APPENDIX: A

PS 0. 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
29. and be able to help people in that aspect. But coming back to the
30. question of the members that come with all sorts of different problems.
31. Now we have found out that as we started talking to people to try and
32. solve their problems we found that most of them, those that we thought
33. are only spiritual problems, we found that even after using spiritual
34. principles we still do not reach the solutions into their lives. So which
35. meant that we needed to go further than just spiritual problems and then
36. go back and check their psychological make-up=

34. R: Mmm
And which led us to try and find out, especially in this church because we are dealing with deliverance. Now deliverance, which helps us to like to find, to try to find the cause of the problem in human beings. And most of the time you find that the cause is even beyond the person himself.

R: Shuuu!

And some of the causes of the problems come through that way like a person who feels nobody loves him or her in the whole world, like a problem of rejection and then when you study, you find that this, this person’s problem is not, it hasn’t got anything to do with him, he doesn’t understand why he’s going through this kind of a problem. And then that’s where you can go back and check and you find that that problem has been probably in the developmental stages of a person and that’s why the whole thing didn’t go right. Okay, the black community have got all sorts of difficulty that they are encountering, the socio-economic problems, socio-political problems, now that have affected the development of the people completely, holistically. Because you may find, let me cite for example, a political socio-political problem, the law demanded I mean the previous government demanded, that only men could come and stay in hostels and leave their families back home because they didn’t qualify. Now, the children who grew up in that kind of a family, I would say they grew up, like say, like birds with one wing because the father is not there and then as he grows up there’s this missing thing inside of him that, ‘I see my mom but I need to see my father on a daily bases and that is not satisfied and then that brings a problem in a person’s life as he develops. Not only that, I was just citing you only one problem of that.

We’ve got another aspect ee socio-economic problems, facilities has not been readily available to black people, like for example, the help of a, I mean like the help of a hospital, clinics, not only that, the funds to
afford the medicine, it has really been a problem but now what about when it comes to emotional distress, how do people get, I mean like, they only have the, okay, only a few percentage have the, comfort or the luxury of getting to know that I need a help of a psychologist because the problem is not a spiritual problem, but it’s a psychological problem. Like we were counselling one young girl, two days ago, she’s studying at an academic institution and all of a sudden her behaviour started changing, and when we looked at the problem, after calling the parents, we realised the problem is the girl is missing the both parents and that has affected her performance at the institution and has also affected er her behaviour in the institution, that’s where we felt we needed a psychologist to try and help or to guide even in that area. Now as a church, I believe personally that when I have people who have a psychological problem that, now, our training as pastors we are only doing, I mean like, we call it Para counselling.

R: Para counselling?

P: Ya, we, we can’t go into the full extend I mean like we only need to do just a portion there of. But then, that’s where we we we need, the need come in, where we need to like refer people to professional psychologists to go and help them. All right, the black community has got a lot of difficulty, ee psychological distresses. And what do you do? I mean like even if the person do not have enough food on the table, how do you send him or her to a psychologist and they can’t even afford it, so they stay with that. All right we had the political problems, uprising which destroyed people psychologically and er like that generation that was, that was like distressed that is supposed to be worrying or that was traumatised politically, that whole generation is like, we have lost it because we need to go back and pick up every one of them because they are carrying, walking around with wounds in their lives that are not being attended to. We have that kind of a problem and we need, I mean
like it’s a whole generation, if you imagine, understanding South African
scenario, 1996 uprising, I mean 76 to 86, that whole ten years was a big
big big indaba that’s taking place in our nation. So that needs, needed to
be, to be attended, not only the young people.

R: Mmm

But their parents who were seeing what was happening to them were
hurt, okay, so not only are we having the young people but we have their
parents who were hurt because they lost control of their children, the
children thought their parents are too old or too compromising, the
parents thought the children were too. So both the dependents and the
parents, I mean like they were, they were in distress.

R: Mmm

And they needed somebody to help, so my understanding, is a big
bulk of the community really needs a psychological help. That’s why in
the church personally, I’ve referred number, a whole number of people to
different psychologists for for a help that they can get, most of them have
got the painful memories, I mean you wouldn’t know how to handle that, I
mean we’re untrained in that area. So I felt the best thing was to send
them to a psychologist to go and help to heal all those painful. How do
you deal with a lady in the church who just lost her partner? Now the
divorce rate in the nation is growing at an alarming rate, how do you
handle women who just got divorced or men who just got divorced? I
mean like and and and those people, they do come to the church, they
need you as a spiritual leader to give them guidance on what to do and
they need, they need help man. They need somebody to could really
come to their assistance and help them.
P: Okay, most of the people who have wounds and this is our observation as the local church, most of the people who had wounds irrespective of how its started, how it came about, those wounds have not helped them. I mean they have not been healed, they have not been professionally attended to and then as they moved along in this church we try to develop as many leaders as possible now you'll find the same leaders who was supposed to live according to a certain norm according to a certain. All of a sudden they start it and their behaviour begins to change. When you take them back you find that, they have wounds that have been there for ten to fifteen, twenty years and nobody attended to them and they are causing a problem. Their leadership potential is been mugged by this behaviour then you say to them, like you call a person and say: “Listen I hear you are behaving like this and I don’t like it” and the person tells you, I don’t like it either, I don’t know how it came about, now, that shows that it’s a psychological problem, and

R: Sorry, meaning that the person is out of control, when you say, when he says, ‘I don’t know how it came about’.

P: No, I wouldn’t use the word, out of control, because out of control might be too strong a word but he finds himself behaving in a way he doesn’t like, doing things he doesn’t like to do and when he he comes to his senses, I shouldn’t use the word, come to his senses, but when he do some introspection, he says but why did I end up behaving this way, he finds that, I behaved in a way I didn’t like and that that tells you something because, you you you’ll find that you’ve got that problem. I I had an incident of a young girl of eighteen, nineteen, she fell pregnant and then I called her and I said “listen lady, what happened?” Then she related the story and asked her “did you want to fall pregnant? “No”, “did you enjoy what you were doing that led to pregnancy?” “No”, I even asked a question I said, “How did you feel after the first day you did this thing?” Okay maybe let me be explicit, “when you had sex the first time
with this person? She says, “I felt so guilty, I did not want it” but then because this include even emotional ties, she didn’t know how to break up with the thing and she ended up being a victim and I mean this days we are living in, like its pretty dangerous. He might have got, this relationship, then got this thing and he might have contracted this disease that is prevalent in our nation. All right, the other part of the thing, is most of the people in, okay, whether we like it or not, parents are loosing their children, children are loosing their parents, people are loosing their relatives and this thing is hurting people whether we like it or not and then how do we help people who have been affected by this, by, I mean like, the endemic that is troubling our country. And how do we help them in that area because they need counselling, they they, I mean they don’t need something that will bring false hope or false impression or whatever, need something that is professional.

R: Mmm

P: But, lets be honest, will all the people who have contracted the disease or have been pronounced that they are HIV positive, can they afford still to go and sit down and talk to a psychologist and you find that they’ve got a built up of hurts into their lives that has not been attended to and they’ve got a problem also. So it’s like what we talk about here, a drop in the ocean. We have got, we have got, ee, If I may use the word, we’ve got a time bomb in this nation. I’m talking about South Africa, we’ve got a time bomb where people will like go wild and the behaviour will go wild and we have, we’ve got a scenario where things completely run out of control because people’s emotion. I mean like they can’t understand or handle how, never mind people who can handle, but those who don’t understand why do they behave that way. It’s only the learned and who can understand that ‘Oh’ maybe I’m behaving that way, this is because of that. How many churches are able to lead people into that 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 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.
P: Ya, aha, aha, that's right

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

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

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

P: Ya, ya

R: Your, members

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

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

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

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

R: Some things, things that cannot be explained

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

R: So that would be a medical problem?

P: I wouldn’t say it would be a medical problem, okay, where a doctor
says, I don’t see anything medically wrong with you. Now that is not a
medical problem. That’s a spiritual problem. But where the doctor would
see something like a growth or a medical condition, where the doctor
would say I can see this thing is abnormal but I’m not sure if I’ve read
about this thing before. Like two weeks ago, we had a lady who had like
a growth in her leg, and the doctor I’ve sent her to and the doctor says,
I’ve never seen any condition like that, you understand. How would you
resolve it? Its not there in the medical text books.

R: So is a spiritual problem

P: Its spiritual problem

R: Its resolvable because

P: Its resolvable, yes because the same person with that kind of a,
actually most of them, 99.99% of all the people where the doctor says we
don’t see anything wrong, and they come here and we pray for them,
they ended up getting help and delivered. Now you wouldn’t say, that’s a
medical problem?

R: Its sounds like spiritual problems, they would be diagnosed from a
medical point of view, because the doctor would say, we don’t know such
a thing but yet it can be seen by you

P: Okay, there are some cases like that, but then there are some cases
where the doctor says I don’t see anything like a person will come and
says: ‘Doctor, my ear is like giving me a problem’ and the doctor checks
the ear he finds the ear in a normal what is the word? Physiological state
or there’s nothing wrong with his anatomy or physiology. And a person
comes here really says: ‘This thing is aching or is giving me a problem
and the doctor says: ‘I don’t see anything’, you’ll come here and we pray
for the person, we apply spiritual principles and then that person gets healed.

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

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

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

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

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

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

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

R: Do you get feedback from them?

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

R: So confidentiality there, do you communicate that

P: Oh yes I mean confidentiality I mean like in a church context, I mean ministerial ethics does not have, I mean it teaches us to really, we deal with confidentiality things.
R: So the person will allow you to have a conversation with the psychologist he or she will be seeing.

P: Ya

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

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

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

P: Oh yes, oh yes, I think the problem is the knowing that there are people called psychologists and after they know this, that they need to be taught on, listen this people can help you in this, this, this area, most of the people didn’t and including myself, I didn’t even know that there’s I need to go to a psychologist until I bumped against somebody who says to me: ‘I think this is a psychological, go see a psychologist and’ so they need to be known I think in the black community the profession has not been properly marketed.
R: My question that I need to come mo yona ke (to, is), You mentioned something about the training of the pastors you said you get trained in Para counselling, how did you learn to identify psychological distresses?

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

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

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

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

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

R: Okay, thank you I might come back for verification and if I am confused somewhere, is that okay.
386. P: You are welcome; my office is always open for you

387. R: Thank you

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

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

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

391. P: who?

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

R: How do you break it?

P: We pray

R: Only?

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

R: With whom?

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

R: I know renouncing is like if I have a contract with you, I come back to you and say no, I'm not gonna see you any more, I’m cutting, breaking that contract. So I know where I’m going to, the person that I made a
contract with in this way if it’s a great grand parents who have done it
and I’m a child and need to renounce, I don’t even know anything about
it, who do I go to and how do I know? Where am I gonna go? Who
would I find to renounce whatever that I don’t even know?

P: Okay, renunciation is done in the spirit realm, now spirits don’t die
maybe to try and put it very clear it like, let me illustrate it, lets say for
example I fall in love with you, okay, we establish a relationship but if in
the mean time I realise that this relationship doesn’t work, I need to come
to you and say listen, sorry we’re done, I don’t want you anymore. But
what happens if after you have said that after a week or two you begin to
miss me, you pick up a phone and you send me an sms, why? You have
like told me ‘I don’t want you anymore’ but there is still a connection and
that is the thing that needs to be broken off, that’s what we call
renunciation, you break off that connection

R: So Its not tangible

P: Its not tangible, and I don’t need to have you with me here, you could
be in Australia, I’m in England, I can just renounce it, Is a spiritual
principle, I can just disconnect myself from that relationship then I won’t
have to miss you, I won’t have to phone you, I won’t have to want to
meet you again, I know once I’ve done that the whole thing has been cut
off.

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

P: It’s a process; it’s not a once off thing

R: How long would it take?
P: It might take long, depending upon the strength of the relationship.

Lets say for example if maybe in a family my great grandfather was a, say was traditional doctor, he made an agreement, my father was maybe the first born and then he also made a covenant, when I am the first born in the family, that is quite strong, things like that. There are other factors that also have to be done into like entrance point, into that covenant, like through the name, that has to be renounced also, through the surname.

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

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

R: You don’t

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

R: How come?

P: Sorry

R: How come?

P: Well, I wouldn’t like to go and feed a child in the next door what if tomorrow his parents come and says, who gave you the permission to come do this to my child? If they don’t agree with that.
R: So if somebody feels, I have a spiritual problem I need a solution, I came to you, not a member I’m not willing to be a member, however I’ve got this problem and I need you to

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

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

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

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

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

P: No, its spiritual thing it can’t be harm, I don’t see how you could be harmed because its like we are not doing like a violent thing on you. We just lay our hands on upon you and pray and speak to spirits and you renounce them and then you break them and then the results of this thing cease to operate in your life and then you see a difference I your life, so you are helped, so there’s no such a thing, there’s no way, you’ll be harmed. I mean we have been doing it for the past five years, we have never had a case where we had to send somebody to hospital or call an ambulance or police come knocking at our door, there’s no such a thing, it’s a spiritual thing, is not a physical thing.

R: Maybe why I’m saying this is like you know if a psychologist has to go through very long process before he or she could be one because it sounds like you could hurt somebody emotionally or what ever. And I know you also mentioned that there’s a deliverance group which goes through the training, is it a very extensive training?

P: It is an extensive training, the reason we are doing that is we are dealing with different kinds of levels of spirits, so you need to be able to identify them, that’s all, its not that is is like when you have to like avoid maybe you can hurt somebody, no, because you are not even talking, okay, initially you talk to the person to get, what will be the door ways that has let to those kind of a thing, but then there after you are dealing with spirits.

R: Thank you, thank you, If I have some more I’ll come back

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
already giving one an impression that here we are dealing with the stress that creates an imbalance in one’s well-being and therefore by creating that imbalance causes unhappiness malfunctioning as I said earlier on, in various areas of life, whether family, whether in work environment or a school-going person at school and so on. So all those negative stressors, whether event or various activities which make a person not to cope with life demands and challenges and affect his emotional, psychological well-being would be classified under those that’s my understanding of what you term psychological distress

R: You mentioned negative stressors, which would cause psychological distress. What kind of negative stressors, what are you talking about?

P: Well, I talk as I said, there may be events for example, an event such as a death of a loved one, that particular event would cause a negative stress or distress because its something perceived as a threat towards well-being, and you miss the loved one and so on. So what I was, a a positive stress would be a or stressor would be a thing like marriage, its something that one look forward to but at the same time, it also has certain fears of the unknown. So, in a way it will also generate a certain level of anxiety or certain level of stress and that would not necessarily be negative stress like in the case of death. It will also be a stressful event because of there are unexpected things that may come with a new change of lifestyle because any change of situation whether positive change or negative change will always cause that imbalance which is stressful in one’s life.

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

P: Things like unemployment its one of them and is quite rife in our communities in this day, in fact in this country the unemployment is is
highly stressful. We talk about the current issues, things like HIV and AIDS causes a lot of stress, it’s becoming I mean everyone is fearful because it's something that is beyond one’s control. Those are some of the things. We talk about crime; crime is quite rife in in our township. We talk about hijack, we talk about you know rape, in fact if you have a daughter you are not even safe, you are not even sure whether that child is safe even with the significant others, because its something that has gone out of control. So those are some of things, which cause a lot of stress.

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

P: Yes

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

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

R: What other ways of examples that you have encountered with the working as a pastor of the church?
P: You mean ways of detecting?

R: Let me then rephrase, what examples can you come up with of explaining this distress?

P: I need, probably I'm not hundred percent with you in terms of your question let me, let me respond then, maybe you will give me more direction as to what issues are you looking for. For example, in my church if I take young people from time to time, we have teenage pregnancy which is a problem and obviously there is a way that we handle the situation from the church point of view, but then the person whose a victim or who is a culprit in that area would show signs of unhappiness and so on and obviously is an indication that its either that person is not coping with those challenges or the demands which are attached to that situation.

Another example, bereavement, have a situation where maybe someone looses the beloved one whether husband or wife or a parent and during that period of mourning and so on, you find that people would say, we are not coping or even apart from not coping, just acceptance you know, that the beloved person is gone and the behaviour even the the message which one communicates during that time shows that one is experiencing a very unpleasant emotional experience, which I would call distress.

Its just one of or two of many but they manifest themselves in different ways and as I've said, firstly: It would be the way they act, the way they talk, some of them maybe will be active in various positions in the church like maybe in the choir one would suddenly draw from those er and so on and so, that to me would give an indication that something is not right with the person because from how he used to function is now different, in other words expectations that we have from the person and
the behaviour at that time there’s no I would say congruency and it would be an indication that something is not right

R: Mm, you said when you mentioned about pregnancy, you mentioned signs, now you have given me some, what other signs do you see, can you explain more of the signs, you said change of behaviour, how would it change, how would it manifest itself?

P: Ya, change of behaviour I said like activities isn’t it, if one stops doing what he used to do which was appreciated in a church environment, obviously that’s a change of behaviour and I also mentioned earlier on, things like communication, the way a person expresses himself, if there’s a major shift like expressing herself or himself negatively obviously it’s a sign that ‘I need help’ or ‘I’m not coping’ you know, things are not well with me, some would even directly say ‘pastor, things are not right with me’ and those words would carry even a heavier message that things are not right and one would start probing, trying to understand the situation, so they come in different ways.

R: What I’m looking for is this different ways, I want as much detail as possible, different kinds of examples.

P: Well, as I say, if you were to ask me directly, then maybe I will be in position to help you. But as a pastor my main source would be probably from two different angles. One, it would be my direct observation, right, and that observation would be through how a person relates to the church, you know, the body. If if its different from how we used to, then obviously is the sign that things are not the okay, that’s an observation.

The second, they would be if person communicates, cause I’m not a prophet, I cannot read people’s minds but if a person says ‘pastor I’m
not coping’ or ‘it looks like spiritually I’m not okay’ or ‘It looks like what
my perception of my spiritual life and the reality that I’m experiencing are
not in line if I say I trust God to help me and things are not shaping up
instead they get worse’, you know, those would be signs of saying, hey
this person needs help.

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

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

P: Well you should understand that my role, I’m a pastor, in other words,
I’m looking at the well-being of my members, in other words my focus is
on the totality of man, you know. Cause man is not only a spiritual being,
it’s a physical being and so on, so there are various dimensions. So in
my probing, I usually try to understand the problem like if a person says
‘pastor, things are not going well at home’ my probing would be to try and
get the person to paint the scenario, in other words, to exactly tell me
what he means by ‘things are not going well’ so that I can have a better
understanding, you know, because if he says ‘things are not going well’
he may mean things are not going well with my wife or things are not
going well with my children or things are not going well in our financial
situation, so it may mean different things to different people. So in my
probing, I try to actually understand the problem as the person sees the
problem.

R: Most of the things that you’ve mentioned that would be stressful,
you mentioned a lot of things going to the direction of relationships.
You mentioned things to do with interaction or somebody dying, do you
have other examples that are or do you see distress as a more
relational problem or is it not?

P: Well personally I think the relational aspect is the foundation cause we
we are as human beings, we have been created to relate to people, you
know, other wise Adam could have been an individual alone. But God
has made people to interact, to relate to others and to me that’s the
bases you know, and when you talk about relating, obviously I can even
stretch it a bit further, say maybe the relationship starts with your creator
and then it moves from you as a person relating to higher powers, it
doesn’t matter whether you call those powers God, but from my
perspective obviously is God, you know the relationship with higher
powers and you move down to the relationship with self even before you
can look at the relationship with other people. So maybe to answer you,
I still affirm that, relationship to me is the primary area. If I cannot relate
to myself as a human being, obviously is going to affect other
relationships. If I don’t accept myself as a person you know, is going to
be difficult to move out and present myself to other people and still
expect them to accept me, because the problem is with me, I need to
accept myself as a person and be proud of myself and from that level I
can present myself to other and say, guys can you see I exist. So that in
that environment even if I encounter negative responses that won’t
create distress in me, because I’m at peace with myself. I can accept
myself as I am. So to me relationship is the foundation, other things, I would say, they may be manifestation of relationship problems, whether with higher powers or whether self.

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

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

So I believe that all those things, they play an important role and they can lead one to end up being in a situation. Some became alcoholics because of social factors. If I’m unemployed and I cannot face the reality and I’m not prepared to face the challenges and look at alternatives, I may end up trying to drawn my sorrows and that my lead me into an alcoholic. So its not as easy as saying, hey, this is an alcoholic, the problem may be one, two or three. You may find that they are lot of problems, which led the person to the situation. So if I get
such a person, my main interest would be to try and understand his situation and maybe by understanding that situation, try and make a person face whatever his fears are, which led into the situation.

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

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

R: Negative or positive

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

= an alcoholic maybe experiencing a certain stressful event or being in a stressful situation. And because he doesn't have necessary coping skills or resources to help him face his challenges, that event which is stressful or that stressor will push him to a point of no return. And he end up saying well, after all I’m in this situation I’m helpless, hopeless and say well let me just drown myself. So my belief is that if there are no intervention programmes or procedures to help a person, a person may end up in a position of helplessness or even ending his
life, and I mean we’ve got a lot of suicide cases and to me that’s one example of somebody who realize that I’m not coping and nothing can help me so the best thing is to escape and to me suicide is like running away from challenges because I don’t have anyone to help me or I don’t have any resources that can help me out of the situation and the end of the story will be to take away one’s life.

R: So distress would be, when you call somebody a distress somebody is when he is at the point of no return.

P: No, no, you see if if, one can be, I mentioned earlier on I said when that equilibrium is disturbed in one’s life, If I have a balance then I’m fine. If I’m experiencing negative threats in my life, then I’m experiencing distress. I may put it on a scale, right and what I was trying to say is that, if you reach a certain point. If I were to put it in a scale of one to ten and say ten is the maximum. You know a person would still be at two, experiencing that unpleasant experience and you would be distressed and a person would, and if you look at, I’m sure you’ve done or you’ve looked at the stressor scale, you know, like where they would say the death of a spouse is 100 on that scale, you know and so on. The loss of a job is er maybe thirty and so on, it depends. I think the impact of a stressor on a person depends on how a person perceives that threat, he might, I mean perceive something as a minute challenge in my life, I would still be distress, but because my perception is, is this is a minor challenge and I may experience another situation which I perceive it as a major stressor and obviously that one might have a potential of tipping the scale you know.

R: So it’s all about perception also

P: Its about perception I believe so and It’s also about, you see, if you talk about stress, funny enough as human beings we put a price tag on
everything, if my evaluation of a situation is its minute, obviously even the effort that I will put towards that, will be in line with how I value the thing you see. So I still believe that even in a stressful situation or distress, you know, the same principle applies.

R: Meaning, same principles applies?

P: Of how I perceive the stressor and my perception of a stressor will actually if I refer you back to the scale one to ten, I will put it maybe on two as opposed to nine because this is how I perceive it, as a threat in my life.

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

P: Ya, definitely

R: You mentioned balance and imbalance, balance of what and imbalance of what?

P: I was talking that, about if a person says I'm stressed what the person is simply saying he says I'm loosing control, you see. The balance that I'm talking about is the control aspect, if I'm in control of any life, in control of a situation, if I see a challenge, I would say 'ha! This is a challenge but I'm, but I'm in charge here, I'm going to look at ways of actually going over this huddle'. It simply says 'I'm in control I've got the balance'. But if I reach a stage of saying he! Ya, I'm overwhelmed I cannot, you know, this is a mountain, I'm helpless then it means I've lost the balance. I've lost the control that the imbalance I'm talking about and that's where most people would say: ‘I am really distressed, because I feel that I'm loosing control. My world is falling apart and I don’t know what to do’. That's where I would personally say, you know, a person is going through a psychological distress in his life.
Either he needs help or he needs to be assisted in looking at coping mechanisms, and if that person can be left in that situation, then that person may be pushed over the edge and reached that point of no return.

R: The balance, if you were to describe somebody who is balanced, what kind of person would that be?

P: I would say, it's a person who's fulfilled, person who's happy with himself, a person who has ambitions in life, a person who knows his reason for living, a person who has a purpose in life, you see this is my believe that I've got a purpose and mission to accomplish in life, and this are my goals, this are the things that I'll do and I'm happy with myself. To me I would say that person is a person who has balanced perspective of life, he is happy with himself, he is happy with his creator, he is happy with the world around himself, he's happy with, of cause happiness is a relative term, but it's a person who's reasonably happy with himself and how he handles life around him. And a person who is distressed is person who would say, you know, things are falling apart and I think that, to me, there's a difference because if I have a challenge in life, I mean obviously if we don't have challenges in life, there's no purpose for living. If I have challenges in life, I want to see my kids getting good education, I see the status of our economy is getting out of control, those are things that challenge me and I want to look at various ways to actually working around them. It's a sign that, I've got a purpose for living, but if I reach a stage of helplessness, as if I've carried the whole world on my shoulder you know, life is difficult, I don't know why am I here', you know, even the self talk if its negative I'm actually adding more stressors on my life, you know, and depressing myself. And to me that type of a person is like a person who's really experiencing uncontrolled stressors and I would call that distress.
R: It goes within er in rates, somebody who just uncomfortable with himself, somebody who has problems that makes him not to be comfortable with himself.

P: Ya, it's a process, it's a process and a lot of factors contribute towards that.

R: So because of perception, because of self-talk, how you see yourself, we have people who might be vulnerable to being distressed and who are not vulnerable to being distressed.

P: I would say every one is vulnerable the difference is the coping mechanism, some people have learnt, some people have been exposed to various ways of handling the challenges in life, in other words we are all exposed to same stimulus but how we respond to the stimulus is different and it depends on various factors, like upbringing I believe, your up-bringing plays a crucial role, some children are taught from an early age how to handle challenges of life, how to handle frustration. And some people are not exposed to those, so obviously if you’re given two people from those different backgrounds, one who is not taught will throw temper tantrum when he faces a challenge or cry and feel sorry for himself. And the one who has been brought up in very supportive, nurturing environment will have developed those skills and mechanisms of facing those challenges and obviously in terms of distress those people will be different in how they cope or how they handle the situation.

R: Again you mentioned another law that we are fighting against.

P: I’ve literally moved into that because that’s, as a pastor, and you psychologists, its one dimension that you often miss, the aspect of the
interaction between man and his creator. You normally miss that aspect, you’ll talk about all you cognitive functions and so on and totally ignore or totally dismiss as if its one dimension which does not exist but to me I believe man is a tripartite being, you know, it’s a triune being. You know, there is that, the spiritual aspect, which as I say in most cases you don’t even focus on. You’ll only look at the mind and the body in fact you will only concentrate on the body but we all know that you can not separate this entities, we just mention them for helping us understand but they are intertwined. I cannot say psychologically I’m affected and it has nothing to do with my physical being, if I’m affected psychologically, the whole being is affected. No wonder you talk about psychosomatic illnesses, you know, they are psychological, their origin is psychological but they affect the body you know but as I say the law that I was talking about I was referring to the spiritual dimension, that spiritually we believe that, there is the sinful nature and that sinful nature needs God’s intervention you know. You cannot come with psychotherapy to deal with spiritual issues and you cannot also come with physical interventions like injections and medicine to deal with that dimension. It needs spiritual intervention and when I was talking about that law which Paul describes if you read in Romans chapter seven, he talks about the law that fights against me as a human being and forces me to do the things that I don’t want to do and which has a spiritual dimension more than cognitive functioning.

R: Mm, shuuu!

P: Am I confusing you?

R: I think we need to go back on the spiritual aspect we have different kind of theory this law and the presence of darkness?

P: That’s the evil, right
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 were to throw the question back to you and say what is psychological distress? I don’t know as to how would you describe that to me. To me say if psychologically I’m not coping, because of stressors, those stressors may be coming from various dimensions. I may fracture my leg, which is a physical thing, I’ve got a fracture, it doesn’t need psychological intervention. I need to put POP, it needs surgical or orthopaedic intervention, but because I need a leg to function as a total being psychologically I may be affected you see. Spiritually I may not be having a healthy relationship with my maker, who ever that maker you may describe him, if you believe that the superpowers are your ancestors and you’re convinced that things are not right in that area, your whole being will be affected. You don’t say that’s my spiritual part I don’t mind; psychologically I’ll function well or physically. The whole being will be affected because one area of your life is struggling you see.

394. R: So our spiritual factor will be one of the causes like your leg that is 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 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 deal with it?
P: As a pastor after I mentioned that obviously I don’t just take things at face value, you know, I believe, firstly I believe in God, that’s why I’m a pastor, I believe that God the almighty is the master mind of creation and he knows and understands his creation better than any other one, you see, but I also believe that stressors, yes they need God’s interventions but God has also created us to be dynamic human beings who will procreate. If you, I assume, if you read the bible, I don’t know why you chose the religious aspect but probably there might be a little bit of interest. In the beginning when God created man, he gave man authority to be in charge of the creation, in other words man to be procreative, man to use all his resources to make life worth living in other words God doesn’t treat us as robots, He wants us to use what ever he has given us to make things better for us. So coming back to what you said, if I have a problem, a person who is experiencing a problem in a specific area, after helping myself to understand a problem as a person understands it. My task as a pastor is to create an environment for that person to solve his problem. In other words, I see my role as a facilitator in creating a conducive environment for the person to handle his problem and may be let me give you an example, let me say a couple has come to me and say ‘pastor we need counselling, we are experiencing marital problem’, obviously I’m going to try and get the nature of their problem. If their problem is communication or poor communication, I’m going to help them explore in fact firstly they need to understand their problem and then help them to explore in other words to lead them in looking at various ways of solving their problem. Because I don’t believe in prescribing to people to say, people need to take ownership of their lives but they need guidance to say, ‘have you looked at this option have you explored this and that so that at the end of the day they can take ownership, look at various methods, mechanisms that they can use to solve their problems and obviously if its something that its beyond my
understanding, or something that I cannot handle, I normally refer them
to people who will further assist them.

R: Okay, you mentioned the treatment, by marriage counselling or lets
say counselling, what other treatment do you give?

P: Well I do a lot of counselling as part of my job, you know, It doesn’t
matter whether its, I just mentioned marital counselling because I was
giving an example of a couple. And lets say it’s an adolescent going
through challenges of being an adolescent. I’m trying to understand
myself, get my identity, my parents, obviously I will try and break down
the problem, as he perceives it and work with him on various strategies
that he can use to cope with those challenges.

R: Which again is counselling

P: Ya

R: Do you have other things other than counselling?

P: Well to me, okay as a pastor, prayer is our key thing obviously I
mean I normally don’t end up a session without a prayer and the bible
is the authority on life issues. So if I have a person who needs help and
who comes from a Christian perspective obviously those are the major
tools that will be part and parcel of the process. But counselling to me
is the key issue, you know, because that’s the only way where you will
be able to understand the problem, where you’ll structure an
environment where a person can actually either have more insight into
his problem or even solve his own problem, so supporting, creating that
supportive environment, that acceptance and so on, that on its own
where a person can say I’ve got a shoulder to cry on and at times
some people come to me, I don’t even say anything, a person come to
me and say I need to see you, I’ve got a problem and I would say tell
me about your problem and the only thin that I would do through out
that period would just be to listen to the person, listen, clarify, probe
and at the end of the day say, how do you feel about you situation?

‘Pastor you have helped me’ and looking back, realise that I haven’t
said a thing, you know, I just ask two or three probing questions but
because I was there I gave that support and I created a warm and
supportive environment and a person would leave being relieved and
at times having even worked out certain things that he is going to do or
action plans that is going to follow in addressing what he regards as a
stressful situation or event.

R: You also said to me, if he is a Christian or if he has a Christian
background obviously you use prayer and the bible.

P: But, but you must realise that I said counselling is the key right, in
other words like, like if I use the bible the bible is not just a book you
know there are a lot of principles in the bible for example, I use the
bible I read the scriptures and look at what God says, the principles
that one can directly apply in one’s life, you know, some of the
principles would be ‘stand up and change your way of thinking. In fact if
you read some of the writings of Paul, Romans twelve he talks about
transformation which happens by the renewal of the mind he says ‘ be
ye transformed by the renewal of your mind in other words what Paul is
saying, he’s saying if your thinking is right you’ll be transformed and
some of the things that I do is just to say can you have a different view
of your situation in other words I’m just saying ‘yes, this situation is
causing stress in your life because you are looking at it from this
direction can you look at it from another angle? Obviously I am
challenging the cognitive functioning I say look at it from a different
perspective and If you look at it from a different perspective your
behaviour is going to change because is no more the same problem as you perceived it before and to me is a very powerful principle from the word.

R: From the word but the way you phrase it changes depending on the client or the person you are working with?

P: Otherwise the bible becomes a novel or a historical book, if the bible can not obviously it has a lot of historical event but as a pastor I look at it and also look at the context now, say if I read about a situation I say how does it apply to me as a black man in South Africa in the year 2002 in my situation. I look at the principles and find that most principles are very very relevant and this is exactly what I do.

R: So, I would say as a pastor the bible will stand as a theory.

P: No, no, fortunately I've done a lot of reading and exposed to other things, the bible is my primary source but I also use other material in terms of intervention strategies.

R: So is the bible is like a, a person or a psychologist or anybody you have this preferred theory and yet you still can get whatever you want from other material

P: I wouldn't like you to say the bible is a theory because is not, but you have said it correctly I mean personally as a Christian I'm fully in line with theories such as Carl Rogers for example and It has helped me in my ministry in terms of how I interact with my members creating that warmth environment.
P: I use a lot of, in fact I pick a lot of his way of thinking though I also believe that he’s got his own short comings because he doesn’t necessarily address some of the dimensions that I believe in. I also use a lot of other theories like Albert Ellis theory of cognitive thinking and the bible supports that behaviour is primarily determined by how we think, if the way I think is the way I will ultimately believe. And also pick a few from people like Victor Frankl you know saying we are constantly in search of the real meaning, we focus on the here and now the existentialist theories, you get the here and now and say how can I better myself and so on. So I am just trying to say yes I don’t just look at the bible but the bible is my primary source as pastor but I also look at other tested theories and they seem to be working.

R: It sounds to me that since you have mentioned so many stuff that causes stress, from the medical side, psychological side, spiritual side but it looks as if when you treat people you are also looking at spiritual and the psychological side together as a pastor.

P: You can’t separate you see, as I say, for the purpose of understanding certain concepts we tend to put them into compartments. But in reality if you look at a human being as a total being you can’t say now I am dealing with the spiritual part now I’m dealing with the physical part it doesn’t work that way. You look at a person in totality and some of this principles that apply whether from theories whether from the bible you are not saying now I am in the bible at times I don’t even mention the bible but in essence is a principle from the bible which is also related to some of the principles that you use in psychology. Some of them to be honest, they’ve got a strong spiritual connotation even though you may not necessarily agree to that.
R: Your referral system, who do you usually refer your people to, what professionals?

P: Well, to be honest I haven’t been referring a lot of people because most people who I normally see at the end of the day you find that they don’t want to go anywhere else but I remember probably one or two cases where I referred one child to a child psychologist. It was a girl who was sexually abused and I didn’t really want to waste my time or her time or the parents’ time dealing with that because its one area where I felt she was very traumatised and I felt she needed expert she needed somebody who could help and I preferred to refer her to a female for that matter. So that’s one instance where I just wanted that, I can’t recall of any other. Oh, okay okay, there’s one that I advised, so at the end don’t think he did any thing about it. One person who I felt he was an epileptic but I felt beyond that they were a lot of signs and symptoms of Schizophrenic behaviour and I advised the person to go and consult a psychiatrist the hospital but he and the family were not really keen to do that and of course I believe people have choices in life and my role as a pastor is to create an environment that also advice them about the necessary resources available but at the end of the day the choice of taking a particular action should be left with them and I don’t know what happened since then they moved they relocated from Soshanguve so I don’t know what really happened but as far as I know that person is never been to a psychiatrist and I my opinion I felt psychiatric treatment was essential in terms of how he behaves.

R: When you do refer you have certain numbers of people that you prefer referring to?

P: Ya, I do, not that way I do have contacts I know people I’ve been in touch with quite a number of people, I’ve worked at Medunsa so I know
a number of people personally, so usually the normal reaction would be
to refer to somebody that you know.

R: Deliverance, do you do that?

P: Ya, I believe in deliverance I believe, maybe I need to say it from the
onset that how people describe deliverance is different and I’ll just tell
you how I do it, I believe that people need to be delivered from various
things such as their certain habits where a person need to be delivered
if it’s a habit and its actually affecting your life, you need to be delivered
and I’ve had instances in fact is part of the ministry where we pray for
people but I still believe that deliverance goes beyond just prayer, in
certain circles people will be invited and be prayed for and say you are
delivered and personally I think its a bit short sited to look at it that way,
you know I believe that people need to, you need to counsel people sit
down and talk to a person about the area where the person needs to
be delivered and the very same procedure or process that we use in
counselling situation helps the person understand what he perceives
as problem which needs to be delivered and so various things may
happen one of things maybe to help a person look at challenges on
believe system as part of deliverance and prayer.

R: Actually what is deliverance?

P: (laughs) you tell me, If I say I am delivered what is your
understanding of that? You came up with the whole issue, you raised
the concept of deliverance, so my question to you is what is your
understanding of deliverance?

R: I think for me, why I am asking this question is because through my
experience of talking to people they mentioned deliverance, and
every person will have their own different understanding of deliverance, so then I want to understand your opinion.

P: Okay, for example I may be having a habit, which is a problem, let me give you an example, I may be an impulsive buyer and obviously if I am an impulsive buyer I won’t be able to manage my finances properly its going add other problems, maybe I am already listed in the credit bureau and so on because that impulsive behaviour is a problem so in my understanding, if a person has that problem say I need to be delivered from this problem because I am an impulsive buyer. So some people just pray for the person and say you’re delivered and I am saying I have a problem with that personally because is a bit short sited that person needs to look at that problem to be helped analyse the problem why are you in this way and so on and be helped and then its part of the deliverance process. Okay let me, I’ve given you one example let me probably you have met this example in the people that you have interviewed let me say a person says I am demon possessed, demon possession, I need to be delivered you see, its true I believe in demon possession myself and I believe in the power of God to actually deliver other person, that person can be prayed for and those demons can be cast, that’s deliverance and I also believe that that person, some of the people you need to sit down with them analyse, help them or even analyse their behaviour some of them may not necessarily be needing deliverance in the traditional sense they may be needing psychotropic drugs or medication as part of deliverance but at the end of the day they’ll all be delivered if I say I am delivered its simply saying the burden that was worrying me is no more on me, it means I am free. Deliverance means I am free from what was worrying me

R: So deliverance we can define the treatment of going to people who
P: If somebody prefers it that way, yes because at the end of the day if a person can leave and say you know my burden is no more on me, it means I am delivered from what was my problem. A person can go to a psychologist suffering from any other illness, let say a beautiful lady suffering from anorexia and after several sessions and that person is helped that person I think she is entitled to say I am delivered, you know is just that deliverance we only look at it from the spiritual dimension say if a person is delivered simply means he has been prayed for and that's it and to me I say that's correct but its more than just that. Deliverance means something that has been a problem to me, something that has been burdening me is no more a problem.

R: Okay, so in the spiritual pastoral language you would say deliverance is a term used for the treatment and the process of delivering somebody, in the psychological point of view it would be psychotherapy or what ever, its just this name

P: Yes, I would say its semantics as far as I am concerned but though in most cases its only used within Christian circles and some of them or in most cases because its in that environment. Deliverance is associated with prayer, with casting out of demons and so on but I say it's actually more than that. Of cause most of the people the concept is from scriptural references during Christ ministry where you would cast out demons and so on and people would say well I am delivered you know, all those things, so is normally viewed from that angle which I say Its correct but its broader than that.

R: I assume that you've been doing this job for along time and from your referral side you admitted that you had two cases that you ended up referring to a psychologist or a psychiatrist, so my question is, is it because you don’t get more psychologist?
P: Well maybe in case I would say I’ve been involved in certain areas more than in pastoral field so in such that members of my church even other people I see quite a lot of people who are not members of my church, I do a lot of premarital counselling its one area and I do a lot of marriage counselling I deal a lot with families, family issues and so on. I am quite involved in that area so in most cases people who come to see me even if after a session or two or three some even if I advice that with your case you need to see so and so in most cases you find that there is that reluctance they don’t see the need

R: How come?

P: I don’t know, maybe is because if I go to a person and I take that I’ve received what I needed I don’t need more, I’m just assuming but I don’t know or maybe some consult because I am a pastor anyway that’s how I present myself. So obviously if a person has a psychological problem the normal thing would be to go to a psychologist if a woman has gynaecological problems she won’t go to a general practitioner unless if she is ignorant you know I would rather go straight to a person who I know is a specialist in the area and he will help me, so

R: So maybe the people that come to you know what your function is or unless they are ignorant and come to you with a problem that need a psychologist

P: Its an assumption isn’t it, because we haven’t as I say most people has a a, I am a pastor obviously my congregation I will be as their leader obviously that I’m sure it’s, what happens in all churches, that’s my assumption but then I’m just taking it a step further and say even with my members at times when I sit down with them we go through what they perceive to be the problem, and I say well maybe er
you can take this further to someone else er I haven’t reached a place where find that people are quite keen to do that, and my assumption would be maybe some get help in the process or some discover another experience which they didn’t I don’t or those who have specific problems would directly consult those er specialists you know.

R: Would you say ignorance or won’t know whether ()

P: No, no, no, for example okay I talk about my church, I’ve got in my church we believe that as I said earlier on this is what I preach from the pulpit we don’t believe that a human being is a spiritual being only, so the focus yes we believe that there is a life here after we believe that there is a God who expects his creatures to live a good life according to his principles, but we also believe that we are human beings we are here for a purpose we need to make a meaningful contribution in this world so we don’t only address spiritual issues we address social issues and otherwise so we do have a lot of seminars, a lot of workshops, educational programmes which have nothing to do with spiritual issues, I’ve got in my church I’ve got er a psychologist, I’ve got doctors, I’ve got gynaecologist, I’ve got er teachers so people are exposed to life issues so if you were to ask about my church I would say I doubt if there is ignorance we do have open day, educational day where we invite specialists from other place like we’ve got HIV/AIDS day where we would get a nurse we would have a doctor, we would have people who work in those areas they would present whatever they present, people would have time to question and so on we have career days where we have various people would come and present er their professions and so on. So we look at real issues in terms of life. So in terms of ignorance in my church definitely not

R: Well thank you, I don’t know if you have any questions
P: Well my only question will be obviously you said you have already seen a number of people, a number of pastors, in terms of addressing your question I’m sure you are going to come up with different answer and I know is probable a requirements for for completion of your training but in terms of getting feedback is there any way that that one can because I would be I would be more interested in in getting particularly a Christian perspective because I don’t know whether you were looking at religious leaders from various angles or were you focusing specifically on Christian leaders, cause I would be more interested in in getting feedback from your research particularly about this cause my my area of interest er something that I hope to pursue is to look at charismatic and Pentecostal view on psychopathology you see. Because to me I’m our church is predominately we call ourselves Pentecostals, we are Pentecostals we cherish all the Pentecostal principles as outlined in the bible and I also know that the Pentecostal family when I say family I mean Pentecostal churches across the board and also charismatic churches like referring to the Hatfield, the Rhema and so on when it comes to psychopathology, there are different views, you know, some would see psychopathology as either demon possession where you need deliverance and they will lay hands and cast out demons and that’s an area of interest I would really because I still believe that psychopathology at times you don’t, yes laying of hand is part of of a process but you need psychotherapy at times you don’t only need psychotherapy you need psychotropic drugs and so on, so er I would be very much interested. So I don’t know in terms of you study will we have access or is it exclusive for Tukkies students and if somebody like me who’s not attached to it, would I have access to some of the information to that you have collected.
R: What usually happens after the dissertation we () so I am willing to share I don’t know how we will do the arrangements.

P: But in terms of interlibrary, would one library have access to the copy.

R: If its in the Tukkies library maybe you can have access. It works with a lot of libraries.

P: Because I will be interested to find out, its one area which I have always er wanted to look at. Because I am not trying to criticise our churches but in most cases we do a lot of harm than good especially in that area and because of of the tradition of the church and how we’ve been conditioned to believe. Its one area, which needs a lot of research but not only research but also a lot of re-education particularly for leaders because as I say in most cases there’s a lot of harm than good that merges out of the situation

R: I think emm, I will have a copy; I’ll probably lend it around because I don’t know If I will be able to make a lot of this, so this copy will, if it takes that I lend somebody and he reads it and gives it back then I can do that or he can get it in the library. And also this especially in South Africa there’s no much research on this topic and it’s very broad.

So thank you, I might come back with stuff for verification, am I welcome when I do that?

P: Ya, sure, no problem