

APPENDICES

APPENDIX: A

PS O. INTERVIEW TRANSCRIPT

Researcher=R

Pastor=P

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

3. P: Okay

4. R: Read the informed consent letter

(Both the researcher and pastor signed the form)

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

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

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

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

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

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

40. R: Shuuu!

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

62. We've got another aspect ee socio-economic problems, facilities has
63. not been readily available to black people, like for example, the help of
64. a, I mean like the help of a hospital, clinics, not only that, the funds to

65. afford the medicine, it has really been a problem but now what about
66. when it comes to emotional distress, how do people get, I mean like, they
67. only have the, okay, only a few percentage have the, comfort or the
68. luxury of getting to know that I need a help of a psychologist because the
69. problem is not a spiritual problem, but it's a psychological problem. Like
70. we were counselling one young girl, two days ago, she's studying at an
71. academic institution and all of a sudden her behaviour started changing,
72. and when we looked at the problem, after calling the parents, we realised
73. the problem is the girl is missing the both parents and that has affected
74. her performance at the institution and has also affected er her behaviour
75. in the institution, that's where we felt we needed a psychologist to try
76. and help or to guide even in that area. Now as a church, I believe
77. personally that when I have people who have a psychological problem
78. that, now, our training as pastors we are only doing, I mean like, we call it
79. Para counselling.
80.

81. R: Para counselling?

82. P: Ya, we, we can't go into the full extend I mean like we only need to do
83. just a portion there of. But then, that's where we we we need, the need
84. come in, where we need to like refer people to professional psychologists
85. to go and help them. All right, the black community has got a lot of
86. difficulty, ee psychological distresses. And what do you do? I mean like
87. even if the person do not have enough food on the table, how do you
88. send him or her to a psychologist and they can't even afford it, so they
89. stay with that. All right we had the political problems, uprising which
90. destroyed people psychologically and er like that generation that was,
91. that was like distressed that is supposed to be worrying or that was
92. traumatised politically, that whole generation is like, we have lost it
93. because we need to go back and pick up every one of them because
94. they are carrying, walking around with wounds in their lives that are not
95. being attended to. We have that kind of a problem and we need, I mean

96. like it's a whole generation, if you imagine, understanding South African
97. scenario, 1996 uprising, I mean 76 to 86, that whole ten years was a big
98. big big indaba that's taking place in our nation. So that needs, needed to
99. be, to be attended, not only the young people.

100. R: Mmm

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

107. R: Mmm

108. P: And they needed somebody to help, so my understanding, is a big
109. bulk of the community really needs a psychological help. That's why in
110. the church personally, I've referred number, a whole number of people to
111. different psychologists for for a help that they can get, most of them have
112. got the painful memories, I mean you wouldn't know how to handle that, I
113. mean we're untrained in that area. So I felt the best thing was to send
114. them to a psychologist to go and help to heal all those painful. How do
115. you deal with a lady in the church who just lost her partner? Now the
116. divorce rate in the nation is growing at an alarming rate, how do you
117. handle women who just got divorced or men who just got divorced? I
118. mean like and and and those people, they do come to the church, they
119. need you as a spiritual leader to give them guidance on what to do and
120. they need, they need help man. They need somebody to could really
121. come to their assistance and help them.

122. P: Okay, most of the people who have wounds and this is our
123. observation as the local church, most of the people who had wounds
124. irrespective of how its started, how it came about, ee those wounds have
125. not helped them. I mean they have not been healed, they have not been
126. professionally attended to and then as they moved along in this church
127. we try to develop as many leaders as possible now you'll find the same
128. leaders who was supposed to live according to a certain norm according
129. to a certain. All of a sudden they start it and their behaviour begins to
130. change. When you take them back you find that, they have wounds that
131. have been there for ten to fifteen, twenty years and nobody attended to
132. them and they are causing a problem. Their leadership potential is
133. been mugged by this behaviour then you say to them, like you call a
134. person and say: "Listen I hear you are behaving like this and I don't like
135. it" and the person tells you, I don't like it either, I don't know how it came
136. about, now, that shows that it's a psychological problem, and

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

139. P: No, I wouldn't use the word, out of control, because out of control
140. might be too strong a word but he finds himself behaving in a way he
141. doesn't like, doing things he doesn't like to do and when he he comes to
142. his senses, I shouldn't use the word, come to his senses, but when he do
143. some introspection, he says but why did I end up behaving this way, he
144. finds that, I behaved in a way I didn't like and and that that tells you
145. something because, you you you'll find that you've got that problem. I I
146. had an incident of a young girl of eighteen, nineteen, she fell pregnant
147. and then I called her and I said "listen lady, what happened?" Then she
148. related the story and asked her "did you want to fall pregnant? "No", "did
149. you enjoy what you were doing that led to pregnancy?" "No", I even
150. asked a question I said, "How did you feel after the first day you did this
151. thing?" Okay maybe let me be explicit, "when you had sex the first time

152. with this person? She says, “I felt so guilty, I did not want it” but then
153. because this include even emotional ties, she didn’t know how to break
154. up with the thing and she ended up being a victim and I mean this days
155. we are living in, like its pretty dangerous. He might have got, this
156. relationship, then got this thing and he might have contracted this
157. disease that is prevalent in our nation. All right, the other part of the
158. thing, is most of the people in, okay, whether we like it or not, parents are
159. loosing their children, children are loosing their parents, people are
160. loosing their relatives and this thing is hurting people whether we like it or
161. not and then how do we help people who have been affected by this, by,
162. I mean like, the endemic that is troubling our country. And how do we
163. help them in that area because they need counselling, they they, I mean
164. they don’t need something that will bring false hope or false impression
165. or whatever, need something that is professional.

166. R: Mmm

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

182. because this is your problem and this is how we can help you, to try to
183. ease off the solution or bring about the solution in this matter. So that's
184. that's that's what I think, my understanding of the psychological distress,
185. the community that I'm serving right now is going through. I mean like
186. I'm just mentioning just a couple; there could be more that we are really
187. facing. Unemployment, retrenchment, can you imagine what happens to
188. a man who can't support his wife and his children, beside the other
189. problems that they are facing at work, okay, so those are some of the
190. problems that we are going through. Problems like those ones where
191. people can't, don't have jobs, how do you help that people, okay, we do
192. have students that graduate from high school and the parents because
193. they can't help them, they can't proceed with the things, so he's got to
194. get into the market, okay, and there are no enough jobs for them. The
195. joblessness problem, how do you attend to that? Those people do come
196. to church. People, students who fail at school, how do you handle that?
197. How do you help them? I mean that does not bring a spiritual problem,
198. that's a psychological thing. How do we help that? Families fighting,
199. family feuds, I mean its, crime in the country, that's pretty high. Now can
200. you imagine what's happening, the other day I was listening to the radio,
201. I heard this man, they've just hijacked his car. Can you imagine what a
202. problem that is causing to that family? Not only that, the other one just
203. came the other day to the church after the evening service, they hijacked
204. his car, now the person made his way back here to come and say:
205. 'They've just taken up my car, so what do I do?' That person is really
206. wounded. Now, there has got to be somewhere that we send people and
207. we we, probably that, even the government, I'm not sure if that is the
208. right thing, where the government has a system where they can help and
209. and and provide solutions to all this, because this is a national problem.

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

212. P: Ya, aha, aha, that's right
213. R: How do you identify somebody who has psychological distress lets
214. say in a church, how do you see one?
215. P: Okay, I think, I have touched on that, on one or two areas. Okay
216. sometimes the people get demotivated, they no longer enjoy coming to
217. church, sitting in the church, you see they are almost half in the church
218. and half out, they are demotivated. We demand that people, okay, when
219. they are demotivated, one of the areas you'll see they don't come to
220. church regularly, they resort to going away, their behaviours change, er
221. and I think the big thing its its you see their change in behaviour,
222. changing in mood, coming to the office needing help for a counselling,
223. and when they tell you, you find, I have a problem and the person is
224. unable to like define what the actual problem is on their lives, things like
225. that.
226. R: It sounds like people find it very easy to come to you with problems
227. P: Ya, ya
228. R: Your, members
229. P: That's right, people can easily come to me and then you find because
230. when a person come in we always try to say, what do you think is the
231. cause of this problem and then most of the time you find the people do
232. not understand.
233. R: In the beginning you said there's a thin line, I don't know what word
234. you used, between spiritual and psychological.
235. P: Okay

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

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

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

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

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

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

262. medical problem. That's a spiritual problem. But where the doctor would
263. see something like a growth or a medical condition, where the doctor
264. would say I can see this thing is abnormal but I'm not sure if I've read
265. about this thing before. Like two weeks ago, we had a lady who had like
266. a growth in her leg, and the doctor I've sent her to and the doctor says,
267. I've never seen any condition like that, you understand. How would you
268. resolve it? Its not there in the medical text books.

269. R: So is a spiritual problem

270. P: Its spiritual problem

271. R: Its resolvable because

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

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

280. P: Okay, there are some cases like that, but then there are some cases
281. where the doctor says I don't see anything like a person will come and
282. says: 'Doctor, my ear is like giving me a problem' and the doctor checks
283. the ear he finds the ear in a normal what is the word? Physiological state
284. or there's nothing wrong with his anatomy or physiology. And a person
285. comes here really says: 'This thing is aching or is giving me a problem
286. and the doctor says: 'I don't see anything', you'll come here and we pray

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

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

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

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

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

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

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

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

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

327. R: Do you get feedback from them?

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

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

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

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

339. P: Ya

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

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

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

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

BEGINNING SIDE B

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

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

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

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

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

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

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

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

387. R: Thank you

(2min)

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

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

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

408. P: who?

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

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

422. R: How do you break it?

423. P: We pray

424. R: Only?

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

427. R: With whom?

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

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

435. contract with in this way if it's a great grand parents who have done it
436. and I'm a child and need to renounce, I don't even know anything about
437. it, who do I go to and how do I know? Where I am I gonna go? Who
438. would I find to renounce whatever that I don't even know?

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

449. R: So Its not tangible

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

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

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

458. R: How long would it take?

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

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

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

471. R: You don't

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

474. R: How come?

475. P: Sorry

476. R: How come?

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX: B

PS E. INTERVIEW TRANSCRIPT

Ps. E

R=Researcher

P=Pastor

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

4. R: Read the informed consent letter

(Both the researcher and pastor signed the form)

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

6. R: Read the research question

7. P: So, can I start?

8. R: Yes

9. P: Well my, my understanding er of psychological distresses as you
10. said, has to do with er negative stressors to which affect the person,
11. person's functioning, ability in all areas of life. As the concept says
12. distress in other words obviously it carries a connotation of a negative
13. stressor, because stress on its own is not necessarily bad we need
14. certain amount of stress or stressors to be active in life, continue with our
15. day-to-day er activities. So the mere fact that you talk about distress is

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

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

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

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

42. P: Things like unemployment its one of them and is quite rife in our
43. communities in this day, in fact in this country the unemployment is is

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

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

55. P: Yes

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

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

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

70. P: You mean ways of of detecting?

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

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

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

91. Its just one of or two of many but they manifest themselves in different
92. ways and as I've said, firstly: It would be the way they act, the way they
93. talk, some of them maybe will be active in various positions in the
94. church like maybe in the choir one would suddenly draw from those er
95. and so on and so, that to me would give an indication that something is
96. not right with the person because from how he used to function is now
97. different, in other words expectations that we have from the person and

98. the behaviour at that time there's no I would say congruency and it
99. would be an indication that something is not right

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

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

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

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

123. The second, they would be if person communicates, cause I'm not a
124. prophet, I cannot read people's minds but if a person says 'pastor I'm

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

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

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

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

154. he may mean things are not going well with my wife or things are not
155. going well with my children or things are not going well in our financial
156. situation, so it may mean different things to different people. So in my
157. probing, I try to actually understand the problem as the person sees the
158. problem.

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

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

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

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

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

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

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

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

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

223. R: Negative or positive

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

BEGINNING SIDE B

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

238. life, and I mean we've got a lot of suicide cases and to me that's one
239. example of somebody who realize that I'm not coping and nothing can
240. help me so the best thing is to escape and to me suicide is like running
241. away from challenges because I don't have anyone to help me or I
242. don't have any resources that can help me out of the situation and the
243. end of the story will be to take away one's life.

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

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

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

264. P: Its about perception I believe so and It's also about, you see, if you
265. talk about stress, funny enough as human beings we put a price tag on

266. everything, if my evaluation of a situation its its minute, obviously even
267. the effort that I will put towards that, will be in line with how I value the
268. thing you see. So I still believe that even in a stressful situation or
269. distress, you know, the same principle applies.

270. R: Meaning, same principles applies?

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

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

276. P: Ya, definitely

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

279. P: I was talking that, about if a person says I'm stressed what the
280. person is simply saying he says I'm loosing control, you see. The
281. balance that I'm talking about is the control aspect, if I'm in control of
282. any life, in control of a situation, if I see a challenge, I would say 'ha!
283. This is a challenge but I'm, but I'm in charge here, I'm going to look at
284. ways of actually going over this huddle'. It simply says 'I'm in control
285. I've got the balance'. But if I reach a stage of saying he! Ya, I'm
286. overwhelmed I cannot, you know, this is a mountain, I'm helpless then
287. it means I've lost the balance. I've lost the control that the imbalance
288. I'm talking about and that's where most people would say: 'I am really
289. distressed, because I feel that I'm loosing control. My world is falling
290. apart and I don't know what to do'. That's where I would personally say,
291. you know, a person is going through a psychological distress in his life.

292. Either he needs help or he needs to be assisted in looking at coping
293. mechanisms, and if that person can be left in that situation, then that
294. person may be pushed over the edge and reached that point of no
295. return.

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

298. P: I would say, it's a person who's fulfilled, person who's happy with
299. himself, a person who has ambitions in life, a person who knows his
300. reason for living, a person who has a purpose in life, you see this is my
301. believe that I've got a purpose and mission to accomplish in life, and
302. this are my goals, this are the things that I'll do and I'm happy with
303. myself. To me I would say that person is a person who has balanced
304. perspective of life, he is happy with himself, he is happy with his
305. creator, he is happy with the world around himself, he's happy with, of
306. cause happiness is a relative term, but it's a person who's reasonably
307. happy with himself and how he handles life around him. And a person
308. who is distressed is person who would say, you know, things are falling
309. apart and I think that, to me, there's a difference because if I have a
310. challenge in life, I mean obviously if we don't have challenges in life,
311. there's no purpose for living. If I have challenges in life, I want to see
312. my kids getting good education, I see the status of our economy is
313. getting out of control, those are things that challenge me and I want to
314. look at various ways to actually working around them. It's a sign that,
315. I've got a purpose for living, but if I reach a stage of helplessness, as if
316. I've carried the whole world on my shoulder you know, life is difficult, I
317. don't know why am I here', you know, even the self talk if its negative
318. I'm actually adding more stressors on my life, you know, and
319. depressing myself. And to me that type of a person is like a person
320. who's really experiencing uncontrolled stressors and I would call that
321. distress.

323. R: It goes within er in rates, somebody who just uncomfortable with
324. himself, somebody who has problems that makes him not to be
325. comfortable with himself.

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

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

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

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

347. P: I've literally moved into that because that's, as a pastor, and you
348. psychologists, its one dimension that you often miss, the aspect of the

349. interaction between man and his creator. You normally miss that
350. aspect, you'll talk about all you cognitive functions and so on and totally
351. ignore or totally dismiss as if its one dimension which does not exist but
352. to me I believe man is a tripartite being, you know, it's a triune being.
353. You know, there is that, the spiritual aspect, which as I say in most
354. cases you don't even focus on. You'll only look at the mind and the
355. body in fact you will only concentrate on the body but we all know that
356. you can not separate this entities, we just mention them for helping us
357. understand but they are intertwined. I cannot say psychologically I'm
358. affected and it has nothing to do with my physical being, if I'm affected
359. psychologically, the whole being is affected. No wonder you talk about
360. psychosomatic illnesses, you know, they are psychological, their origin
361. is psychological but they affect the body you know but as I say the law
362. that I was talking about I was referring to the spiritual dimension, that
363. spiritually we believe that, there is the sinful nature and that sinful
364. nature needs God's intervention you know. You cannot come with
365. psychotherapy to deal with spiritual issues and you cannot also come
366. with physical interventions like injections and medicine to deal with that
367. dimension. It needs spiritual intervention and when I was talking about
368. that law which Paul describes if you read in Romans chapter seven, he
369. talks about the law that fights against me as a human being and forces
370. me to do the things that I don't want to do and which has a spiritual
371. dimension more than cognitive functioning.

372. R: Mm, shuuu!

373. P: Am I confusing you?

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

376. P: That's the evil, right

377. R: Where does it come in here, evil, in psychological distress issues?

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

394. R: So our spiritual factor will be one of the causes like your leg that is
395. injured, is a course that can cause psychological distress.

396 P: Ya

397. R: So which would also manifest in the same way as other causes.

398. P: Ya, ya definitely, at the end of the day, you're not coping with life
399. challenges and the source maybe from one area of life.

400. R: Okay, so then as a pastor having identified this distress, how do you
401. deal with it?

402. P: As a pastor after I mentioned that obviously I don't just take things at
403. face value, you know, I believe, firstly I believe in God, that's why I'm a
404. pastor, I believe that God the almighty is the master mind of creation
405. and he knows and understands his creation better than any other one,
406. you see, but I also believe that stressors, yes they need God's
407. interventions but God has also created us to be dynamic human beings
408. who will procreate. If you, I assume, if you read the bible, I don't know
409. why you chose the religious aspect but probably there might be a little
410. bit of interest. In the beginning when God created man, he gave man
411. authority to be in charge of the creation, in other words man to be
412. procreative, man to use all his resources to make life worth living in
413. other words God doesn't treat us as robots, He wants us to use what
414. ever he has given us to make things better for us. So coming back to
415. what you said, if I have a problem, a person who is experiencing a
416. problem in a specific area, after helping myself to understand a
417. problem as a person understands it. My task as a pastor is to create an
418. environment for that person to solve his problem. In other words, I see
419. my role as a facilitator in creating a conducive environment for the
420. person to handle his problem and may be let me give you an example,
421. let me say a couple has come to me and say 'pastor we need
422. counselling, we are experiencing marital problem', obviously I'm going
423. to try and get the nature of their problem. If their problem is
424. communication or poor communication, I'm going to help them explore
425. in fact firstly they need to understand their problem and then help them
426. to explore in other words to lead them in looking at various ways of
427. solving their problem. Because I don't believe in prescribing to people
428. to say, people need to take ownership of their lives but they need
429. guidance to say, 'have you looked at this option have you explored this
430. and that so that at the end of the day they can take ownership, look at
431. various methods, mechanisms that they can use to solve their
432. problems and obviously if its something that its beyond my

433. understanding, or something that I cannot handle, I normally refer them
434. to people who will further assist them.

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

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

444. R: Which again is counselling

445. P: Ya

446. R: Do you have other things other than counselling?

447. P: Well to me, okay as a pastor, prayer is our key thing obviously I
448. mean I normally don't end up a session without a prayer and the bible
449. is the authority on life issues. So if I have a person who needs help and
450. who comes from a Christian perspective obviously those are the major
451. tools that will be part and parcel of the process. But counselling to me
452. is the key issue, you know, because that's the only way where you will
453. be able to understand the problem, where you'll structure an
454. environment where a person can actually either have more insight into
455. his problem or even solve his own problem, so supporting, creating that
456. supportive environment, that acceptance and so on, that on its own
457. where a person can say I've got a shoulder to cry on and at times
458. some people come to me, I don't even say anything, a person come to

459. me and say I need to see you, I've got a problem and I would say tell
460. me about your problem and the only thin that I would do through out
461. that period would just be to listen to the person, listen, clarify, probe
462. and at the end of the day say, how do you feel about you situation?

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

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

472. P: But, but you must realise that I said counselling is the key right, in
473. other words like, like if I use the bible the bible is not just a book you
474. know there are a lot of principles in the bible for example, I use the
475. bible I read the scriptures and look at what God says, the principles
476. that one can directly apply in one's life, you know, some of the
477. principles would be 'stand up and change your way of thinking. In fact if
478. you read some of the writings of Paul, Romans twelve he talks about
479. transformation which happens by the renewal of the mind he says ' be
480. ye transformed by the renewal of your mind in other words what Paul is
481. saying, he's saying if your thinking is right you'll be transformed and
482. some of the things that I do is just to say can you have a different view
483. of your situation in other words I'm just saying 'yes, this situation is
484. causing stress in your life because you are looking at it from this
485. direction can you look at it from another angle? Obviously I am
486. challenging the cognitive functioning I say look at it from a different
487. perspective and If you look at it from a different perspective your

488. behaviour is going to change because is no more the same problem as
489. you perceived it before and to me is a very powerful principle from the
490. word.

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

493. P: Otherwise the bible becomes a novel or a historical book, if the bible
494. can not obviously it has a lot of historical event but as a pastor I look at
495. it and also look at the context now, say if I read about a situation I say
496. how does it apply to me as a black man in South Africa in the year
497. 2002 in my situation. I look at the principles and find that most
498. principles are very very relevant and this is exactly what I do.

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

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

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

506. P: I wouldn't like you to say the bible is a theory because is not, but you
507. have said it correctly I mean personally as a Christian I'm fully in line
508. with theories such as Carl Rogers for example and It has helped me in
509. my ministry in terms of how I interact with my members creating that
510. warmth environment

BEGINNING CASSETTE 2 SIDE A

511. P: I use a lot of, in fact I pick a lot of his way of thinking though I also
512. believe that he's got his own short comings because he doesn't
513. necessarily address some of the dimensions that I believe in. I also use
514. a lot of other theories like Albert Ellis theory of cognitive thinking and
515. the bible supports that behaviour is primarily determined by how we
516. think, if the way I think is the way I will ultimately believe. And also pick
517. a few from people like Victor Frankl you know saying we are
518. constantly in search of the real meaning, we focus on the here and now
519. the existentialist theories, you get the here and now and say how can I
520. better myself and so on. So I am just trying to say yes I don't just look
521. at the bible but the bible is my primary source as pastor but I also look
522. at other tested theories and they seem to be working.

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

527. P: You can't separate you see, as I say, for the purpose of
528. understanding certain concepts we tend to put them into
529. compartments. But in reality if you look at a human being as a total
530. being you can't say now I am dealing with the spiritual part now I'm
531. dealing with the physical part it doesn't work that way. You look at a
532. person in totality and some of this principles that apply whether from
533. theories whether from the bible you are not saying now I am in the
534. bible at times I don't even mention the bible but in essence is a
535. principle from the bible which is also related to some of the principles
536. that you use in psychology. Some of them to be honest, they've got
537. a strong spiritual connotation even though you may not necessarily
538. agree to that

539. R: Your referral system, who do you usually refer your people to, what
540. professionals?

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

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

565. P: Ya, I do, not that way I do have contacts I know people I've been in
566. touch with quite a number of people, I've worked at Medunsa so I know

567. a number of people personally, so usually the normal reaction would be
568. to refer to somebody that you know.

569. R: Deliverance, do you do that?

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

586. R: Actually what is deliverance?

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

591. R: I think for me, why I am asking this question is because through my
592. experience of talking to people they mentioned deliverance, and

593. every person will have their own different understanding of deliverance,
594. so then I want to understand your opinion.

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

621. R: So deliverance we can define the treatment of going to people who
622. ()

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

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

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

647. R: I assume that you've been doing this job for along time and from
648. your referral side you admitted that you had two cases that you ended
649. up referring to a psychologist or a psychiatrist, so my question is, is it
650. because you don't get more psychologist?

651. P: Well maybe in case I would say I've been involved in certain areas
652. more than in pastoral field so in such that members of my church even
653. other people I see quite a lot of people who are not members of my
654. church, I do a lot of premarital counselling its one area and I do a lot of
655. marriage counselling I deal a lot with families, family issues and so on.
656. I am quite involved in that area so in most cases people who come to
657. see me even if after a session or two or three some even if I advice
658. that with your case you need to see so and so in most cases you find
659. that there is that reluctance they don't see the need

660. R: How come?

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

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

673. P: Its an assumption isn't it, because we haven't as I say most people
674. has a a, I am a pastor obviously my congregation I will be as their
675. leader obviously that I'm sure it's, what happens in all churches,
676. that's my assumption but then I'm just taking it a step further and say
677. even with my members at times when I sit down with them we go
678. through what they perceive to be the problem, and I say well maybe er

679. you can take this further to someone else er I haven't reached a place
680. where find that people are quite keen to do that, and my assumption
681. would be maybe some get help in the process or some discover
682. another experience which they didn't I don't or those who have specific
683. problems would directly consult those er specialists you know.

684. R: Would you say ignorance or won't know whether ()

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

717. R: Well thank you, I don't know if you have any questions

718. P: Well my only question will be obviously you said you have already
719. seen a number of people, a number of pastors, in terms of of
720. addressing your question I'm sure you are going to come up with
721. different answer and I know is probable a requirements for for
722. completion of your training but in terms of getting feedback is there any
723. way that that one can because I would be I would be more interested in
724. in getting particularly a Christian perspective because I don't know
725. whether you were looking at religious leaders from various angles or
726. were you focusing specifically on Christian leaders, cause I would be
727. more interested in in getting feedback from your research particularly
728. about this cause my my area of interest er something that I hope to
729. pursue is to look at charismatic and Pentecostal view on
730. psychopathology you see. Because to me I'm our church is
731. predominately we call ourselves Pentecostals, we are Pentecostals we
732. cherish all the Pentecostal principles as outlined in the bible and I also
733. know that the Pentecostal family when I say family I mean Pentecostal
734. churches across the board and also charismatic churches like referring
735. to the Hatfield, the Rhema and so on when it comes to
736. psychopathology, there are different views, you know, some would see
737. psychopathology as either demon possession where you need
738. deliverance and they will lay hands and cast out demons and that's an
739. area of interest I would really because I still believe that
740. psychopathology at times you don't, yes laying of hand is part of of a
741. process but you need psychotherapy at times you don't only need
742. psychotherapy you need psychotropic drugs and so on, so er I would
743. be very much interested. So I don't know in terms of you study will we
744. have access or is it exclusive for Tukkies students and if somebody like
745. me who's not attached to it, would I have access to some of the
746. information to that you have collected.

747. R: What usually happens after the dissertation we () so I am willing to
748. share I don't know how we will do the arrangements.

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

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

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

761. R: I think emm, I will have a copy; I'll probably lend it around because I
762. don't know If I will be able to make a lot of this, so this copy will, if it
763. takes that I lend somebody and he reads it and gives it back then I can
764. do that or he can get it in the library. And also this especially in South
765. Africa there's no much research on this topic and it's very broad.
766. So thank you, I might come back with stuff for verification, am I
767. welcome when I do that?

768. P: Ya, sure, no problem
