

**ADDRESSING THE PSYCHO-SPIRITUAL BEREAVEMENT NEEDS  
OF HIV AND AIDS ORPHANS AND OTHER VULNERABLE ADOLESCENTS:  
A NARRATIVE PASTORAL CARE APPROACH**

by

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## DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis entitled:

**ADDRESSING THE PSYCHO-SPIRITUAL BEREAVEMENT NEEDS  
OF HIV AND AIDS ORPHANS AND OTHER VULNERABLE ADOLESCENTS:  
A NARRATIVE PASTORAL CARE APPROACH**

is my own original work. All sources consulted have been properly acknowledged by means of academic references. This work has not previously in its entirety or in part been submitted to any other university for a degree.

Amanda Richter

September 2010

**DEDICATION**  
**OPGEDRA AAN**  
***DITEBOGO***

☺ **To my brave co-researchers:**

Annie, Dee, Dimakatso, Palesa, Zinhle, Michael, Moses, Shaun, Victor, Wiseman

Always honour the memory of the people you loved and lost. Remember the lessons they have taught you – to love as they have done, to work hard and to look after each other. I will never forget you guys! With love.

*Go banyakišišimmogo ba ka:*

Annie, Dee, Dimakatso, Palesa, Zinhle, Michael, Moses, Shaun, Victor, Wiseman

*Ka mehla hlomphang kgopotšo ya batho bao le bego le ba rata gomme ba le tlogetšego. Gopolang dithuto tše ba le rutilego tšona – go rata go swana le ka fao ba bego ba dira ka gona, go šoma gaboima le go hlokomelana. Nka se tsoge ke le lebetše bagwera! Ka lerato.*

☺ **To my parents – Johan and Julie Richter.**

*Dankie vir al julle opofferings en die menige geleenthede wat aan my gegun is!*

## ABSTRACT

This study looks at the bereavement of adolescents left orphaned by and vulnerable to the HIV and Aids crisis that is crippling the continent of Africa. Their bereavement and the psycho-spiritual issues relating to this bereavement are examined by means of postfoundationalism as an approach to practical theology along with the narrative approach to research and therapy. This is done by integrating these approaches with the art of storytelling within the unique African context.

By listening to the stories of ten adolescents under the care of PEN, a Non Governmental Organisation (NGO), this research gives them the opportunity to express their own unique stories of bereavement. Stories that would otherwise have been silenced by the wave of bereavement in the wake of countless deaths worldwide due to the HIV and Aids infection. It looks holistically at the multiple losses these adolescents have suffered and consequently how this has affected them not only physically, but also especially emotionally and spiritually.

In light of the above, this research attempts to show how these adolescents are in the process of – by means of storytelling – reformulating the story of their lives and the lives of those they care about in the true spirit of *Ubuntu* to find hope anew in the proverbial pot of gold at the end of the rainbow.

## KEY CONCEPTS

Please note that at times the stated abbreviations for some of the following key concepts are used in the thesis.

- ☺ Narrative approach
- ☺ Social-constructionism
- ☺ Postfoundational Practical Theology (PFPT)
- ☺ Transversal rationality
- ☺ African storytelling
- ☺ HIV and Aids orphans and other vulnerable adolescents (OVAs)
- ☺ Tree of Life (TOL) camps
- ☺ Psycho-spiritual needs of bereaved adolescents
- ☺ *Ubuntu*
- ☺ Pastoral care

## OPSOMMING

Hierdie studie fokus op die verlies wat tieners ervaar wat wees gelaat is deur die MIV en Vigs pandemie wat besig is om die vasteland van Afrika te verlam. Hulle roumart en die gepaardgaande psigies-spirituele aangeleenthede word ondersoek deur middel van die postfondamentele benadering tot praktiese teologie in samehang met die narratiewe benadering tot navorsing en terapie. Dit word gedoen deur die integrasie van hierdie benaderings met die vertelkuns binne die unieke Afrika konteks.

Deur te luister na die stories van tien tieners onder die sorg van PEN, 'n Nie-Regeringsorganisasie (NRO), gun hierdie navorsing hulle die geleentheid om hul eie unieke stories van smart te vertel. Stories wat andersins verlore sou gegaan het in die golf van verlies wat volg op die ontelbare getal sterftes wêreldwyd as gevolg van MIV en Vigs besetting. Daar word holisties gekyk na die veelvoudige verliese wat hierdie tieners beleef het en gevolglik hoe dit hulle nie net fisies nie, maar ook emosioneel en geestelik beïnvloed.

Asook hoe hulle in staat is om – deur die gebruikmaking van stories – hul lewensstorie te hervertel asook die lewens van diegene naby aan hulle, in die ware gees van *Ubuntu*, om nuwe hoop in die spreekwoordelike pot goud aan die einde van die reënboog te vind.

## SLEUTELBEGRIPPE

Let asseblief daarop dat daar by tye van die onderstaande afkortings vir sommige van die sleutelbegrippe gebruik gemaak word in die tesis.

- ☺ Narratiewe benadering
- ☺ Sosiaal-konstruktionisme
- ☺ Postfondamentele.Praktiese Teologie (PFPT)
- ☺ Transversale rasionaliteit
- ☺ Afrika vertelkuns
- ☺ MIV en Vigs weeskinders en ander kwesbare tieners (AKT's)
- ☺ Boom van Lewe (BVL) kampe
- ☺ Psigies-spirituele behoeftes van bedroefde tieners
- ☺ *Ubuntu*
- ☺ Pastorale sorg

## **KAKARETŠO**

*Dinyakišišo tše di lebelela go hlokofalelwa ga bana ba mahlalagading bao ba tlogetšwego e le ditšhiwana le go ba kotsing ya mathata a HIV le Aids yeo e golofatšago khonthinente ya Afrika. Go hlokofalelwa le ditaba tša bona tša monagano le tša semoya tše di amanago le go hlokofalelwa mo di hlahlobja ka go šomiša post-foundationalism bjalo ka mokgwa wa Tiragatšo ya Thutabodumedi gammogo le mokgwakanegelo wa dinyakišišo le kalafo. Se se dirwa ka go kopanya mekgwa ye ka bokgabo bja go anega kanegelo ka tikologong ya Seafrika ye e swanago e nnoši.*

*Ka go theeletša dikanegelo tša bana ba mahlalagading ba lesome bao ba lego ka fase ga tlhokomelo ya PEN, Mokgatlo wo e Segoe wa Semmušo (NGO), dinyakišišo tše di ba fa sebaka sa go anega dikanegelo tša bona tša go hlokofalelwa tše di swanago di nnoši. Dikanegelo tše di ka bego di ile tša homotšwa ke leuba la go hlokofalelwa ka lebaka la mahu a mantši lefaseng ka bophara ka lebaka la bolwetši bja HIV le Aids. Di lebelela ka botlalo go hlokofala ga batho ba bantši mo go dirilego gore bana ba ba mahlalagading ba be le mathata le ka moo se se ba amilego e sego fela mmeleng, eupša maikutlong le meboyeng ya bona.*

*Ka lebaka le, dinyakišišo tše di leka go bontšha ka moo bana ba ba mahlalagading ba lego gare ka tshepedišo ya – ka go šomiša go anega dikanegelo – go beakanya lefsa kanegelo ya maphelo a bona le maphelo a bao ba kgathalago ka bona ka moye wa mmakgonthe wa Botho (Ubuntu) go hwetša kholofelo ye mpsha ka pitšeng ya gauta ye e lego mafelelong a molalatladi ye go bolelwago ka yona ka se.*



## **MAREO A BOHLOKWA**

*O kgopelwa go lemoga gore ka dinako tše dingwe dikhutsofatšo tše di filwego tša mareo a mangwe di šomišwa ka gare ga thesisi.*

- ☺ *Mokgwakanegelo*
- ☺ *Kago ya tša leago*
- ☺ *Tiragatšo ya Thutabodumedi ya Postfoundational (PFPT)*
- ☺ *Transversal rationality*
- ☺ *Kanego ya kanegelo ya Seafrika*
- ☺ *Ditšhiwana tša HIV le Aids le bana ba bangwe ba matšwamahlalagading bao ba lego kotsing (di-OVA)*
- ☺ *Dihlophana tša Tree of Life (TOL)*
- ☺ *Dinyakwa tša monagano le tša semoya tša bana ba matšwamahlalagading bao ba hlokofaletšwego*
- ☺ *Botho*
- ☺ *Tlhokomelo ya semoya*



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