CHAPTER THREE

RESEARCH METHOD AND DESIGN

3.1. INTRODUCTION

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

This research consists of two major parts, namely,

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

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

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

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

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

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

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

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

addressed pastorally.

2.2. RESEARCH DESIGN

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

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

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

3.3. QUALITATIVE RESEARCH

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

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

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

3.4. GROUNDED THEORY

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

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

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

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

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

studied (Creswell 1998:56).

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

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

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

3.5. DATA COLLECTION TECHNIQUE – IN DEPTH INTERVIEWS

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

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

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

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

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

- Steps in data collection (Annexure C)
- Principles and steps in data collection (Annexure D)
- Principles in data processing and analysis (Annexure E)

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

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

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

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

3.6. BENEFITS OF IN-DEPTH INTERVIEWS

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

3.6.1. FLEXIBILITY

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

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

3.6.2. PARTICIPANT PERSPECTIVE

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

adequately interpreted or explained. Allan calls this:

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

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

3.6.3. HIGHER RESPONSE RATE OF AN INTERVIEW

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

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

3.7. POPULATION

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

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

quality of the information.

3.8. THEORETICAL SAMPLING

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

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

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

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

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

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

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

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

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

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

3.9. DATA ANALYSIS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.10. ETHICAL CONSIDERATIONS

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

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

3.10.1. WELFARE OF PARTICIPANTS (INFORMANTS)

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

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

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

3.10.2. VOLUNTARY PARTICIPATION

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

3.10.3. CONFIDENTIALITY

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

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

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

4. CONCLUSION

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

CHAPTER FOUR

REPORT ON EMPIRICAL RESEARCH

VOICES OF THE POOR

4.1. INTRODUCTION

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

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

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

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

4.2. SELECTION OF PARTICIPANTS

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

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

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

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

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

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

4.3. INVITATION TO PARTICIPANTS

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

-Objectives of the study

-Request to participate

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

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

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

4.4. BRIEF PROFILE OF INTERVIEWEES (PARTICIPANTS)

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

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

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

Table 1 (Profile of participants)

4.4.1. REALITY OF POVERTY AS EXPERIENCED BY PARTICIPANTS

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

Experience of poverty

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

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

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

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

4.4.2. THE MAIN FEATURES OF POVERTY

The participants list the following as the main features:

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

Table 3 (Features of poverty)

4.4.2.1. FOOD AND CLOTHES

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

4.4.2.2. SCHOOL FEES AND TRANSPORT TO SCHOOL

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

4.4.2.3. HOUSING

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

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

4.4.3. UNDERSTANDING OF POVERTY

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

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

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

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

Table 5 Understanding of poverty

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

- food

- clothes

- school uniforms

- water

- electricity

- house

- medical costs

- transport money

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

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

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

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

4.4.4. CAUSES OF POVERTY

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

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

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

Table 4 (Main causes of poverty

4.4.4.1. APARTHEID AND ITS LEGACY

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

Africa, who are black.

In the words of one of the participants, C:

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

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

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

Participant D adds:

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

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

African are bequeathed to us by apartheid and its policies.

4.4.4.2. EDUCATION

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

In the words of one of the participants:

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

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

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

- no money to pay for school fees

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

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

- unemployment, which meant no income

- low salaries or wages

Participant D related one of her worst experiences as being:

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

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

Participant D continued:

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

4.4.4.4. FAILURE OF GOVERNMENT

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

One of the participants, D, said:

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

She went on to say:

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

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

Participant B said:

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

The same point put differently by participant E:

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

This is also echoed by participant F:

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

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

came to power.

4.4.4.5. LOW SALARIES

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

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

In expression of this truth, participant E says:

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

Participant G says:

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

Participant H says:

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

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

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

4.4.4.6. PERSONAL RESPONSIBILITY (LIABILITY)

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

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

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

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

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

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

Participant G also said:

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

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

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

4.5. THE ROLE OF THE CHURCH IN ADDRESSING POVERTY

Table 6

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

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

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

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

		decent salaries It can raise funds for poverty alleviation projects, economic empowerment programmes and skills development
P	**Current role of the church**	**What can be done**
H	The church doing much in terms of support emotionally and materially in the context of my poverty and the condition of my HIV positive husband The church cannot be expected to do much because it is part of community. It is as poor as the community in which it exists.	The church can put pressure on government to establish framework within which workers are paid decent salaries
I	The church is not doing enough	The church to serve as champion of the cause of the poor

Table 6

4.7. UNDERSTANDING OF PASTORAL CARE

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

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

Table 7

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

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

E	The role of the church to care for the suffering through the office of the pastor	The message of the church and its ministry must relevant and must address the needs of the poor	Not experienced the benefit of pastoral care personally except through sermons
	Only the pastor is involved because he is the only one trained	The church to care both in word and deed	The church needs to be sensitive to the needs of the poor
	To the question: If lay leaders were trained, would you make use of their services? The response: "Not really why would I go to amateurs when there are professionals"		The church to do needs assessment and find ways of addressing those needs The church to serve in word and deed
F	The efforts of the pastor to care for all of God' people	Need for care of the whole community and not only the pastor	I have together with my family and especially a member of my family who is HIV positive
	Others to be involved The pastor cannot minister to so many	The church to address both spiritual and material needs of members of the	

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

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

4.8. CONCLUSION

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

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