

**TRAUMATIC CASE OF RAPE THAT LED TO MURDER, WHICH PARALYZED AND  
GRIEVED THE COMMUNITY: A PASTORAL APPROACH**

BY

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## **DECLARATION**

I, Nceba Vundle, hereby declare that this thesis is my own original work and that it has never been submitted in any other University.

Student: ----- Date: -----2014

Supervisor: ----- Date: -----2014

## DEDICATION

This research work is a dedication to my late father and mother Solomon and Florence Vundle, to my wife Nozuko and children Yandisa and Aviwe, and also to my spiritual fathers Rev Nceba Gabula and Rev Thanduxolo Magadla.

## ACKNOWLEDGEMENT

As conducting a research is an intellectual challenge, this research brought a balance life to me as pastor and a father figure to my family. On completion of my research work, I would love to give thanks to the following people: My Lord God for giving me strength to write the work I never thought of writing. I would like to express my sincere gratitude to my supervisor professor M.J. Masango who had fathered me in entire journey by giving guidance in all my research work. To Dr Gift Baloyi and Dr Robert Munthali busy as they are to spare an extra time to give guidance and polish my work to be in good standard. To my colleague Mr V.S Letuka who have done a wonderful job in supporting during class session. Lastly, I thank my family for patience and co-researchers to spare their time during the research process.

## KEY WORDS

Rape

Murder

Trauma

Bereavement

Counselling

## **ABSTRACT**

The author was stunned by the way in which justice in Mvenyane village in the district of Matatiele system handled a case of rape which led to murder. The rapist and the murder was caught by community members and brought the police officers but no rape and murder charges were laid against the suspect for that particular case. Family members and relative of deceased including the community members were traumatised by the action surrounding the rape and murder case .The author is trying to find possible pastoral care way when people are going through the turmoil as a result of murder which occurs after rape. The author saw it necessary to journey with the bereaved family and relative in a pastoral care way

The methods used in a study Charles Gerkins method of Shepherding and Nick Pollards method of positive construction.

Although some fingers were pointing on the police officers on the way they handled the case, the author find it later that police officers are working under certain restriction under the department of justice. Family members and relatives should make that their case of rape and murder are reported directly to the police officers to be sure that these case are investigated .There should be traumatic and pastoral counsellors who should work to heal the bereaved families and affected community members after murder case in the communities

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## CHAPTER ONE

### **1.1 BACKGROUND**

This research project was triggered by a traumatic event which happened within the community where I reside. The following narration happened in a small rural area called Mvenyane village in the outskirts of the Matatiele town. The village constitutes of approximately 16000 people or more. There also communities of faith namely; Anglican, Presbyterian, Moravian, Faith Mission, Methodist and Zion Christian Church. The nearest police post then at time of the research was more than 57 kilometers away in Kwa-Zulu Natal province. The local rural

Leadership is one having oversight over the whole area. This village is in the province of the Eastern Cape. Presently at the conclusion of the report the satellite police have been put in place at Maluti. Unemployment and poverty is quite high in this community; the crime rate is equally high. One day early in the morning in March 2010, I saw a young man passing next to the mission where I am stationed. As I was standing in my yard, I saw a young man weeping and sobbing so bitterly going to his relatives to report a shocking scene that has occurred. This incident caught my attention. I then called him to inquire about what was troubling him.

He finally explained to me that his niece was raped and murdered near the river where she went to fetch water. This resulted in the paralysis of the community and raised a lot of questions. Members of the community gathered at the scene

in large numbers. I was among those traumatized by this incident. I saw a tiny lifeless body of a girl tied with a shirt she was wearing around the mouth and her lower body covered with blood stains. The scene was traumatic because of the nature in which the girl was killed. One could see tears from almost all community members who were at the scene. To the family members, the pain and shock was unbearable. The research is an attempt to bring awareness and redress the crime and violence that generate pain in communities where the incidents of this nature perturb the tranquility that make life worthy while. Especially when targeted against children who are supposed to be protected by adults and for they epitomize of our hopes and aspirations for the future

According to the custom of Xhosa people in Matatiele and most areas in Transkei only men should be near the dead body until the police arrive at the scene. While at the scene, people noticed a man running from a distance on the forest, heading towards the small town known as Cedarville; which is under jurisdiction of Matatiele. The people happened to recognize the man. They phoned and alerted the police and his relatives who were staying in Cedarville because they were alarmed by his absence at the scene since every man was supposed to be at the crime scene. The mob suspected him to be responsible for raping and murdering that young girl. He was chased and caught by the energetic mob and was handed over to the police. This man was later released with police saying there is no tangible evidence which connects the man to the rape and murder. To the surprise of the community, there were no further investigations of the murder.

This infuriated the community and made them wonder whether justice would be attained for the family of the girl so as to bring closure. Normally when justice is delayed it is, also denied.

The facts are compounded by the law's insistence that innocent until proven guilty. Proof becomes the critical element in bring the perpetrators to justice. The man who was suspected by the community lived in the forest for almost nine months. He had recently been convicted for the murder and burning of his wife's car. However, it is a well-known fact that cases such as these are not given proper attention. As a result, the church and the community must be involved in helping the police to ensure that justice prevails. Many murder riddles can hardly be cracked if it is not for community involvement.

This move by the police of not prosecuting the culprit /suspect continued to traumatize and infuriate the villagers, especially when the suspected man was freed because of lack of evidence.

It is a Christian duty to visit and give pastoral care to poor people in the community who become traumatized by cruel and brutal actions. Trauma counseling and prayers are vital to victims who need the relief from pains and traumatization they experience daily. If the community is traumatized, it cannot find peace and security. How much more is it to the mother of the child? Whose quest is to have the perpetrator brought to justice, even if it means a mere apprehending of the culprit for interrogations and probing the incident of crime. The clergy and all those who are caregivers are the immediate solutions to cure

the troubled souls of traumatized communities. Eybers (1991), argues that, “due to feelings of inadequacy on the pastoral levels many black Pastors make themselves guilty of executing conflicting pastoral care approaches. In many cases this is due to desperation to render comfort and sustenance.” (Eybers 1991:3). The intervention from the church is needed and is critical, but has also many challenges of needing new tools to adequately deal and heal the brokenness caused by crime and violence. Eybers further argues that, “Christians begin to view the church to which they turn as the last hope for comfort, hope, and answers to their moral, psychological and spiritual problems as a failure. This failure is not intentional of course, but it signals the fact that pastoral care givers need to find new instruments of analysis for the problems of those experiencing an imbalance in the human condition. I want to suggest that the main reasons for the failure is due to the fact that pastors have neglected to incorporate the insights of disciplines like psychology, sociology, and theological sub-disciplines like ethics” (Eybers 1991:3).

This suggests that the church intervention must have the holistic approach. Since a multi-disciplinary approach to the problem at hand is important especially in this quest to heal the traumatized community of Mvenyane.

This leads us to the other critical component of community that is the police service. The probe into the lethargy and lack of zeal from the police side to have speed action and bring perpetrators of these heinous crimes to book remains an uphill battle. Perhaps, the police are neglecting the murder cases because they are also traumatized by these negative events in daily operations of their duty.

This is the incidence that caused my attempt on the research in order to answer questions and pain that this traumatic incidence caused on the village community. This leads us to the formulation of the problem statement that will be the key research question with other sub question that enables the handling of the topic.

## **1.2 PROBLEM STATEMENT**

The traumatic case, of rape and murder that paralyzed and grieved the rural community of Mvenyane village, leads to the problem statement, which is stated in the question form.

Can pastoral care heal the trauma inflicted on community by the event of rape and murder?

What role has a minister/Pastor have in the process of healing of family and community? Several other questions arise to help sub divide the subject being researched.

- Why do police officers become reluctant in dealing with these traumatic violent crimes?
- Is there a pastoral care method that the clergy can employ in healing the community and the bereaved family members?
- What role can the church play in educating the community about the significance of humanity and the sanctity of human life and ways of helping the police prevent crimes of this nature?

It is hoped that the answers to these questions will help in addressing and understanding the pain experienced by the bereaved family and community.

### **1.3 AIMS, objective and relevancy of the study**

This research thus contributes towards making pastoral care possible by helping people to understand turmoil that African people experience as a result of murder.

The aim of this research is to empower community members, in order for them to face a new life by transiting from their traumatic experience of rape and murder. This will be done through the methodology of pastoral care; which takes the traumatized people and their experiences seriously.

#### **Therefore the research aims:**

- To study and understand the effects of rape and murder from a theological and psychological point of view.
- To study and understand the pastoral needs of the bereaved family and relatives from their own perspective.
- To find ways of making pastoral care useful, relevant and healing to the entire community.

As this research is a contribution to the existing knowledge, it seeks to make pastoral care “*optimally effective*” (Capps 2003: 9; cf. Stevenson-Moessner 2005:23). This implies that it must be a supportive ministry to the people who are experiencing familiar trials that characterize life in the world; among these are



illness, death and bereavement, in particular trauma that destabilizes the community.

The purpose of the research is to investigate the traumatic rape and murder of a young girl that paralysed the Mvenyane village and its impact on the community and the failure of the police to intervene timeously. The focus of this study is on the Eastern Cape people based in Mvenyane village.

#### **1.4 RESEARCH GAP**

Similar researches have been conducted from various fields such as psychology, Law and the human rights commission, with the focus on: the psychological breakdown, the rights and procedure over violation of human rights by members of community. Nonetheless, very little research has been conducted in investigating rape and murder from a theological point of view. As a result, this research will, therefore, fill the gap that is left from the theological and pastoral perspective. The author hopes to theologically restore human dignity especially the issue of the image and likeness of God in those who are violated.

#### **1.5 SIGNIFICANCE OF THE STUDY**

This research is significant as it is has been conducted in the rural area and shows vulnerability of the communities to access justice in a prompt and speedy way in event of serious heinous crimes of rape and murder, especially those meted out to young and innocent lives. This research is also significant as shows the lack of trauma counselling centres in these peripheral areas.

“It is true that troubled people have always been given the greatest attention, because their need is the most obvious and the most urgent”. (Taylor 2003: 31).

## **1.6 RESEARCH METHODOLOGY**

The researcher shall use the qualitative method as this study is underpinning its basis on the incident of case study of the Mvenyane village of a raped and murdered young girl. “Phenomenology is used to emphasize a focus on people’s subjective experiences and interpretations of the world. This type of focus tend to apply to all qualitative inquiry, and therefore the term phenomenology might also be used to convey the philosophical assumptions underlying ethnography, ethno-methodology, or other terms for qualitative inquiry” ( Rubbin and Babbie 1993:362). The other method involved s quantitative which is statistical in nature and commonly used in sciences for its precision and graphs and charts. The comparison of variables is also involved. The dynamics and effects that are observed and studied from the incidence will use the theory and model of shepherding from Gerkin’s (1997). This includes all the facets and approaches of Gerkin on un packing the whole pastoral care and healing of communities. Admittedly the pain, the gruesome murder and rape are traumatic and it is the pastoral theology that is to be engaged to answer these community troubling questions that the problem statement raises.

The Method of empowering the community will be based on Charles Gerkin’s method of shepherding.(1997) Gerkin’s biblical traditional method of shepherding involves the triological structure of priesthood, prophets, wise men

and women and is based on the understanding of the way in which these individuals collectively took authority for shepherding God's people as narrated in the New Testament (John 10:11). This caring method of shepherding is helpful because it provides an integrated approach to healing that is acculturated within the African belief system and culture, which views healing as taking place within the community and not in isolation. Gerkin illustrates his point by stating that, "*the depiction of Jesus as the good shepherd who knows his sheep and is known by his sheep, has painted a meaningful, and normative portrait of the pastor of God's people*" (1997: 80).

The above is important in guiding the researcher in order to work with the traumatized community. This method responds to concrete human experiences by giving directions to the future. This, according to the researcher, is a way of liberating community members as well. The hermeneutic of pastoral care alone cannot bring out concrete data. It is important to have a data collection method in place in order to help or provide guidance during the process of research. The involvement of Pollard positive deconstruction and Wemberly winds of promise are also to be engaged in trying to resolve the problem.

The author elects to use the shepherding methodology of caring by Charles Gerkin where he shows how the Old Testament's ancestors of Pastoral Care practice, gave moral guidance to individuals on shepherding God's people.

"To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral

care involves us in configuration of the primary images that shape our understanding of what is involved in pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nurture – a community of care.” (Gerkin 1997:24).

Shepherding the flock (in Pastoral care) is important and will help the researcher to engage the community in sharing their pain and suppressed anger caused by the trauma, especially the none access of justice in the event of losing a loved one through rape and murder.

Shepherding them is not enough as they need to be helped to explore their world of pain. Pollard will be helpful in helping them reconstruct a new way of dealing with the situation. Pollard says, “The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better” (Pollard 1997:44). Pollard goes on to say positive deconstruction recognizes that the person you are dealing with might have been hurt terribly, things might have fallen apart for him or her, but as you try to help you might begin by saying this is not what God wanted to be. (1997:114).

The researcher agrees with Pollard when he stated that, “we need to know how to help them to create an atmosphere that makes them uncomfortable with their

current situation. We always need to demonstrate the love and power of Jesus as we therapeutically work with them” (Pollard 1997). The researcher thinks that this method can be helpful in positively deconstructing their lives and that of the community in order to change how they deal with the issues of rape and murder. The researcher also sees the method as a valuable tool to assist caregivers who are often faced with challenges when dealing with such cases.

The researcher intends to investigate and engage the issue using the narrated method and approach up till solutions to help the people of Mvenyane to deconstruct their attitudes towards the processes of trauma counselling. This method can also potentially help the caregivers to address the issue of rape and murder by community. It is important to note that every member of community has a role to play on the fight against rape and murder.

The researcher will employ both the qualitative and the quantitative methods. The author will collect data through stories, conducting interviews by using questionnaires. Case studies will be created in order to further research this issue. The aim will be to create a model to assist caregivers on how to handle the situation and create a model of handling change in doing things around the community of Mvenyane.

## **1.7 RESEARCH DESIGN**

This research on the experiences of family and community’s pain and traumatization by rape and murder incidence is properly located in the field of pastoral care in practical theology. The attempt to handle it with the methods of

qualitative case studies involving interviews and quantitative which is statistical, with the theoretical basis of Gerkin's shepherding model, Pollard's positive deconstruction and Wemberly's restoring dignity.

The exponents in Practical Theology that developed this design will be used, which will try to provide a complete and accurate description of a situation. This design is chosen because the researcher to help community and family find their solutions to their plight.

The research will follow the qualitative research framework, which at the end will reveal "*knowledge of the other and reflexive knowing*" (McLeod 2001: 3). In this regard, "*knowledge of the other occurs when the research focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world*" (Mowat and Swinton 2007: 33). In the case of this research it involves the traumatized family and the community. The use of the qualitative method also allows the researcher to establish a rapport with the participants and create an atmosphere which is conducive to the sharing of emotional materials. The research will also focus on particular individuals and a group of people; thus allows for in-depth exploration of the ways in which these individuals view rape and murder within their communities. In using this approach, the research will be able to yield important data. This in-depth approach will also focus on the behavioral distress and allow pastoral care method to heal. As the members of the community are interviewed, they will allow the researcher to pastorally care for them. The process of sharing opens a space for them to be cared for.

In the context of this research, the participants are important as they contribute through their experience and understanding of the area of research. In terms of selecting participants, letters of invitation will be sent to selected participants; requesting their voluntary participation. The letter will address ethical issues of confidentiality and anonymity, which assures potential research participants that both would be upheld in the final report. This letter will include the topic, aims and objectives of the study. This research will take place in Mvenyane a village which is situated outside Matatiele in the Eastern Cape Province. Participants will be drawn from the villagers: including members of the affected family, and few members of the police service. The research will also consult other people from different disciplines such as psychology, as a way to find out the effects that have contributed to the lives of the family and community. The two ways of dealing with research will help the researcher enter the life of the traumatized family as well as the community.

A qualitative schedule which was constructed by the researcher will be used to collect data. This shall help in showing the responses of the interviews and lead to the engaging of that data in order to produce and generate new knowledge.

### **1.8 DEFINITION OF TERMS**

Church

Healing

Justice

Law

Leadership

Maskindi

Murder

Police

Rape

Therapy

Trauma

### **1.9 Delimitation and limitations**

Parameters and scope of the study entails that the research sketches the length and breadth of the study as studying rape and murder who take the whole length of time and the study cost will be unmanageable. This is why the topic is limited to this special study of the girl and the troubled village. This research is in the context of Mvenyane village focus of the rape and murder of the girl and seeking theological solution from the pastoral care perspective. The analysis and interpretation shall have wider ramification that shall deduce variable lessons for the province, country and globally.

### **1.10 OVERVIEW OF CHAPTERS**

*CHAPTER 2 Methodology* : Explains the research methods and design of the research in this chapter the author outlines the research method that was followed. It deals with the epistemology, as well. The author embarks on



Gherkin's theoretical approach and connects it with Pollard's idea of positive reconstruction. Wimberley's restoring of dignity

- This chapter will explain all methodological steps to be followed. It will deal with the scope of epistemology, data collection and analysis. It will also describe, in full, the nature of participants' ethical considerations and detailed explanation of the hermeneutical methods.

*CHAPTER 3* : Theoretical basis and literature review

- This chapter deals with literature surrounding the issue of rape and murder.

*CHAPTER 4* : Exploring and analysis of data

- This chapter focuses on the interviews with selected participants.

*CHAPTER 5* : Data Analysis and hermeneutical application

- This chapter focuses on the analysis of data as well as the role in which pastoral care plays, as a way of healing and strengthening the community.

*CHAPTER 6* : Findings, reflection, recommendations and conclusion.

- This chapter reflects on the findings and conclusion of the research. It also deals with recommendations for further studies.

### **1.11 DATA ANALYSIS AND INTERPRETATION**

Descriptive statistics will be used to get baseline data. Data will be analyzed by using statistical procedures, which will reveal a certain number of communities that will be likely candidates to be interviewed for the purpose of the study.

In any reasonable compelling research this process of analysis is important, because without analysis of data and hermeneutical interaction there would be no research.

### **1.12 VALUE OF THE STUDY**

The study is of value as it will be a tool of healing for traumatized community.

It will also generate need for psychiatrically and trauma counselling in rural areas.

### **1.13 PRELIMINARY CONCLUSION**

In the next chapter, the researcher has attempted to depict his methodology. The qualitative and quantitative methods all employed and the model of shepherding, deconstruction as proposed by Pollard and Wimberly's reclaiming dignity. The approach to the whole research has been dealt with. The issue of methodology as a way of entering the world of the traumatized community has been properly clarified.

## CHAPTER TWO

### RESEARCH METHODOLOGY

#### 2.1 Introduction

In any research this is the most critical part as it shows the way in which the research shall be conducted. The topic hinges on **“the traumatic case of rape and that led to murder that paralyzed and grieved the community”** which is a serious case study. That naturally evolves into a phenomenon that is handled by the qualitative methodology which uses interviews and probe into human feelings and beliefs. The quantitative is engaged only for statistics and graphs and charts and is helpful for comparison purposes. The field of this study is in practical theology and emphasizing on pastoral care model of shepherding as expounded by (Gherkin 1997). The shepherding model and pastoral care thrust shall feature more prominently as hurting individuals and communities need healing.

In any work and project it is critical to plainly layout the map, or ways which will be followed when try to address the problem at hand. In this study is the traumatic rape and murder of a young girl that divested Mvenyane village community which has negative ramifications on their lives. The use of qualitative and quantitative methods and their theoretical basis of Gerkin’s shepherding model Pollard’s positive deconstruction and Wemberly’s restoring dignity will also be used to empower community and grieving family.

This chapter deals with methodology whereby the researcher is going to explore on issues of rape, murder and grief. Most of time, rape; which is sometimes followed by-murder, occurs through violent actions. After these acts of violence are reported, families of the victim and the community become shocked. Shock is

uncontrollable, but one can cope with it. Shock may be followed by grief; the length of grieving may differ depending on how the death has occurred.

## 2.2 EPISTEMOLOGY

### What is epistemology?

From the general point of view, epistemology is about knowledge. Epistemology can be defined as: *“a theory of the nature of knowledge.”* (Great Illustrated Dictionary, 1984:567). By understanding epistemology the reader will be able to search for the truth which will lead the researcher to share his pastoral methodology of caring. The research is not only gathering of data and information, but is the engaging of the data to generate new knowledge. This is what makes research different from other mere surveys that technically cannot be accorded the term research.

The aim of this research is to empower community members in order for them to face new life by transiting from their traumatic experience of rape and murder to healing. This will be done through the methodology of pastoral care, which will seriously take the traumatized people and their experiences. As the researcher enters their space, both will search for the truth as they deal with the issue of rape and murder.

The research will be based on the following research aims with the hope that new knowledge will be gained at the end of study:-

- To study and understand rape and murder from a theological and psychological point of view.
- To study and understand the pastoral needs of the bereaved family and relatives; from their own perspective.
- To find ways of making pastoral care useful and relevant, and to offer healing to the entire community.

As the research is a contribution to the existing knowledge, it seeks to make pastoral care “*optimally effective*,” (Capps, 2003:9; cf. Stevenson –Moessner, 2005:23). This implies that it must be a supportive ministry to the people who are experiencing familiar trials that characterizes life in the world, including illness, death and bereavement. This process opens up a new space of caring for people.

### **2.3 THE METHOD OF THE RESEARCH**

The method employed here is, qualitative which is described as a research which “is a process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frameworks that provide new ways of understanding the world, and therefore comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressures and demands of the social

world” (Mcleod 2001:3). This method usually uses case studies and in this particular situation, the whole village is taken as case study with the murder and rape as a point of focus. The method qualitative and the interviews that come with it will later be engaged to bring an analysis that generate knowledge which can bring solution to the plight of the murdered and raped girl’s family and village demanding justice.

- The qualitative method will be used as this method will enable the author to tease out the trauma experienced the bereaved family, relatives the community during the period of mourning. It will also focus on how they have been touched by this ordeal, and how the researcher or pastoral care-giver can go about with counseling. Few members, in this case four members, will be interviewed in order to search for the truth (see appendix E to H). The observance of the confidentiality ethical code of research and anonymity will be assured upfront.
- The next method is where participants will be interviewed to tell their stories.

The research is to be conducted using interview questions, using four people of different sectors. These people will need pastoral counseling at the end of the research.

*Pastoral care and moral life of the people* “Important as the theme of care and cure of souls has been throughout the history of pastoral care, it has consistently been paralleled with another theme: the image of the pastor as caretaker of the moral life of the people. This was the primarily self-image of the prophets of

Israel. To care pastorally for the people, both individually and as a community, was to consistently inquire about and help the people to consider the morality of their actions. Thus developed the tradition of the law, the collections that set the moral boundaries within which the life of the people of God must be lived. Care had to do with a certain ordering of human actions and relationships. To call the people back to those boundaries became from early very early in the life of the old testament community a central role of pastoral care” (Gerkin1997:84). The pastoral intervention in the scenario at Mvenyane village is to guide, care for the community and redirecting people to morality which has been violated in killing and raping of the young girl, it is against morality. The parameters of the law have been flouted and grossly and heinously so. The police involvement is surely an important facet, but whether in this research they will prove the generalization that they are complacent or not will remain to be proven by the findings.

The research is to apply the qualitative method is based on the fact that some people are to be interviewed to gain information to be used in findings which may be helpful to the research. The researcher has seen it necessary to use the qualitative method through shepherding; which will qualify the research without taking basing this on no account of the or the size of people who participated.

This is based on the rape and murder of a little school girl; who did not return home after she was sent to fetch water from a nearby fountain. Her lifeless body was found the following day; raped and strangled to death not very far from the



fountain. Although the murder was not the first of its kind in the area, this particular one seemed to have traumatized the community in various ways:

- The family of the deceased were partly blaming themselves for sending the child to the fountain to fetch water; also as they are a poverty-stricken family, they were worried about how they were going to bury their child. In other words, they were traumatized as well as having financial constraints of burying their loved one.
- As soon as the death was alarmed to the community by one of the relatives who happened to be the uncle and one of the searching members for the dead body, most people gathered at the scene of murder waiting for the local police department officials to come and fetch the body (corpse); as it was the procedure. The police officers did not arrive on time and no thorough investigations were conducted by the police department after the murder had been reported, even at the scene. In short, they tampered with the scene. The person who was caught as a suspect, through the suggestion of the community, was released within few days. The police officer who handled the case said that there was no clear evidence connecting the suspect to the murder and that no one had laid a formal complaint against the suspect to the police department. All these reports added more shock to the community. It seemed that the entire community was ignorant on what steps were to be taken when reporting a tragic death.

The research is based on the traumatic events which occurred following the rape and murder of a little school girl. The researcher interviewed

- The young man, who is the uncle of girl, who alarmed the local community to come and see the body of the murdered young niece.
- A neighbor who was one of the people who found the dead body.
- The police officers who always delay to come to the scene of the murder and to find out if they do not need counseling.
- To meet local leaders i.e. local chiefs, local headman and local municipality councilors, in an effort to find out what is their responsibility to make sure that murder cases are reported to the police and that investigations are undertaken thereafter. This will lead to the empowering of the whole community on what action to be taken after the murders so as to assist anyone who may have a problem of reporting rape and murder cases to the police. The above caused the researcher to investigate ways of caring for the community and the traumatized family. After working with Gerkin, the researcher will explore Pollards method of positive deconstruction. In empowering the entire community, the researcher is to base his work on Nick Pollard's book – Evangelism made slightly less difficult, and Charles Gerkin's - An introduction to pastoral care. The book by Pollard will look at the alleviation of trauma by the application of the bottom-up and top-down worldview models and

positive deconstruction, as solution. The use of Gerkin's work by the author is to empower the community by using the method of sharpening. The way to access the community will be through church sermons and funerals. The researcher has also the intensions to attend local meetings and observe as a participant observer.

Following are interviews and questionnaires which the researcher used when conducting interviews with the young man and a senior police officer. The young man is twenty two year old and the police officer is fifty years old. The young man is willing to come to the church for the interview and the researcher is to visit the police officer in his office where he left that it would be a convenient for him. The following questions will help the researcher to search for the truth, creating a safe space that will allow people to share. As they share the process of caring community. The ccritical modality in this study and the use of participant observation done by the author will inform the evaluation of the study at the end of research.

#### **2.4. SHEPHERDING MODEL**

Gerkin's model of shepherding, appeals to the researcher because of the background that the researcher has which connects him with the model of shepherding. The healing process which propels him to seeking redress of traumatic incidence is attempted in this thesis.

Gerkin in his book, 'Introduction to *Pastoral Care*', summarizes, what pastoral care is, by saying: "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community its identity" (Gerkin 1997:19). He further argues that, "there is cultural context that surrounds the Christian community" (Gerkin 1997:35). This locates the study to be in the field of practical theology and pastoral care. The traumatic rape and murder and the impact on village are practical theology and pastoral care come to redress this plight in a shepherding way.

The trauma of family and community here shall be the main focus of attention.

Gerkin is very helpful when he share the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he care for the flock. He traces this issue from the Old Testament's ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding God's people. He says: "the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another important element of the research is in the way Gerkin's applied his shepherding method of ministry to Jesus' ministry, especially the shepherding image which incorporates not only the wisdom expressed in certain of the parables and the sermon on the mount, but also his priestly leadership in relationship to his followers. In addition, we also see the elements of prophecy such as those found in the story of Jesus' cleansing of the Temple and his confrontations with the Pharisees and

Sadducees. (Gerkin 1997:27). In any pastoral approach the healing and restoration of dignity are implied.

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The author shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouth piece for the voiceless and help people who need help, on a daily basis. The above cause the caregiver to be a voice of children who are seen and not heard.

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Mvenyane village bring this story of traumatic case of rape and murder that paralysed and grieved them. The law and justice which exclude them from the process of redressing their plight propel the study to seek solution from practical theology and pastoral care, in a shepherding way.

The Mvenyane community here shall be the main focus of attention.

Gerkin is very helpful when he share the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he care for the flock. He traces this issue from the Old Testament's ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding God's people. He says: "the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd" (Gerkin 1997:27). In any pastoral approach the healing and restoration of dignity are implied.

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The researcher shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouth piece for the voiceless, traumatized and help people who need help, on a daily basis. The above cause the caregiver to be a voice of family and community to be heard.

## **2.5. POSITIVE DECONSTRUCTION**

Positive deconstruction is a tool to engage, through dialogue, with the people who have developed and adopted a certain world view (Pollard, 1997:46).The process is done in a positive way, in order to understand what people believe

and understand. “It is only when the leader is able to comprehend what the world views is, that he or she can start to ask questions” (1997: 47).

Pollard is helpful in entering the space of those people through a methodology of positive deconstruction. His methodology helps the author to reconstruct their lives Pollard articulate this when he says, “The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better” (Pollard 1997:44). Pollard further argues that, “positive deconstruction recognizes that the person you are dealing with might have been hurt terribly, things might have fallen apart for him or her but as try to help you might begin by saying this is not what God wanted to be”. (Pollard 1997:114).

The deconstruction process as developed by Pollard will help the researcher to work with the community that sees family of the victim and take their pain and hurt seriously. The author shall utilize the method of positive deconstruction will help the people of Mvenyane to reconstruct their attitudes in the processes of healing. This can also help the caregivers to assist in guiding people who are victims of these gruesome acts, and journey with them on how to face challenges surrounding their lives and finally be healed from the troubles they face. The

researcher surmises that every member has a role to play in the healing of the family and community structure.

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help the people of Mvenyane to reconstruct their attitudes towards the processes of healing. This can also help the caregivers to assist on guiding people on how to use the law and justice system in finding solution. They also are to be helped on how to find therapy and healing even in these rural areas. Those kinds of traumatic violence against children and vulnerable persons are despicable and un warranted in a democratic and new country. The author surmises that every member has a role to play in the community has role to play in intervening for banishing the crime from our land.

Pollard continues to say in his method especially when talking about positive deconstruction, “The processes of positive deconstruction recognize and affirm the elements of truth to which the individual already hold, but also help them to discover for themselves the inadequacies of the underlying worldview they have absorbed” (Pollard 1997:44). This process will open up a way of working with victims of this traumatic experience

Pollard’s method of positive deconstruction shall be employed to engage the community of Mvenyane village in not only conscientize, but explore the solutions to the quest in the study. The pastoral caregivers shall be involved, to care for broken and traumatized people.

The other scholar who has been engaged in the study is Gerkin in his shepherding model. Let us relate with him as he proposes the need for care for community.

“Pastoral Care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members” (Gerkin 1997:118).

The community that victim’s family suppress their feelings of anger and hatred that is caused by the traumatic experience. Gerkin’s theory brings up new ways on how a shepherd model of pastoral care can be employed without infringing into norms and cultural understanding of the community, and rather shapes the understanding of what is involved in the pastoral care of God’s people.

Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities”. (Gerkin1997:10).

Defining the relationship between shepherd and the flock is important. The relationship between the pastoral care giver and the people confronted by issue around them should be defined at a local level. The research believes that Gerkin’s wrote about the role that is played by a shepherd from his Western perspective, while the author will approach the shepherding model in the context of Mvenyane. A shepherd is someone who cares for the flock, leads them to the graze, which provides security and is willing to die for his flock.

Gerkin once more says “This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherded who leads the people in the

paths of righteousness, re stores their soul's and journey with them even in front of their enemies, and in the shadow of death" (Gerkin 1997: 27).

This restoration, caring, feeding of the soul is care that shepherded gives to the flock.

## **2.6. QUALITATIVE AND QUANTITATIVE**

In a thesis like this one, it becomes imperative to use the common known methods which are qualitative and quantitative. Qualitative research "is a multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This mean the qualitative researcher study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin and Lincoln 1998:3). Other scholars also describe qualitative methods of research "emphasize depth of understanding...attempt to tap the deeper meanings of human experience, and ...tend to generate theoretically richer, observations which reduced to numbers..." ( Rubin and Babbie 1993: 30).

The qualitative method has to do with case studies and this is a study of rape and murder of a girl that traumatized the Mvenyane community. The researcher came in as a participant observer and a minister of a parish for the Anglican Communion in southern Africa, he knows the context and shall use his experiences in analyzing the data that has been collected from the interviewees from the community.

Qualitative research “is careful and rigorous. As a mode of research, qualitative research is often caricatured as anecdotal, lacking in rigour; ‘merely storytelling’. In fact, qualitative research when done well, is a thorough and rigorous discipline. Certainly, it is narrative-based, but that fact does not make it any less ...the narrative-base of qualitative research is crucial in terms of the significance of its contribution to human knowledge. Bearing in mind that theology and religious experience are primarily within stories, this narrative emphasis within qualitative research should not be problematic for the practical theologian” (Swinton and Mowat 2006:31).

The other method used is quantitative one. This method is borrowed from the natural science world. It is mainly statistical in nature, uses graph, charts and tables to show it comparative finding. “The quantitative methods on the other hand emphasize the production of precise and generalize the statistical findings, when we want to verify whether a cause produces an effect, we are likely to use quantitative methods” (Rubin and Babbie 1993:30)

The other theoretical basis that shall resonate strongly in this study is the shepherding model of Gerkin, the positive deconstruction of Pollard and Wemberly’s restoring dignity.

## **2.7. WEMBERLY'S RESTORING DIGNITY**

This leads us to connect with Wimberley in using the critical notion that he allude to in his restoring them to dignity. Wimberley, in his book 'Moving from Shame to Self Worth 1999', says that Jesus' main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them. Wimberley (1999), challenges pastoral caregivers to always to strive to better the lives of the people. There is a need to restore to healing in the event of traumatic experience by the community. The most difficult is how to contend trauma at community scale. Just like individuals fail to handle trauma on their own, so it is with community. Our role as caregivers is to continue working with the traumatized community and family of the victim in order, to restore safety and harmony their lives and also to continuing working with trauma as it impact of them, and thus restore them to full dignity. The theoretical basis of Wemberly's restoring dignity has also be engaged in this thesis to help handle the plight of the community which been traumatized and is grieving.

## **2.8. Participant observation**

Peter Reason (1994:10) asserts that, we can only truly do with persons if we engage as persons, as co- subjects and thus as co-researchers. Also Bogdan and Taylor say that, participant observation is characterized by an extended

period of intense social interaction between a researcher and the members of a social group in the milieu of the latter” (Swinton and Mowat 2006:137).

The researcher has lived and interacted for a protracted time in the context and will use his experiences to analyse the data he has gathered through interviews. The evaluation of data that produces new knowledge will add to the solutions being sort.

Gerkin when speaking about shepherding; but moving from the flock of his father, to take care of God’s flocked. Caring for the flock is not a simple job to do. It could even endanger ones’ life as the shepherd tries to defend his flock from thieves. It is with this in mind that the author understands the concept of shepherding and how important it is for the shepherd to be a careful and caring person.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd. Within the community of Mvenyane, traditional ways of living and the Christian values state that the man is the head of the family, and that as a shepherd, he should not allow his flock to go in different directions. He would fight to protect his flock against wild animals. The concept of keeping the flock together goes a long way, and this includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on the act of shepherding without exploring the responsibility

of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those broken community. I

## **2.9. Preliminary conclusion**

This chapter focused on methodology which is the map or the modus operandi. Methods of qualitative and quantitative research were explained and shown as to their link to their theoretical basis of both Gerkin' shepherding model, Pollard's positive deconstruction and Wemberly's restoring dignity. The participant observation that the author has done in the context that he serves and comprehends, composes the evaluation of the study. This chapter dealt with the methodology of qualitative and quantitative employed in the research to explore the problem of paralysis and grief caused by rape and murder.

In the next chapter the researcher is going to explore the issues of rape, murder and death concentrating on the shock and grief of the community

## **CHAPTER THREE**

### **3.1 INTRODUCTION**

In this chapter, the author is going to share about the story of rape and murder and issues around rape and murder. Rape and murder mostly occur through violent acts. After the acts of violence are reported, the families and community become shocked. Shock is uncontrollable, but one can cope with it. Shock may be followed by grief and the length of grieving may differ depending on how death has occurred.

### **3.2 The research aims:**

- To study and understand rape and murder from a theological and psychological point of view.
- To study and understand pastoral needs of bereaved families and relatives; from their own perspective.
- To find a way of making pastoral care useful, relevant and bring healing to the entire community.

### **3.3 TROUBLED COMMUNITY IN THE EVENT OF RAPE AND MURDER**

The community traumatized by this event of gruesome murder and violence targeted to a vulnerable young girl triggers devastating emotions that renders the people hopeless and helpless as the law enforcing police seem powerless and unhelpful. The intervention of practical theology in search for solution and healing is the main thrust of this research. The scenario in this research is symbolic of



the violent nature of our society. Villages are supposed to be the most safe places as many people live in a connectivity which is un-paralleled by the individualistic lifestyles of most cities where persons are superficially connected. The need to have our rural areas remain safe is critical. The riddance of crime against children and women is to be taken seriously. The ramifications of the trauma triggered by this violence cannot be minimized; it is also very painfully deep and need the attempt of the church to heal its shocking impact.

The community, including the family of the deceased, encountered an unpleasant shock upon hearing about the murder of the school girl. A young school girl of 12 years was believed to have been raped before being murdered. Death on its own is an awkward issue for most people to discuss, regardless of their culture or religion. Some languages provide a number of euphemisms to ease its discomfort. In English, instead of saying that someone “died”, people will say that he or she “passed away”, “departed”, or “is no longer with us”. Even in IsiZulu or IsiXhosa death has similar expressions. Murder further causes complications in discussing the issue of death because the person who has caused this must be found, otherwise it becomes a mystery.

The author is to look at the murder and the grief that is experienced by the family as well as the community. Also, the effects of the delay by the police officers to arrive at the scenes of the murders; which results in shock as people do not like to stay with a dead body for a long time. Death on its own is an unbearable loss, but murder is very much unacceptable because it is always unexpected. In rape, death and murders, community members are partly involved as they are to help in preparations until burial. In the following section, the author is to deal with rape as it always brings trauma to the victims.

Mvenyane is not different from other villages in terms of the crime actions.

The author is stationed at an Anglican mission in Mvenyane village. Since arriving here, brutal murders, rapes and violent crimes were reported. The community is very concerned about the rate of crime and is seeking ways to uproot this violent crime action. Surprisingly, it is the youth of about 14 years to 22 years of age which are mostly involved in these crime acts. In one incidence, three young men, who were involved in the killing of another man, were expelled or chased out of the village after they were bailed out of police custody by their relatives. The boys stayed with relatives in other villages, but were later convicted for the murders that they had committed. The convictions brought some relief to the community. The community had a belief was that there would be no more crimes, but to their amazement, a very worse and horrible crime act occurred.

### **3.4. STORY OF JABULANI.....**

One early morning in March 2010, a young man walk passed the mission, where the author is stationed. The man was loudly crying (weeping). When asked about the reason for crying, he said he was rushing back home, to his grandfather's house to report on the death of his sister. His sister's death caused a great pain and grief to the entire community. He said the sister did not come home the previous day after she went out to fetch water from the nearby water foundation. The fetching of water was a daily activity of the girl after school. They found her the next day (which was the day when I saw him) murdered not very far from the

water fountain. The whole community was alarmed, including the elder's body and the leaders, when they heard about the incidence. Almost everybody rushed towards the scene of murder. The tiny lifeless body of the girl was still in school uniform, but the school shirt was tied around her mouth and the neck. Her lower body was covered with blood. The people who came close to the girl said that she was first raped and then strangled to death. This resulted in the paralysis of the community, and also raised a lot of questions to the community and the author.

The dead young girl lived with her mother and siblings in an old mud house. They are a poor family and rely on child grants and hands outs from good Samaritans for their survival. The mother and the brother are victims of substance abuse. As the result, the mother is always at the shebeen most of the day; neglecting her children. The young girl use to prepare food for her siblings after school. The day of her murder was on the same day she went to fetch water in order to prepare food for her brothers and sisters. But on this particular day, she did not come back. Seemingly, her assailant/s knew her movements or daily routine and waited for her by the river. As her parents and relatives related the story, the girl was used to go to fetch water and meet other girls at the stream or fountain. But on that particular day of her death it was unfortunate that there was no one at the river or around the area except the murderers. The murderers are believed to have grabbed the girl and silenced her by covering her mouth with her school shirt. They then took her to the bush or forest down the stream. The time was towards the evening, and darkness conquered the light. Her mother came back

in the evening as usual and was told by the other children that the girl went to fetch water but she did not come back. Some people went to search for her in the evening, but due to darkness the search was called off for the next day.

The scene of death was horrific and traumatic. Everybody who was there was overwhelmed with shock. People were whispering with their voices tuned in low tones. One could see tears running down the cheeks of each and every person. Close relatives were grieved with disbelief. Denial was the order of the day. People seemed to have been in denial as they were thinking that it is the beginning of the big trouble. The issue that further traumatized them was murder and rape. Such brutality of murder paralyzed the whole community. People in that area were thinking of the safety of their own children who also fetch water from the surrounding water fountains and rivers.

### **3.5. RAPE**

Rape is not welcomed in many communities. *“Rape can be defined as a crime of forcing a female to submit to sexual intercourse without her consent”*, (Reader’s Digest Illustrated Dictionary, Vol. II, 1984). Rape violence was not common in the past, but these days, cases of rape are reported in numbers. It is the misuse of power attitude by males towards the weaker ones. When referring to the weaker Ones, the author means that people who become the rape victims are elderly women and children, who are less than eighteen years. The rape crimes are hateful as they are directed, mostly, at-defenseless grannies and children. South Africa is experiencing different kinds of rape. In the last two years we have

experienced rape of lesbians and homosexuals. Those are known as a corrective rape. People are raped in order to change their behavior. This is violation of human rights whereby the image and likeness of God is tarnished by others. However, this is not the focus of this research.

The author regards the act of rape as a violation of the right of females or women who are saying no. In the past, rape was regarded as taboo within this village. A man who was reported to have done such an act would face public humiliation. He would be described as a coward and a failure in life. Raping is an abuse and degradation of human dignity in women and children.

In these days it is common that we hear of young girls between seven months and ten years being raped by their parents. Mbiti points out that, *“girls are truly flowers in the garden. They give beauty, scent and seed to life,”* (Mbiti 1991:71). The author is of the opinion that by raping a young girl one is killing the future of that girl. The girls who have been raped become traumatized and grow up being misfits in the community. The horrific outcomes of rape usually lead to psychological effects and suicidal incidences. The author knows of a certain girl who was raped and after that incidence, she withdrew herself from the public eye and stopped attending school due to shame and guilt. She felt dehumanized and that she was no longer a member of the society. Wimberly argues that, *“the process of separating persons from their original meaning legacies and recruiting them into alienating conversations and stories is called dismembership”*,

(Wimberly, 2005:25). With the shame of rape, the girl believed that she had no more value to her community and could longer be honored. She eventually, decided to take her life by hanging herself in her bedroom. The girl thought there was nothing more for her to contribute to her community. Wimberly further argues that, *“The more honorable a person was, the more he gave and was expected to give to the community”*, (Wimberly 2003:29). The author is of the opinion that the girl committed suicide because she had no more hope that her human dignity may be restored. This is a clear indication that rape is a traumatic experience.

Rape is much more common these days, but the laws and justices system of country are very relaxed in dealing with it. The emphasis is on individual rights, in other words, violators have rights until proven guilty. Victims of rape are not protected and little is done to those who are traumatized by these evil sexual acts. It is only in South Africa’s big cities where one can get clinics and survival centers, where health care workers deal with the restoration of human dignity as well as prevention of other infectious disease.

Although rural areas do not have such rape survival centers, those who live nearer to these cities, benefit from them. Nowadays, rural villages and townships are conducive to violent crimes and rapes, acts which are appalling and horrible. The challenges mentioned above are faced by rural communities and not easily addressed because of the lack of facilities. The challenges include, among others, the availability of social workers and counselors. Who can counsel the rape victims? Pastors may be there, but they lack pastoral skills or they

concentrate mostly on needy people who belong to their churches. The challenges are causing ministers to seek new ways of caring for the flock. As there are lack of facilities in rural areas, especial survivor centers, the author believes that pastors may play a big role in helping in counseling those rape victims who are in need; irrespective of church affiliations. They need to equip themselves with skills on counseling; which are provided in some institutional centers in South Africa. This means that—counseling training may not just concentrate on marriages and bereavements, but also on rape victim; who ultimately become victims of suicide if they feel neglected by the community, the social workers and the pastoral counselors. The global village with its development of modern technology has brought challenges that need to be addressed pastorally. Sometimes the act of rape is a typical of sexual assaults but results in a brutal murder: especially when the person is not cooperating or knows the perpetrator and could identify him. The murder may come as a result that the victim has indicated to report the incidence. So, to prevent that from happening, the culprit decides to kill the victim so that the relatives may not be able to trace to crime back to him. With this introduction let us now analyze the issue of murder.

### **3.6. MURDER**

As it had been said earlier on, death is a termination of life. There are various causes of death. Death which occurs as a result of brutal killing by another person is termed as “murder”. When someone dies, a state of shock and despair

inhere to those who are closely related to the deceased. Murder can be defined as: *“An unlawful act which is usually a premeditated killing of one person by another”*, (Reader’s Digest Great Illustrated Dictionary, 1984). When a person dies through murder, it becomes more unacceptable especially among Africans and there is always accumulation of more grief and anger; which may sometimes result in revenge, hence the mob killing in some villages.

Death through murder or rape always brings discomfort to the entire community. In other words the whole community becomes more involved in murder and suicide cases by searching for the violator. The community takes an initiative to get the culprits before the police officers arrive.

The topic in this research is about the young girl who was murdered after being raped. People who killed their victims after rape do so in order to escape punishment. Actually, the people who murder people after raping them aim at destroying evidence as they fear that the victim intends to report the incidence.

Sometimes people, even Christians tend not to accept murder as a form of death which is intended by God. This is not acceptable in that people become more shocked and traumatized. They often would react in such way that whatever is being reported is not true. To most people, murder takes time to be accepted. Kubler Ross was right when she said, people or a person enter into a stage of denial. Ross says denial functions as a buffer after unexpected shocking news (Kubler Ross 1997: 51). In other words it allows the person to collect him/herself and with time will mobilize the others. Less radical defenses begin to work towards entering the next stage of anger. Followed by depression then



bargaining then acceptance. This is what actually happened in the Mvenyane community. The minister of religion or the pastoral counselor has to help people and offer guidance about the truth of murder, as form of death of which there is an afterlife. According to the African traditional beliefs, *“Death is not seen as the end to life, but simply as a transition to another sort of living”*. (Taylor, 1983:238). The traditional view, as perceived by the author, is that a dead person enters an ancestral world. Mbiti believes that a person enters into new life and is called the living dead (Mbiti, 1969:30). On the other hand, Christians believe that those who have died in Christ would be recaptured into eternal life; where Jesus is the supreme ruler. But, traditionalists do not believe that a person who has died due to an accident, murder or suicide would reach the ancestral world. They believe that, those kinds of deaths are a bad omen.

There is still belief among some people that suicide and murder are a payment of penalty for a sin which had been probably committed by one of the family members or by the dead person. It was a common practice in the past years to bury the murdered people at a grave yard set aside for murders and accident deaths. On death through murder, no person would be allowed to mourn in publicly. Christians have a belief that death, in-whatever form it comes, is the will of God. So, people would not be allowed to express their shock or traumatic behaviour but are encouraged to accept the death of a loved one at the end. Some people even blame God for the death of their relatives. Those who die in Christ had a victorious life, as Christians believe, and are passing to eternal life. In fact, death whether natural or unnatural, whether accidental or murder is

unwelcomed. This issue puzzles people because they do not have answers as to what happens after that. No person is strong enough to head the sorrows and grief's which result due to murder. Suppression of the feelings can be applied inwardly, but at the end the effects would be of bad consequences. As murder occurs, people go through severe stages of denial, anger, depression, bargain and acceptance.

### **3.7 DEATH**

The author regards death as the termination of life. Death may occur before one is born up until the God's specification as it is stipulated in the Bible. Even if a person dies at a normal time and through natural causes, death is unacceptable to the people who are close to a dead person. Some people say, *"Although death is expected, it is unbearable"*. This is the general over view on death. Death originated alongside the creation of man through sin. In the book of Genesis, it is written that death is as a result of disobedience to God's commands. *"Death is an outcome of sin, yet sin was destroyed by Christ "pure life outpoured in his atoning death"*, (Davies 2005:7). As the Bible emphasize that death is a result of sin, there is a worldwide belief that if someone sins, he would die. *"Therefore, just as sin entered the world through one man and death through sin..."* (Romans 5:12). The author believes that some deaths are as a result of sin. Other deaths are not acceptable; children and close relatives of a dead person may take a long time to grieve. This sometimes happens if the dead person was an asset to the lives of those who are left behind; especially if the deceased was the breadwinner. *"Defining death as a gift of the Gods or as God's bringing the*

*deceased to a glorious and peaceful place at God's right hand may be understood as, among other things, an approach to making the emotions of bereavement more upbeat. In another cultures, death may be understood as the result of somebody's malevolent act",* (Parkes et al, 1997:35). According to Parkes, the definition or interpretation of death depends on the variation of cultures. In other words it depends on how that particular culture or religious sect perceives death.

People seem to be unwilling or not ready to accept the idea of death; even those who are Christians and aware that there is life after death. John Donne, a poet, once wrote a poem called, 'Death be not proud', (Donne, J 1978). The author believes that the elements of the passage indicate the issue of un-acceptance of death. Some people regard death as realistic and factual, and they accept it as part of living. The death of an old person becomes more acceptable as a normal occurrence than the death of a young person. If a person dies unexpectedly, the death is not welcomed by the bereaved family. Even if a person dies naturally, that is on his or her sleep, blame would be placed on the person who was around on why he/she let her/him sleep alone. Actually, the blame is unconscious. The reader can understand how death of this young girl who was raped traumatized the villagers. The death of a parent to a child may not be seen as permanent thing but something temporary. The child will continue to believe he /she may be able to see the parent again. *"Death is often seen as child as an impermanent thing and has therefore little distinction from a divorce in which he may have an opportunity to see apparent again",* (Kubler – Ross, 1969:17). In this, Kubler

Ross, highlights how death is interpreted by children. The author believes that the interpretation is based on how young people were made to accept death. In our area, in the past, we (as children) were not allowed to attend or even be around on area where a funeral service is taking place.

*“Death is still a fearful, frightening happening, and the fear of death is a universal fear even if we think we have mastered it on many levels”.* (Kubler–Ross, 1969:19). Kubler–Ross sees death as something respectable and frightening. On contrary to Kubler–Ross’ opinion, that author sees death as something which is highly respectable. A dead man in rural African villages is so respectable such that, men will take off their hats when approaching a coffin; something they were not practicing when the person was alive.

The Readers Digest Great Illustrated Dictionary defines death as an act of dying or termination of life. This means that death may occur through illness, accident or murder. Once a person dies, those who are left are filled with shame and grief. Death on its own is awkward for most people to discuss; regardless of their culture or religion. Some languages provide a number of euphemisms to ease its discomfort. In English, instead of saying that someone “died”, people will say that he or she has “passed away”, “departed” or “is no longer with us”. Even in IsiXhosa or IsiZulu, death is always expressed in similar expressions. On the next section, the author will deal with murder.

### 3.8 SHOCK AND GRIEF

The author is of the opinion that shock is an emotional state that a person goes through in order to cope or welcome the news of death of a relative or a close friend. The moment of shock is temporal and may be in the form of tremors. Harold Taylor, in his book, highlighted three stages which bereaved people experience during the period of shock. He says, *“They are a stage of shock, a period of disorganization,”* (Taylor, 1983:224). There is a belief that shock is a way in which a bereaving person expresses grief. Although the reactions are normal, they are emotional and unreal. This is a normal stage of dealing pain. You close your mind in such a way that hurt must not be excessive. In other words, you close your emotions and slowly allow the experience to enter slowly in your mind. They may be seen as emotional and unreal by the person affected in that after a person has recovered from that shocked experience, she/he can deny some of the things she/he has done during the mourning period. Louw writes about shock as, *“a state of shock that causes a total obstruction of emotions. A deathly feeling of being completely drained and numb flows over the emotional world of the bereaved. Usually the news is so overwhelming and seems so unreal that the griever acts almost mechanically.”* (Louw, 1994:181). Based on what Louw has said, the author is of the opinion that the bereaved person must not be alone. There should be someone to guide and help him/her during that period of shock. The reader needs to understand this issue because

is at the heart of what this village experienced-shock. Also, it is wise to assess that state of shock.

Shock is defined as *“a generally temporal massive physiological reaction to bodily damage or emotional trauma, usually characterized by a cold sweat, marked loss of blood pressure, and the depression of vital process such as respiration,”* (Reader’s Digest Illustrated Dictionary, 1984:1546). Kubler–Ross, in her book ‘On Death and Dying’, argues that when depression is a tool to prepare for the impending loss of all the love objects, in order to facilitate the state of acceptance, then encouragements and reassurances are not as meaningful. (Kubler–Ross, 1969:99). Kubler–Ross talks about two kinds of depression – a reactive depression and a preparatory depression. She suggests that, *“these depressions can be dealt with separately, and social workers or chaplains can assist in reorganization,”* (Kubler–Ross, 1969:98). The author is of the opinion that during the period of shock due to loss, a pastoral care-giver helps the person to recover until she/he is reorganized. When a person is shocked by the news of someone, she/he experiences difficulty in his/her breathing. Some people even faint: but all those reactions are temporary. The state of shock is a physical as well as an emotional condition, in which people experience feelings of weakness, emptiness and may sometimes, even collapse. (Taylor, 1983:224). The feelings which we experience when we receive the news of death may vary, depending on whether the death was expected or not. Also, the reactions vary from person to person. Some writers share an understanding that shock is a normal way of dealing with grief.

Grief can be defined as an *“Intense mental anguish, deep remorse, acute sorrow, and the like”*. (Readers Digest Illustrated Dictionary, 1984). In this case, the feeling of pain is internal and severe, although it may not be described. There are various expressions which are used to report death. Yet, even the gentlest of terms can do little to soften the intense sadness that is felt by those who have lost a relative. For some people, grief becomes so heavy that they cannot simply accept the reality of what has happened. It is hard to heal the sorrow and grief which are inborn. If someone loses a relative, one finds oneself struggling to come to terms with the loss. As mentioned earlier, the pain becomes severe. *“Grief is a crisis of irrevocable loss and the feeling of powerlessness as a result of amputation of love,”* (Louw. 1994:179). Louw further argues that, *“Grief thus is a reaction of separation,”* (Louw: 1994:179). Louw talks of the terms: *“attachment”* and *“amputation”*. These terms make the author to think of a branch falling off a tree due to strong winds. The tree will be left with a scar. To a human being, the scar of amputation is painful as when a limb is detached. So, the author believes that losing a loved one is like the amputation of love. After one receives the news of death of a loved one, one might be overwhelmed by emotional feelings of shock, sadness and, even, guilty or anger. This process is important because it helps us to move to the next stage. *“Anger and aggressive verbal or physical attacks are less common than crying...,”* (Parkes et al: 1997:340). Even though some people become angry and aggressive after hearing about death, it becomes highly unlikely that the emotional reactions are put into action. Parkes further argues that, *“in culture where deaths are caused by the*

*others, the emotions of grief may include a great deal of rage, determination to identify the attacker to avenge,*” (Parkes et al, 1994:35). In other words, the shock and grief comes from outside and people had to deal with disbelief. Even here in South Africa, people gather when murder occurs, in order to identify the attacker hence there is mob justice. In some area like as Port Elizabeth and Pondoland, the communities do organize kangaroo courts where they prosecute and torment those who are suspected of killing others.

People may differ in the way they go through the process of grieving. The reaction of grief may depend on how that particular person’s relationship was with the person who has died. The author is of the opinion that it is important to express one’s sadness; by even weeping, a process which helps people deal with pain. Those who have lost loved ones must give themselves time to grieve so that they may be relieved. Louw argues that, “*...grief is emotional process of separation*”. (1994:179). The author is of the opinion that separation is where one has the feelings of fear of coping with how to approach the future with the loss of a companion or a relative. The author would like to highlight that the grieving person will experience feelings of fear with regarding to coping without the lost companion or relative in the future. The period of grief may vary from person to person and, also, from the situation to situation. It may be a week, a month, or a year; depending on the acceptance of the loss. There is no correct or specific way of grieving. The process of grieving cannot be rushed and the person



cannot be restricted to a deadline. It is a slow process that needs to be dealt with deep care. Grief can place a heavy toll, both physically and emotionally, on the grieving—person. So as it is advised that a counsellor attends to the grieving person by guiding him/her and advising the person to get proper rest and eat nutritious foods that build the body. The author believes that although the death of a loved one is an external process, it should involve the “internalization” in the form of acceptance. The term “internalization” was used by Wimberly in his book, (Wimberly.1999:39-54). Jesus, himself, internalized his death and expressed trust in God. Jesus said, “.....Father, into thy hands I command my spirit.” (Luke 23:46). By saying these words, it shows that Jesus coped with his “death”. The death of Jesus was a death through murder, I believe so. That is why He was buried within hours of his death. Again, looking at the story that was told earlier in this document, the girl was raped and then murdered. These are some of the struggles people go through when facing death. This kind of death was sorrowful. The death of Jesus was also a sorrowful death. Deep sorrow and mourning by those close to this girl may be as result of an aching heart. “A feeling as though there were an empty space in one heart, not to be filled by anybody or anything”, (Louw. 1984:180). This expression can clearly be seen in Mary the mother of our Lord. Looking at what Louw said about “attachment”, the author takes the process of mourning as a phenomenon which may be determined by the response

to whether the association was high or low. The author views trauma as a severe form of grief where emotions are higher than expected. Shock and grief need proper care and counselling; which leads to healing. Now how does a caregiver enter into such a space in order to shepherd, guide or counsel them? Let us now deal with the counselling of the bereaved.

### **3.9 COUNSELLING THE BEREAVED**

The process is that of giving professional guidance and advice to the person who has lost a loved one. Upon scanning, again, at the topic: “A horrific tragic rape and murder that left the community with grief”, the author will look at the murder and grief of the family as well as the community. These people need care and counselling which may be of a long term; depending to their traditional way of accepting death. In this case, the priest, who is the counselor, has to understand the culture and tradition of the area before being involved in pastoral counselling. In case of counselling the bereaved, the pastoral counsellor must understand the emotional needs of people who are bereaved as a result of the death of someone they love. In the case of death as result of murder; grief and bereavement become communal. Only those who are deeply affected would receive comfort and help through the community which shares and participates in their grief. The reader will now understand why the whole village was in shock by this kind of murder and rape. As they grieve they were trying to cope with the problem.

Kubler–Ross (1969:51- 146) mention various forms of coping mechanisms during grief. These include denial, suppression, identification, idealizing and regression. In his book, Kubler–Ross focuses on the person who is dying or facing death; although we knew nothing about death. But the coping mechanism does apply to people who have been affected by the consequences of death. In fact, even the people who are overcome by the experience of death experience similar processes as those experienced by the person who is dying. A person who lost someone should be helped to sustain hope so as to regain health and hope. The coping mechanisms are temporary processes which enable one to carry on with daily activities. They keep the pain away, and one may be able to even make funeral preparations. In our culture, a week following the burial, the clan/family will gather together for cleansing. This is another way that Africans cope with the issue of grieving. This process helps people face death even after the grave. The family will be told of how to mourn for the dead. After three months, those who are mourning will be freed from some of the things that they were forbidden not to do. The coping mechanisms in some African cultures operate to some limits. During the period of mourning, mourners are even told by the elders not to avoid talking about the deceased in order for the pain may be eased. It is important to note that this journey needs a care giver not to set an agenda but, move in such a way that the person set his/her own agenda

Pastoral care is quite essential to people who come face to face with death. The mourners need the help and support of a caring “shepherd”. The shepherd will be

able to give the reassurance that God is in their presence during their desolation. The grievors must be made aware that God is in sympathy with them, and they must not be hostile against Him; although hostility may be part of the grieving process. As soon as the mourners realize the omnipresent of God, they will easily adapt and accept death. The pastor, as a 'shepherd', has to teach the bereaved and the people in the area about death and the life after death. Christians believe that when one dies, he/she enters into a new life: which is life after death. The teaching is carried out in the church and also in public places like meetings and funeral; for the non-church goers. It is important that the pastor should know something about the social and economic situation of the bereaved. This is another area that needs to be explored by caregivers. The bereaved may need help in making funeral arrangements. They may also need support during the time of grief so that they may be able to reorganize more quickly. The author is of the opinion that 'shepherding' is to journey with those who are in need. Even sangomas (traditional healers) need a priest to be present during the time of mourning and burial. Gerkin argues that, "care in the Christian sense of the word always involves both care of the community and care of persons involved in any situation with which the pastor is confronted", (Gerkin. 1997:115). Some people who are in grief would need the presence of a priest for the whole day and night, or until they are relieved. So, the pastor should be always available when needed. A good shepherd is the one who do not undermine the ideas and beliefs of other people, but he/she must be able to express the gospel message of hope in a way that will give the bereaved comfort

and strength. If, according to the Pastor, the beliefs are assumed to conflict with the Christian doctrine, he may show, those mourning, what is lacking; which probably may be the truth of the gospel. For that matter, the Christian community would, gain a better understanding of their faith.

### **3.10. PRELIMINARY CONCLUSION**

When a person is raped, the after effect of that rape is trauma. In this case, the person who becomes traumatized is only the rape victims. The relatives and other people are only sympathizers. Death is different from rape in that the relatives, especially those who are close to the deceased, become traumatized. If death was as a result of long illness, the person who is facing death becomes overwhelmed with the fear of death. Kubler–Ross (1975) wrote about the process of death which gave us the ideas of illness and dying. On the issue of death, the relatives become traumatized and have to cope with so much pain. Over and above that they still have to cope with preparing for the funeral. When the death is as result of rape which finally lead to murder, most people become traumatized. The trauma becomes a communal one especially when the community has to search for the person who may be responsible for the murder. In such that the organized community becomes more involved grieving. The community, at large, has to gather at the scene of murder to wait for the police officers to come and fetch the corpse. The moment of waiting causes more traumas to the community and also to the relatives of the murdered person. It

has a become clear to the researcher that the delays by the police officers to come to the scene of murder indicated that they may have traumatized by cases they have attended to in the past. The author assumes that as soon a police officer receives the news of such murder, they would try to delay because it triggers bad news and they relive the trauma daily. Police officers have to attend accident deaths on roads and also brutal murders in community areas. No one has thought of counselling police officers. As much as the bereaved and the community have a need to be counselled in the case of murder, the police officers, who usually attend the scene of accidents and murder, also need special attention on pastoral counselling. This is another area that needs to be researched. The researcher has seen it necessary that the pastoral counsellors as well as the minister of religions do not work only on bereaved families but also on the other people who may have been affected by the murder. The theory of shepherding by Gerkin leads us on how to handle pastoral counselling as priests. He states that it is to journey with the ones who are weak and have troubled souls. It is important to note that they also need to be cared for

In the next chapter, the author is going to deal with the followings:-

- The procedures of the interviews
- Writing of responses
- Preliminary conclusion

In short the research will deal with the issues of data collection by the researcher.

## CHAPTER FOUR

### 4. THE WAYS OF INTERVENTION TO HEAL THE COMMUNITY

#### 4.1. Introduction

There are several ways of bringing healing in the community; namely church healing ministry, pastoral care which is the soul of healing and restoration in the community, leadership is critical to community healing, counseling a troubled community in need and community civic education. These ways form the fourth chapter as they point not only the needs of community but also the intervention for healing and restoration of traumatized communities.

#### 4.2 The church in the community healing ministry

The English word 'Church' is derived from the Greek adjectives *Kyriakos*, *kyriakon doma*, *kyriake oikia*. The Lord's house – is a Christian place of worship. Church in the New Testament however renders from Greek – Ekklesia which designates local congregation of Christians and never refers to a building. An ekklesia was a meeting in this collective way. Public assembly of citizen duly summoned (New bible dictionary). The ecclesiastical intervention cannot be under played in the quest for community wellness after a traumatic incident has occurred. Despite the many meanings of church in our modern times the word connotes and denotes to its listeners. This leads us to another scholar who explains church.

Collins (2007) says, "I no longer think of the church in terms of buildings or denominations or places where people gather. I see church as different-sized communities of people, at different places in their spiritual journeys, joining with others to worship, to learn, to grow, to serve, to give. I've come to view church

communities as caring groups of developing people who sometimes come together for crucially important corporate worship but who also seek to live every day in ways that show their dedication to Christ and their love for others. No church is perfect, and none of us fully reaches our ideals, but ideally, church communities are safe environments where people can struggle, grow, care, share, and learn how to be like Jesus” (Collins 2007:35).

The flock of God is the church is given by the Holy Spirit to be nurtured, cared for and looked after by the elders of the church. Similarly, the community which has experienced the traumatic rape and murder need to be nurtured cared for their healing by the church. One of the metaphors for church is that of mother hen who protects feeds and cares for her chicks in times of their vulnerability. The ecclesia of God is called to take leadership in communities were the violence and in justice raises its head.

“McClelland’s views not only help us understand more about the complex subject of motivation they also provide a way to look at an organisation as a whole. The church, for example, wants to achieve its mission, wants to be of influence in people’s lives and in the world at large, and wants to be a place where affiliation needs are met. Some in the church will respond more readily to one need and others to a mission of this nature. There is little that can be done without community involvement. It is the duty of community to participate in interventions that can have lasting impact and the church is not excluded.

“The church in her role as “shepherd of God’s flock” must address herself to this situation by alleviating suffering and enabling the realization of God’s kingdom. She must administer healing that will resolve harmony in lives of individuals, community and the environment” (Douglas W. Waruta, 2005:85).



The researcher alludes to fact that Douglas touches on what the role of the church should be in times of trouble. The church is a place to receive healing, joy and happiness at all times. Being a shepherd of God's flock has challenged the author more because even, Gerkin says that we are entrusted to be mediators and reconcilers for individuals and the entire community in pastoral care ministry.

This concept of caring of the flock relates well to the caring of families and communities which are traumatized broken and needing healing.

#### **4.3. PASTORAL CARE: THE SOUL FOR COMMUNITY RESTORATION AND HEALING**

Some people may find it useful to make a distinction between pastoral care, pastoral counseling, and pastoral psychotherapy. Of the three terms pastoral care is the broadest in scope. It refers to the church overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another. Sometimes called "the care of soul," this can include preaching and teaching, but more often refers to shepherding people, to nurturing, caring in times of need, sometimes discipline and administering the sacraments. Since the time of Christ, the church has been committed to pastoral care ( Collins 2007:36).

The healing of the community who are traumatized by the rape and murder of the girl is a process which is a pastoral care issue. This care for soul is a ministry which take the counseling, caring of this hurting and emotionally troubled traumatized community. The researcher borrows from Collins in order to create a solid basis of the therapeutic work to be among the affected community.

#### **4.4. LEADERSHIP CRITICAL FOR COMMUNITY HEALING**

The community has facets of leadership that need to have an interdisciplinary undertaking if gruesome rape and murder are to be banished from the land. The clergy, the police, the traditional leaders and other community structures of leadership they need to synergize their efforts to heal the traumatizing incidents. The researcher therefore affirms the leadership notion by citing from one of the Scholars; "This means that there are no leaders without followers. It is always the Interpersonal influence or persuasion that guide people" (Masango, 2002: 708). Masango (2002) further argues that, "a leader is effective when the group performs well. Leaders are effective when their followers are satisfied. Integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation over against merely an image, and it produces credibility rather than cleverness in a person's life" (Masango, 2002: 710).

Masango (2002) further explains that, "Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective leader is a person who is always caring, supportive and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in return the people will honour them" (Masango, 2002: 710).

This problem needs a tenacious leadership to help the community affected by the traumatic rape and murder in these rural settings. Even in communities where the efforts are being made set groups that focus on the awareness of this plight need effective leadership. The traditional leader in this research took charge of the situation though he was personally devastated by the incident, the researcher who is a church minister and his clergy friends were also affected by this

incidence thus investigation of the study. The police were also expected to give leadership to bring the culprit to book.

Clinebell (1984:356), quotes from Thomas Gordon in group-centred leadership: a way of releasing the creative power of Groups.

Some functions of a growth-enabling leader:

1. Seeks the maximum distribution of leadership among the group members
2. Sees all members of the group have an opportunity to participate in-group decisions.
3. Encourages freedom of speech and communication among people.
4. Seeks to increase opportunities for participation within relationships.
- 5 attempts to create a nonthreatening group climate in which feeling and ideas are accepted.
- 6 convey feelings of warmth and empathy, thus encouraging others to do likewise.
7. sets the tone by paying attention to the contributions of others, perhaps reflecting what they are saying with, let's see if I understand what you mean..."
8. Helps build group-centered as contrasted with self-centered contributions by linking function in which he or she points to the relationships among various individuals' contributions to the discussion. The effective leadership makes the group to perform maximum and communities need that coercion in order to help the plight of children.

Masango (2002) further explains that, "Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective leader is a person who is always caring, supportive and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in return the people will honour them" (Masango, 2002: 710).

This problem needs a tenacious leadership to help the family affected by the rape and murder in these rural settings. Even in communities where the efforts are being made set groups that focus on the awareness of this plight need effective leadership. The mobilization of community to seek solution with the law and justice department is critical. The clergy and traditional ruler's involvement is important in providing this possible visible leadership.

#### **4.5. COUNSELING A TROUBLED COMMUNITY IN NEED**

Pastoral counseling: is a more specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the pressures and the crises of life. Usually, it is done by pastors with theological education and often with specialized training in pastoral counseling. It uses a wide variety of healing methods to help people deal with problems in ways that are consistent with sound biblical and theological teaching. The ultimate goal is to help counselees experience healing, learn coping and relational skills, and grow both personally and spiritually (Collins 2007:36). Some people may find it useful to make a distinction between pastoral care, pastoral counseling, and pastoral psychotherapy. Of the three terms pastoral care is the broadest in scope. It refers to the church overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another. Sometimes called "the care of soul," this can include preaching and teaching, but more often refers to shepherding people, to nurturing, caring in times of need, sometimes discipline and administering the sacraments. Since the time of Christ, the church has been committed to pastoral care (Collins 2007:36).

The healing of the family and community who are traumatized by rape and murder is a pastoral care issue that needs to be faced. This care for soul is a ministry which takes the counseling, caring of these hurting and emotionally troubled family and community. The author borrows from Collins in order to create a solid basis of the therapeutic work to be among the affected.

These elements of shepherding also come closely to what Psalm 23 shares about shepherd. The above reminds the author on how shepherding brings a sense of protection, comfort and safety. The researcher agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

#### **4.6. Seeking pastoral therapy for the troubled community**

The Mvenyane community in the Eastern Cape and having been affected by rape and murder of the young girl has been traumatized. This prompted the researcher to explore possible pastoral interventions, chose Gerkin (1997) on the issue of shepherding as a way forward of dealing with this issue. In the story of his background, the researcher mentioned how the traumatized the community was grappling to find closure. The researcher would like to highlight how these frustrated, angry and pained community and family can find solution and healing in their troubled situation. During this time, the pastoral intervention is critical in redressing the traumatic challenge. The rural people seem to have their own way of warding off, coping with trauma. They do not quiet entertain the idea of being treated by a therapist. The need to have community exposed to this modern way is critical even rural areas.

#### 4.7. The shepherding model

Gerkin's model of shepherding, come in as a tool to handle the traumatic incident that paralysed the Mvenyane community. Most communities in South Africa are vulnerable to react violently in issue of murder and rape. Making it one of rioting country, with most protest that even the economy will soon take the strain of strikes and protests. Is it a way of taking the stressful experiences of life. The pastoral shepherding model is the way where the community needs support, sustaining and embracing each other. However the research has Gerkin approach to seek healing and restoration for the community and the affected family.

Gerkin in his book, '*Introduction to Pastoral Care*', summarizes, what pastoral care is, by saying: "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community its identity" (Gerkin 1997:19). He goes on to argues that, "there is cultural context that surrounds the Christian community" (Gerkin 1997:35

Gerkin is very helpful when he share the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he care for the flock. He traces this issue from the Old Testament's ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding God's people. He says: "the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a

certain way which is a more significant, is that of a caring leader as a shepherd” (Gerkin 1997:27).

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God’s people. The author shares Gerkin’s view that a modern Pastor/Caregiver, is to be the mouth piece for the voiceless and help people who need help, on a daily basis. The above cause the caregiver to be a voice of the community it becomes expedient for the caregiver to be a mouthpiece for the community, which is in distress.

“Pastoral Care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members (Gerkin 1997:118)

The author observes that the victim’s family suppress their feelings of anger and hatred that is caused by the traumatic experience of rape and murder. Gerkin’s theory brings up new ways on how a shepherd model of pastoral care can be employed and embarked upon without infringing into norms and cultural understanding of the community the shepherd is dealing with, rather than shaping the understanding of what is involved in the pastoral care of God’s people.

Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities”(Gerkin1997:10).

Defining the relationship between shepherd and the flock is important. The relationship between the pastoral care giver and the people confronted by issue around them should be defined at a local level. The researcher believes that Gerkin’s wrote about the role that is played by a shepherd from his Western perspective, while the author will approach the shepherding model in the context of mvenyane village. A shepherd is someone who cares for the flock, leads them to the graze, which provides security and is willing to die for his flock.

Gerkin once more says “This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherded who leads the people in the paths of righteousness, restores their soul’s and journey with them even in front of their enemies, and in the shadow of death” (Gerkin 1997: 27).

#### **4.8. Community civic education**

##### **The didache/ teaching:**

“This is the central aspect of the *didache*: it is about a lifelong commitment to be a disciple pupil of Christ. Like other modes of ministry *didache* seldom if ever occurs in isolation. As such it emphasizes the congregational *didache* becoming part of the edification (*oikodomein*) and training (*katartidzein*) of the people of God to ably represent him, as his people, in this world” (Malan2000:91).



The English adage says, “prevention is better than cure’. The tools for community conscientization is teaching which properly used can transform these rural communities to look at the issue being studied with sense of agency.

These elements of shepherding also come closely to what Psalm 23 shares about shepherd. The above reminds the researcher on how shepherding brings a sense of protection, comfort and safety. The researcher agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those a broken community who are left without care as a result of the traumatization. Gerkin is good in helping us to be good shepherd. Pollard will help us enter into their broken lives in order to reconstruct their lives. With this in mind let us now analyze how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction.

The researcher observes that the Mvenyane need education when engaging into the situation, which involves police and law, as justice can only, achieved within legal frame works especially if a successful conviction could be reached. They

should be taught that life is sacred and only God has power over it, and that the community should collectively take a leadership role within their families in dealing with this traumatic situation, hence Pollard is more relevant on positive deconstruction in addressing these problems. Pollard(1997), continues to be helpful in confronting violent men on their oppressive traumatizing attitude towards weak and vulnerable children and it can also help caregivers who are willing to explore by the situation to realize effective approaches in dealing with the phenomena.

Gerkin lacks a way forward as he concentrated only on the act of shepherding

Without exploring the responsibility of the community of believers in

Reconstructing their broken lives. This is where Pollard will be helpful in reconstructing

The lives of those broken traumatized community. Gerkin is good in helping us to

Be good shepherd. Pollard will help us enter into their broken lives in order to

Reconstruct their lives. With this in mind let us now analyze how Pollard connects

To the idea of shepherding by introducing the concept of positive deconstruction.

Pollard continues to say in his method especially when talking about positive deconstruction, "*The processes of positive deconstruction recognize and affirm the elements of truth to which the individual already hold, but also help them to discover for themselves the inadequacies of the underlying worldview they have absorbed*". (Pollard 1997:44). This process will open up a way of working with victims of this traumatic experience.

Wimberley, in his book 'Moving from Shame to Self Worth 1999', says that "Jesus' main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them." Wimberly, challenges pastoral caregivers to strive towards bettering the lives of the people. Our role as care givers is to continuing working with trauma as it impact of them, and thus restore them to full dignity.

#### **4. 9. PRELIMINARY CONCLUSION**

It should be realized that in dealing with community the church as a conscious of society need to intervene, the pastoral care which is so critical in moment of crisis need to give the necessary support, sustenance and healing. It cannot be overemphasized nor disputed that leadership in healing communities plays a major role, the civic education in helping people to access justice and legal redress to their lack of it. The matters that are to point the shepherding model of many scholars in relations to group therapy and help groups survive the traumatic incidents and community needs counselling. The chapter has attempted to encapsulate the ways of healing the community.

## **CHAPTER FIVE**

### **TABULATION OF DATA COLLECTED AND RESPONSES OF PARTICIPANTS**

#### **5.1 INTRODUCTION**

This chapter demonstrates how the interviews were conducted and data was collected. The researcher is to tabulate the responses of the participants. He will also describe, in full, the nature of each participant's ethnical background consideration. Then finally data was analyzed in addressing trauma ensuing from rape and murder.

#### **5.2 PROCEDURE OF THE INTERVIEWS**

In this chapter, the researcher will outline structured questions to be used during the interview process. The researcher will interact and engage with four participants. Each participant will have his/her set of questions. Some will be the similar and the others will differ to suit the situation or the type of response anticipated. Four participants have agreed to participate during the interview sessions. The researcher has negotiated to enter into a collaborative partnership with the respondents in order to give more information about the traumatic experience of a rape and murder of a twelve year old school girl. The main aims of the negotiations were to create a better understanding between the researcher and participants especially about trauma. The researcher had to make it clear beforehand that the interviews are to be conducted for educational or academic

purposes but, not for justice or publications. It was also agreed that the interviews are to be conducted in Privacy, possibly in the church buildings where vagabonding of people is rare. Extreme confidentiality will be adhered to, and the participants' identities to be protected and altered in such a way that villagers will not know who they are. Also pseudo names will be used to protect the identities of the participants when writing their responses.

The interviews will be based on structured questions which were designed by the author. They are in the form of questionnaires which appear in appendices A, B, C and D. Some of the questions are similar, but others differ depending on the information which is needed from that particular participant or depends on how delicate the question may be. Each participant has been located his/her own date so that no one will be able to recognize other participants or even meet with the other. This was another form of protecting the identity of the interviewees.

Responses from each participant will be written one after the other. The researcher will be able to compare the similarities and differences with regard to responses. As soon as the comparisons have been made, the researcher will then analyses the responses and then compile the findings.

Some data has been collected randomly during the family's mourning period. Interviews are used to add and provide in-depth findings for this research. The interviews will be conducted in the language of the participant and then be translated in the necessary language. In this case, it will be translated in English; as the researcher is using it in this research.

The participants' ages range from 26 years of age up to 54 years of age. No one is below 21 years of age. So, there was no need to fill in the consent letter. Also, the author and the participants happen to belong to the same ethnic group; which is the Ngami group in this case. They also share similar traditional customs. In the observance of the confidentiality, the ethical code of research and anonymity will be assured upfront.

The participants will be interviewed in order to tell their stories.

### 5.3 WRITING OF RESPONSES

Response is in logical order as per appendices A, B, C and D.

#### 5.3.1. Response as per appendix A- a young man

<p>1.1 How did you feel when you observed the lifeless body of your sister?</p>	<p>On the day when we discovered the dead body of my sister, I woke up very early in the morning and went down to the fountain. I saw first the bucket lying in the foot path not very far from the stream. I took the bucket and went back home to report the finding. My instincts were telling me that something happened to my sister, so I did not want to make a discovery on my own. I came to scene with other people. In no time the lifeless body of my sister is lying there in the bush. That terrible sight caused some spasms and trembles in my body. It was real a terrible and traumatic sight of my life. I felt a</p>
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	<p>great pain in my heart, but as a man, I tried to control myself. Everybody in the scene was crying loudly. There was a great chaos as there were more people gathering at the scene of murder. One is able to trace the issue of shock and denial, these areas shared by Ross.</p>
<p>1.2 How did the police officers affect you when handling the case of rape and murder?</p>	<p>The police officer at Maluti police station, which is responsible for rural villages, were informed at about 6 O'clock in the morning, but they arrived at about twelve noon; at the scene of murder. Their first action was to ask community members to help them search for suspect as he is well known person to the community. In fact, the community was suspecting a man who is a neighbour to the bereaved, and who was not amongst the searching group. The man was last seen the previous afternoon; before the incidence occurred. As close relative to the deceased, the request by police officers was annoying and showing the lack of taking responsibility and commitment to their work. I just lost confidence in them and wondered if they would be able to handle the investigations on the case concerning the murder of my sister. I even asked,-through anger, that</p>

	<p>how did they were concerned about us who had just lost a relative and may be targeted by the suspect without protection.</p>
<p>1.3 Was the police docket opened with the police officers helpful?</p>	<p>When the police officers arrived at the scene of murder, they ask us some questions and we thought that they were opening what is known as the police docket which may lead to the apprehension of the suspect. The ‘so called’ suspect was released within a few days, and there were no further investigations that took place after that. I believe that the local chief went to the police station to ask for the immediate release of the suspect. The chief was told that no rape and murder charges were laid against the suspect either by the relatives or the state. Justice of South Africa has no right to keep any person in police custody without any charges laid against him. We, as the family, were later informed that they could go to the police station to open a police case docket so that the investigating unit may be able to pursue their investigation and recapture the suspect. The suspect was re-captured but, we heard nothing concerning the murder of my sister up to this date. The suspect was convicted of other murders he committed</p>



<p>1.4 Can you share your feelings about the immediate release of the suspect?</p>	<p>in the past. The issue continues to hurt and traumatise the villagers to this day. The pain is excessive because we now live with a person who committed murder but, there is no evidence to convict him.</p> <p>The immediate release of the suspect brought some mixed feelings to us as the family of the deceased and also to the entire community. We were all questioning how our justice systems work in helping those who are in pain and grief. Also, we were living in fear of not knowing what the man (suspect) would do to harm us and those who have accused him of raping and killing the child. It was so unfortunate that the woman he killed before the incidence of my sister was my mother's cousin. His release was a very bad feeling to us all. Even other people in the neighbourhood were fleeing from their homes at night to safer places.</p>
<p>1.5 What are the ways in which you think you can be help?</p>	<p>Up to this moment, we have heard nothing about the progress of the rape and murder case of my sister. We are left in the dark in terms of knowing how the South African police or justice system operates. We need help from anyone who may help us by giving us further</p>

	clarity about the progress of the case.
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**5.3.2 Response as per appendix B ( neighbour)**

<p>2.1 How did you feel when you saw the murder body of your neighbour’s child?</p>	<ul style="list-style-type: none"> <li>• The sight of the dead person in the bush was horrible and painful. No one who was there was able to hold tears from falling. This left a pain inside myself, thinking of where were the other children; who used to go to fetch water with this one. Are they safe? I kept asking. As a mother, it was really hurting. I also thought that she is a child; same as others who are still growing it.</li> </ul>
<p>2.2 How did the role of the police officers affect you in the way they</p>	<ul style="list-style-type: none"> <li>• Police officers came very</li> </ul>

<p>handled the case?</p>	<p>late at the scene of the crime. We were very hungry and some of us had lost the power to cope with the situation. It came to me that the police officers do not care about the welfare of the people. Their delay was worrying as we were crossing fingers that they should be no children coming to fetch water at that moment. The sight was horrible and I was feeling very bad. The place always reminded us of the missing child. It also brought memories of being unsafe in the village.</p>
<p>2.3 What suggestion would you give to the institution of the South African Police Services to avoid delays?</p>	<ul style="list-style-type: none"> <li>• My suggestion would be that the police officers be quick to come and take a deceased person. They</li> </ul>

2.4 What ways (measures) can be given to the young girls to be vigilant and cautious?

2.5 How can the community support bereave families who are traumatised by the murder of their beloved ones?

must know that as the time is lengthened,—the looking at a murdered person brings more sharp pains. These pains may be avoided if the police officers would come in time. The other important issue is to deal with the case and bring the victim to judgment.

- Girls must not be solitary, but must be in groups when going to fetch water. It is suggested that they should run away and shout when they see a man approaching them. The incident helped the villagers to change the pattern of caring for each other. The whole community became involved.
- The community should contribute with whatever they have in order to support the bereaved

2.6(a) Were you satisfied when the suspect was released?

people; especially if the family is not a well-to-do one. Prayer, as I believe, is part of the contribution although sometimes it may revive the pains. Counselling, should accompany prayers. Cleaning in the house and surroundings is also important. In other words, rituals of cleansing must be performed at the spot where the murder took place so as to bring peace to the family and the villagers.

- (a) When the suspect was released, we feared for our lives. We locked ourselves inside houses before sunset; as soon as we heard about the release of the suspect. The reason for fear was that the murder he committed was not the first one. He murdered his wife before this one, and he did it in broad daylight. In fact, it is



cases?

reasons such as shortages of police vehicles and the shortage of manpower, i.e. crimes committed may be more than the number of police personnel at that particular police station. Also, police officers are obliged to wait for other investigation aids such as paramedics, photographers and forensic vehicles. The paramedics have to certify the death of that particular person before the mortuary people may take it. Police officers, on their own, have no right to declare someone dead. The dead body has to be photographed before it is removed by the police officers. The scenario has to be cautioned off so that further investigations may be made later.

It happens most of the time that these investigation aids are not at that particular police station but, a few-kilometers away. Even, far away from the scene of crimes. The police officers have to wait for these people to come to the police station before they may proceed to the scene of crime.

5. There are also shortages of rural facilities which make it difficult for police officers to reach rural areas.
6. Geographically, rural areas are scattered and always away from police stations.
7. It also happens that the police officers have attended other crimes during the time of the report.

	<p>8. Bad types of road, where at times roads are climbing the hills and mountains, and pot-holes on the tarred roads. This issue opened up a way in which villagers may be educated about the process of investigations that follows after the death of someone.</p>
<p>3.2 Who support police officers after attending murder or accident scene?</p>	<p>9. When the police officers have attended accident and murder scenes, they should after that, attend counselling sessions. There are social workers, psychologist and chaplains who help police officers with various social, psychological and spiritual needs. Most of the time police officers avoid counselling sessions. There are spiritual groups in each cluster which are handled by ministers of religions from various denominations were not utilized.</p>
<p>3.3 Can you provide the reasons of delays by the police officers which end –up making the community blaming them?</p>	<p>10. Referring to 3.1 above, there is no avoidance as the evidence may be taken at the scene of crime. There are also possibilities that the suspect did not runaway just because they are not at the scene. But what has been mentioned in 3.1, above, needs to be considered. It also happens that the witness may become intimidated. The protection of the family was taken lightly.</p>
<p>3.4 What are your expectations from the community?</p>	<p>11. The police officers need full co-operation from the community when a crime has been committed in whatever form. The people in the</p>



	community are the witnesses, and they knew the people in the locality as well as the suspect.
3.5(a) What other suggestions would you give to police officers?	<p>12. (a) It is my opinion that all these various groups mentioned should work together and conduct awareness campaigns, form community safety forums, and also work towards the prevention of crime. The police officers should work hand in hand with ministers of religion.</p> <p>(b) Police officers are working under extreme bad conditions but people around do not understand these conditions. Their salaries should be upgraded as they work under extreme dangerous conditions and long hours. They should be provided with good accommodation and compulsory counselling sessions. The number of vehicles must be increased in each and every police station. The improvement of working conditions might sometimes boost their moral, and the addition of some incentives.</p>
3.5(b) Community?	3.5(b) Community must try to understand the situation of the police officers and be ready to work, cooperatively, with them.
3.5(c) Ministers of religion?	3.5(c) The ministers of religion are the people who can be helpful in working with social workers by counselling the police officers, bereaved families and the communities who have become affected by the

murder cases.

**5.3.4. RESPONSE AS PER APPENDIX D LOCAL CHIEF**

<p>4.1 How did you feel when heard that a girl-child has been raped and murdered?</p>	<p>4.1 When I heard about the rape and murder of a young school girl, I was dumb-folded. I also became very furious and motionless for a while. I wanted to know when did this brutal crime happen, and who was responsible for such an act. I summoned all the people of the community to gather together at the crime scene. The local men of the community knew well that it is their responsibility to search for the suspect. The person who has committed a crime sometimes run away from the community area or mix with other people so that he may not be suspect of such an evil act. Most people may even doubt the truth.</p>
<p>4.2</p>	<p>As a man in the authority of the whole community, I also telephoned the local police station to report the matter so that the police officers may come quickly and take the body of the murdered person. Having that bad feeling, I organized men to patrol the village immediately, time and again so that such bad acts should not happen again. I did not know how long that patrolling would take place, but I realised that I was driven by fear and angry emotions.</p>
	<p>When I reached the scene of the murder, I</p>

	<p>was unable to concentrate on anything. I was just shivering and confused.</p>
<p>4.2 How did the role of the police affect you in handling the murder case?</p>	<p>4.2 When the police officers did not arrive on time as they were expected, I felt very bad. I thought that the Cedarville police station would take responsibility; as they are much nearer to us than Maluti police station which usually serves our community. Police officers came after seven hours after being called. They tried to explain their reason for being late, but those were unacceptable because people were bored, not listening and angry. They wanted to take over. The bad feeling was created by the fact that the family of the deceased and the community waited for hours before their arrival. The changes in the state of an exposed dead body were anticipated. That long waiting with the dead body at our disposal was traumatic. The delays of the police officers affected hope and trust on the part of their working ability.</p>
<p>4.3 Did you think the police officers have done a good job by apprehending the murder suspect?</p>	<p>4.3 Police officers did a good job in arresting the suspect because their catch was guided by the community. The community became more suspicious as it was noticed that the man was not amongst the others; who were at the scene of crime. The suspect was first hiding in the forest and when he realised that he was spotted by some people, he ran away to the nearest farm town known as Cedarville. This aggravated the villagers</p>

<p>4.4 How did you feel when you heard that the murder suspect had been released so soon?</p>	<p>especially when the person was released.</p> <p>4.4 When I heard that the suspect had been released, I felt bad about the procedures of the justice system. Again, we referred the blame to the police officers who were handling the case. Tension and anger ruled our lives.</p>
<p>4.5 It is said that there were no murder charges laid by either the family or the community against the suspect. What are your expectations on part of the community in such cases?</p>	<p>4.5 As a chief, I expected that the police officer would help and explain what the community should do after they have taken the corpse and after the suspect had been apprehended. Also, for them to explain what procedures should be taken by the family members or community in order to open a police dockets or lay charges against the culprit. I also thought that the state would be the one who laid charges against the suspect.</p>

#### **5.4 PRELIMINARY CONCLUSION**

In this chapter, the researcher dealt with the procedures, methods and layout of the interviews. Interview questions have been surfaced and responses written.

In the next chapter, the researcher will deal with similarities and differences on the responses. He will conduct an analysis on the responses. The individuals, the community and the family expected justice to take over. The issue of proven guilty did not operate, evidence was not necessary, all they needed was arrest and the person be prosecuted. This would have brought peace to their lives. The process of education is needed both from community and villagers. This is another area which could be researched.

## CHAPTER SIX

### 6.1 Introduction

In the previous chapter, the researcher was dealing with the method of probing for data through interview questions. In this chapter, the researcher will compare and analyse the responses. He will also do the review of the interviews and conduct a literature review; based on analysis.

### 6.2 THE COMPARISON AND THE HERMENEUTICAL ANALYSIS OF THE RESPONSES

4. All the three part in the appendices A, B, C and D have similar responses. The finding of a murder girl in the bush was very traumatic and painful. According to the participants, it was a hurtful occurrence and it seems that it will take time to heal.
5. The police officers came after many hours and it was very disturbing. The police officers were accused of negligence by the community. The community felt that they were not protected from the evil-doers.
6. The immediate release of the suspect was not welcomed and brought more confusion. Police officers were needed to explain but they were nowhere to be found. The people were of the opinion that the murderers should not be released, but be kept away from the community.

7. Police officer should work with the community, inform and teach them correct ways of handling the police cases. In appendix F, the formation of the police forums was even suggested.
8. In the appendix G, the officials were defending all accusations which are mentioned in appendix E,F and G. The police officer was explaining the procedures which are to be followed when a murder or accident case were reported. The explanation by the police officer was tangible, but people on the ground did not want to understand them. Some of the blames which were put against the police officers, were shifted to the justice system. For an example, the release of the suspect is done by the prosecutors; sometimes without consultation with the investigation officers. The other problem is the failure of the state in preparing for the case, that is lack of evidence

### **6.3 REVIEW OF THE INTERVIEWS**

The death of the young school girl through murder was traumatic to the family and to the entire community. Three of the four participants revealed that in their responses. But, the state of pain and trauma was worsened by the delay of the police officers to arrive at the scene of murder. Another problem was the release of the suspect from police custody without trial. The suspect was released on the grounds that they were no charges laid against him. This release was done by

the prosecutors in the justice department not by the police services; as the SAPS claims. The South African Police Services further insist that if the charges were not laid by the family of the deceased, the state should have taken the responsibility of the laying of the charges against the suspect. The members of the family of the deceased were ignorant and shocked as they thought everything was to be done by the government officials. They needed to be guided and cared for in such a way that they would think through the issue.

As a researcher, I observe that there should be an improvement in working relationship between the community and South African Police Service, and between the justice department and Police Service. Police officials should conduct meetings with community members, schools and churches teaching people what they should do in cases of violent crimes and murders. Workshops should be conducted regularly so that people will get used to these procedures. There should be a working relationship between the SAPS and churches, because most people who are working become available on Sundays. Also, it should be noted that when a traumatic experience incurs it becomes the burden of the church for people to be counselled. The police official highlighted the lack of rural facilities which make it difficult for police officers to reach rural areas. I think it is the head of the police station that make orders and recommendation of what material will be suitable for his/her institutions. The failure to buy suitable utility cars for both rural and urban areas is the one which leads to their failure to reach rural areas. These people opt for small luxury cars instead of pick-up vans.

As a researcher, I also propose that these police officers should undergo compulsory counselling sessions after every murder or accident because they need to be cared for. Counselling sessions are vital and should be accompanied by prayers; which they say are conducted by various denominations. Also, it becomes very difficult and frustrating to pray for someone who does not believe. The fact that the police officers do not attend counselling sessions and yet there are psychological and social workers in the system, make it clear that there is also avoidance – avoidance conflicts which is working on some of their minds. This clearly shows that if the ‘so called’ investigation aids may not be brought to them, they will also not arrive at the murder scenes.

#### **6.4 LITERATURE REVIEW**

If we look at the story of Lazarus who died, his sisters were troubled. They sent for Jesus Christ who was their friend. When Jesus arrived, one of the sisters by the name of Martha confronted him. Jesus comforted them as a shepherd, and He also raised Lazarus from the tomb (In John 11:11). Mary and Martha did not want to accept death, and they had hoped that the presence of Jesus Christ would give more hope and comfort their broken hearts.

In order to support this research, I connect to the story I read from newspapers and viewed from television that there was a man in KwaZulu Natal who falsified his identity and claimed to be the risen dead maskandi. Some people believed in his claim. The researcher is of the opinion that the belief was based on the fact



that they did not accept the death of the maskandi as the true work of God. Their belief was that the maskandi was bewitched. So, when someone claimed to be him, they said their belief was accurate.

Gerkin has different ways of handling pain. He talks about the priestly, prophetic and wise guidance which may help a person to move out towards the direction of God. Gerkin argues that, “... *the function of wise guidance has been predominant for pastoral care practice. Recovery of the role of priestly care through the ritual practices of the church as well as the educational function the priests played for the people of Israel needs now to be undertaken with care and imagination. Likewise, the exercise of prophetic imagination in the day-to-day work of pastoral care takes on greater importance a time of ours, when we are becoming more aware of Roman suffering .....*”(Gerkin, 1997:80). In view of the above, the priest is seen as one of the important figures to do the work of pastoral care. Gerkin further says that Jesus has given us the power, “... *the pastor as the shepherd of the flock of Christ,*” (Gerkin, 1997:80). Gerkin speaks of the negativity of pastors on the power bestowed to them and the distortion of the image of the pastor as Christ’s shepherd. Gerkins’ theories have some short falls and the researcher is to look at Wimberley. Wimberly based his theory on the correlational method which was developed by Paul Tillich. “*The problem with Tillich’s’ methodology was that it implied a one-way conversation between theology and social science with social science doing all the asking and theology doing all the responding,*”(Wimberly, 2993:35). As soon as the revised correlational method was applied, it became more popular and a useful method in pastoral theology.

Wimberly further argues that, *“It also allows for the recognition that theological values have a legitimate place in evaluating the norms and values of its conversation partners,”* (Wimberly, 2003:35). The revised correlational method by Wimberly helps in the *“pastoral counselling as a carrying ministry of the church,”* (Wimberly, 2003:3). The researcher saw the methodology theory of the revised correlational methods as being more helpful as compared to the theory of shepherding by Gerkin.

Gerkin speaks about the concept of shepherding without or with limited power of the counselling, but Pollard get in with counselling where he emphasized on positive reconstruction. He gives the example of his car. He mended his old car with parts of another one which he bought and deconstructed it. The author is of the opinion that you utilise deconstruction process to the human being, and journey with them in the form of interviews. These methods could be used by the villagers in order to repair their traumatic broken lives.

The researcher will seek the method which will address the trauma incurred by the bereaved and the community. Poverty was heightened by the death of the young girl. Therapeutic counselling is a method that was necessary to heal the wounded souls. Wimberly states, *“As pastoral theologians, we must minister to all types of persons, including those who are wounded or who lack the energy to engage in much conversation.”* (Wimberly 2003:18). The method will reorganize the human wealth for the preparation of the funeral and make one to be able to cope with those who are ready for help. *“The conversations offered by caring communities are different from those of the wider society,”* (Wimberly, 2003:41).

The researcher is of the opinion that this conversation gives strength and rebuilds human values and self-wealth in a person. The image of God in one-self can be recovered.

The co-researchers, who participated, were so helpful to give all the necessary information to write the study. The young man and the neighbour were sometimes so emotional that we had to take short break interval at times.

## **6.5 PRELIMINARY CONCLUSION**

In this chapter, the researcher was doing comparisons and analysis of give responses. In the next chapter, the researcher will make some findings, reflection on the findings of the research and recommendations that is other research areas that can be pursued. The chapter overviewed the issue of rape and murder which traumatised the family and the community. As the result of negligence of the police, the researcher found himself with lots of questions which were searching for solutions or pastoral methods of caring for the traumatised people. A method of caring for the flock is implied through Gerkin's shepherding method of caring. In the next chapter the researcher is going to give the findings of the research.

## **CHAPTER SEVEN**

### **7.1 INTRODUCTION**

In the previous chapter the researcher dealt with analysis and the comparison of the response of the co-researchers who have been interviewed. In this chapter the researcher will deal with the findings of the research, make some reflection on the findings and make some recommendations of the study which will be followed by the conclusion.

### **7.2 FINDINGS**

7.2.1 All the co-researchers who have been interviewed had shown ill-feelings and tremors when they being interviewed. The interviews were done a couple of years after the incidence of rape and murder of the young girl.

7.2.2 Although the police officers were being accused of negligence by the community, it was clear after the interviews that there are certain procedures which they have to follow before they may interfere or remove a murdered person from the scene of death. It is only the forensic officer who can certify a person dead in whatever the case may be. Police officers were stopped to certify people as dead when it was found that some people wake up from comma in mortuaries.

7.2.3 During, the events of the murder of the loved one people in rural communities become traumatized and no one either trauma counselors or pastoral counselors are available to heal the wounded souls

7.2.4 Police officers would be excused if they come earlier to the scenes of murder and explain their role of action to the people who have gathered there.

7.2.5 The people of Mvenyane Village in Matatiele District were not aware that they have to go to the police of stations to report the case of murder even if the police officers have come to the scene of murder to collect murder person.

### **7.3 REFLECTION ON THE FINDINGS**

The study, which is based on a traumatic event of rape which leads to murder of a young school girl, was paralytic, because it was the first of its kind to occur in the area. Although rape cases are often reported in South Africa, the one which the author researched about was the first to be witnessed by that community. It is believed that the trauma came as a result that the people from this area were not aware that what is reported from other areas or provinces/ regions would ever happen in their area. The fear was also raised by the speculation that children will be at the risk of being raped when they are away from their parents.

The murder and accident deaths are not treated as a normal death in most African families. As it is not reported often, when someone has been murdered people are obsessed and overwhelmed by the shocking trauma. The traumatic stress makes them uneasy to cope with daily activities for a period time. The murder of a young girl brought more traumatic stress to the family as well as the

community. The mother was a single parent; who depends on child grants. The preparation of the funeral was so bleak to the family until the community vowed to give a helping hand. Those with viable means contributed in groceries and through the buying of the coffin. Some helped by cleaning the home and bringing fire wood; and even help in cooking. That is the community that was the eager to help in all the funeral arrangements.

The counseling which was provided by the local priest, who is also the researcher of the study, seemed incomplete as the priest was, at the time, not well versed on pastoral counseling issues. But, as the time goes by, and as he was persuading his studies, all things went well on matters concerning offering care after the death. The researcher employed Gerkin's method of '*shepherding*'. Nick Pollard was also explored because he (in his book) was able to deal with people who have been troubled. In treating the subject of caring for the community of the Christian, Charles Gerkin explicitly states that, "*Care in the Christian sense of the word always involve both care of the community and care of persons involve in any situation with which the pastor is confronted*", (Gerkin, 1997:115). The author in his study employed Wimberly as a method of caring in his treatment of the subject of '*Claiming God Reclaiming Dignity*'. Harold Taylor was also helpful to the researcher on the '*stages in the grief processes*'. Other theories that were used by the researcher were upheld by various other authorities. Such theories are critically important in reclaiming the human dignity. It was in the light of these theories that the author was to tease and also to mend

the broken hearts of the bereaved families and the entire community.  
*Shepherding the flock towards healing.*

According to the communal point of view, the police officers who arrived six hours later after the murder had been reported were on the focal point as people who caused the most damage to the mind-set of the community. They were believed to have extended the trauma of people who were around the scene of death for such a long time. The people were labeling the police officers as people who (as officers) only care and cater for the people who are living in urban areas and neglect rural communities. They further argued that accident deaths which occur on tarred roads are quickly attended as police officers know that their neglect may be quickly noticed by the public eye. The researcher was satisfied by the explanations of the senior police; who was one of the co-researchers. He made it clear that when police officers attend murder scenes, should be accompanied by other personnel; who are not from the same office or may be from other districts. Although some of the members of the community were not satisfied of what they believed was negligence, the researcher is ready to stand on the officers' side with confidence and explain their causes of delay; should the murder incidence happen again.

The people who were participating in interviews were very co-operative, and have helped the researcher to achieve the ultimate goal. There were some misunderstandings with first participant; who was the brother of the deceased.

He made his assumptions that the researcher is one the investigating officers although the researcher had made it clear to him that the interviews are just for study purposes. He seemed to be still bitter by the fact that in the case of her sister's murder; justice was not done. He said, *'although the suspect was apprehended soon after the murder, he did not stand for trials because the court of justice says the evidence is not enough to connect him fully to the case'*. According to the participant's point of view, the rape case of her sister is different from others because the victim was murdered and there were no witnesses. The participant is of the opinion that special attention should have been taken by the justice system so that the grieving family will be satisfied.

#### **7.4 RECOMMENDATIONS**

After viewing the findings including the misconception of procedures after the inception of the new laws introduced by the justice department of South Africa, the researcher has the following recommendations which may lead to the curbing of ignorance of community members. Following are some of the recommendations which are the view of the author.

9. Pastors even in rural areas should undergo training so as to have counseling skill which will help them to deal with traumatic people after murder cases and other violent actions.



10. Police forums must be established in all rural areas so that the communities must be assured of the participatory actions of the police officers.
11. There should be installation of work relations between the police officers and the communities.
12. Workshops should be conducted to make people aware of how police officers work during the events of rapes and murders. At the same time people should be educated on how the justice system of South Africa on changing justice laws and constitutions.
13. In communities, lay persons who are Christians should also be trained as pastoral care givers and pastoral counselors so to be handy when there is a pastoral need.
14. The researcher had seen it necessary that some rape cases are left unattended. People are still complaining on the treatment done on rape victims by some police officers when they report rape cases. On the case of male being raped by another man or by a female, when the victim report the matter to the police station he end up being a laughed by police officers. The author sees it necessary that further research be conducted so that other recommendations may be done.

15.

## **7.5 CONCLUSION**

In chapter one, the author gave the background to the study, laid out research problem aims, objectives, research gap, methodology, and how the data would be collected.

7.5.1 Chapter one is the research proposal, which is the layout of the research.

7.5.2 In chapter two, the author dealt with methodology of the research, sharing the methods in which the research has been conducted and inciting theories of other reputable authors used in this study.

7.5.3 The researcher in chapter three share the story of a young girl who was raped and then murdered. Then the author dealt with issues of rape, and death to tease out how these issues can lead to trauma.

7.5.4 The chapter four is on how the interviews are to be conducted, and responses were tabulated. In short, the chapter dealt with the issues of data collected by the researchers.

7.5.5 In chapter five, the researcher analyzed murder issues. The researcher then compared the responses, did some review on the process of interviews and then did some literature reviews based on the responses by the co-researchers.

6.5.6 Chapter six is based on the findings, reflection on findings, recommendations and conclusion.

The researcher is of the opinion that trauma counselors and pastoral counselors should work hand-in-hand with police officers and the community members during the time of rape, murder and violent crimes. These counselors have to journey with the affected persons until they are healed.

Also the researcher is of the opinion that police officers who regularly attend scenes of murders or accidents in public roads do experience traumatic tremors, and may also need counseling timeously.

As a researcher, I recommended that there should be traumatic and pastoral counselors who should work with the police officers and the community during times of rape, murder and other violent crimes. These counselors have to journey with the affected persons until they are healed.

Appendix A



UNIVERSITEIT VAN PRETORIA  
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Department of theology: Practical Theology

Dear Sir/ Madam/ Dr/ Prof.....

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR DEGREE  
(MASTERS IN THEOLOGY)

Greetings

With regard to the above matter, you are earnestly requested to participate in a research project that is undertaken as a requirement for MA (Theol) degree with the University of Pretoria.

The dissertation title is: TRAUMATIC CASE OF RAPE THAT LEAD TO MURDER, WHICH PARALIZED AND GRIEVED THE COMMUNITY

It aims at exploring murder and rape from a theological point of view and making pastoral care useful. The objective of the study is to interview members of the family, few community members and those with expert knowledge in different fields in order to acquire diverse insight on the phenomenon.

The study has two phases, namely:

- 8 Review of Literature and
- 9 Empirical Research done by way of In-depth Interviews.

It is with the latter part (phase) of the study that your participation is requested. This will involve an In-depth interview with you. The duration of the interview is estimated to be between 45 to 60 minutes. You are assured that all your personal experience or inputs obtained will be treated with utmost care to maintain confidentiality. In the final report your name will not be divulged to ensure anonymity. You are also assured that efforts will be taken to ensure that all ethical obligations and consideration will be adhered to. Participation in this

research is voluntary. Should you in due course decide to withdraw your participation at any time, you are free to do so.

Kind regards  
Rev. N.Z. Vundle

Appendix B

Department of theology: Practical

Theology



UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

Researcher's name: Vundle N.Z

Contact details: 0716899698

Student number: 10627384

Title of the study: TRAUMATIC CASE OF RAPE THAT LEAD TO MURDER,  
WHICH PARALIZED AND GRIEVED THE COMMUNITY

This serves to confirm that I ..... agreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured anonymity and confidentiality. The researcher will use a fictitious name when referring to me and the information is treated as confidential.

Signed at ..... On this ..... day of  
..... 2012

Participant's signature: .....

Researcher's signature: .....

Appendix C

## Questionnaire

Name of participant (fictitious name preferred)

Name.....

Address (optional).....

Age.....Gender..... Marital status.....

Occupation.....

Employer.....

Highest standard of education.....

Tertiary education.....

Purpose of the questionnaire: to get participants' emotional views in their own words.

10 Are you a religious person, who practices your faith daily?

Very religious ..... Religious.....

Not religious.....

11 Would you please give a brief background of yourself?

12 How would you define both murder and rape in your own words as an African person?

13 What are you feeling concerning this issue?

Appendix D

## **QUESTIONS CONCERNING FAMILIES**

- 14 In what way has the community being helpful?
- 15 Can you share your thoughts and feelings about this issue?
- 16 In what way can the community help heal your wounds?

Add other questions



Appendix E

17 INTERVIEW QUESTIONS (TO YOUNG MAN)

18 What were your feelings when you saw the lifeless body of your young niece?

.....  
.....  
.....

19 Do you think that the police officers brought some relief to remove her from the scene?

.....  
...

20 Did you open the police docket (file) in regard to the murder and rape cases against the suspect?

.....  
...

21 When you heard that the suspect had been released with no charge laid upon him, could you share your feelings?

.....  
.....  
.....

22 How do you feel now?

.....

.....

.....

1.6 Are there any questions you need to ask?

Appendix F

23 INTERVIEW QUESTIONS (TO THE NEIGHBOUR)

24 Why do police officers delay before they get to the crime scenes (especially death scenes)?

.....  
.....  
.....

25 Don't you think the delay is of a psychological nature, trying to avoid the death scenes?

.....  
.....  
.....

26 Do you think that the police officers are always willing to attend those death cases?.....

.....  
.....

27 Is it not necessary that police officers undergo counselling sessions after each

event?.....  
.....  
.....

28 How can the community support the bereaved family who is traumatised by the murder of their beloved?

.....  
.....  
.....

29 a) Were you satisfied to see the suspect released?

.....  
.....

b) What do you think should be done?

.....  
.....

30 Is there anything you would love to recommend or share? .....

.....  
.....  
.....

### Appendix G

### 3. INTERVIEW QUESTIONS (TO THE SENIOR POLICE OFFICER)

3.1 What is your response on the lack of participation by the police officers in handling murder cases?

.....  
.....  
.....

.....  
.....  
.....

3.2 Who supports police officers during the period of grief?

.....  
.....  
.....  
.....

31 I believe as a researcher that the delays by the police officers in arriving at the death scenes late are psychological tactics in order to avoid conflicts. Can you respond to this?.....

.....  
.....

32 What are your expectations from the community?.....

.....  
.....

3.5. What other suggestions would you give to?

Police officers?.....

Communities?.....

Minister of religion? .....

3.6. Do you have anything to share that can uplift the standard of policing?

.....



.....  
.....

4.3 Do you think the police officers have done a good job by apprehending the murder suspect? .....

.....  
.....  
.....

These questions and responses will be collected, analysed and provide a new way of pastoral care.

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