miles & Huberman, 1994). They define transferability as the degree to which the findings can be generalized or transferred to other contexts or settings. On the other hand Strauss and Corbin (1990) term the same criteria reproducibility of research findings in grounded theory.

Trochim (2001) and Strauss & Corbin (1990) propose that transferability or reproducibility can be enhanced by thoroughly describing the research context and the assumptions that are central to the research. This implies using the same theoretical perspective with the same general rules for data gathering and analysis of the original researcher and assuming similar sets of conditions. Henwood and Pidgeon (1995) and Kvale (1998) mention that when the researcher makes public the reflective process by which he or she got involved in during knowledge production, validity is increased. Therefore the researcher will try to achieve transferability in this study through stating the grounded theory perspective in detail.

Reflexivity is another way of augmenting transferability. According to Begley (1996), reflexivity implies showing at each stage of the study that the researcher has a reasonable grasp of what went on, how he or she was seen and construed by the participants and the extent to which his or her preconceptions, theoretical frame or professional status may have interacted with the data and the interpretation of it. This involves acknowledging the

central position of researcher in construction of knowledge and that the knower is part of the matrix of what is known (Banister, Parker & Tindall, 1994). Lincoln and Guba in Henwood and Pidgeon (1992) put it better by saying that reflexivity is laying a 'paper trail' open to external audit. The researcher's memo writing will aid the process of reflexivity.

The third criterion of qualitative research, which the quantitative researchers call reliability, is dependability or auditability (Miles & Huberman, 1994 and Trochim, 2001). Dependability can also be related to generalizability of the findings (Strauss and Corbin, 1990).

The question that would be addressed here is whether the process of the study is consistent and reasonably stable over time and across researchers and methods (Miles and Huberman, 1994). For dependability to be achieved the researcher will try to account for the context within which research occurs. In addition, Walcott (1994) advises that the researcher try to take notes during interviewing and as soon as possible after interviews to minimize bias such as memory error.

Using triangulation adds to the reliability of research results as well, since it improves the accuracy of data (Begley, 1996). Data triangulation allows for considerable extension and depth of description (Banister *et al*., 1994). It involves collecting account from different participants involved in the chosen setting from different sites. In other words, the different research participants will come from ethnically diverse community of Soshanguve; they will have different churches with different church policies and processes. These churches' goals and visions are diverse and member population is also diverse such as statistics of the employment status, socio-economic status, educational status and health status.

Conformability is a qualitatively orientated criterion for objectivity, this criterion refers to the degree to which the results could be confirmed or corroborated by others (Trochim, 2001). Conformability deals with neutrality

and reasonable freedom from unacknowledged researcher biases and the explicitness about the inevitable biases that exist (Miles and Huberman, 1994).

4.12   Conclusion

In conclusion, this chapter has focused on research methodological procedures. The researcher will use qualitative research design since it provides richness, diversity and contextual depth.   The grounded theory method with all the procedures to be followed was explained.   The respectable research standards such as credibility, transferability, dependability and confirmability are also considered. The next chapter gives a guideline of the research analysis and also provide the findings that follow from the study.

CHAPTER 5
ANALYSIS AND RESULTS

5.1   <u>Introduction</u>

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 <u>Attitude of participants towards the interview</u>

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 <u>Ps. A. interview</u>

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 <u>Background Information</u>

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 <u>Interview Transcript</u>

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 have

131. problems, you look at the pastors here, most of the pastors have no

132. source of income at all. Most of the pastors don't even have church

133. buildings at all and this is not promising that this will change. Because

134. as your see the AIDS pandemic is increasing and whatever and even

135. the government is going to concentrating now on the orphans.

136. R: Mmm

137. P: That are being er born and left by their parents who are victims of

138. this pandemic and most of this children if you hear from the statistics of

139. one researcher in Kwazulu Natal about 100 000 children are orphans

140. already in Kwazulu Natal. So if we have to concentrate on them alone

141. almost a quarter of the budget of Kwazulu Natal is gone. So we do

142. have a problem not only in South Africa. But if you check on our

143. statistics, the United Nations AIDS statistics is saying about in twenty

144. million people that died of AIDS in the year 2000. Fifteen million of them

145. were from the Sub-Saharan Africa you see, so that means five million

146. only came from the, you see these things are bringing stress you know
.

147. So I mean we do have our practical stresses as a church that we deal

148. with and that we try to manage and so forths. But you cannot sort of

149. overlook the ones that are coming from outside through the members

150. and so forths, these are realities. We have minor stresses where

151. members do not agree on certain things. We have also members who

152. are coming from different churches who we call transfer growth who

153. don't like to handle doctrinal issues and so forth and there are things

154. that one must also deal with and some who like to impose themselves

155. as heads of departments in bringing their different religion besides

156. what you are preaching you know, so I think we do have a problem.

157. But again the most stress that pastors are having, I think is that of an

158. 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

54

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 don't

271. have them, my mother conceived me when she was sixteen and I was

272. given up for adoption, I don't know my father, but right inside me

273. something is running, is running to, to see and hear that certain people

274. have parents, a mother and father and then I'm asking myself how it is

275. to have a mother and father ? And then even if my mother do not like me

276. but I'm worried about seeing her. I'm worried about seeing my father,

277. just to know", you know.

278. So the pastor says er "let me ask you one question, have you forgiven

279. them?" and the girl said: "why should I forgive them because they

280. dumped me also?"

281. You see we as pastors we always deal with symptoms, but your

282. problem started when you are young, from your background, and you

283. are worried and this worry is gonna stay with you for the rest of your life

284. because the bible says 'God will punish the children because of the

285. inequities of their fathers from the third and fourth generation'. You

286. were conceived in sexual sin, which nobody including you or your

87. parents, if by now they have not found Christ, if they have found Christ

288. they will come to you and say we have come to pick you, so this sin

289. again you alone, now, you need to break it.

290. She could not believe it, she said: "no this has nothing to do with sin, its

291. kidneys". "I want you to follow me and we break this curse, which is a

292. generation of bloodline curse', and she did exactly that, she was not

293. healed instantly but she said she is feeling something taking place here

294. in the bowels. After two, three days she was able to bent and from

295. there, there was no pain and so forths, you see. There are problems

296. that are spiritual and also there are problems that are social but I also

297. believe that behind every spiritual problem, er every natural problem,

298. there is a spiritual problem. There also problems that we meet, the

299. 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 BIGINNING 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

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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

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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

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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. <u>Causal Conditions</u>

<u>Distinct relationship between stressor and psychological distress 6-29</u>
-There is relationship between social stressors and psychological distress 99-106, 112-124, 188-199, 301-313 341-344.

<u>Properties of social stressors</u>

<u>Common phenomenon</u>
-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

<u>Vicious spiral</u>
-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.

<u>Demon Possession 535</u>

-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

<u>Pastor's limitations</u>

<u>Demand overload</u>

-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.

<u>Lack of resources</u>

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 community172-187. "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

78

-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 money194-212, 162-167

-Pastors get support from city and overseas churches to deal with stressors 14-18.

6. <u>Collaborating with other community organisations 356-362</u>

-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. <u>Spiritual intervention of social problem</u>

-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. <u>Intervening Conditions</u>

<u>Obstacles of spiritual healing</u>

-People's lack of trust, they are hesitant to open up.

-People question confidentiality 474-485.

<u>The church</u>

-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<u>. Role of Pastor</u>

<u>Leader</u> 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

<u>Connection with the transcendent being</u> (God) 631-633

-Agent of God and believing in serving God

<u>Recruiting through evangelising</u> 75, 616

<u>Spiritual mentoring</u> 43-45

-Lead people through their pursuit of spiritual meaning

-Teaching biblical principles

<u>Strategic planning and organising</u> 166, 383-386

-Organising projects, crusades, evangelistic projects seminar projects 162-167, 193-212

-Marketing for the projects 206-209

<u>Trauma counselling</u>

10. <u>Minister's Fraternity</u>

<u>a. Social Support for pastors</u>

-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

<u>b. Referral system</u>

-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.

CHAPTER 6

DISCUSSION AND CONCLUSION

6.1   Introduction

This final chapter gives an integrated discussion about the research findings. The findings pertain to several issues such as the causal factors, definition of psychological distress and intervention strategies addressing psychological distress. The researcher will revisit the aims, assumptions, opinions of other researchers, and research methods that were handled in previous chapters in order to compare with findings. Conclusions and recommendations will be given following the research findings.

6.2   Integrated Discussion

6.2.1   Church as an important social institution

The researcher agrees with the assumption of Levin (1986) that the Pentecostal church appears to be a significant component of the community, especially as it constitutes of members who are part of the community. According to Taylor and Chatters (1988) within the specific context of the church community, the church operates as a substitute family, fulfilling several important social and emotional needs. It provides its members with a sense of belonging; members share religious and spiritual values. It serves as a life skills centre that empowers the community by disseminating information through workshops, projects, conferences and preaching services that are usually organised by church leadership. The Pentecostal church is also concerned with the well being of its members, whether social, physical and spiritual. According to Ps. O. people join the church because they are burdened with problems whether spiritual, psychological or physical (20-24).

The Pentecostal pastors seem to have an important leadership role in the development and maintenance of many roles the church occupies. They act as guardians for the church, managing and protecting the church members. They also serve as mentors, guiding members through their pursuit of spiritual meaning and biblical principles.

We can therefore conclude that the expressed goals and purposes of the church (embodied in the concept of pastoral care) are to provide fellowship, spiritual sustenance and to ensure the mental and physical well being of members in need. This service to the fellow human beings through the pastors is convergent with the communitarian ethic, which is also a goal of the community psychologists' approach.

6.2.2   Pentecostal pastors strategies for addressing psychological distress

The results reveal Pentecostal pastors' intervention strategies that they devised in their concern of social stressors and its distressing effect on church members. According to Belcher and Hall (2001) healing practice is one area where the relationship between psychology and religious systems interacts. The Pentecostal pastors' healing practice is mostly directed at alleviating the etiological factors of psychological distress rather than its effects. However like most professional psychologists their healing practice involves assessment of the problem including inquiring about the background history.

Similar to the Rogerain theory, they create a supportive environment through acceptance, warmth and empathy. They all agree that a trusting relationship and empathetic listening skills are necessary when dealing with psychological distress. Pentecostal pastors' problem assessment and healing process overlap with each other.

The goal of this intervention is to challenge the cognitive functioning and to facilitate the problem solving through awareness and acknowledgement of problems and to advice about remedial options. The consequence of the intervention is that the affected person can be able to face inner disintegration and chaos and establish a more complete and stable functioning.

Deliverance is the second intervention which Pentecostal pastors use. Deliverance is a specific Pentecostal term to refer to an intervention that deals with human problems that have spiritual roots. All participants see deliverance as inclusive of prayer and exorcism of demonic spirits. According to Bull, *et al*. (1998) the practice of deliverance is compatible with the medieval church practice of exorcism of demons or spirits to achieve healing. It can therefore be said that while the world is changing and advancing their healing practices, the Pentecostal church still address psychological distress as a spiritual problem which comes as a result of demon possession and requires exorcism or deliverance to heal.

6.2.3 Pentecostal pastors referral patterns

Pentecostal pastors mentioned that they sometimes opt for referral with social problems that are beyond their understanding or cannot handle. They often collaborate with experts that are state-funded such as social workers and police. However they seldom refer to psychologists.

A combination of reasons similar to the ones stated by Taylor *et al*. (2000) and Constantine *et al.* (2000) has been cited to explain why they seldom refer people to professional psychologists.

First of all professional psychological services are seen as very expensive for most of their members. Secondly these western orientated mental health services are not recognised by the majority of congregants. Thirdly, psychological service facilities are not readily available in the township.

Moreover Pentecostal pastors seem to accuse psychologists of ignoring the spiritual side and only concentrating on the physical and psychological.

6.2.4   Intervening variables of pastoral services

The research revealed valuable information about the state of Pentecostal pastors in townships. It was found that pastors encounter problems and hardships in their heavy commitment and moral responsibility to help the church community.

Firstly, the demand for assistance is extensive while there is lack of resources to effectively intervene. Material resources such as money and church buildings are scarce. Their income is inconsistent and dependent on the church members' bountifulness.

Secondly, while they function as frontline mental health workers in their churches, they often do so with inadequate training. They claim that their pastoral training in theology institutions was insufficient to equip them with skills to effectively deal with diverse stressors and their effects.

Furthermore they lack social support, it is only with the formation of the minister's fraternal that pastors can receive emotional support through networking and collaborating with other pastors.

6.2.5   Psychological distress: Pentecostal worldview vs. psychological approaches

The Pentecostal pastors have the same opinion with other researchers that the process of transformation that our country is undergoing after the apartheid era has come with major redefinitions of social, political, and cultural foundations. These changes seem to contribute to the occurrence of psychological distress (Barbar, 1994, Jerusalem, 1993; Pillay & Lockhat, 2001). Psychological distress is seen as a systemic variable. Because it

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affects the whole nation, including the government, community, church, leaders and individuals.

According to Mouton (1992) and Duffy & Wong (1996) community is a system with interdependent components. As Kiernan (1995) asserted, the results show that religion exists in a definite social context, where there is mutual influence between the social and religious spheres, the one bolsters the other and change in one will have repercussions for the other.

The study reveals that Pentecostal pastors are responding to congregants and community members who are exposed to a wide range of stressors that can precipitate psychological distress. They define psychological distress as a disturbance that occurs due to stressors, and affect the behaviour, mood, cognitive functioning and spiritual well being. This disturbance further impairs the social and occupational functioning. The Pentecostal pastors' definition of psychological distress seems to link with other definitions of psychological distress given by authors such as Lerutla (2000), Burnette and Mui (1997), Price and Lynn (1986) and many more referred to in chapter two.

Pentecostal pastors description is further correlated with the medical model diagnostic statistical manual of mental disorders DSM IV criteria. According to this manual, psychological disturbances often affect behaviour, mood, thinking and communication.

The pastors' definition share common features with several of the DSM IV diagnoses yet they do not see psychological distress as an illness requiring medical treatment. According to the pastors' description, psychological distress could be considered under the diagnosis of mood disorders since it has a strong mood component.

Results also show that Pentecostal pastors seem to associate psychological distress with adjustment reaction to social stressors. This description is therefore partially associated with the DSM IV criteria for adjustment

disorders, because it involves patterns of psychological or behavioural disturbance that occur in response to identifiable stressors leading to significant impairment in social or occupational functioning (Kaplan and Saddock, 1998).

However, only a partial relationship can be made between the pastors' psychological distress description and the highly specified and systematic DSM IV model.

Furthermore, similar to interpersonal approach, Pentecostal pastors describe psychological distress as a maladaptive behaviour observed particularly in relationships.

When they are compared, the pastors seem to share common views with the psychodynamic approach, which states that psychological distress is due to unresolved past conflicts. This opinion is evident particularly when pastors inquire about historical background during their encounter with a distressed person.

When comparing results with the cognitive approach, it appears that they both attribute psychological distress to dysfunctional thinking, which may lead to inappropriate ways of interpreting experience.

From examining the significant partial similarities between Pentecostal pastors' views and psychological approaches, evidence suggest that they share common ideas since they both offer some kind of explanation for human behaviour. Moreover, they both aspire to improve human conditions.

This comparison however, does not ignore the fact that Pentecostal and psychological worldviews are still very different. Pastors' incorporates spiritual and transcendent belief as an important component of their worldview. Their strong association of the physical and spiritual reality further demonstrates the pastors' worldview, resulting in psychological

distress at times referred to demon possession, which require exorcism to be cured.

Further more, psychological discourse is scientific and based on empirical support (Kloos & Moore, 2000). Psychologists do not seem to consider the spiritual reality as existing part of their theoretical explanations and practice. Moreover, in the past, psychology as a scientific discipline viewed the philosophy and practice of religion with scepticism. Religious settings and psychology were seen as different to an extent that they were assumed incompatible for inquiry (Gorsuch, 1988).

However judging from the discussion, it seems that we are faced with the reality that pastors play a major role in the lives of many black people in the effort to address social issues in the community. Especially when we consider the current limited psychological care services available to the black community

6.3   Critical analysis of the study

Given the aim of the study of understanding psychological distress from the worldviews of Pentecostal pastors. Grounded theory approach seemed suitable for this exploratory study since it is qualitative and inductive in nature and provides a thorough theoretical explanation.

The interview question employed was broad and open with the attempt to give the participants the opportunity to express their understanding comprehensively as aligning with the exploratory nature of the study. This approach led to a rich description of psychological distress. It further gave more information about other things that were not directly related to the main question of the research. For instance, pastors took the liberty of sharing about their difficulties in the pastoral role, and their referral patterns.

However, the researcher found it very challenging to formulate the research question, since she had to come up with concepts that were unambiguous and easily accessible to research participants particularly since they are assumed to have a different language and world view. Words such as psychopathology, psychological illness and psychological problem were proposed and considered. But the concept of psychological distress seemed appropriate because it is understandable and accessible even to lay-people.

At times during interviews it appeared as though the concept 'distress' seemed to lead some participants to thinking of stress. Nevertheless, the results as a whole reveals that the participants managed to appropriately relate to the concepts in the research question. From experience of formulating the research question it be deduced that formulating research questions for participants of different world views and language can be a challenging experience.

Furthermore, the results have given a meaningful picture of Pentecostal pastors' understanding of psychological distress. The research participants do not represent the range of existing religious communities and thus results do not generalise to all pastors. Therefore, these findings cannot convey the full picture of the views of pastors from black townships.

6.4   Practical implications and Recommendations

It is clear from the research study that the participation of Pentecostal pastors is absolutely critical to the success of the community mental health endeavour to bring mental services to the community. This is especially so because, of the barriers of the present professional psychological services, such as lack of psychological services in the townships, very few black psychologists, language and cultural barriers and societal norms that lead to psychological services being perceived as irrelevant or inappropriate (Pillay & Lockhat, 2001).

The research findings have provided information on the subjective reality of Pentecostal community, which is imperative for psychologists in gaining understanding, which can hopefully lead to adjustment of our perceptions, especially when planning service provision to the church population in future.

Pentecostal pastors are certainly key figures in the emancipation of the black community in the critical period of transition and uncertainty in the South African nation. Moreover, the Pentecostal church and its involved pastor are instrumental in the assessment and management of psychological distress in individual church members.

Pastors confessed lack of concrete knowledge of recognizing or dealing with psychological problems. They feel that they are often put in the position of making heroic efforts with inadequate training and few resources. Accordingly, this is an area in which psychologists and Pentecostal pastors might collaborate with one another in addressing the mental health needs of congregants and community members.

In addition, it is recommended that the mental health professionals should look into developing training programmes, which would focus on self-awareness of personal and role limitations, self-care coping skills, diagnostic and referral skills and crisis counselling strategies. According to Weaver (1995) a short, time-limited counselling model would appear to be most appropriate.

Voss (1996) states that collaboration between Pentecostal pastors and mental health professionals is imperative for the provision of improved mental health services. Pentecostal pastors can take part in insuring that mental health programs in the community remain socio-culturally relevant and meet the needs of the their congregants since they are the specialists in their context (Kloos & Moore, 2000).

According to Taylor *et al.* (2000), a bi-directional collaboration would be most suitable where psychologists can consider conducting in-service training programs for pastors, and conversely pastors could provide in-service training to psychologists on how religious beliefs and practices influence the experience of personal or family problems.

They further state that a partnership model of program development between mental health service providers and religious institutions has proven to be very successful in the black American churches.

Therefore, given the Pentecostal pastor's pivotal role as gatekeepers within their congregation, they can in future serve as active referral agents for their congregants. The pastors can further assume the role of public health educators by serving as liaisons between psychologists and congregants.

By virtue of their Pentecostal authority and their central role in the church and community, the Pentecostal pastors are considered ideal people to convey the information to affect behavioural change in the black township community.

With the future collaborative relationship, it would be convenient for pastors to sanction the use of their church venues as mental health promotion sites.

To take a giant leap further, pastors can in future become directly involved in mental health policymaking.

Taylor *et al.* (2000) and Edwards *et al.* (1999) mention a few potential hindrances to the ideal collaboration between psychologists and Pentecostal pastors. Firstly, there are potential conflicts in perspectives and values held by psychologists and religious institutions, even though they share many common goals regarding the provision of support and services to individuals and communities. There is also a potential for conflict over issues of territory infringement and what the appropriate roles of pastors versus psychologists.

There can be many exciting possibilities for the collaborative initiative between Pentecostal pastors and psychologists. However it is imperative for further research to be conducted to test these ideas.

6.4.1 <u>Recommended guidelines for psychologists' future collaboration with pastors</u>

Considering the common ground of trying to offer explanations for human behaviour and improve human conditions between psychologists and Pentecostal pastors.   It was recommended that both pastors and psychologists partner in their determination to understand human behaviour. Chaddock and McMinn (1999) are of the opinion that shared values and trusting relationship are prerequisites to collaboration.

The next question to be asked is how can bridges be built between psychologists and pastors who are interested in forming collaborative relationships?

The researcher has compiled a number of guidelines to help those psychologists interested in working with pastors. Firstly, it is suggested that aligning with the community psychology principles, psychologists should respect diversity of the Pentecostal community, recognising that Pentecostal pastors possess a long tradition of providing mental health services to the diverse community of South Africa.   According to Dalton, Elias and Wandersman (2001) failure to respect other's diversity would hinder efforts to create effective collaboration.

Secondly, psychologist should take seriously the recommendation to include religious leaders in their inquiry and practice. Judging from the results it may be concluded that locating research interventions and projects in religious settings will enrich the study and practice of psychology. Particularly given the pastors' lack of skills and resources to deal with psychological distress

occurring in the black community and psychologists' inefficiency in reaching the black community. Kloos, Horneffer and Moore (1995) add that collaboration between psychologists and pastors depends on furthering knowledge of shared values and possibilities for mutually beneficial outcomes.

Thirdly, psychologists can inform themselves further about existing research literature on pastors' issues, particularly that seem to link with psychology.

McRay, McMinn, Wrightman, Burnett and Ho (2001) suggest that psychologists committed to collaborating with pastors need to learn the theological concepts and language that allow them to share informed dialogue.

Finally, part of respecting the Pentecostal pastors as specialists in their own field includes willingness of psychologists to venture out from practice setting and remaining open to innovative possibilities in the future (Edwards *et al.,* 1999).

6.5   Directions for future research

The black churches served and still serve a crucial role in the mental health needs of its members, the literature review demonstrate that there is limited information on this topic especially in the South African context. With the goal of exploratory research to formulate more precise questions that future research can answer (Neuman, 1997). This research has certainly laid a foundation by providing useful information regarding the Pentecostal pastor's understanding of psychological distress, their intervention strategies, the hardships in their helping role and much more.

Additional research is of necessity particularly to understand further, the Pentecostal and even other religious denominations pastors' definition of psychological distress, quality of current mental health services that operate

within the church including the deliverance practice, knowledge of psychological services and the availability of psychological services within the community.

Further research would provide some indication of the resources and capacities inherent in Pentecostal churches and their possible orientation toward partnerships with psychologists. Furthermore research studies are of advantage since they build a collaborative relationship between participants and researchers. According to Kloos and Moore (2000) consideration of religion in research can foster the development of community psychology in several distinct ways: Firstly by advancing theory beyond current boundaries, secondly it can improve research and it can enhance the ability to research people who are not served by current psychological interventions.

6.6   Researcher's Note

The quality and usefulness of research data depends on the context in which it is collected and especially on the collaborative relationship between the researcher and research participant (Dalton *et al.*, 2001).

The qualitative method allowed the researcher access to richer understanding and fuller interaction with the participants mainly because of the rapport that was formed during the interviews. Bond (1990) guided the researcher by arguing that the researcher must work towards a respectful, mutually beneficial relationship.

Furthermore participants confirmed accuracy of findings summaries that was sent to them. They expressed full appreciation for getting the opportunity to verify their interviews. The participants interpreted research process as respectful and even concerned for their role in the community. This study certainly led the researcher into a new special relationship with Pentecostal

pastors. I fully value the experience as enriching and extending to my knowledge.

6.7   Conclusions

It is evident that the participants are very involved in the effort of giving support through managing the social phenomenon of psychological distress in their congregations. The churches still provide resources and opportunities that are inaccessible to black people from the mainstream institutions.

It can thus be concluded that despite the limitations of Pentecostal pastors in treating psychological distress they are ideal people who can take part with other mental health professionals in the planning, promoting and delivering preventive mental health care in the black community.

With the first step of involving the pastors in the research, and giving them a voice, it is hoped that a special relationship is formed. It is hoped that this relationship will help facilitate the many future researches and programmes that will be implemented in this religious community.

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APPENDICES

APPENDIX: A
PS O. INTERVIEW TRANSCRIPT

Researcher=R
Pastor=P

1.   R: I'm going to read again the consent form, the form that I have sent you
2.   and then I'm gonna ask you to fill an informed consent form

3.   P: Okay

4.   R: Read the informed consent letter

(Both the researcher and pastor signed the form)

5.   R: I am going to now read the research question

6.   R: *Psychological distress is an idea/term widely used today by many*
7.   *people. Different people perceive it differently, hence they respond to it*
8*.   differently In your own view, please describe how you understand this*
9*.   idea (psychological distress). Describe in as much detail as possible do*
10.   *not stop until you think you have exhausted the question.*

11.   P: Okay, that's a bit of a difficult one, but I think because you said
12.   that as relating to churches, maybe I need to talk about it in that context,
13.   is that okay?

14.   R: I suppose if I talk to you whatever you'll say, the church is you, so I

15.   think your opinion will obviously, I suppose bring the church, I think

16.   P: okay

17.   R: Just your ideas of what the psychological distress might be

18.   P: Okay, all right

19.   R: Or in any manner, as broad as possible

20.   P: Okay, as a pastor in a church, we are dealing with people who come
21.   to the church, voluntarily and many times the reason they are coming to
22.   church is because they've problems, either spiritual problems,
23.   psychological problems, psychological problems, physical problems and
24.   every church we have got to like sit down and learn on how to classify
25.   people's problems. Those that have spiritual problems we we we do not
26.   have a, we we we can attend to it. But most of the time you find that you
27.   can't differentiate between the psychological and the spiritual problems,
28.   so, that's where our training comes in, which has really helped us to try
26.   and be able to help people in that aspect. But coming back to the
27.   question of the members that come with all sorts of different problems.
28.   Now we have found out that as we started talking to people to try and
29.   solve their problems we found that most of them, those that we thought
30.   are only spiritual problems, we found that even after using spiritual
31.   principles we still do not reach the solutions into their lives. So which
32.   meant that we needed to go further than just spiritual problems and then
33.   go back and check their psychological make-up=

34.   R: Mmm

35. P: =And which led us to try and find out, especially in this church

36. because we are dealing with deliverance. Now deliverance, which helps

37. us to like to find, to try to find the cause of the problem in human beings.

38. And most of the time you find that the cause is even beyond the person

39. himself.

40. R: Shuuu!

41. P: And some of the causes of the problems come through that way like

42. a person who feels nobody loves him or her in the whole world, like a

43. problem of rejection and then when you study, you find that this, this

44. person's problem is not, it hasn't got anything to do with him, he doesn't

45. understand why he's going through this kind of a problem. And then

46. that's where you can go back and check and you find that that problem

47. has been probably in the developmental stages of a person and that's

48. why the whole thing didn't go right. Okay, the black community have got

49. all sorts of difficulty that they are encountering, the socio-economic

50. problems, socio-political problems, now that have affected the

51. development of the people completely, holistically. Because you may

52. find, let me cite for example, a political socio-political problem, the law

53. demanded I mean the previous government demanded, that only men

54. could come and stay in hostels and leave their families back home

55. because they didn't qualify. Now, the children who grew up in that kind

56. of a family, I would say they grew up, like say, like birds with one wing

57. because the father is not there and then as he grows up there's this

58   missing thing inside of him that, 'I see my mom but I need to see my

59. father on a daily bases and that is not satisfied and then that brings a

60. problem in a person's life as he develops. Not only that, I was just citing

61. you only one problem of that.

62. We've got another aspect ee socio-economic problems, facilities has

63. not been readily available to black people, like for example, the help of

64. a, I mean like the help of a hospital, clinics, not only that, the funds to

65. afford the medicine, it has really been a problem but now what about

66. when it comes to emotional distress, how do people get, I mean like, they

67. only have the, okay, only a few percentage have the, comfort or the

68. luxury of getting to know that I need a help of a psychologist because the

70. problem is not a spiritual problem, but it's a psychological problem. Like

71. we were counselling one young girl, two days ago, she's studying at an

72. academic institution and all of a sudden her behaviour started changing,

73. and when we looked at the problem, after calling the parents, we realised

74. the problem is the girl is missing the both parents and that has affected

75. her performance at the institution and has also affected er her behaviour

76.   in the institution, that's where we felt we needed a psychologist to try

77. and help or to guide even in that area. Now as a church, I believe

78. personally that when I have people who have a psychological problem

79. that, now, our training as pastors we are only doing, I mean like, we call it

80. Para counselling.

81. R: Para counselling?

82. P: Ya, we, we can't go into the full extend I mean like we only need to do

83. just a portion there of. But then, that's where we we we need, the need

84. come in, where we need to like refer people to professional psychologists

85. to go and help them. All right, the black community has got a lot of

86. difficulty, ee psychological distresses. And what do you do? I mean like

87. even if the person do not have enough food on the table, how do you

88. send him or her to a psychologist and they can't even afford it, so they

89. stay with that. All right we had the political problems, uprising which

90. destroyed people psychologically and er like that generation that was,

91. that was like distressed that is supposed to be worrying or that was

92. traumatised politically, that whole generation is like, we have lost it

93. because we need to go back and pick up every one of them because

94. they are carrying, walking around with wounds in their lives that are not

95. being attended to. We have that kind of a problem and we need, I mean

96.   like it's a whole generation, if you imagine, understanding South African

97.   scenario, 1996 uprising, I mean 76 to 86, that whole ten years was a big

98.   big big indaba that's taking place in our nation. So that needs, needed to

99.   be, to be attended, not only the young people.

100.   R: Mmm

101.   P: But their parents who were seeing what was happening to them were

102.   hurt, okay, so not only are we having the young people but we have their

103.   parents who were hurt because they lost control of their children, the

104.   children thought their parents are too old or too compromising, the

105.   parents thought the children were too. So both the dependents and the

106.   parents, I mean like they were, they were in distress.

107.   R: Mmm

108.   P: And they needed somebody to help, so my understanding, is a big

109.   bulk of the community really needs a psychological help. That's why in

110.   the church personally, I've referred number, a whole number of people to

111.   different psychologists for for a help that they can get, most of them have

112.   got the painful memories, I mean you wouldn't know how to handle that, I

113.   mean we're untrained in that area. So I felt the best thing was to send

114.   them to a psychologist to go and help to heal all those painful. How do

115.   you deal with a lady in the church who just lost her partner? Now the

116.   divorce rate in the nation is growing at an alarming rate, how do you

117.   handle women who just got divorced or men who just got divorced? I

118.   mean like and and and those people, they do come to the church, they

119.   need you as a spiritual leader to give them guidance on what to do and

120.   they need, they need help man. They need somebody to could really

121.   come to their assistance and help them.

122. P: Okay, most of the people who have wounds and this is our

123. observation as the local church, most of the people who had wounds

124. irrespective of how its started, how it came about, ee those wounds have

125. not helped them. I mean they have not been healed, they have not been

126. professionally attended to and then as they moved along in this church

127. we try to develop as many leaders as possible now you'll find the same

128. leaders who was supposed to live according to a certain norm according

129. to a certain. All of a sudden they start it and their behaviour begins to

130. change. When you take them back you find that, they have wounds that

131. have been there for ten to fifteen, twenty years and nobody attended to

132. them and they are causing a problem. Their leadership potential is

133. been mugged by this behaviour then you say to them, like you call a

134. person and say: "Listen I hear you are behaving like this and I don't like

135. it" and the person tells you, I don't like it either, I don't know how it came

136. about, now, that shows that it's a psychological problem, and

137. R: Sorry, meaning that the person is out of control, when you say, when

138. he says, 'I don't know how it came about'.

139. P: No, I wouldn't use the word, out of control, because out of control

140. might be too strong a word but he finds himself behaving in a way he

141. doesn't like, doing things he doesn't like to do and when he he comes to

142. his senses, I shouldn't use the word, come to his senses, but when he do

143. some introspection, he says but why did I end up behaving this way, he

144. finds that, I behaved in a way I didn't like and and that that tells you

145. something because, you you you'll find that you've got that problem. I I

146. had an incident of a young girl of eighteen, nineteen, she fell pregnant

147. and then I called her and I said "listen lady, what happened?" Then she

148. related the story and asked her "did you want to fall pregnant? "No", "did

149. you enjoy what you were doing that led to pregnancy?" "No", I even

150. asked a question I said, "How did you feel after the first day you did this

151. thing?" Okay maybe let me be explicit, "when you had sex the first time

152. with this person? She says, "I felt so guilty, I did not want it" but then

153. because this include even emotional ties, she didn't know how to break

154. up with the thing and she ended up being a victim and I mean this days

155. we are living in, like its pretty dangerous. He might have got, this

156. relationship, then got this thing and he might have contracted this

157. disease that is prevalent in our nation. All right, the other part of the

158. thing, is most of the people in, okay, whether we like it or not, parents are

159. loosing their children, children are loosing their parents, people are

160. loosing their relatives and this thing is hurting people whether we like it or

161. not and then how do we help people who have been affected by this, by,

162. I mean like, the endemic that is troubling our country. And how do we

163. help them in that area because they need counselling, they they, I mean

164. they don't need something that will bring false hope or false impression

165. or whatever, need something that is professional.

166. R: Mmm

167. P: But, lets be honest, will all the people who have contracted the

168. disease or have been pronounced that they are HIV positive, can they

169. afford still to go and sit down and talk to a psychologist and you find that

170. they've got a built up of hurts into their lives that has not been attended

171. to and they've got a problem also. So it's like what we talk about here, a

172. drop in the ocean. We have got, we have got, ee, If I may use the word,

173. we've got a time bomb in this nation. I'm talking about South Africa,

174. we've got a time bomb where people will like go wild and the behaviour

175. will go wild and we have, we've got a scenario where things completely

176. run out of control because people's emotion. I mean like they can't

177. understand or handle how, never mind people who can handle, but those

178. who don't understand why do they behave that way. It's only the learned

179. and who can understand that 'Oh' maybe I'm behaving that way, this is

180. because of that. How many churches are able to lead people into that

181. aspect to say to them, listen the reason you are behaving this way is

182. because this is your problem and this is how we can help you, to try to

183. ease off the solution or bring about the solution in this matter. So that's

184. that's that's what I think, my understanding of the psychological distress,

185. the community that I'm serving right now is going through. I mean like

186. I'm just mentioning just a couple; there could be more that we are really

187. facing. Unemployment, retrenchment, can you imagine what happens to

188. a man who can't support his wife and his children, beside the other

189. problems that they are facing at work, okay, so those are some of the

190. problems that we are going through. Problems like those ones where

191. people can't, don't have jobs, how do you help that people, okay, we do

192. have students that graduate from high school and the parents because

193. they can't help them, they can't proceed with the things, so he's got to

194. get into the market, okay, and there are no enough jobs for them. The

195. joblessness problem, how do you attend to that? Those people do come

196. to church. People, students who fail at school, how do you handle that?

197. How do you help them? I mean that does not bring a spiritual problem,

198. that's a psychological thing. How do we help that? Families fighting,

199. family feuds, I mean its, crime in the country, that's pretty high. Now can

200. you imagine what's happening, the other day I was listening to the radio,

201. I heard this man, they've just hijacked his car. Can you imagine what a

202. problem that is causing to that family? Not only that, the other one just

203. came the other day to the church after the evening service, they hijacked

204. his car, now the person made his way back here to come and say:

205. 'They've just taken up my car, so what do I do?' That person is really

206. wounded. Now, there has got to be somewhere that we send people and

207. we we, probably that, even the government, I'm not sure if that is the

208. right thing, where the government has a system where they can help and

209. and and provide solutions to all this, because this is a national problem.

210. R: The question that I want to ask is, we're talking about problems or

211. psychological distress.

124

212. P: Ya, aha, aha, that's right

213. R: How do you identify somebody who has psychological distress lets
214. say in a church, how do you see one?

215. P: Okay, I think, I have touched on that, on one or two areas. Okay
216. sometimes the people get demotivated, they no longer enjoy coming to
217. church, sitting in the church, you see they are almost half in the church
218. and half out, they are demotivated. We demand that people, okay, when
219. they are demotivated, one of the areas you'll see they don't come to
220. church regularly, they resort to going away, their behaviours change, er
221. and I think the big thing its its you see their change in behaviour,
222. changing in mood, coming to the office needing help for a counselling,
223. and when they tell you, you find, I have a problem and the person is
224. unable to like define what the actual problem is on their lives, things like
225. that.

226. R: It sounds like people find it very easy to come to you with problems

227. P: Ya, ya

228. R: Your, members

229. P: That's right, people can easily come to me and then you find because
230. when a person come in we always try to say, what do you think is the
231. cause of this problem and then most of the time you find the people do
232. not understand.

233. R: In the beginning you said there's a thin line, I don't know what word
234. you used, between spiritual and psychological.

235. P: Okay

125

236. R: I wonder if there's a thin line, I don't know how you can describe the
237. difference or at least the similarities of this two things because they seem
238. to be two rather than one.

239. P: Well, I mean there are lot of theories on this. There are some people
240. who speaking about the soul and the spirit, others speaking the no spirit
241. or just the soul and and the body, human being, being a body and soul,
242. others says body, soul and spirit. Now that's what I'm trying to talk
243. about. Okay, there are certain problems that we realise, they are not like
244. a psychological problem, like when a person comes with a disease that
245. the doctor would medically say: 'I don't see anything here' and then how
246. do you answer that one? It can't be a psychological problem. Because
247. it's a spiritual problem and we realise when we pray for people you find
248. that, that is a spiritual problem. When I say a spiritual problem, its
249. nothing that is tangible, the cause cannot, the doctor can't see. Its not
250. there in their text books. And the people come back and they say: 'We
251. don't see any problem, we don't see any, we don't think we understand
252. what is wrong with this person, things like that.

253. R: Some things, things that cannot be explained

254. P: Things that cannot be explained, I mean like a person come here with
255. a disease and the doctor say, we've never seen anything like this. In
256. other case the doctor, a medical practitioner would not see anything.
257. The other say you'll see something he has never heard or read about it
258. anywhere in the world, things like that.

259. R: So that would be a medical problem?

260. P: I wouldn't say it would be a medical problem, okay, where a doctor
261. says, I don't see anything medically wrong with you. Now that is not a

262. medical problem. That's a spiritual problem. But where the doctor would

263. see something like a growth or a medical condition, where the doctor

264. would say I can see this thing is abnormal but I'm not sure if I've read

265. about this thing before. Like two weeks ago, we had a lady who had like

266. a growth in her leg, and the doctor I've sent her to and the doctor says,

267. I've never seen any condition like that, you understand. How would you

268. resolve it? Its not there in the medical text books.

269. R: So is a spiritual problem

270. P: Its spiritual problem

271. R: Its resolvable because

272. P: Its resolvable, yes because the same person with that kind of a,

273. actually most of them, 99.99% of all the people where the doctor says we

274. don't see anything wrong, and they come here and we pray for them,

275. they ended up getting help and delivered. Now you wouldn't say, that's a

276. medical problem?

277. R Its sounds like spiritual problems, they would be diagnosed from a

278. medical point of view, because the doctor would say, we don't know such

279. a thing but yet it can be seen by you

280. P: Okay, there are some cases like that, but then there are some cases

281. where the doctor says I don't see anything like a person will come and

282. says: 'Doctor, my ear is like giving me a problem' and the doctor checks

283. the ear he finds the ear in a normal what is the word? Physiological state

284. or there's nothing wrong with his anatomy or physiology. And a person

285. comes here really says: 'This thing is aching or is giving me a problem

286. and the doctor says: 'I don't see anything', you'll come here and we pray

287. for the person, we apply spiritual principles and then that person gets
288. healed.

289. R: Can we go back to the examples of psychological distress? Because
290. I want to find out more of what other kinds are there, because you have
291. mentioned examples, I don't know if there's still more, if you can be
292. broader as to what else can be classified as a psychological distress
293. according to you.

294. P: Well there's definitely are more, I may not actually put my finger on the
295. right pulse right now, besides those I have mentioned, there could be
296. more of that we have like seen in the church context, as I've said before.

297. R: It sounded like when you mentioned most of the times the people are
298. sometimes unaware of that.

299. P: Oh yes, oh yes, I mean if a person has got that kind of thing and is not
300. even aware of it, okay, now let me give you one illustration, we were
301. trying to help this woman, who is like she had wounds in her previous
302. marriage relation and then those wounds were never handled and then
303. she got married to this man, and she's like basically driving the man
304. away and she's not even aware that what she is doing it's like driving the
305. man away. Because there are situations, scenario where the husband
306. will come and sit in my office and say: can you talk to this woman, she's
307. doing this, this this? I said 'no man, really?' I couldn't believe but when
308. you sit down and begin to pull back and try to remember the problem she
309. went through with her previous marital relationship, you can realise this
310. are probably some of the wounds that have been carried over, has not
311. been dealt with after, the previous marriage has broken down, has been
312. carried over to the other one

313. R: Okay, so then how then do you deal with it, if somebody then comes
314. with the psychological distress

315. P: Okay, we are not trained to handle that, what I do personally, I have,
316. every time I meet a psychologist, I've asked them for their business card
317. and because in the context, I'm talking about its in a Christian, I prefer,
318. Christian psychologists, not that there's anything more they know, but I
319. prefer to send people there, because they understand the scenario, the
320. situation, the thinking, the mentality in the Christian community better
321. than other people. So I do send them away to professional
322. psychologists.

323. R: So, do you have a, it might not be extensive but you do have people
324. that you refer to?

325. P: It is extensive, I have send a lot and lots of people to psychologists
326. myself

327. R: Do you get feedback from them?

328. P: Oh yes, most of them, er my policy is after I've sent everybody to the
329. psychologist, I need a report from the psychologist and I need a report
330. even from the person himself. I know the person normally comes back to
331. tell me how they are doing and I always call, phone the psychologist to
332. write me a letter of the progress report on the person.

333. R: So confidentiality there, do you communicate that

334. P: Oh yes I mean confidentiality I mean like in a church context, I mean
335. ministerial ethics does not have, I mean it teaches us to really, we deal
336. with confidentiality things.

337. R: So the person will allow you to have a conversation with the
338. psychologist he or she will be seeing.

339. P: Ya

340. R: Okay I also heard as we've been talking that some other people don't
341. know when they have psychological problems. Some people they don't
342. go because they don't have money, so under those situations, how do
343. we handle this.

344. P: It is a big problem definitely, because if a person can't go to a
345. psychologist maybe he's unemployed he doesn't have a medical aid,
346. where do they go. I mean unless you send them to a hospital. But it's a
347. difficult scenario, certain hospitals; do provide a psychological help to
348. patients. But in most of the cases we wouldn't know what to do. We just
349. like say to the person we hope God help you some how and there's
350. nothing we can do, and that that is a problem we are having as local
351. churches that we can't if we we can only help thus far but if we cant help
352. beyond that there's nothing we can do

353. R: Its sounds like first of all, the people need to know that this people do
354. exist and this is how you identify when you have this problem.

355. P: Oh yes, oh yes, I think the problem is the knowing that there are
356. people called psychologists and after they know this, that they need to be
357. taught on, listen this people can help you in this, this, this area, most of
358. the people didn't and including myself, I didn't even know that there's I
359. need to go to a psychologist until I bumped against somebody who says
360. to me: 'I think this is a psychological, go see a psychologist and' so they
361. need to be known I think in the black community the profession has not
362. been properly marketed.

BEGINNING SIDE B

363. R: My question that I need to come mo yona ke (to, is), You mentioned
364. something about the training of the pastors you said you get trained in
365. Para counselling, how did you learn to identify psychological distresses?

366. P: No, in, when you train as a pastor, you do introduction to psychology
367. and part of what I was sharing with you that's, that we learnt at our
368. training to try and identify some of the, some of the things. As a person I
369. mean like you you you, as you study on your own and register with other
370. academic institutions, you just learn, you study more on on the
371. behavioural psychology, ya.

372. R: Since there is a thin line between psychological and spiritual do you
373. sometimes have confusion of maybe you're sending somebody with
374. spiritual problem where as is a psychological one or versa visa.

375. P: Of cause yes, you can't always think or say that you are correct, you
376. might send someone with a spiritual problem to a psychologist, that's
377. why I said, we sometimes prefer a Christian psychologist who
378. understand the spiritual principles so that if they discover that that is not
379. a psychological problem then they can refer them back to us

380. R: I think I've asked all the questions, I wonder if you have anything you
381. need to add.

382. P: Well I don't have anything more to say; I think I said all I had in my
383. mind.

384. R: Okay, thank you I might come back for verification and if I am
385. confused somewhere, is that okay.

386. P: You are welcome; my office is always open for you

387. R: Thank you

(2min)

388. R: You mentioned a little bit about deliverance and deliverance would
389. remedy the spiritual problems and psychological problems would go to a
390. psychologist, briefly explain deliverance, what happens?

391. P: Okay deliverance as I said is a spiritual thing you have a phenomenon
392. that is like prevalent, you find that in a family the mother has divorced
393. and the daughters all of them begin to divorce and they ended up the
394. whole of them divorced. I wouldn't know how you classify that? To us
395. we call it spiritual, we call it a generational thing that has to be cut off, so
396. its a spiritual thing, that's one aspect. Okay, you find another aspect
397. where people in a specific area or in a specific, where you find, they've
398. got some er what is the word I'm trying to get? People are unable to,
399. somebody has got the brains, he studies and then he is sharp and all of
400. a sudden from the first ten months in a year or nine months in a year he's
401. doing well, when the exams comes, he goes blank, he blanks out in the
402. exam room and okay, if it happens once, its something else but if it
403. develops into a pattern three, four times, then you realise that something
404. is really not going well and the person is taken to the psychologist for
405. check up and they find that that person is doing well between January
406. and exams, things like that.

407. R: And then how do you work with that?

408. P: who?

409. R: The pastors, who does the deliverance?

132

410. P: Okay, in the church we do have deliverance where we have trained
411. some people to do that kind of a of a, to help people in that area, where
412. you find a person has those kind of things some of them that I have
413. mentioned. We do pray for the people we disconnect the spiritual
414. connection with the with the families, the spiritual connection, like you
415. find in an area where maybe in a family a father has made a covenant
416. with the ancestors or with of devil, that he will, they will serve him the rest
417. of, and their children's children and children, and a covenant is been
418. made, now we need to disconnect that otherwise if we don't disconnect it
419. we have a problem, because this person, that covenant which is a
420. spiritual one that has been like moving through the whole generation, if
421. it's not broken we have a problem in that linage.

422. R: How do you break it?

423. P: We pray

424. R: Only?

425. P: Not only, we, okay, the person has got to renounce the connection,
426. the covenant, the alter, the agreement that has been made.

427. R: With whom?

428. P: In the spirit realm, the agreement sometimes is made with the, who
429. ever makes it, with the ancestor or with the devil or with spirits in the air,
430. things like that. So those spirits, that relationship, if I may call it, that
431. relationship in the spirit realm has got to be renounced

432. R: I know renouncing is like if I have a contract with you, I come back to
433. you and say no, I'm not gonna see you any more, I'm cutting, breaking
434. that contract. So I know where I'm going to, the person that I made a

435. contract with in this way if it's a great grand parents who have done it

436. and I'm a child and need to renounce, I don't even know anything about

437. it, who do I go to and how do I know? Where I am I gonna go? Who

438. would I find to renounce whatever that I don't even know?

439. P: Okay, renunciation is done in the spirit realm, now spirits don't die

440. maybe to try and put it very clear it like, let me illustrate it, lets say for

441. example I fall in love with you, okay, we establish a relationship but if in

442. the mean time I realise that this relationship doesn't work, I need to come

443. to you and say listen, sorry we're done, I don't want you anymore. But

444. what happens if after you have said that after a week or two you begin to

445. miss me, you pick up a phone and you send me an sms, why? You have

446. like told me 'I don't want you anymore' but there is still a connection and

447. that is the thing that needs to be broken off, that's what we call

448. renunciation, you break off that connection

449. R: So Its not tangible

450. P: Its not tangible, and I don't need to have you with me here, you could

451. be in Australia, I'm in England, I can just renounce it, Is a spiritual

452. principle, I can just disconnect myself from that relationship then I won't

453. have to miss you, I won't have to phone you, I won't have to want to

454. meet you again, I know once I've done that the whole thing has been cut

455. off.

456. R: Is it a process; is it a once off thing?

457. P: It's a process; it's not a once off thing

458. R: How long would it take?

459. P: It might take long, depending upon the strength of the relationship.
460. Lets say for example if if maybe in a family my great grandfather was
461. a, say was traditional doctor, he made an agreement, my father was
462. maybe the first born and then he also made a covenant, when I am the
463. first born in the family, that is quite strong, things like that. There are
464. other factors that also have to be done into like entrance point, into that
465. covenant, like through the name, that has to be renounced also, through
466. the surname.

467. R: So I have to come to the church for you to pray for me if it's a process,
468. it means I must come continuously and you pray always.

469. P: It depends upon okay, one, you have to come to the church, two, you
470. have got to belong to this church, because we don't do it to other people

471. R: You don't

472. P: No, we try and do it to only to the mem, people who want to come and
473. become members here

474. R: How come?

475. P: Sorry

476. R: How come?

477. P: Well, I wouldn't like to go and feed a child in the next door what if
478. tomorrow his parents come and says, who gave you the permission to
479. come do this to my child? If they don't agree with that.

480. R: So if somebody feels, I have a spiritual problem I need a solution, I
481. came to you, not a member I'm not willing to be a member, however I've
482. got this problem and I need you to

483. P: We have a problem with that, if if, okay if he belongs to another church
484. we always send them back and say go to your pastor, let him talk to us
485. and ask permission.

486. R: It sounds, sounds like is a very formal and dangerous procedure

487. P: No, no, in a sense that in a sense that not many people believe in
488. deliverance, not many churches do believe in deliverance. So when they
489. hear that their members have been taken through the deliverance
490. process, they can come back to you: 'Who gave you permission to do
491. that upon my person', even if it helped their members, that's not an issue
492. to them

493. R: It sounds like something like a permission to do an operation, it
494. sounds like its its, you can harm a person or you can make a person
495. well, it needs some ethical

496. P: No, no, it doesn't it doesn't, I mean like you are putting it in a
497. professional like if you go to a theatre, you must sign the agreement, if I
498. die nobody should. No it doesn't work that way. What we try to do is
499. normally what happens, we try to avoid this thing, when people have
500. received help; they stick to where they've got the help. So if a member
501. of another church come and gets help here, obviously they come and
502. stick here. Then we have a problem of people accusing us of taking their
503. people. Only to find its their members who got help here and they stick
504. here out so we are trying to alleviate that, it is ee

505. R: Does it have negative points and positive points, can you be harmed

506. from this thing.

507. P: No, its spiritual thing it can't be harm, I don't see how you could be

508. harmed because its like we are not doing like a violent thing on you. We

509. just lay our hands on upon you and pray and speak to spirits and you

510. renounce them and then you break them and then the results of this

511. thing cease to operate in your life and then you see a difference I your

512. life, so you are helped, so there's no such a thing, there's no way, you'll

513. be harmed. I mean we have been doing it for the past five years, we

514. have never had a case where we had to send somebody to hospital or

515. call an ambulance or police come knocking at our door, there's no such a

516. thing, it's a spiritual thing, is not a physical thing.

517. R: Maybe why I'm saying this is like you know if a psychologist has to go

518. through very long process before he or she could be one because it

519. sounds like you could hurt somebody emotionally or what ever. And I

520. know you also mentioned that there's a deliverance group which goes

538. through the training, is it a very extensive training?

539. P: It is an extensive training, the reason we are doing that is we are

540. dealing with different kinds of levels of spirits, so you need to be able to

541. identify them, that's all, Its not that is is like when you have to like avoid

542. maybe you can hurt somebody, no, because you are not even talking,

543. okay, initially you talk to the person to get, what will be the door ways

544. that has let to those kind of a thing, but then there after you are dealing

545. with spirits.

546. R: Thank you, thank you, If I have some more I'll come back

546. P: You're welcome always you are welcome in my office.

APPENDIX: B

PS E. INTERVIEW TRANSCRIPT

Ps. E

R=Researcher

P=Pastor

1.   R: First of all I'm going to read again the consent form, the form that

2.   I have sent you and then I'm gonna ask you to fill an informed

3.   consent form

4.   R: Read the informed consent letter

(Both the researcher and pastor signed the form)

5.   R: I'm going to read the research question

6.   R: Read the research question

7.   P: So, can I start?

8.   R: Yes

9.   P: Well my, my understanding er of psychological distresses as you

10.   said, has to do with er negative stressors to which affect the person,

11.   person's functioning, ability in all areas of life. As the concept says

12.   distress in other words obviously it carries a connotation of a negative

13.   stressor, because stress on its own is not necessarily bad we need

14.   certain amount of stress or stressors to be active in life, continue with our

15.   day-to-day er activities. So the mere fact that you talk about distress is

16.   already giving one an impression that here we are dealing with the stress

17.   that creates an imbalance in one's well-being and therefore by creating

18.   that imbalance causes unhappiness malfunctioning as I said earlier on, in

19.   various areas of life, whether family, whether in work environment or a

20.   school-going person at school and so on.   So all those negative

21.   stressors, whether event or various activities which make a person not to

22.   cope with life demands and challenges and affect his emotional,

23.   psychological well-being would be classified under those that's my

24.   understanding of what you term psychological distress

25.   R: You   mentioned   negative   stressors,   which   would   cause

26.   psychological distress. What kind of negative stressors, what are you

27.   talking about?

28.   P: Well, I talk as I said, there may be events for example, an event such

29.   as a death of a loved one, that particular event would cause a negative

30.   stress or distress because its something perceived as a threat towards

31.   well-being, and you miss the loved one and so on. So what I was, a a

32.   positive stress would be a or stressor would be a thing like marriage, its

33.   something that one look forward to but at the same time, it also has

34.   certain fears of the unknown. So, in a way it will also generate a certain

35.   level of anxiety or certain level of stress and that would not necessarily

36.   be negative stress like in the case of death. It will also be a stressful

37.   event because of there are unexpected things that may come with a new

38.   change of lifestyle because any change of situation whether positive

39.   change or negative change will always cause that imbalance which is

40.   stressful in one's life.

41.   R: You mentioned death, what other factors would cause this distress?

42.   P: Things like unemployment its one of them and is quite rife in our

43.   communities in this day, in fact in this country the unemployment is is

44. highly stressful. We talk about the current issues, things like HIV and
45. AIDS causes a lot of stress, it's becoming I mean everyone is fearful
46. because its something that is beyond one's control. Those are some of
47. the things. We talk about crime; crime is quite rife in in our township.
48. We talk about hijack, we talk about you know rape, in fact if you have
49. a daughter you are not even safe, you are not even sure whether that
50. child is safe even with the significant others, because its its something
51. that has gone out of control. So those are some of things, which cause
52. a lot of stress.

53. R: Okay, so how do you see, these are the stressors that causes
54. distress?

55. P: Yes

56. R: How do you see a distress, psychological distress in a person in
57. people that you work with, in the church?

58. P: Well, the only way of determining the status of a person is how the
59. person functions in other words how he does things, how he relates to
60. other people, if a person used to relate in certain way and you are used
61. to that type of his behaviour and suddenly there's a major shift in how
62. he behaves, maybe he used to be an outgoing extrovert and suddenly
63. he becomes a very withdrawn quite person. Obviously that type of
64. behaviour will indicate to you that things are not as they used to be, and
65. ya, as I said, the way a person behaves or maybe a person communicate
66. to you and say: "Well I'm not okay" and when you start to probe or dig
67. the cause then you you may identify some of the causes of this distress.

68. R: What other ways of examples that you have encountered with the
69. working as a pastor of the church?

70.   P: You mean ways of of detecting?

71.   R: Let me then rephrase, what examples can you come up with of

72   explaining this distress?

73.   P: I need, probably I'm not hundred percent with you in terms of your

74.   question let me, let me respond then, maybe you will give me more

75.   direction as to what issues are you looking for. For example, in my

76.   church if I take young people from time to time, we have teenage

77.   pregnancy which is a problem and obviously there is a way that we

78.   handle the situation from the church point of view, but then the person

79.   whose a victim or who is a culprit in that area would show signs of of of

80.   unhappiness and so on and obviously is an indication that its either that

81.   person is not coping with those challenges or the demands which are

82.   attached to that situation.

83.   Another example, bereavement, have a situation where maybe

84.   someone looses the beloved one whether husband or wife or a parent

85.   and during that period of mourning and so on, you find that people would

86.   say, we are not coping or even apart from not coping, just acceptance

87.   you know, that the beloved person is gone and the behaviour even the

88.   the message which one communicates during that time shows that one is

89.   experiencing a very unpleasant emotional experience, which I would call

90.   distress.

91.   Its just one of or two of many but they manifest themselves in different

92.   ways and as I've said, firstly: It would be the way they act, the way they

93.   talk, some of them maybe will be active in various positions in the

94.   church like maybe in the choir one would suddenly draw from those er

95.   and so on and so, that to me would give an indication that something is

96.   not right with the person because from how he used to function is now

97.   different, in other words expectations that we have from the person and

98.   the behaviour at that time there's no I would say congruency and it

99.   would be an indication that something is not right

100.   R: Mm, you said when you mentioned about pregnancy, you mentioned

101.   signs, now you have given me some, what other signs do you see, can

102.   you explain more of the signs, you said change of behaviour, how

103.   would it change, how would it manifest itself?

104.   P: Ya, change of behaviour I said like activities isn't it, if one stops doing

105.   what he used to do which was appreciated in a church environment,

106.   obviously that's a change of behaviour and I also mentioned earlier on,

107.   things like communication, the way a person expresses himself, if there's

108.   a major shift like expressing herself or himself negatively obviously it's a

109.   sign that 'I need help' or 'I'm not coping' you know, things are not well

110.   with me, some would even directly say 'pastor, things are not right with

111.   me' and those words would carry even a heavier message that things are

112.   not right and one would start probing, trying to understand the situation,

113.   so they come in different ways.

114.   R: What I'm looking for is this different ways, I want as much detail as

115.   possible, different kinds of examples.

116.   P: Well, as I say, if you were to ask me directly, then maybe I will be in

117.   position to help you. But as a pastor my main source would be probably

118.   from two different angles. One, it would be my direct observation,

119.   right, and that observation would be through how a person relates to the

120.   church, you know, the body. If if its its different from how we used to,

121.   then obviously is the sign that things are not the okay, that's an

122.   observation.

123.   The second, they would be if person communicates, cause I'm not a

124.   prophet, I cannot read people's minds but if a person says 'pastor I'm

125. not coping' or 'it looks like spiritually I'm not okay' or 'It looks like what
126. my perception of my spiritual life and the reality that I'm experiencing are
127. not in line if I say I trust God to help me and things are not shaping up
128. instead they get worse', you know, those would be signs of saying, hey
129. this person needs help.

130. That would be one area, another area would also be if if people who are
131. closer to a person, significant other, would say you know, either wife
132. would say 'my husband is behaving differently, you know or 'my friend is
133. having an attitude or something like that in other words, I'll get the
134. message via a referral if I have to put it that way in other words from
135. another angle. So I would say those are some of the ways one picks up
136. this things or how I relate to members in various ways you know, like I'm
137. involved in different departments and also with different committees,
138. some of those issues one would pick them up either in a group set-up
139. where you find that the group has become dysfunctional and when you
140. start to analyse and look the group dynamics and interaction. You
141. realise that probably some members or a certain member is going
142. through a very depressive phase in his life and that on its own has an
143. impact in the whole group and so on.

144. R: Mm, Okay, through your probing, what do you usually look for?

145. P: Well you should understand that my role, I'm a pastor, in other words,
146. I'm looking at the well-being of my members, in other words my focus is
147. on the totality of man, you know. Cause man is not only a spiritual being,
148. it's a physical being and so on, so there are various dimensions. So in
149. my probing, I usually try to understand the problem like if a person says
150. 'pastor, things are not going well at home' my probing would be to try and
151. get the person to paint the scenario, in other words, to exactly tell me
152. what he means by 'things are not going well' so that I can have a better
153. understanding, you know, because if he says 'things are not going well'

154. he may mean things are not going well with my wife or things are not

155. going well with my children or things are not going well in our financial

156. situation, so it may mean different things to different people. So in my

157. probing, I try to actually understand the problem as the person sees the

158. problem.

159. R: Most of the things that you've mentioned that would be stressful,

160. you mentioned a lot of things going to the direction of relationships.

161. You mentioned things to do with interaction or somebody dying, do you

162. have other examples that are or do you see distress as a more

163. relational problem or is it not?

164. P: Well personally I think the relational aspect is the foundation cause we

165. we are as human beings, we have been created to relate to people, you

166. know, other wise Adam could have been an individual alone. But God

167. has made people to interact, to relate to others and to me that's the

168. bases you know, and when you talk about relating, obviously I can even

169. stretch it a bit further, say maybe the relationship starts with your creator

170. and then it moves from you as a person relating to higher powers, it

171. doesn't matter whether you call those powers God, but from my

172. perspective obviously is God, you know the relationship with higher

173. powers and you move down to the relationship with self even before you

174. can look at the relationship with other people. So maybe to answer you,

175. I still affirm that, relationship to me is the primary area. If I cannot relate

176. to myself as a human being, obviously is going to affect other

177. relationships. If I don't accept myself as a person you know, is going to

178. be difficult to move out and present myself to other people and still

179. expect them to accept me, because the problem is with me, I need to

180. accept myself as a person and be proud of myself and from that level I

181. can present myself to other and say, guys can you see I exist. So that in

182. that environment even if I encounter negative responses that won't

183. create distress in me, because I'm at peace with myself. I can accept

184. myself as I am. So to me relationship is the foundation, other things, I
185. would say, they may be manifestation of relationship problems, whether
186. with higher powers or whether self.

187. R: I'm going to cite a scenario here, somebody comes and he's an
188. alcoholic, what would you consider that to be, would you say its
189. distress of not?

190. P: Yea, you you've selected a very complex example, personally I
191. believe, there maybe various factors and one would be very shallow to
192. take alcoholism at a face value, because at the end one might not be
193. able to help that person. So if I get an alcoholic, my interest would be to
194. start to understand what led him to the situation. You don't just wake up
195. in the morning being an alcoholic, you know, there must be a process it
196. starts somewhere. Some would tell you that I'm an alcoholic because of
197. problems, which I encountered in my family and in a way, it was a way of
198. trying to take those problems away and I ended up being hooked. And
199. one would say, I am an alcoholic today but I started as a social drinker,
200. you know, I would socialise with friends and drinking one or two and I
201. ended up in this position so there maybe and as a pastor, I also believe
202. that there is another dimension at play you know. We end up being
203. victims of circumstances because there is, as Paul puts it, there is
204. another law which is at war and that's a simple nature.

205. So I believe that all those things, they play an important role and they
206. can lead one to end up being in a situation. Some became alcoholics
207. because of social factors. If I'm unemployed and I cannot face the
208. reality and I'm not prepared to face the challenges and look at
209. alternatives, I may end up trying to drawn my sorrows and that my lead
210. me into an alcoholic. So its not as easy as saying, hey, this is an
211. alcoholic, the problem may be one, two or three. You may find that they
212. are lot of problems, which led the person to the situation. So if I get

213. such a person, my main interest would be to try and understand his
214. situation and maybe by understanding that situation, try and make a
215. person face whatever his fears are, which led into the situation.

216. R: As you were talking you mentioned things like, this person, this
217. alcoholic might have been unemployed and because of this
218. unemployment didn't have much options. It sounds to me as you mean
219. that distress comes and stays because somebody didn't look at their
220. options.

221. P: You see, my believe is, may be I should just say we talk about stress
222. any way, you see, if I'm experiencing stress in my life.

223. R: Negative or positive

224. P: Ya, and I do nothing about that stressor, right, whether is an event
225. whether it's a long-standing situation, I don't do anything about it. It's
226. going to push me and its going to, I may have temporary coping
227. mechanisms, you know. But if those coping mechanisms are not strong
228. enough to help me resist the stressor, I may be pushed to a point of no
229. return, and that's basically what I was saying like case of=

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230. = an alcoholic maybe experiencing a certain stressful event or being
231. in a stressful situation. And because he doesn't have necessary
232. coping skills or resources to help him face his challenges, that event
233. which is stressful or that stressor will push him to a point of no return.
234. And he end up saying well, after all I'm in this situation I'm helpless,
235. hopeless and say well let me just drown myself. So my belief is that if
236. there are no intervention programmes or procedures to help a person,
237. a person may end up in a position of helplessness or even ending his

238. life, and I mean we've got a lot of suicide cases and to me that's one

239. example of somebody who realize that I'm not coping and nothing can

240. help me so the best thing is to escape and to me suicide is like running

241. away from challenges because I don't have anyone to help me or I

242. don't have any resources that can help me out of the situation and the

243. end of the story will be to take away one's life.

244. R: So distress would be, when you call somebody a distress somebody

245. is when he is at the point of no return.

246. P: No, no, you see if if if, one can be, I mentioned earlier on I said when

247. that equilibrium is disturbed in one's life, If I have a balance then I'm

248. fine. If I'm experiencing negative threats in my life, then I'm experiencing

249. distress. I may put it on a scale, right and what I was trying to say is that,

250. if you reach a certain point. If I were to put it in a scale of one to ten and

251. say ten is the maximum. You know a person would still be at two,

252. experiencing that unpleasant experience and you would be distressed

253. and a person would be, and if you look at, I'm sure you've done or you've

254. looked at the stressor scale, you know, like where they would say the

255. death of a spouse is 100 on that scale, you know and so on. The loss of

256. a job is er maybe thirty and so on, it depends. I think the impact of a

257. stressor on a person depends on how a person perceives that threat, he

258. might, I mean perceive something as a minute challenge in my life, I

259. would still be distress, but because my perception is, is this is a minor

260. challenge and I may experience another situation which I perceive it as a

261. major stressor and obviously that one might have a potential of tipping

262. the scale you know.

263. R: So it's all about perception also

264. P: Its about perception I believe so and It's also about, you see, if you

265. talk about stress, funny enough as human beings we put a price tag on

266. everything, if my evaluation of a situation its its minute, obviously even

267. the effort that I will put towards that, will be in line with how I value the

268. thing you see. So I still believe that even in a stressful situation or

269. distress, you know, the same principle applies.

270. R: Meaning, same principles applies?

271. P: Of how I perceive the stressor and my perception of a stressor will

272. actually if I refer you back to the scale one to ten, I will put it maybe on

273. two as opposed to nine because this is how I perceive it, as a threat in

274. my life.

275. R: And your perception will probably link to how you cope with it

276. P: Ya, definitely

277. R: You mentioned balance and imbalance, balance of what and

278. imbalance of what?

279. P: I was talking that, about if a person says I'm stressed what the

280. person is simply saying he says I'm loosing control, you see. The

281. balance that I'm talking about is the control aspect, if I'm in control of

282. any life, in control of a situation, if I see a challenge, I would say 'ha!

283. This is a challenge but I'm, but I'm in charge here, I'm going to look at

284. ways of actually going over this huddle'. It simply says 'I'm in control

285. I've got the balance'. But if I reach a stage of saying he! Ya, I'm

286. overwhelmed I cannot, you know, this is a mountain, I'm helpless then

287. it means I've lost the balance. I've lost the control that the imbalance

288. I'm talking about and that's where most people would say: 'I am really

289. distressed, because I feel that I'm loosing control. My world is falling

290. apart and I don't know what to do'. That's where I would personally say,

291. you know, a person is going through a psychological distress in his life.

292. Either he needs help or he needs to be assisted in looking at coping
293. mechanisms, and if that person can be left in that situation, then that
294. person may be pushed over the edge and reached that point of no
295. return.

296. R: The balance, if you were to describe somebody who is balanced,
297. what kind of person would that be?

298. P: I would say, it's a person who's fulfilled, person who's happy with
299. himself, a person who has ambitions in life, a person who knows his
300. reason for living, a person who has a purpose in life, you see this is my
301. believe that I've got a purpose and mission to accomplish in life, and
302. this are my goals, this are the things that I'll do and I'm happy with
303. myself. To me I would say that person is a person who has balanced
304. perspective of life, he is happy with himself, he is happy with his
305. creator, he is happy with the world around himself, he's happy with, of
306. cause happiness is a relative term, but it's a person who's reasonably
307. happy with himself and how he handles life around him. And a person
308. who is distressed is person who would say, you know, things are falling
309. apart and I think that, to me, there's a difference because if I have a
310. challenge in life, I mean obviously if we don't have challenges in life,
311. there's no purpose for living. If I have challenges in life, I want to see
312. my kids getting good education, I see the status of our economy is
313. getting out of control, those are things that challenge me and I want to
314. look at various ways to actually working around them. It's a sign that,
315. I've got a purpose for living, but if I reach a stage of helplessness, as if
316. I've carried the whole world on my shoulder you know, life is difficult, I
317. don't know why am I here', you know, even the self talk if its negative
318. I'm actually adding more stressors on my life, you know, and
319. depressing myself. And to me that type of a person is like a person
320. who's really experiencing uncontrolled stressors and I would call that
321. distress.

323. R: It goes within er in rates, somebody who just uncomfortable with
324. himself, somebody who has problems that makes him not to be
325. comfortable with himself.

326. P: Ya, it's a process, it's a process and a lot of factors contribute
327. towards that.

328. R: So because of perception, because of self-talk, how you see
329. yourself, we have people who might be vulnerable to being distressed
330. and who are not vulnerable to being distressed.

331. P: I would say every one is vulnerable the difference is the coping
332. mechanism, some people have learnt, some people have been
333. exposed to various ways of handling the challenges in life, in other
334. words we are all exposed to same stimulus but how we respond to the
335. stimulus is different and it depends on various factors, like upbringing I
336. believe, your up-bringing plays a crucial role, some children are
337. taught from an early age how to handle challenges of life, how to
338. handle frustration. And some people are not exposed to those, so
339. obviously if you're given two people from those different backgrounds,
340. one who is not taught will throw temper tantrum when he faces a
341 challenge or cry and feel sorry for himself. And the one who has been
342. brought up in very supportive, nurturing environment will have
343. developed those skills and mechanisms of facing those challenges and
344. obviously in terms of distress those people will be different in how they
345. cope or how they handle the situation.

346. R: Again you mentioned another law that we are fighting against.

347. P: I've literally moved into that because that's, as a pastor, and you
348. psychologists, its one dimension that you often miss, the aspect of the

349. interaction between man and his creator. You normally miss that

350. aspect, you'll talk about all you cognitive functions and so on and totally

351. ignore or totally dismiss as if its one dimension which does not exist but

352. to me I believe man is a tripartite being, you know, it's a triune being.

353. You know, there is that, the spiritual aspect, which as I say in most

354. cases you don't even focus on. You'll only look at the mind and the

355. body in fact you will only concentrate on the body but we all know that

356. you can not separate this entities, we just mention them for helping us

357. understand but they are intertwined. I cannot say psychologically I'm

358. affected and it has nothing to do with my physical being, if I'm affected

359. psychologically, the whole being is affected. No wonder you talk about

360. psychosomatic illnesses, you know, they are psychological, their origin

361. is psychological but they affect the body you know but as I say the law

362. that I was talking about I was referring to the spiritual dimension, that

363. spiritually we believe that, there is the sinful nature and that sinful

364. nature needs God's intervention you know. You cannot come with

365. psychotherapy to deal with spiritual issues and you cannot also come

366. with physical interventions like injections and medicine to deal with that

367. dimension. It needs spiritual intervention and when I was talking about

368. that law which Paul describes if you read in Romans chapter seven, he

369. talks about the law that fights against me as a human being and forces

370. me to do the things that I don't want to do and which has a spiritual

371. dimension more than cognitive functioning.

372. R: Mm, shuuu!

373. P: Am I confusing you?

374. R: I think we need to go back on the spiritual aspect we have different

375. kind of theory this law and the presence of darkness?

376. P: That's the evil, right

151

377.   R: Where does it come in here, evil, in psychological distress issues?

378.   P: You see your approach is you say psychological distress, now if I
379.   were to throw the question back to you and say what is psychological
380   distress? I don't know as to how would you describe that to me .
381.   To me say if psychologically I'm not coping, because of stressors,
382.   those stressors may be coming from various dimensions.   I may
383.   fracture my leg, which is a physical thing, I've got a fracture, it doesn't
384.   need psychological intervention. I need to put POP, it needs surgical or
385.   orthopaedic intervention, but because I need a leg to function as a total
386.   being psychologically I may be affected you see.   Spiritually I may not
387.   be having a healthy relationship with my maker, who ever that maker
388.   you may describe him, if you believe that the superpowers are your
389.   ancestors and you're convinced that things are not right in that area,
390.   your whole being will be affected. You don't say that's my spiritual part
391.   I don't mind; psychologically I'll function well or physically. The whole
392.   being will be affected because one area of your life is struggling you
393.   see.

394.   R: So our spiritual factor will be one of the causes like your leg that is
395.   injured, is a course that can cause psychological distress.

396   P: Ya

397.   R: So which would also manifest in the same way as other causes.

398.   P: Ya, ya definitely, at the end of the day, you're not coping with life
399.   challenges and the source maybe from one area of life.

400.   R: Okay, so then as a pastor having identified this distress, how do you
401.   deal with it?

402. P: As a pastor after I mentioned that obviously I don't just take things at
403. face value, you know, I believe, firstly I believe in God, that's why I'm a
404. pastor, I believe that God the almighty is the master mind of creation
405. and he knows and understands his creation better than any other one,
406. you see, but I also believe that stressors, yes they need God's
407. interventions but God has also created us to be dynamic human beings
408. who will procreate. If you, I assume, if you read the bible, I don't know
409. why you chose the religious aspect but probably there might be a little
410. bit of interest. In the beginning when God created man, he gave man
411. authority to be in charge of the creation, in other words man to be
412. procreative, man to use all his resources to make life worth living in
413. other words God doesn't treat us as robots, He wants us to use what
414. ever he has given us to make things better for us. So coming back to
415. what you said, if I have a problem, a person who is experiencing a
416. problem in a specific area, after helping myself to understand a
417. problem as a person understands it. My task as a pastor is to create an
418. environment for that person to solve his problem. I other words, I see
419. my role as a facilitator in creating a conducive environment for the
420. person to handle his problem and may be let me give you an example,
421. let me say a couple has come to me and say 'pastor we need
422. counselling, we are experiencing marital problem', obviously I'm going
423. to try and get the nature of their problem.   If their problem is
424. communication or poor communication, I'm going to help them explore
425. in fact firstly they need to understand their problem and then help them
426. to explore in other words to lead them in looking at various ways of
427. solving their problem. Because I don't believe in prescribing to people
428   to say, people need to take ownership of their lives but they need
429. guidance to say, 'have you looked at this option have you explored this
430. and that so that at the end of the day they can take ownership, look at
431. various methods, mechanisms that they can use to solve their
432. problems and obviously if its something that its beyond my

433. understanding, or something that I cannot handle, I normally refer them
434. to people who will further assist them.

435. R: Okay, you mentioned the treatment, by marriage counselling or lets
436. say counselling, what other treatment do you give?

437. P: Well I do a lot of counselling as part of my job, you know, It doesn't
438. matter whether its, I just mentioned marital counselling because I was
439. giving an example of a couple. And lets say it's an adolescent going
440. through challenges of being an adolescent. I'm trying to understand
441. myself, get my identity, my parents, obviously I will try and break down
442. the problem, as he perceives it and work with him on various strategies
443. that he can use to cope with those challenges.

444. R: Which again is counselling

445. P: Ya

446. R: Do you have other things other than counselling?

447. P: Well to me, okay as a pastor, prayer is our key thing obviously I
448. mean I normally don't end up a session without a prayer and the bible
449. is the authority on life issues. So if I have a person who needs help and
450. who comes from a Christian perspective obviously those are the major
451. tools that will be part and parcel of the process. But counselling to me
452. is the key issue, you know, because that's the only way where you will
453. be able to understand the problem, where you'll structure an
454. environment where a person can actually either have more insight into
455. his problem or even solve his own problem, so supporting, creating that
456. supportive environment, that acceptance and so on, that on its own
457. where a person can say I've got a shoulder to cry on and at times
458. some people come to me, I don't even say anything, a person come to

459. me and say I need to see you, I've got a problem and I would say tell

460. me about your problem and the only thin that I would do through out

461. that period would just be to listen to the person, listen, clarify, probe

462. and at the end of the day say, how do you feel about you situation?

463. 'Pastor you have helped me' and looking back, realise that I haven't

464. said a thing, you know, I just ask two or three probing questions but

465. because I was there I gave that support and I created a warm and

466. supportive environment and a person would leave being relieved and

467. at times having even worked out certain things that he is going to do or

468. action plans that is going to follow in addressing what he regards as a

469. stressful situation or event.

470. R: You also said to me, if he is a Christian or if he has a Christian

471. background obviously you use prayer and the bible.

472. P: But, but you must realise that I said counselling is the key right, in

473. other words like, like if I use the bible the bible is not just a book you

474. know there are a lot of principles in the bible for example, I use the

475. bible I read the scriptures and look at what God says, the principles

476. that one can directly apply in one's life, you know, some of the

477. principles would be 'stand up and change your way of thinking. In fact if

478. you read some of the writings of Paul, Romans twelve he talks about

479. transformation which happens by the renewal of the mind he says ' be

480. ye transformed by the renewal of your mind in other words what Paul is

481. saying, he's saying if your thinking is right you'll be transformed and

482. some of the things that I do is just to say can you have a different view

483. of your situation in other words I'm just saying 'yes, this situation is

484. causing stress in your life because you are looking at it from this

485. direction can you look at it from another angle? Obviously I am

486. challenging the cognitive functioning I say look at it from a different

487. perspective and If you look at it from a different perspective your

488. behaviour is going to change because is no more the same problem as

489. you perceived it before and to me is a very powerful principle from the

490. word.

491. R: From the word but the way you phrase it changes depending on the

492. client or the person you are working with?

493. P: Otherwise the bible becomes a novel or a historical book, if the bible

494. can not obviously it has a lot of historical event but as a pastor I look at

495. it and also look at the context now, say if I read about a situation I say

496. how does it apply to me as a black man in South Africa in the year

497. 2002 in my situation. I look at the principles and find that most

498. principles are very very relevant and this is exactly what I do.

499. R: So, I would say as a pastor the bible will stand as a theory.

500. P: No, no, fortunately I've done a lot of reading and exposed to other

501. things, the bible is my primary source but I also use other material in

502. terms of intervention strategies.

503. R: So is the bible is like a, a person or a psychologist or anybody you

504. have this preferred theory and yet you still can get whatever you want

505. from other material

506. P: I wouldn't like you to say the bible is a theory because is not, but you

507. have said it correctly I mean personally as a Christian I'm fully in line

508. with theories such as Carl Rogers for example and It has helped me in

509. my ministry in terms of how I interact with my members creating that

510. warmth environment

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511.   P: I use a lot of, in fact I pick a lot of his way of thinking though I also
512.   believe that he's got his own short comings because he doesn't
513.   necessarily address some of the dimensions that I believe in. I also use
514.   a lot of other theories like Albert Ellis theory of cognitive thinking and
515.   the bible supports that behaviour is primarily determined by how we
516.   think, if the way I think is the way I will ultimately believe. And also pick
517.   a few from people like Victor Frankl you know saying we are
518.   constantly in search of the real meaning, we focus on the here and now
519.   the existentialist theories, you get the here and now and say how can I
520.   better myself and so on. So I am just trying to say yes I don't just look
521.   at the bible but the bible is my primary source as pastor but I also look
522.   at other tested theories and they seem to be working.

523.   R: It sounds to me that since you have mentioned so many stuff that
524.   causes stress, from the medical side, psychological side, spiritual side
525.   but it looks as if when you treat people you are also looking at spiritual
526.   and the psychological side together as a pastor.

527.   P: You can't separate you see, as I say, for the purpose of
528.   understanding certain concepts we tend to put them into
529.   compartments. But in reality if you look at a human being as a total
530.   being you can't say now I am dealing with the spiritual part now I'm
531.   dealing with the physical part it doesn't work that way. You look at a
532.   person in totality and some of this principles that apply whether from
533   theories whether from the bible you are not saying now I am in the
534.   bible at times I don't even mention the bible but in essence is a
535.   principle from the bible which is also related to some of the principles
536.   that you use in psychology. Some of them to be honest, they've got
537.   a strong spiritual connotation even though you may not necessarily
538.   agree to that

539. R: Your referral system, who do you usually refer your people to, what

540. professionals?

541. P: Well, to be hones I haven't been referring a lot of people because

542. most people who I normally see at the end of the day you find that they

543. don't want to go any where else but I remember probably one or two

544. cases where I referred one child to a child psychologist. It was a girl

545. who was sexually abused and I didn't really want to waste my time or

546. her time or the parents time dealing with that because its one area

547. where I felt she was very traumatised and I felt she needed expert she

548. needed somebody who could help and I preferred to refer her to a

549. female for that matter. So that's one instance where I just wanted that, I

550. can't recall of any other. Oh, okay okay, there's one that I advised, so

551. at the end don't think he did any thing about it. One person who I felt

552. he was an epileptic but I felt beyond that they were a lot of signs and

553. symptoms of Schizophrenic behaviour and I advised the person to go

554. and consult a psychiatrist the hospital but he and the family were not

555. really keen to do that and of cause I believe people have choices in life

556. and my role as a pastor is to create an environment that also advice

557. them about the necessary resources available but at the end of the day

558. the choice of taking a particular action should be left with them and I

559. don't know what happened since then they moved they relocated from

560. Soshanguve so I don't know what really happened but as far as I know

561. that person is never been to a psychiatrist and I my opinion I felt

562. psychiatric treatment was essential in terms of how he behaves.

563. R: When you do refer you have certain numbers of people that you

564. prefer referring to?

565. P: Ya, I do, not that way I do have contacts I know people I've been in

566. touch with quite a number of people, I've worked at Medunsa so I know

567.   a number of people personally, so usually the normal reaction would be

568.   to refer to somebody that you know.

569.   R: Deliverance, do you do that?

570.   P: Ya, I believe in deliverance I believe, maybe I need to say it from the

571.   onset that how people describe deliverance is different and I'll just tell

572.   you how I do it, I believe that people need to be delivered from various

573.   things such as their certain habits where a person need to be delivered

574.   if it's a habit and its actually affecting your life, you need to be delivered

575.   and I've had instances in fact is part of the ministry where we pray for

576.   people but I still believe that deliverance goes beyond just prayer, in

577.   certain circles people will be invited and be prayed for and say you are

578.   delivered and personally I think its a bit short sited to look at it that way,

579.   you know I believe that people need to, you need to counsel people sit

580.   down and talk to a person about the area where the person needs to

581.   be delivered and the very same procedure or process that we use in

582.   counselling situation helps the person understand what he perceives

583.   as problem which needs to be delivered and so various things may

584.   happen one of things maybe to help a person look at challenges on

585.   believe system as part of deliverance and prayer.

586.   R: Actually what is deliverance?

587.   P: (laughs) you tell me, If I say I am delivered what is your

588.   understanding of that? You came up with the whole issue, you raised

589.   the concept of deliverance, so my question to you is what is your

590.   understanding of deliverance?

591.   R: I think for me, why I am asking this question is because through my

592.   experience of talking to people they mentioned deliverance, and

593. every person will have their own different understanding of deliverance,
594. so then I want to understand your opinion.

595. P: Okay, for example I may be having a habit, which is a problem, let
596. me give you an example, I may be an impulsive buyer and obviously if I
597. am an impulsive buyer I won't be able to manage my finances properly
598. its going add other problems, maybe I am already listed in the credit
599. bureau and so on because that impulsive behaviour is a problem so in
600. my understanding, if a person has that problem say I need to be
601. delivered from this problem because I am an impulsive buyer. So some
602. people just pray for the person and say you're delivered and I am
603. saying I have a problem with that personally because is a bit short sited
604. that person needs to look at that problem to be helped analyse the
605. problem why are you in this way and so on and be helped and then its
606. part of the deliverance process. Okay let me, I've given you one
607. example let me probably you have met this example in the people that
608. you have interviewed let me say a person says I am demon
609. possessed, demon possession, I need to be delivered you see, its true
610. I believe in demon possession myself and I believe in the power of God
611. to actually deliver other person, that person can be prayed for and
612. those demons can be cast, that's deliverance and I also believe that
613. that person, some of the people you need to sit down with them
614. analyse, help them or even analyse their behaviour some of them may
615. not necessarily be needing deliverance in the traditional sense they
616. may be needing psychotropic drugs or medication as part of
617. deliverance but at the end of the day they'll all be delivered if I say I am
618. delivered its simply saying the burden that was worrying me is no more
619. on me, it means I am free. Deliverance means I am free from what was
620. worrying me

621. R: So deliverance we can define the treatment of going to people who
622. ()

160

623. P: If somebody prefers it that way, yes because at the end of the day if
624. a person can leave and say you know my burden is no more on me, it
625. means I am delivered from what was my problem. A person can go to a
626. psychologist suffering from any other illness, let say a beautiful lady
627. suffering from anorexia and after several sessions and that person is
628. helped that person I think she is entitled to say I am delivered, you
629. know is just that deliverance we only look at it from the spiritual
630. dimension say if a person is delivered simply means he has been
631. prayed for and that's it and to me I say that's correct but its more than
632. just that. Deliverance means something that has been a problem to
633. me, something that has been burdening me is no more a problem.

634. R: Okay, so in the spiritual pastoral language you would say
635. deliverance is a term used for the treatment and the process of
636. delivering somebody, in the psychological point of view it would be
637. psychotherapy or what ever, its just this name

638. P: Yes, I would say its semantics as far as I am concerned but though
639. in most cases its only used within Christian circles and some of them or
640. in most cases because its in that environment. Deliverance is
641. associated with prayer, with casting out of demons and so on but I say
642. it's actually more than that. Of cause most of the people the concept is
643. from scriptural references during Christ ministry where you would cast
644. out demons and so on and people would say well I am delivered you
645 know, all those things, so is normally viewed from that angle which I
646. say Its correct but its broader than that.

647. R: I assume that you've been doing this job for along time and from
648. your referral side you admitted that you had two cases that you ended
649. up referring to a psychologist or a psychiatrist, so my question is, is it
650. because you don't get more psychologist?

651. P: Well maybe in case I would say I've been involved in certain areas

652. more than in pastoral field so in such that members of my church even

653. other people I see quite a lot of people who are not members of my

654. church, I do a lot of premarital counselling its one area and I do a lot of

655. marriage counselling I deal a lot with families, family issues and so on.

656. I am quite involved in that area so in most cases people who come to

657. see me even if after a session or two or three some even if I advice

658. that with your case you need to see so and so in most cases you find

659. that there is that reluctance they don't see the need

660. R: How come?

661. P: I don't know, maybe is because if I go to a person and I take that

662. I've received what I needed I don't need more, I'm just assuming but I

663. don't know or maybe some consult because I am a pastor anyway

664. that's how I present myself. So obviously if a person has a

665. psychological problem the normal thing would be to go to a

666. psychologist if a woman has gynaecological problems she won't go to

667. a general practitioner unless if she is ignorant you know I would rather

668. go straight to a person who I know is a specialist in the area and he will

669. help me, so

670. R: So maybe the people that come to you know what your function is

671. or unless they are ignorant and come to you with a problem that need

672. a psychologist

673. P: Its an assumption isn't It, because we haven't as I say most people

674. has a a, I am a pastor obviously my congregation I will be as their

675. leader obviously that I'm sure it's, what happens in all churches,

676. that's my assumption but then I'm just taking it a step further and say

677. even with my members at times when I sit down with them we go

678. through what they perceive to be the problem, and I say well maybe er

679. you can take this further to someone else er I haven't reached a place
680. where find that people are quite keen to do that, and my assumption
681. would be maybe some get help in the process or some discover
682. another experience which they didn't I don't or those who have specific
683. problems would directly consult those er specialists you know.

684. R: Would you say ignorance or won't know whether ()

685. P: No,no,no, for example okay I talk about my church, I've got in my
686. church we believe that as I said earlier on this is what I preach from the
687. pulpit we don't' believe that a human being is a spiritual being only, so
688. the focus yes we believe that there is a life here after we believe that
689. there is a God who expects his creatures to live a good life according
700. to his principles, but we also believe that we are human beings we are
701. here for a purpose we need to make a meaningful contribution in this
702. world so we don't only address spiritual issues we address social
703. issues and otherwise so we do have a lot of seminars, a lot of
704. workshops, educational programmes which have nothing to do with
705. spiritual issues, I've got in my church I've got er a psychologist,
706. I've got doctors, I've got gynaecologist, I've got er teachers so
707. people are exposed to life issues so if you were to ask about my
708. church I would say I doubt if there is ignorance we do have open day,
709. educational day where we invite specialists from other place like we've
710. got HIV/AIDS day where we would get a nurse we would have a
711. doctor, we would have people who work with in those areas they would
712. present whatever they present, people would have time to question
713. and so on we have career days where we have various people would
714. come and present er their professions and so on. So we look at real
715. issues in terms of life. So in terms of ignorance in my church definitely
716. not

717. R: Well thank you, I don't know if you have any questions

718. P: Well my only question will be obviously you said you have already
719. seen a number of people, a number of pastors, in terms of of
720. addressing your question I'm sure you are going to come up with
721. different answer and I know is probable a requirements for for
722. completion of your training but in terms of getting feedback is there any
723. way that that one can because I would be I would be more interested in
724. in getting particularly a Christian perspective because I don't know
725. whether you were looking at religious leaders from various angles or
726. were you focusing specifically on Christian leaders, cause I would be
727. more interested in in getting feedback from your research particularly
728. about this cause my my area of interest er something that I hope to
729. pursue is to look at charismatic and Pentecostal view on
730. psychopathology you see.   Because to me I'm our church is
731. predominately we call ourselves Pentecostals, we are Pentecostals we
732. cherish all the Pentecostal principles as outlined in the bible and I also
733. know that the Pentecostal family when I say family I mean Pentecostal
734. churches across the board and also charismatic churches like referring
735. to the Hatfield, the Rhema and so on when it comes to
736. psychopathology, there are different views, you know, some would see
737. psychopathology as either demon possession where you need
738. deliverance and they will lay hands and cast out demons and that's an
739. area of interest I would really because I still believe that
740. psychopathology at times you don't, yes laying of hand is part of of a
741. process but you need psychotherapy at times you don't only need
742. psychotherapy you need psychotropic drugs and so on, so er I would
743. be very much interested. So I don't know in terms of you study will we
744. have access or is it exclusive for Tukkies students and if somebody like
745. me who's not attached to it, would I have access to some of the
746. information to that you have collected.

747.   R: What usually happens after the dissertation we () so I am willing to
748.   share I don't know how we will do the arrangements.

749.   P: But in terms of interlibrary, would one library have access to the
750.   copy.

751.   R: If its in the Tukkies library maybe you can have access. It works
752.   with a lot of libraries.

753.   P: Because I will be interested to find out, its one are which I have
754.   always er wanted to look at. Because I am not trying to criticise our
755.   churches but in most cases we do a lot of harm than good especially in
756.   that area and because of of the tradition of the church and how
757.   we've been conditioned to believe. Its one area, which needs a lot of
758.   research but not only research but also a lot of re-education particularly
759.   for leaders because as I say in most cases there's a lot of harm than
760.   good that merges out of the situation

761.   R: I think emm, I will have a copy; I'll probably lend it around because I
762.   don't know If I will be able to make a lot of this, so this copy will, if it
763.   takes that I lend somebody and he reads it and gives it back then I can
764.   do that or he can get it in the library. And also this especially in South
765.   Africa there's no much research on this topic and it's very broad.
766.   So thank you, I might come back with stuff for verification, am I
767.   welcome when I do that?

768.   P: Ya, sure, no problem