



**Faculty of Theology and Religion**

**A pastoral response to the patriarchal concept of  
'breadwinner' with reference to Siyabuswa Township.**

**By**

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**Submitted in fulfilment of requirements for Master in Theology (Practical theology)**

**In the**

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**At the**

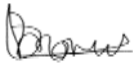
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**August 2024**

## DECLARATION

I, Kagiso Harry Morudu, declare that this dissertation, which I submit for the Degree of Master's in Theology (in the area of Practical Theology) at the University of Pretoria is my original work. I have never submitted this work for a degree at this University or any other University. All the sources I have used or quoted have been indicated, and acknowledged by means of complete references, within the text.



30 August 2024

Signature (Student)

Date

## Dedication

This thesis is lovingly dedicated to the cherished memory of my late parents, Josephine Morudu and Rodulph Morudu. Your love, guidance, and sacrifices have shaped the person I am today. Though you are no longer with me in this world, I feel your presence at every step of my journey. May the good Lord grant you eternal rest, and may His perpetual light shine upon you always.

To my dear siblings—Ntapo Moimane, Sandra Moimane, and Lerato Matlou—this work is also a testament to the unbreakable bond we share. Your unwavering support, encouragement, and belief in me have been my anchor throughout this journey. I carry each of you in my heart and dedicate this achievement to you as a symbol of our shared strength and resilience. Thank you for walking this path with me; your love has been my constant inspiration.

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## Summary

This study explores the complex dynamics of masculinity, economic pressures, and familial responsibilities among male breadwinners in Siyabuswa, South Africa. Using a qualitative research approach, the study investigates how economic hardships affect men's identities, their family relationships, and their roles in society. The research also examines the support provided by faith-based communities and social networks.

Through in-depth interviews, participants shared their struggles in maintaining traditional masculine roles as providers and protectors during financial difficulties. Many expressed feelings of displacement within their families and communities. This often led to strained relationships, substance abuse, and mental health challenges. The study highlights the need for targeted support systems to address these issues.

Faith and the church played a vital role in offering emotional, spiritual, and practical support. Pastoral care was especially valued, providing a holistic approach that addressed both spiritual and material needs. Church-initiated community programs, such as skills training and economic empowerment, helped men regain their sense of purpose and dignity.

The importance of community and social networks also emerged as a key theme. Peer support groups and informal networks offered brotherhood, emotional solidarity, and practical assistance. These networks helped men cope with challenges, alleviating financial pressures and fostering long-term resilience.

The thematic analysis reveals the impact of economic hardship on men's identities and relationships. While financial difficulties can lead to negative outcomes like substance abuse and strained relationships, they also present opportunities for redefining masculinity and strengthening community bonds.

The study concludes by emphasising the need for holistic, community-based interventions. Such programs should address both the material and emotional needs of men facing economic hardship. The research highlights the transformative potential of pastoral care and community support in promoting well-being and resilience among men in Siyabuswa. It contributes to the broader discussion on gender, poverty, and social support, offering insights into how men can be supported in their roles as providers and how communities can foster healing, empowerment, and social justice.

## **Glossary**

### **Masculinity**

Refers to the attributes, behaviors, and roles traditionally associated with boys and men. Masculinity is socially constructed, shaped by cultural and societal norms, and can vary across different cultures and historical periods. Discussions around masculinity include concepts like toxic masculinity, which involves harmful norms that suppress emotions, promote dominance, and devalue other identities.

### **Breadwinner**

A term used to describe the individual, typically a man, who is the primary or sole financial provider for their family. This role is often culturally reinforced, particularly in patriarchal societies, where economic responsibility is seen as a key aspect of male identity. The concept of the breadwinner is closely linked to traditional gender roles and can be challenged during times of economic hardship.

### **Pastoral Care**

A form of care and counseling provided by religious leaders or clergy that focuses on the holistic well-being of individuals. It is grounded in spiritual guidance and support, aiming to address emotional, psychological, and spiritual needs. Pastoral care involves listening, counselling, and providing moral and ethical guidance within a faith-based context, especially during times of crisis or life transitions.

## **Patriarchy**

A social system in which men hold primary power and dominate in roles of political leadership, moral authority, social privilege, and control of property. Patriarchy manifests in various forms, including the marginalisation of women and the reinforcement of gender roles that privilege male authority and control. It influences the construction of masculinity and the expectations placed on men as breadwinners.

## **Hegemonic Masculinity**

A concept that refers to the dominant social position of men and cultural practices that promote the domination of men over women and other marginalised masculinities. It emphasises qualities like toughness, assertiveness, control, and financial independence as the ideal form of masculinity...

## **Toxic Masculinity**

Refers to cultural norms around masculinity that emphasise aggression, emotional repression, dominance, and other behaviours that can be harmful to both men and society. It critiques how certain social expectations negatively impact men's mental health and relationships.

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## Chapter 1

### 1.1 Introduction

This research investigates how males in Siyabuswa Township see manhood. In Siyabuswa Township, I am the pastor of the Lutheran Church. We organise monthly meetings with the Men's League to undertake bible studies and discuss socio-economic concerns to find feasible answers. The men's league meetings draw both church members and non-church members. The meetings have frequently revealed that poverty and the inability to be a provider due to a lack of money severely affect the self-esteem and ego of males. They are culturally seen and expected to be the providers and guardians of families.

In most church denominations, the Bible is considered to suggest that the man is the head of the woman and family, as such, a man is a provider and a protector when combined with a local cultural view of masculinity (Freeks 2008:28-29). The current economic conditions in Siyabuswa Township make it difficult for men to be providers because the majority of men are unemployed, and those who are employed earn wages that are below the current poverty datum line (Davie 2015: 4). Society puts pressure on males who break from traditional gender roles by implying that they are not masculine enough (Morrel 2006: 13)

Siyabuswa belongs to Dr. Js Moroka Municipality and in this local municipality, there are problems of unemployment, low wages, and hardly any projects for self-reliance consigning the majority of men into poverty (DR JS Moroka Municipality annual report 2022: 36).

In this case, this parish has men who live below the poverty datum line. As of 2021, an individual living in South Africa with less than R945 (roughly 54.69 U.S. dollars) per month was considered poor as this was below the poverty datum line (Department of Statistics South Africa, 2021: 3). Statistics South 2021 gives the following poverty lines:

- Monthly food poverty line R663
- Monthly lower-bound poverty line R945
- Monthly upper-bound poverty line R1, 417

The employed men in the Prayer Men's League (PML), who are earning salaries above the poverty datum line, described that they are struggling to meet their expected obligations due to the high cost of living and debt. The majority of the members of the men's league who are employed are civil servants. They gave narratives that demonstrate that money is not enough. They argued that money passes through their bank accounts on its way to service providers, such as paying for a car, home loan, school fees, transport costs, groceries, etc. The group

members have consistently narrated that the month-end payday is the most stressful as it is a reminder that what they earn is not enough to sustain them to the next payday.

We have nine males in the group that is participating in the debt review program. This program is designed to help people who are unable to manage their finances due to excessive debt. The debt counselor assigned to a person will negotiate with their creditors to reduce payment terms and interest rates. They will not be able to borrow money from approved entities such as banks during this time.

This is an indication that people are struggling financially, and something has to be done to assist men in understanding the financial realities of their setting to establish a masculine identity that is not unduly dependent on the ability to pay for and safeguard the resources of one's family.

## **1.2 Research problem**

In the dynamic landscape of contemporary South Africa, a critical research focus emerges—the erosion of men's traditional roles as breadwinners and the associated degradation of their dignity. This research inquiry revolves around two interconnected facets: the subjective challenges that men experience in their roles as providers and the profound repercussions that the inability to provide has on their self-perception, manhood, and familial relationships.

Within this context, pastoral care emerges as a pertinent concept—an overarching ministry within religious communities that encompasses oversight, nurturing, discipline, support, comfort, and celebratory aspects (Gerkins 1997: 126). When men find themselves unable to fulfil their familial responsibilities, this predicament often leads to feelings of displacement within their own families. Here, the essence of pastoral care lies in facilitating holistic well-being not just for the individual but also for the wider community, spanning family, friends, and extended kin.

This study delves into the pivotal role that the church's pastoral care ministry may play in addressing the multifaceted needs of men in this context. Furthermore, it seeks to explore alternative definitions of manhood and masculinity that extend beyond narrow economic boundaries, promoting a more comprehensive understanding of masculinity in society.

The impact of economic constraints on men's self-esteem and dignity is profound. Men grappling with the inability to fulfil their roles often find themselves trapped within their circumstances. At this juncture, the role of the church becomes prominent in reshaping this reality. The church's care ministry, particularly within a context of poverty, plays a crucial part in offering support that extends beyond the individual, encompassing systemic and communal dimensions.

A key inquiry within this study focuses on the influence of financial scarcity on the perception of manhood. How does the lack of financial resources affect men's

notions of masculinity and self-worth? Amidst financial adversity, how can men restore their self-esteem and uphold their sense of dignity? These queries drive the exploration into the transformative potential of the church's support in reshaping masculinity's narrative.

In essence, this study embarks on a journey to uncover the intricate interplay between economic challenges, the church's pastoral care, and the evolving concept of masculinity within the South African landscape. Through a nuanced examination of these interconnected threads, the research endeavours to shed light on how the church's ministry can foster resilience, redefine manhood, and contribute to the holistic betterment of individuals and communities facing economic struggles.

### **1.3 Research gap**

In various academic domains such as economy, education, psychology, and criminology, the effects of unemployment on individuals, families, and society have been extensively examined. Notably, the societal expectation for men to fulfil the role of providers within their families often collides with the grim reality of economic challenges. Existing research has thoroughly explored the impact of unemployment on men, their families, and the broader social context. However, there remains a notable geographical research gap, particularly in regions such as

Siyabuswa, where the dynamics of male breadwinners' experiences amid economic hardships have received limited scholarly attention.

While numerous studies have addressed the implications of unemployment, a dearth of research has honed in on the specific experiences of male breadwinners in localised contexts like Siyabuswa. This geographical gap underscores the significance of investigating how masculinities are negotiated and redefined within the unique socio-economic milieu of this township. Consequently, this research aims to contribute by shedding light on the nuanced ways in which male breadwinners in Siyabuswa navigate their roles and identities in the face of economic adversity, thereby filling an important gap in the existing literature.

Adopting a pastoral care perspective allows for an exploration of the emotional, psychological, and social dimensions that male breadwinners in Siyabuswa grapple with. By elucidating the intricacies of these experiences, this study not only advances our understanding of the local impacts of unemployment but also adds a crucial geographical dimension to the broader discourse on masculinities and economic challenges. In essence, this research endeavours to contribute to the current literature by providing insights into the distinct interplay between geographical context, masculinity, and economic hardships, ultimately enriching the scholarly dialogue on this pressing issue.

## 1.4 Literature overview

Masculinity in Africa is concerned not only with the male body but also with gender constructions. Globally, studies of domestic labour division became prominent in the 1970s (Pilcher and Whelen 2016: 82), and in SA, the subject became increasingly dominant in the academic literature of the 1990s. Different types of masculinities exist, such as complicity, marginalisation, subordination, and hegemonic masculinities (Morrel, Jewks, and Lindegger et al. 2012: 78).

Pilcher and Whelen (2016: 82) define masculinity as the set of social practices and cultural representations associated with being a man. Morrell (1998: 607) states, “Masculinity is a collective gender identity and not a natural attribute. It is socially constructed and fluid.” Morrel (2006: 13) further argues that there is not one universal masculinity but many masculinities. Hegemonic masculinity is a form of masculinity that is very dominant in society, and those that conform to it are bestowed power and privilege (Connell 2005: 78). Connell (2005:78) defines hegemonic masculinity as ‘relates to the complete cultural dominance of a society as a whole’.

Toxic masculinity is based on societal notions of what it means to be a man and to thrive, and it must subordinate women while marginalising other men (see Morrel, Jewks, and Lidegger 2012; Ratele & Malinga 2022). Individuals belonging to marginalised groups, such as gay individuals and economically disadvantaged

black men, often exist outside the boundaries of conventional hegemonic masculinity. To navigate successfully within societal norms, these individuals are compelled to consistently assert their masculinity and establish their credibility.

Vyas (2008), In a research project titled “Maintaining respect: men, masculinities and domestic violence against women among informal sector workers in Tanzania”, the research suggests that poor working men feel emasculated by their conditions, and, as a result, they use violence against their wives and girlfriends to maintain their superior status(Vyas 2018: 20). Morrel (2006: 13) reminds us that Masculinities are performed or acted out and this then brings us to the theory of gender socialisation.

The concept of the gender order, as outlined by Pilcher and Whelehan (2016: 160), has upheld the materialism and ideology governing expected behaviors within specific cultures, as well as shaping power dynamics between men and women. Pilcher and Whelen (2016: 161) suggest that individuals acquire their gender roles through interactions with influential figures, including parents, peers, educators, and clergy, among other significant entities (Eagly & Wood 2012: 459).

For instance, parents often give girls dolls and kitchen sets while offering boys toys like guns, cars, and construction sets. This practice could indicate future expectations, where girls are assumed to take on household duties and childcare, while boys are anticipated to engage in public roles. This notion implies that boys

should follow their fathers' examples, and girls should model their behaviour after their mothers as they grow.

Bem (1983: 598) introduces a distinct perspective to this theory through the "Gender Schema theory." This theory posits that children construct mental images of what boys and girls should be like. These mental ideas play a role in guiding children's choices of toys and behaviour. However, Bem (1983: 598) adds that children are not just copying others; they actively create their own ideas about being a boy or a girl (See also Connel and Messerschmidt 2005: 746). According to Connel and Messerschmidt (2005: 746), gender identity is not static and does change over time. Connel (2005: 46) argued that expressions such as "natural men", "real men", and "deep masculinity" could imply that masculinity is static and unalterable.

Traditionally, a man who can provide for the needs of his family is respected as the 'man of the house'. His position is confirmed by the Sesotho proverb, Monna ke hlogo ya lelapa (The man is the head of the family). His status brings certain responsibilities, for example, being not only the provider but also the protector and the decision-maker for the family (Meyer 2017: 8).

Challenging patriarchy is about social transformation and transformative masculinities, both of which are intended to reform the world such that it is gender equitable. Troubled masculinities have positioned males as failures because they

are unable to maintain their role as protectors, which, in most cases, requires men to defend women and children even during violent times. Troubled masculinities are the complicated struggles and conflicts that develop when people try to reconcile cultural ideals of masculinity with their own unique identities and experiences. These conflicts might arise as a clash between old norms and changing gender dynamics.

Within the discourse surrounding masculinities, it is noteworthy that certain manifestations of masculinity do not inherently embody toxicity or harm. Chitando (2008: 56) notably introduces the concepts of 'liberating' and 'redemptive' masculinities. The former pertains to those who disentangle men from the grip of entrenched patriarchal norms, embracing attributes of peacefulness, life affirmation, and harmony instead. The latter, 'redemptive' masculinities, serve as an antithesis to modes of masculinity that yield destruction or peril, not only for women and children but also for men themselves.

Chitando's (2008: 56) conceptualisation introduces the term 'Pentecostal new man,' underscoring the potential for positive and life-enriching masculine identities that offer men a sense of inner tranquillity. Among the array of alternative masculinities, various components emerge, such as men's genuine respect for women, recognition of equal rights between genders, the allowance for emotional expression and intimate connections devoid of mere sexual motives, as well as

active engagement by men in domestic duties and childcare responsibilities (Chitando 2007: 26). These evolving notions collectively contribute to the reimagining of masculinities, transcending conventional boundaries and fostering more egalitarian and nurturing forms of male identity.

Izugbara and Egesa' (2019) research with the title "Young men, poverty and aspirational masculinities in contemporary Nairobi, Kenya" indicates that young men desire to do things differently than their fathers because they want to be sensitive to their loved ones, have positive feelings, and reject all forms of violence to be "abler" breadwinners (2019: 17). The study titled "Fatherhood among marginalised work-seeking men in South Africa," conducted by Ratele and Malinga (2022), examined the connection between fatherhood and unemployment in South Africa. The findings indicate that while men aspire to embrace alternative masculinities, such as being emotionally and physically available for their children, this does not necessarily mean they intend to forsake their traditional role as providers (Ratele & Malinga 2022: 267).

The masculinity of men in SA is bruised as a result of domestic division and unemployment. Domestic conflict and unemployment have harmed men's masculinity. According to McLean, Carey, and White (1996:19), since industrialisation, the traditional domestic division of labour has constructed real men as those with access to the economy, cultural power, and politics (see Pilcher

and Whelen 2016:94). As a result, Men were thus expected to be providers, protectors, and heads of households (McLean, Carey, & White 1996:19-20).

Women were expected to engage in the private sphere, and their important roles included household activities such as cleaning, laundry, cooking, and childcare. According to Pilcher and Whelen (2016: 94), men's work was typically paid, but women's work was typically unpaid. The position of women has shifted since the emergence of democracy. Many women are appointed to jobs where they must perform as authoritatively and efficiently as males (Pilcher and Whelehan 2016:43; Seale, Fish, and Schreiber 2021: 3). As a result, dominant masculinity requires males to perform their tasks in the public domain, which is why real men are expected to be prosperous, powerful, and in charge of all matters about their families and communities according to societal standards. This is to say that culture and economic circumstances threaten masculinity.

According to Ratele and Malinga (2022: 268), each society has multiple sorts of masculinities, each with its shapes and traits, and can be seen in most black African cultures (SA) (see Morrel 2006: 13). Ratele and Malinga (2022: 268) demonstrate this by referring to the consequences for males who do not pay ilobola (Bride price) or inhlawulo to their offspring. Inhlawulo is a financial offering presented to the mother's side by the father's side, especially if the pregnancy is unforeseen and there are no plans to marry the mother (Ratele & Malinga 2022:

268). This cultural tradition has undergone excessive commercialisation, often resulting in the exclusion of financially disadvantaged or impoverished men from access to their children. Furthermore, the concept of being a "good provider" can manifest diverse interpretations among different men.

The way society thinks about work is influenced by their interpretation of Scripture. One example of this is the way Manzi (2004:105) applies Thessalonians 3:10-11 to the activity of work. However, this theology of work must also be met with the present realities of high unemployment and poverty faced by many South Africans. During COVID-19, the world was brought to its knees as the virus forced people and institutions to rethink how to relate with others. It brought disruptions in the economy, family life, health, gender-based violence, and grieving processes (Ngcobo and Mashau 2022: 8). During alert level 5, people were restricted in their respective homes affecting businesses that resulted in the closing of some companies, job losses, and salary cuts (Ngcobo & Mashau 2022: 8).

In the volume titled "Employment and Unemployment" (1982) authored by Marie Jahoda, the Deprivation theory is used as a framework to comprehend the distinct experiences of both employed and unemployed individuals. These experiences diverge significantly. Jahoda (1982:189) underscores this divergence by delineating five advantages accrued by the employed populace, encompassing structured temporal routines, time structure, social contact, collective purpose,

social status, and activity (1982: 189). Furthermore, Jahoda (1982:189) expounds upon the repercussions of unemployment on individuals, families, and communities.

Those in a financially secure position are afforded the privilege of utilising their resources without constraint, thereby cultivating dignity and social standing, particularly within a society that places a premium on monetary affluence (Ratele 2008: 529). Jahoda (1982: 189) opines that adults often design activities to structure their day, a prerogative that is markedly absent for the unemployed demographic. As a consequence of unemployment, these individuals grapple with a dearth of meaningful occupation throughout the day, leading to sentiments of ennui and aimlessness.

Jahoda (1982: 189) further postulates that unemployment tends to make people suffer physically and psychologically. De Witte, Rothmann, and Jackson (2012: 235) posit that individuals experiencing unemployment could potentially manifest physiological repercussions. These may encompass conditions such as headaches, diminished energy levels, ailments affecting the heart and kidneys, gastrointestinal discomfort, and disturbances in sleep patterns. Moreover, individuals who are currently unemployed may face various psychological effects, including anger, despair, low self-esteem, loneliness, stress, anxiety, fear, hostility, depression, social isolation, worry, destructive behaviour, and difficulty in problem-

solving(De Witte, Rothmann & Jackson (2012: 235). Due to anger and frustration, those who are unemployed for a very long time may end up being violent, use alcohol and drugs as a form of escapism, and may attempt to commit suicide

In many cultures, it is traditionally expected that men will serve as the head of their respective families. A man is expected to perform his duties in the public sphere and this is the reason why 'real men' are to be successful, powerful, and in control of all issues about his family and community. Unemployment, therefore, threatens family and traditional roles that are set to be performed by each member of the family.

According to Jahoda (1982: 83), men encountering unemployment and subsequently failing to meet their family's financial needs often face perceptions of diminished power, reduced supportiveness, and decreased attractiveness. Broman, Hamilton, and Hoffman (2001: 72) have observed that unemployed men frequently experience diminished respect from their spouses, children, and extended family members, which may consequently lead to feelings of devaluation and purposelessness, prompting withdrawal from social connections (Also cited in De Witte, Rothman, and Jackson, 2012: 72). The resultant feelings of anger and frustration from unemployment can potentially manifest as abusive behaviour towards both spouses and children, ultimately contributing to marital breakdown.

Aligned with societal norms, the construct of "real men" is often linked to indicators such as wealth, car ownership, lavish housing, marriage, and parenthood (Wiberly, 2003: 106). Those who fall short of these criteria are more susceptible to engaging in criminal activities. The challenge of disentangling the unemployment rate from crime is illustrated by Lundahl and Peterson (2004: 730-731), while Tshabalala's study in Kwazulu-Natal (2014: 527) underscores the direct influence of educational deficiencies on elevated unemployment rates, implying that unemployment serves as a foundational precursor to crime, impoverishment, and suicides in South Africa. Instances of incarceration sometimes stem from individuals' endeavours to support their families through activities such as car hijacking, robbery, drug trade, and illegal mining (Lundahl and Peterson, 2004: 731).

Mitigating poverty and unemployment transcends the scope of governmental responsibility and necessitates the collaborative engagement of the church with other institutions to actualise the manifestation of God's Kingdom in the present rather than deferring to the future. Jahoda (1982: 83) posits that an individual's self-concept is intricately shaped by the societal context they inhabit, grounding his argument in the Latent Deprivation theory, which underscores the tendency of individuals to perceive themselves in alignment with the community's perceptions. This concept resonates with the South African adage "I am because you are,"

underscoring the pivotal role of community and communal resource sharing in identity formation.

Saving money comes with certain responsibilities and expectations of managing your expenses and, at the same time, supporting your family and extended family. This expectation of providing for your family and extended family became problematised in the year 2000 as the world underwent a recession (Mhlongo 2017: 83). It was during this period that young black professionals were hit hard by this recession as most of them were paying for their study loans to the banks, paying for cars and house instalments, extending rooms at their family homes, paying ilobolo, and at the same time preparing for marriage (Mhlongo 2017: 83). The young black professionals were also expected to take care of their siblings or cousins who were at either university or struggling financially. The responsibility of assisting family members was met with this sad reality of economic hardship.

It was during this period that the term “black tax” became very popular and a contested phenomenon, as some saw it as a responsibility while others saw it as a burden. The expectation of providing for your family is now referred to as a “black tax.” It is unknown who invented the term “black tax,” as it appears that such a term did not previously exist (Mhlongo 201: 83, Sibiya 2018: 2). The term “black tax” refers to the financial assistance provided to black households and extended families (Sibiya 2018; 2). In other terms, the black tax refers to the social and

economic assistance provided by young black professionals to their families while attempting to manage their spending. Sibiya (2018:14) investigates the concept of black taxation in the context of the emerging middle class (EMC).

The term "EMC" denotes the Emerging Middle Class. This category encompasses individuals engaged in developing markets, and consequently, they may not conform to the Western ideal of stability and invulnerability (Sibiya, 2018: 14). In a study by Sibiya (2017: 14), an investigation was undertaken to explore the potential relationship between "black tax" and susceptibility within the context of the Emerging Middle Class. The research establishes that susceptibility arises from familial commitments and economic deprivation (Sibiya, 2017: 79). Emerging Middle-Class individuals are compelled to allocate their resources among family members due to prevalent factors such as high unemployment rates, impoverished family backgrounds, existing economic challenges, and racial disparities (Sibiya, 2017: 79).

The terms "family duty," "family obligation," and "family upliftment" are positively associated with the concept of "black tax" (Mhlongo, 2017: 83; Msibi, 2020: 76-77). These terms resonate with traditional societal expectations of men assuming the role of providers for their families. However, the "black tax" assumes a burdensome nature, inducing feelings of inadequacy when individuals are unable to fulfil their responsibilities, thereby exacting both emotional and financial tolls

(Msizi, 2020: 77). Msizi (2020: 77) further contends that males unable to fulfil their household obligations endure psychological and social distress. In this context, pastoral care can potentially furnish remedies to aid men who have endured emotional or physical turmoil.

Pastoral theology can respond to the effects of men's unemployment by providing holistic support that addresses their emotional, spiritual, and practical needs during this challenging period. According to Browning (1983: 187), ' Pastoral theology involves stating the appropriate relationship between a moral theology of the human life cycle and psychodynamic, developmental, and other social science perspectives that describe or explain how human development comes about'. Cook (2015: 8) underpins that pastoral theology supports a worldview in which God desires to see all people and other creatures prosper and live positively. In essence, pastoral theology is founded on a theological worldview that sees God as a loving God who then sees people as partners in divine activity (Cook 2015:8). Cook (2015:8) posits that such engagement constitutes a central process in facilitating introspection and theological development.

Practical theologians emphasise that pastoral caregivers must not evade the complexities of human existence; instead, they should recognise that probing the unfamiliar territories of discomfort and adversity can unveil deeper insights into the divine (Cook, 2015:8). Browning (1983:11), in acknowledgment of life's inherent

uncertainties and the rapid transformations within society, envisions an expanded role for priests, doctors, and psychotherapists as guides to individuals in times of need, extending their influence to encompass broader societal contexts. According to Elaine Graham (2009: 855), Pastoral care has often been stuck in the paradigm of "sexism" and clericalism, with the role of women always being overlooked. Graham (2009: 855) recommends that modern pastoral caregivers should face the dynamics of power and difference with honesty and openness. This then means that the starting point is that of understanding the everyday life concerns of people and, therefore, reflecting on them and responding to them theologically and pastorally.

Thompson (2017: 81) contends that men and women grieve differently. He believes that when a man loses emotional control, he suffers cognitively and suffers a loss of dignity (Thompson 2017:81). A disconnection from the mother and anything that appears feminine typifies men's traditional emotional actions. This is based on the concept that men learn from their society that 'tigers do not cry', which implies that true men do not display their vulnerability and do not cry. As a result, because masculinity is associated with the idea of controlling oneself and others, men will rarely share their sorrow because it may conceal their masculine character (Thompson 2017: 82).

Thompson (2017: 82-83) noticed that when men grieve over their loved ones, they usually grieve alone, where they are not seen by others. Thompson (2017: 82) concludes by asserting that anger has been associated with instances of domestic violence due to societal expectations for men to predominantly exhibit masculine emotions such as anger. Cook (1998: 23) suggests that men often resort to specific pain-coping mechanisms in response to the internal pressures of concealing their emotions. Within this context, Cook (1998: 23) notes that males frequently employ cognitive strategies to filter out distressing images of loss and replace them with less agonising alternatives. Some men may internalise their grief, adopting a broader framework of meaning to integrate it into their emotional landscape (Cook, 1998: 23). Thirdly, certain men employ diversionary tactics to mitigate their distress, which might encompass activities like drinking, engaging in work, publishing works on mourning, and hosting social gatherings with friends and family (Cook, 1998: 24). Additionally, some men choose to articulate their suffering and emotional state, albeit within private settings where their emotional breakdown remains concealed from external view (Cook, 1998: 24).

In the 1960s, Clebsch and Jackle provided a historical overview of pastoral care. Pastoral care is about helping troubled individuals make meaning of their lives and a model that focuses on guiding, reconciling, supporting, and healing (Clebsch and Jaekle 1967: 4; Campbell 1987:188; Pattison 1988:12; Hunter 1990:836; Lester

1995:1). Pastoral care focuses on the healing of our bodies, minds, and soul. This healing is intended to rectify or remove negative characteristics that cause suffering (Lartey 2013:55-56). Essentially, the goal is to assist the clients in coping with the challenges. Lartey (2013:56) contends that if pastoral caregivers are unable to identify the underlying issue, it would be difficult to resolve the issue at hand. According to Lartey (2003: 60-68), the traditional Pastoral care functions are healing, directing, sustaining, reconciling, nurturing, and empowering.

As human beings, we often encounter various challenges that can leave us emotionally and psychologically wounded, prompting us to actively pursue avenues for emotional, psychological, and physical recovery and restoration. According to Lartey (2003:62), healing presumes that one has lost what one used to like and is now attempting to reclaim it. When healing is not an option, sustaining occurs. As the reality at hand cannot be changed, the caregiver will provide strength and support to the care seeker so that he or she can effectively cope (Lartey 2003: 62). The guiding function varies depending on the setting, but it attempts to assist care seekers in making informed and genuine decisions about their conditions (Lartey 2003: 62). The reconciliation function works to repair broken relationships between God and people, as well as between people. In other words, reconciliation is intended to restore the relationship's harmony (Lartey 2003:65). Fore Clinebell(1984:19), nurturing is about supporting individual growth

via caring and confrontation (1984: 19). Lartey (2003: 62) defines empowerment as supporting individuals in understanding the sources and causes of their oppression in society. So that the process can be transformative for that person, viable options are made available. The liberation function tries to educate people about their abilities and talents to emancipate them (Lartey 2003: 68).

### **1.5 Methodology**

Qualitative research methods were employed to answer the research questions. According to Berg and Lune (2017:12), qualitative research methodologies allow researchers to utilise various approaches to explore specific research subjects while acknowledging the individuality of study participants. A qualitative research method enabled the collection of important information through focus groups, interviews, questionnaires, and observations (Berg and Lune 2017: 23). This approach was particularly useful for gathering detailed information about culture, including the values, beliefs, behaviours, and social settings of specific individuals (Berg and Lune 2017: 23).

Interviews were conducted using an interview guide, as outlined in Annexure A. The interview guide, defined as a pre-interview series of questions serving as guiding questions for the researcher (Berg and Lune 2017: 26), was used during interviews held at the participants' homes. These interviews were specifically

conducted with black males to gain a deeper insight into the complexities of men's status and dignity in the Siyabuswa context.

Purposive sampling, also known as judgment sampling, was employed in this study (Kumar 2005: 175). This non-probability sampling method was selected to identify participants who could provide pertinent information aligned with the study's focus (Kumar 2005: 175). It is a deliberate, non-random method that does not require a predefined number of participants, as recruitment continued until data saturation was achieved (Kumar 2005: 175). This methodology acknowledged individual variations among participants, emphasising the importance of selecting research subjects who were closely aligned with the study's objectives.

The criteria for selecting the above participants are as follows

- Be a resident of Dr. JS Moroka Municipality.
- Be a black male who is a breadwinner.
- Have lived in Dr. JS Moroka for more than five years.
- Be willing to participate voluntarily in the study
- Sign and return the informed consent form;

The researcher conducted interviews with two participants each day, using voice recorders to document their opinions, feelings, and current situations. All

participants signed the consent form (see Annexure B). The use of voice recorders allowed the researcher to focus fully on the interviews, enabling the observation of nonverbal cues and later assisting in recalling detailed information from participants. Listening was recognised as a key ability for understanding the real-life experiences of those being investigated, as emphasised by Larney (2013:128).

Once the researcher gained a deeper understanding of the participants' worldviews through thematic analysis, grounded theory was applied. Grounded theory is a qualitative research method that proposes theories should be "based in facts from the field" and "in the behaviours, interactions, and social processes of individuals" (Creswell 1998: 63). Thematic data analysis was used, a method that allowed the researcher to transcend the boundaries of both implicit and explicit language, aiming to uncover recurring themes and underlying concepts that emerged across multiple textual sources (Creswell, 1998: 63).

This process required the researcher to be thoroughly familiar with the data in order to codify, develop, review, define, and label themes. The identified patterns and themes were then related to the relevant literature and theory, and the findings were discussed. The researcher used narrative therapy theory because it allows individuals to share their experiences, understand their emotions, and find ways to overcome challenges. "Narrative is the telling and retelling of a community's story, the meaning of which unfolds through the interactions of characters over time"

(Wimberly 1997:3). This telling and retelling of these stories refer to the embodied expression. Freedman and Combs (2012: 1034) illustrate that it is through the process of telling and retelling that the lives of people are changed. The narrative theory will assist the researcher in comprehending the phenomenon and stories of these men. The narrative theory seeks to comprehend narratives more comprehensively and in-depth. The narrative theory seeks insights from narrators' points of view because it is assumed that narrators are experts in their own lives (Freedman & Combs 2012: 1036). Narratives both help people make sense of their worlds and aid in the study of how people tell their experiences. As a result, Hyjem (2011: 92-96) contends that narrative theory considers language, meaning, and culture to make narrators rethink their stories by externalising, internalising, or deconstructing stories told ( see Freedman and Combs 2012: 1039-1048).

When people tell stories, some components are regarded as important, and as the process progresses, those aspects that are vital are included, while those that are unimportant are omitted from the picture of reality (Hyjem 2011: 135). There is generally a criterion, and most of the time, the criterion tells features that are significant to one's interest. The narrative theory recognises that when people narrate stories, they may use "thin descriptions" (Hyjem 2011:10; Freedman & Combs 2012: 1037). According to Hyjem (2011: 134), this strategy takes into account the fact that descriptions are only partially defined. The thin descriptions

are stories with thin descriptions and, at times, a lack of depth. Narrative therapy theory uniquely empowers researchers to solicit elucidation and subsequently pursue insightful follow-up inquiries. Through its dialogical and collaborative nature, this therapeutic approach fosters a conducive environment for researchers to delve deeper into individuals' narratives, thereby unravelling intricate layers of meaning. This process not only enhances the richness of data collection but also cultivates a more comprehensive understanding of the lived experiences under examination.

With the aid of narrative theory, the researcher can reveal hidden meanings in a text or identify any gaps in its structure. Any narration's descriptions affect the plot, either favourably or unfavourably. The researcher will be helped by this theory in "generating data that give an authentic insight into people's experiences" (Silverman 2000: 82). The researcher will now be able to relate to these men's suffering. Pastoral care as a discipline aims to support individuals in having internalised discussions that, in some manner, help them develop into people of worth and value.

According to Freedman and Combs (2012: 1036), identities and definitions of individuals are constructed through stories and this theory will then assist the researcher to comprehend how men create their identities and how their limitations impact their self-esteem. As men will be telling and retelling their stories, this theory

will enable the researcher to understand the problems and effects faced by men in Dr. Js Moroka.

## 1.6 Ethical Considerations

### a) Informed Consent

Informed consent was obtained from all participants prior to their involvement in the study. Participants were provided with consent forms and an information leaflet that thoroughly explained the research objectives and procedures. This information was also communicated verbally to ensure clarity. Attendees had the opportunity to ask questions and receive detailed answers. Participants were clearly informed that the data collected during the sessions would be used solely for educational purposes. Participation was voluntary, and individuals were encouraged to engage willingly, with no coercion.

### b) Confidentiality

Confidentiality was strictly maintained in accordance with the research guidelines established by the University of Pretoria. All information shared during the sessions was kept confidential and not disclosed to unauthorised individuals. Access to the data was restricted and required supervisory approval. To protect participants' identities, personal demographic information and names were not revealed.

Pseudonyms were used throughout the study to ensure that no information disclosed could identify individual participants.

### **c) Voluntary Participation**

Participation in the study was entirely voluntary. No participant was compelled to take part in the research, and all individuals had the right to withdraw from the study at any time without facing any repercussions. This ensured that participants remained comfortable and willing throughout the research process.

### **d) Emotional Distress and Counseling**

Given the study's focus on unemployed males and related psycho-social issues, measures were put in place to address potential emotional distress. The researcher coordinated with a psychologist from a nearby clinic to provide support if needed. Participants were advised to seek professional help should they experience any distress as a result of their participation in the study.

## 1.7 Chapter outline

### Chapter 2: Masculinity

This chapter reviews the concept of masculinity within the context of economic hardship. It explores both toxic and positive masculinities and examines the church's teachings on these issues. Additionally, the chapter addresses the implications of employment and unemployment in South Africa, the effects of not being able to fulfil the provider role on individuals, families, and finances, and the Frustration-Aggression Model. It also discusses the role of pastoral care in supporting men facing these challenges and explores the connections between poverty, violence, identity, education, grief, interventions, and resilience.

### Chapter 3: Male Breadwinning During Economic Hardship

This chapter delves into the concept of the "male breadwinner" and analyses its historical evolution and the expectations it imposes on men. It examines how this traditional ideal, which links masculinity to financial provision, is increasingly challenged by the high unemployment rates in South Africa. The chapter goes beyond superficial analyses to explore the complex consequences of unemployment on men. It addresses the psychological distress, disrupted family dynamics, and broader social implications experienced by men who are unable to fulfil the breadwinner role. Additionally, the chapter employs the Frustration-

Aggression Theory, as proposed by Dollard et al. (1939), to understand the potential behavioural responses of men under financial strain.

#### **Chapter 4: Narrative Pastoral Approach**

This chapter presents the theoretical framework for understanding masculinities through a feminist paradigm. It argues that the feminist approach is the most suitable theoretical foundation for this study, providing a basis for analysing masculinities in the context of economic hardship.

#### **Chapter 5: Voices of Men**

In this chapter, the researcher presents and analyses data collected from participants to capture their perspectives on masculinity during economic challenges. The focus is on how men perceive their roles and identities and how they experience displacement within their families and society as traditional roles as providers, protectors, and heads of households are challenged.

#### **Chapter 6: Summary of Findings, Conclusions, and Recommendations**

This chapter summarises the study's findings and draws conclusions based on the data analysis. It offers recommendations aimed at empowering men to navigate and overcome economic hardships, emphasising strategies to support men in maintaining their roles and well-being.

## Chapter 2

### Masculinity

#### 2.1 Introduction

In this chapter, I will explore the concept of masculinities. The examination of masculinity's conceptual framework challenges the idea of a singular construct. It highlights its dynamic and diverse manifestations across cultures and periods. Hegemonic masculinity will be investigated, emphasising its dominant nature, power dynamics, and influence on gender relations. Furthermore, I will explore alternative expressions of masculinity, delving into their intersections with race, class, and sexuality. Through exploration, I aim to illustrate how these intersections impact gender identities within specific cultural contexts, offering a clearer understanding of masculinity's diverse manifestations. Centering on the South African context, the analysis investigates the historical intricacies of masculinities, both before and after colonialism. The way in which apartheid contributed to the moulding of diverse masculine identities amid significant socio-political transitions in the country will be examined.

To indicate the importance of embracing diverse masculinities, theories on caring masculinities will be presented to challenge hegemonic norms and promote gender inclusivity, advocating transformative approaches for equity and inclusivity. This

chapter aims to encourage critical engagement with the fluidity and complexities of masculinity and to challenge hegemonic ideals, contributing to a more equitable and inclusive society.

This study will engage with biblical perspectives on masculinity, examining both traditionalist and egalitarian viewpoints. It aims to analyse how these perspectives influence society beyond religious realms, offering insights into their broader societal impact.

## 2.2 Hegemonic Masculinity

Pilcher and Whelen (2016:82) define masculinity as the set of social practices and cultural representations associated with being a man. Morrell (1998: 607) states, “Masculinity is a collective gender identity and not a natural attribute. It is socially constructed and fluid”. Connell's (2005:77) types of masculinities shed light on the complexities of masculinity, revealing power dynamics, oppression, and the construction of male identity. According to Morrel (2006: 13), there is not one universal masculinity, but many masculinities (see Meyer 2018:5). Different types of masculinities exist, such as complicity, marginalisation, subordination, and hegemonic masculinities (Morrel et al., 2012: 78). The following are the types of masculinities proposed by Connel (2005: 77-78) namely hegemonic, subordinate and complicit masculinities.

Hegemonic masculinity, as defined by Connell and Messerschmidt (2005:832), represents a prevailing notion of ideal manhood that shapes specific traits, behaviours, and societal expectations within distinct cultural and historical contexts (see Meyer 2018: 4). However, it is essential to acknowledge that this ideal is not uniform; it varies depending on the cultural and historical context. Barret (1987: 102) states that hegemonic masculinity is not just merely a passive set of beliefs or ideals but is actively practised and reinforced by individuals who engage in behaviours aligned with this concept. For example, men demonstrate their hegemony by actively engaging in various activities such as physical labour and sports like rugby to showcase their strength and warrior-like qualities.

In essence, the idealised notion of hegemonic masculinity is translated into tangible actions and activities by individuals who seek to conform to this dominant model of manhood. This dominant form dictates behaviours that justify men's control over women. It creates a standard that men feel pressured to conform to, leading them to oppress women and, in turn, be oppressed by other men (Connell 1995:77).

Connell (1995: 77) states that hegemonic masculinity often encourages toughness and, at times, involves aspects of violence. The perception of hegemonic masculinity as inherent and unchanging is a fragile illusion, easily shattered by its inherent contradictions (Messerschmidt & Messner 2018: 38).

These ideals, demanding strength and stoicism while simultaneously promoting aggression and dominance, are constantly renegotiated and contested by men who navigate diverse social contexts and personal identities. This fluidity underscores the impossibility of a static masculine ideal. Connell and Messerschmidt (2005: 832) argue that this perception of hegemonic masculinity as inherent carries significant consequences as individuals who conform to these values and ideals encounter less scrutiny and discrimination than those who deviate from them. This perpetuates rigid gender roles and grants certain members of society privileges and advantages. These benefits include improved employment opportunities, elevated social status, and greater decision-making authority (Connell and Messerschmidt 2005: 832)

Other forms of masculine identities diverge from the dominant norm. First is "subordinate masculinity," where men are subjugated by the ideals of hegemonic masculinity (Connell 1987: 83; Messerschmidt & Messner 2018: 37). Heterosexual men frequently exert dominance over gay men, resulting in their exclusion and, at times, subjecting them to violent treatment (Reseer 2023: 8).

This hierarchy places gay men at the bottom, associating homosexuality with femininity, something rejected by hegemonic masculinity (Demetriou 2001: 341). Hegemonic masculinity rejects certain aspects of femininity, but not all. It strategically targets traits like vulnerability and compassion, fearing their challenge

to its dominant position (Demetriou 2001: 341, Messerschmidt & Messner 2018: 38). This selective rejection reinforces power dynamics and excludes other non-masculine identities.

Another concept Connell (1995:79) introduces is "complicit masculinity." Complicit masculinities encompass the ways men indirectly perpetuate traditional gender roles and inequalities through their passive acceptance and occasional benefit from systems that uphold male privilege (Connell 1995: 79; Messerschmidt & Messner 2018: 38). Not all men fully conform to the norms of hegemonic masculinity by, for example, not engaging in abusive behaviour. Yet, many still benefit from patriarchal advantages derived from women's subordination (Demetriou 2001: 342). Benefits include improved employment opportunities, elevated social status, and greater decision-making authority (Connell and Messerschmidt 2005: 832). Patriarchy is known as the rule of the father (Bhasin 2006:3), and it grew to be known as a representation of a network of social connections between men and women, grounded in tangible circumstances (see Mitchell 1971:24, Walby 1990:20, Lerner 1989:239). Despite its hierarchical nature, it establishes a sense of autonomy and unity among men, facilitating their dominance over women.

Lastly, there is "marginalised masculinity," which accounts for gender, class, and race intersections (Connell 1995:81). Men in marginalised positions, like those who

are economically disadvantaged or from minority racial groups, seek validation from dominant men to be accepted and gain advantages (Demetriou 2001: 341).

They often emphasise characteristics associated with hegemonic masculinity to establish their credibility as men.

South African masculinities present a dynamic landscape, constantly shaped and reshaped by historical forces, racial identities, class structures, and social movements. The following section will unpack these influences, examining how they have negotiated and continue to negotiate the very definition of manhood in South Africa

### **2.3 South African Masculinities: A Landscape of Intersections**

The intersection of hegemonic masculinity with other factors like race, social class, and sexuality brings diverse expressions of masculinity (Danckwerts 2005: 14).

The intersection of gender and race in South Africa is particularly significant, as specific racial groups have historically been associated with particular forms of masculinity, which further complicates the understanding of how power and privilege intersect within society (Morrell et al., 2012: 14; Meyer 2018: 3-4).

According to Morrell et al. (2012:14), pre-colonial African masculinities operated within a dominant structure where men held primary roles within households, responsible for family support and lineage continuation. Hunter (2006) paints a

vivid picture of 19th-century South African fathers with significant economic and social influence. Hunter (2006:101) highlights the father's leadership and protective roles within the homestead. The head of the family, often identified as the "father," wielded considerable authority, including the practice of polygynous marriages formalised through ilobolo (bride price) payments for each union (Hunter 2006:101).

However, responsibilities extended beyond economic provision. Fathers also oversaw daughters' marriages, facilitated sons' marriages through ilobolo payments, and addressed damages arising from sons' transgressions (Hunter 2006:101). This multifaceted role transcended material support and encompassed emotional leadership and the ability to handle diverse tasks, further emphasising the paramount importance of fathers in pre-colonial African societies.

Pre-colonial masculinities were often characterised by a focus on strength, responsibility, and leadership, but this leadership was not always solely about dominance (Morrell et al 2012:14). In some societies, men held positions of authority alongside women, or there were councils with balanced representation. The position of women also varied greatly. While some societies were more patriarchal, others offered women significant social, economic, or even political power (Hunter 2006: 101).

Men exerted control over women's work and sexuality, finding privilege and authority within their homes. The arrival of the Dutch colonisers disrupted these established gender norms. According to Borocz and Sarkar (2012: 229), colonialism is when one country conquers and controls another territory. It involves dominating the political, economic, and social aspects of the colonised region. The colonial power exploits local resources for its gain and imposes its language, culture, and religion on the inhabitants (Borocz and Sarkar 2012: 229).

Colonisers seized land and imposed taxes, prompting men to seek wage labour in urban areas (Morrel 2012: 14). The resulting labour shortage led to a reliance on African workers, fostering the growth of migrant labour, which became vital for South Africa's social and economic progress (Morrell et al. (2012: 14-15). Industrialisation surged with the development of diamond mining in Kimberly during the 1860s and the discovery of gold in Gauteng in 1886 (Morrel et al. (2012: 15). Colonial powers not only exploited the inexpensive labour of black men but also institutionalised racial discrimination (Morrell et al., (2012: 15). This discrimination was evident in policies such as the 1889 mandate in the Cape Province, restricting natives from working in mines without being under the supervision of a white overseer, or 'baas'(Morrell et al, (2012: 15).

Under the Natal colonial government, black individuals were discouraged from residing in towns unless they were single workers (Morrel et al., 2012:15).

Colonialism and apartheid did not just oppress African people but also disrupted established African masculinities. Apartheid, originating from the Afrikaans term for "separateness," characterises the historical period in South Africa spanning from 1948 to 1994 (Ayubi 2023: 124). Instituted by the white minority government, this system entailed systematic racial segregation and institutionalised discrimination. Ayubi (2023: 124) illustrates that apartheid operated through the classification of individuals into distinct racial groups, each subject to specific and disparate legal frameworks and living conditions. Changes in rural areas, along with the creation of a black working class, positioned black men as subordinate to white hegemonic masculinities (Morrel 2012:15).

The late 19th century witnessed the emergence of novel masculinities in urban spaces. This transformation continued throughout the 20th century, driven by the disruptive forces of colonial economic policies and the subsequent decline of rural production. This upheaval compelled men to seek alternative sources of income, often in urban centres, leading to a significant departure from traditional patriarchal roles within the family unit. Traditionally, patriarchal structures could provide a sense of stability and belonging within the community, with men playing a leadership role in upholding cultural practices. However, these systems were not without limitations, potentially restricting women's roles and reinforcing male dominance (Hunter 2006: 101). Hunter (2006:101) aptly observes that the

definition of a "good father" shifted from one rooted in community and cultural obligations to one centred primarily on the provision of material support for the immediate household.

Morrell et al. (2012: 15) states that during this period, earning wages and participating in work became closely intertwined with white dominance and racial segregation, thereby constructing a specific form of masculinity linked to power and control (see Reeser 2023: 8). Masculinity is not an inherent trait but rather a social construct shaped by power dynamics. It is crucial to acknowledge that power and masculinity are not synonymous. Reeser (2023:8) argues that while some men hold positions of power, not all do. This necessitates a nuanced understanding of masculinities, recognising their diversity and their complex relationship with power structures.

According to Reeser (2023:8), power is a social structure that is concerned with control, authority, and the construction of hierarchies between institutions and organisations and over and amongst people (see Connel 1987:102). Consequently, hegemonic masculinity changes and exerts a significant impact on society. Certain racial groups may face greater pressure to conform to traditional masculine norms, which often include characteristics such as strength and physical prowess, emotional stoicism and suppression of vulnerability, aggression and dominance, success as a breadwinner, and heterosexuality (see Reeser 2023:

7) . Social class further complicates this as it can determine social status and dominance among men. Hegemonic masculinity evolves in response to shifts in historical and cultural contexts.

According to Morrell et al. (2012:21), there are various forms of hegemonic masculinities in South Africa. These include "white" masculinity, linked to the dominance of the white ruling class; "African" masculinity, tied to rural life and indigenous traditions; and "black" masculinity, which emerges in urban settings and townships. Ellapen (2006: 58) points out that during the apartheid era, "white masculinity" enjoyed dominance and privilege, effectively setting the standards for what it meant to be a man in South Africa. This dominance also led to the oppression of alternative masculinities, particularly "black masculinity" and gay identities, which did not conform to the exclusive politics of the ruling party (Ellan 2006: 56). According to Morrel et al. (2012: 21) "White " and "black" masculinities have evolved from the apartheid era to the democratic era (see Robins 2007: 148).

Morrell et al. (2012:17) delve into the complexities of gender roles, particularly within South Africa's post-1994 leadership dynamics. They highlight President Mandela's "new" masculinity, characterised by heroic and egalitarian ideals, as a stark departure from the authoritarian model of apartheid masculinity (Morrel et al 2012: 17).

However, Morrel et al. (2012:18), subsequent leadership transitions revealed evolving conceptions of masculinity. Thabo Mbeki initially continued Mandela's focus on gender equality, but his leadership gradually lost support. Zuma's presidency marked a significant shift, embracing a Zulu traditional masculinity characterised by heterosexism, patriarchy, and male entitlement (Robins 2007: 152; Ratele 2008: 123-124 ). Morrell et al. (2012) point out a crucial factor in the complexities of South African masculinity since 1994. Leaders have resisted gender equality, claiming it goes against African traditions. This resistance highlights the difficulty of balancing progress with cultural preservation. This framing reveals how deeply entrenched traditional notions of masculinity can be used to resist progressive change. This shift was further amplified by the rise of new youth masculinities, exemplified by Julius Malema, which celebrated power, wealth, and aggression (Morrell et al. 2012:18-19; Hunter 2011:1104). The transition from apartheid to democracy has created confusion within this framework, as changing power dynamics and societal expectations have challenged the traditional ideals associated with each form of masculinity.

The dynamic socio-political landscape of South Africa underscores that masculinities are not static but rather fluid and subject to change. This complexity necessitates exploring alternative, positive expressions of manhood beyond traditional patriarchal models. Connell (1995:77-80; 2001:38-42) states that

alternative forms of masculinities coexist within society, challenging the dominance of the hegemonic ideal. Alternative forms of masculinity encompass marginalised identities, such as gay, non-binary, and transgender expressions. These identities disrupt the power hierarchy and challenge the perceived universality of hegemonic masculinity, as discussed by Connell (1995:77-80; 2001:38-42; Messerschmidt & Messner 2018: 38; Reseer 2023: 8). Promoting alternative masculinities is vital. It sparks conscientisation and encourages re-socialisation.

This, in turn, challenges oppressive gender norms. The goal is to foster inclusivity and contribute to a more equitable society that embraces diverse gender identities. The following section will investigate alternative masculinities, illuminating diverse and empowering possibilities for men to navigate their roles in society.

## **2.4 Alternative masculinities**

Social constructionism provides a valuable lens for analysing masculinity, emphasising its dynamic and context-dependent nature within everyday life (Pilcher and Whelehan (2016: 160). This theoretical framework posits that gender, including both masculinity and femininity, is not a fixed biological reality but rather a social construct (Pilcher and Whelehan (2016: 160). Pilcher and Whelehan (2016: 160) state that shaped by cultural norms, values, and practices, masculinities are constantly created, reinforced, and challenged through individual and collective interactions (see Butler 2004: 24). In other words, men and women

do not inherently "possess" certain traits because of their sex, but rather perform and interpret what their culture defines as masculine or feminine within a fluid "cultural space" (Pilcher and Whelehan 2016:160; Butler 2004: 24). Consequently, social constructionism allows for the acknowledgement that both men and women can embody culturally defined masculine traits (Pilcher and Whelehan 2016: 160; Butler 2004: 24). This opens up space for exploring diverse expressions of masculinity that transcend rigid binaries and challenge traditional patriarchal norms.

Positive masculinities serve as an alternative to hegemonic masculinity. Nancy Fraser's work, titled *Domestic Labor and Family Values: Regendering the caregiving ideal*, introduces the concept of the "universal caregiver" (1998). This concept laid a crucial foundation for the development of caring masculinities. Fraser (1998: 649) emphasises recognising and valuing caregiving tasks as essential societal components, irrespective of the performer's gender. Fraser (1998:648) argues that the cultural misrecognition and devaluation of women's work in caregiving constitute fundamental dimensions of injustice.

Fraser's (1998: 648-650) critique extends to dominant models of masculinity, particularly those emphasising breadwinning and emotional detachment, which, she contends, constrain men's emotional range and limit their involvement in caregiving roles traditionally associated with nurturing, empathy, and relationship

building. Fraser (1998:649) introduces the concept of "caring masculinities", advocating for a redefinition of masculinity that embraces traditionally "feminine" qualities. This concept encourages men to perceive caregiving as compatible with their identities and to contribute to a more equitable division of labour within families and society.

In her 2016 work *Caring Masculinities: Theorising an Emerging Concept*, Karla Elliot offers a critical perspective on traditional masculinities, proposing 'caring masculinities' as a viable alternative. Elliot argues that Critical Studies of Men and Masculinities (CSMM), a field that analyses masculinity, has not fully utilised feminist theory (Elliot 2016: 241). Therefore, utilising Critical Studies on Men and Masculinities (CSMM) and guided by feminist care theory, Karla Elliott's (2016:241) "caring masculinities" concept reimagines masculinity as grounded in caregiving rather than dominance. This approach not only expands theoretical understandings beyond rigid, traditional models but also illuminates the potential of caring masculinities to facilitate meaningful engagement with gender equality. Elliott's (2016:241) research aims to spark transformative change through both individual and societal levels, encouraging men to embrace identities built on care and fostering broader social shifts towards a more equitable world.

These caring masculinities provide a contrasting perspective on the traditional notions of masculinity, emphasising values of equality, emotional expression,

interdependence, and relationality (Elliot 2016: 252). The theory's central premise is the rejection of domination inherent in hegemonic masculinity and the integration of values derived from the realm of care, such as positive emotions, empathy, and respect for caregiving roles (Elliot 2016: 252).

Elliot (2016: 252) argues for the deconstruction of hegemonic masculinity by integrating traditionally feminised values, like care and emotional expression, into masculine identities. This reconfiguration, termed "caring masculinities," challenges dominant norms that enforce emotional suppression and hierarchical power structures, ultimately fostering a more equitable gender landscape. Elliot (2016:252-253) advocates for a model of masculinity that encourages men to connect, engage in caregiving, and express their positive emotions. The theory indicates that embracing these attributes can lead to a softer, more nurturing masculinity that fosters personal and societal benefits. Elliot's (2016:253) work underscores the importance of transforming traditional masculine values to challenge hegemonic masculinity and promote gender equality by valuing the practice of care and emotional connection in men's lives.

The influence of faith-based institutions on shaping and disseminating ideals of masculinity deserves significant attention. These institutions, through their teachings, rituals, and community structures, profoundly impact not only individual beliefs about manhood but also broader societal perceptions of what it means to

be a man (Bøsterud 2021: 2). In the following section, this topic will be explored, specifically the question of whether religious scriptures permit or prohibit the concept of male headship over women. This analysis will require careful consideration of the relevant passages, their historical and cultural contexts, and the diverse interpretations offered by scholars and religious communities

## 2.5 The Bible and Masculinity

The biblical perspective on masculinity is a multifaceted and intricate concept, influenced by a rich blend of sources, including ancient Near Eastern cultures, Greco-Roman philosophy, and Christian theology (Browning 2004: 3-6). This complexity is readily apparent in the diverse ways masculinity is portrayed, celebrated, and questioned within the biblical text. Leeuwen (2004: 15) emphasises the importance of starting with a foundational understanding of gender relations, rooted in the Genesis narrative of creation, rather than beginning with the Pauline letters.

Leeuwen (2004: 15) argues that biblical masculinity requires starting with the creation story in Genesis rather than focusing on later writings like the letters of Paul. Bøsterud (2021: 2) argues that traditional interpretations emphasise the order of creation in Genesis 2, where Adam is created first, followed by Eve. This order is seen as establishing a hierarchy with men in a position of authority. Therefore, this view suggests that the order of creation implies a form of inferiority

for women (Bøsterud 2021: 2). However, Bøsterud (2021: 2) argues that it is important to acknowledge that Genesis actually presents two creation narratives. In the first account (Genesis 1), God creates everything in six days, with both men and women created on the sixth day. This narrative implies a more egalitarian relationship between the sexes.

In the scholarly discourse surrounding this topic, two prominent schools of thought have emerged: the traditionalist and egalitarian perspectives (Leeuwen 2004: 13). Leeuwen (2004:13-14) posits that these perspectives share a common foundation in their belief in the divine inspiration of the Bible and a shared commitment to rigorous hermeneutical interpretation. Furthermore, they concur on the fundamental principle of the equality of both men and women in the eyes of God, as articulated in Genesis 1:27. However, they do not agree on the role that must be played by women and men in the church and society (Leeuwen 2004:14; Groothuis 2004: 42). The interpretation of Genesis creation stories significantly influences perceptions of masculinity in the Bible.

Viewing Adam's creation as evidence of male authority can contribute to toxic masculinity, emphasising traits like dominance, aggression, and emotional suppression (Mouser 1997: 4.5; Groothuis 2004: 43). This interpretation risks associating masculinity with potentially harmful views. Conversely, approaching the creation stories with an emphasis on equality, particularly in Genesis 1:27,

where both man and woman are created together, suggests gender equality from the outset (Bøsterud 2021: 2, Stewart 2012: 47). This perspective allows for the development of caring masculinities, which prioritise compassion, responsibility, and nurturing qualities (Bøsterud 2021: 2; Groothuis 2004: 43). This inclusive and positive understanding of masculinity offers an alternative to toxic masculinity.

Ephesians 5: 22-24 is a text that is used to substantiate the subordination of women to men as the text instructs wives to submit to their husbands (Mutter 2018: 23). It is noteworthy to mention that the word "submit" in Ephesians 5:22 is subject to some debate. The original Greek text did not explicitly include the verb "submit", and it might have been added for grammatical clarity at a later stage (Browning 2004: 7; Lovše 2009: 124; Mutter 2018: 24).

Despite the absence of the explicit term "submit," Lovše (2009: 124) contends that the surrounding context in the passage strongly suggests an implicit act of submission. Those who interpret the text with an egalitarian perspective argue that the concept of "submission" in verse applies not only to women but to all individuals in the described relationships, including men (Mouton 1994: 367; Browning 2004: 7; Mutter 2018: 24). The text of 1 Corinthians 11:13 offers another interpretation centred on the relationship and roles between wife and husband (Mouton 1994: 367; Lovše 2009: 122). This perspective suggests that the verse advocates for a specific marital dynamic. Traditionally, this passage has been understood to

promote a leadership role for men within both the church and the family (Lovše 2009: 122). This interpretation emphasises qualities like strength, decisiveness, and leadership as key attributes for men, effectively constructing a framework of masculinity centred on these characteristics within a biblical context (Mutter 2018: 24).

However, what is often overlooked in Ephesians 5 is the revolutionary nature of the instruction for husbands to love their wives. By highlighting the importance of love, Ephesians 5 presents a nuanced view of gender roles within marriage. It encourages a partnership built on mutual respect, care, and understanding (Lovše 2009: 122). This challenges us to move beyond preconceived notions of masculinity and embrace a more inclusive and compassionate understanding of what it means to be a husband and a man. The emphasis on love in Ephesians 5 suggests a broader definition of masculinity. Therefore, masculinity, in this passage implies, encompasses not just strength and decisiveness but also compassion, empathy, and selflessness (Lovše 2009: 122)

According to Leewen (2004:14), the egalitarian perspective challenges these traditional gender roles by emphasising equality and shared responsibilities between men and women (Rakoczy 2004: 208- 209). This viewpoint draws from passages like Galatians 3:28, which proclaims the absence of distinction between

male and female in Christ, underlining the equal standing of both genders (Rakoczy 2004: 208- 209).

Egalitarian teachings extend this equality into all aspects of life, advocating for men and women to share both spiritual and practical responsibilities in marriage, family life, and ministry (Leeuwen 2004:14; Rakoczy 2004: 208-209). This perspective promotes a more inclusive and equitable model of masculinity that embraces both strength and compassion, challenging harmful stereotypes. The implications of these teachings extend beyond the walls of the church, significantly influencing societal constructs of masculinity (Leeuwen 2004:14).

Challenging the notion of female equality within Pauline theology, Daphne Keys (1984:141) argues that Galatians 3:28, while proclaiming general equality before God, fails to address the specific role of women in the church. According to Keys (1984: 141-142), Paul, in his focus on equality in Christ, overlooks the existing societal hierarchies that relegated women to subordinate positions (see Patterson:7). Keys (1984: 141) draws an analogy to a Jewish prayer thanking God for not being a gentile, woman, or slave, suggesting that Paul's emphasis on equality before God does not translate into an equal standing within the church structure. Barclay (1984: 142) states, "Equality of status, however, does not necessarily imply equality of role." This divergence between theological equality and practical roles becomes a central point of contention in Keys'(1984: 14)

analysis, raising critical questions about the application of Pauline principles in shaping gender dynamics within the early church.

Traditional teaching, with its emphasis on dominance, can perpetuate stereotypes that discourage men from expressing their emotions or seeking help when needed. In contrast, egalitarian teachings promote a more comprehensive and flexible understanding of masculinity, allowing men to embrace a broader range of qualities, including emotional expression and empathy. This can play a pivotal role in challenging harmful stereotypes and fostering healthier, more well-rounded models of masculinity in

In the Gospel of Matthew (20:26), we encounter a pivotal moment where Jesus challenges the disciples' worldly perspective on greatness. When they inquire about who will be the greatest in the coming kingdom, Jesus offers a counterintuitive response, emphasizing that true greatness lies not in seeking power or high positions but in serving others. As He states, "Whoever wishes to become great among you must be your servant, and whoever wishes to be the first among you must be slave of all" (Matthew 20:26 NIV).

This teaching subverts traditional notions of leadership and power, which often equated greatness with dominance and authority. Lewis (1996: 4) explores how this passage redefines leadership, suggesting that Jesus promotes a model rooted in humility and service. Lewis (1996: 4) further argues that this reversal of

expectations critiques social structures that associate manhood with dominance, offering a radical reimagining of what it means to be truly great.

Drawing on Croft's (2005: 55) analysis, Jesus' ministry itself embodies this principle of servant leadership. His actions throughout the Gospels prioritise the well-being and upliftment of others, not personal gain. This aligns with a more caring and compassionate form of masculinity, one that transcends the limitations of traditional gender roles and focuses on the collective good of the community. Building on the discussion of hegemonic masculinity and its complexities, positive masculinity emerges as an alternative approach

## **2.6 Conclusion**

In conclusion, this chapter uncovered a complex world shaped by society, history, and culture. It showed how masculinity is not fixed but rather built by social rules and historical influences. The idea of 'hegemonic masculinity' illustrated how a dominant idea of manliness affects power in society. The chapter also revealed various masculinities influenced by race, class, and sexuality, proving that masculinity changes in different cultural settings. This was clear in South Africa's history, where colonialism and apartheid shaped different masculine identities for different groups.

Additionally, the chapter discussed how biblical ideas about masculinity affect society. It compared two views, traditional and egalitarian, and showed how they impact how men are seen and behave in society.

Beyond religion, these views affect how men express themselves and influence societal beliefs about masculinity. Overall, the chapter emphasised the importance of accepting different kinds of masculinity and new ideas like 'caring masculinities' to challenge unfair norms and make society more inclusive. It encouraged a deeper look into masculinity, urging societies to understand and accept the diverse ways men express their identities.

## Chapter 3

### Male breadwinning during economic hardship

#### 3.1 Introduction

South Africa's social fabric is deeply woven with the concept of the "male breadwinner," a historically constructed ideal that links masculinity to financial provision. This chapter examines the evolution of this concept and explores how it has shaped expectations for men. The harsh reality of South Africa's high unemployment rate casts a long shadow on this traditional model. Many men struggle to fulfil the breadwinner role, facing profound and complex consequences. Therefore, this chapter will move beyond simplistic explanations to meticulously dissect the multifaceted impact of unemployment on men. Across individual, family, and societal levels, this chapter examines the psychological distress, disrupted family dynamics, and broader social implications of joblessness.

The frustration-aggression theory, as articulated by Dollard et al. (1939), will be explored as a framework for understanding the potential behavioural responses that men facing financial strain might exhibit.

### 3.2 Male Breadwinner

Traditionally, the male as breadwinner is understood as a social construct wherein the husband assumes the primary role of financial provider while the wife manages the domestic sphere (Janssens 1997:1; Nadim 2016:1). In essence, the metaphor of the male as breadwinner emerged concomitantly with societal norms that delineated distinct gender roles within families (Pfau-Effinger 2004: 378).

Janssens (1997: 8) argues that the concept of the male breadwinner family originates from Western family ideologies. However, Horrell and Humphries (1997: 67) critique grand narratives that attempt to explain the emergence of the male breadwinner family. They state that these overarching theories often rely on simplistic, single-cause explanations and predetermined outcomes. This oversimplifies the complex and multifaceted nature of historical social change. Caution is raised against a teleological approach, where contemporary ideas about the male breadwinner family are projected backwards onto the past (Horrell & Humphries 1997: 67). Such an approach can lead to misleading and inaccurate conclusions. Instead, Horrell and Humphries (1997:67) advocate for a more nuanced and context-dependent analysis that acknowledges the intricate and contingent factors that shaped the development of the male breadwinner family as a social institution.

The male as the breadwinner family model prescribes gendered roles within the household. Men are expected to assume the primary responsibility for financial support through paid employment, while women's duties are traditionally confined to childcare and home management, often limiting their participation in the workforce (Pfau-Effinger 2004:378).

Denim (2016:2) and Janssens(1997: 2) state that the male as breadwinner necessitates a more nuanced understanding. The historical and cultural variations in how this idea came into practice should be explored. The way it manifests likely differs across different time periods and geographical locations (Janssens 1997:2; Denim 2016:3). This complexity necessitates a departure from sweeping generalisations and underscores the significance of scrutinising breadwinning practices within diverse social and cultural contexts (Janssens 1997: 2-4).

According to Clark (1982: 142), in pre-industrial societies, marital partnerships were characterised by a greater degree of equality. During this era, men and women actively participated in activities categorised today as productive labour and domestic work. While a gender-based division of labour did exist, Clark (1982: 142-143) posits that women's contributions were recognised and valued for their societal and economic significance. When attempts were made to exclude women from certain occupations in seventeenth-century Dutch society, women still played essential economic roles as independent workers and wage earners (Bradely

1985: 280). Similarly, in eighteenth-century England and Scotland, women actively participated in productive activities outside the home, challenging traditional gender roles and contributing significantly to household income (Bradely 1985: 280). However, this was not the case in South Africa. In South Africa, Colonialism and apartheid significantly shaped breadwinning patterns (Hunter 2006:101). The disruption of traditional livelihoods forced men to seek wage labour in urban centres, often leaving women responsible for the home (Hunter, 2006:101). The growth of industries under colonial rule created jobs primarily for men, driving a rural-urban migration that separated families (Morrell et al. 2012: 14; Gaitskell, Kimble, Maconachie and Unterhalter 1983: 88). Apartheid's racialised labour market limited Black men to low-paying jobs, placing the weight of financial support heavily on them (Morrell et al. 2012: 14; Gaitskell et al. 1983: 88).

These examples highlight the importance of considering historical and cultural contexts when analysing concepts like breadwinning. They underscore its fluidity and evolving nature over time and across different societies.

The dominant narrative of the male as breadwinner has often overshadowed women's contributions (Denim 2016: 4; Zelizer 1997: 346). This suggests that women's earnings have been perceived as "special money," less important than the husband's wages (Denim 2016: 4). Such framing diminishes the economic contribution of women and reinforces the male breadwinner ideal.

For instance, wives' income might be allocated to discretionary spending or childcare costs, while husbands' income is typically considered the primary source for household necessities (Denim 2016:4; Zelizer, 1997: 346). This perception not only undervalues women's economic contribution but also perpetuates the notion that financial responsibility ultimately lies with the husband.

This illustrates the significance of pay, which shapes power dynamics within families. Breadwinning can become a source of identity for many men, leading to a sense of obligation to provide even when their wives are employed. According to Denim (2016: 6), men who are married to employed women often seek additional sources of income, even if it means spending less time at home, simply because they associate their work with being the breadwinner. The male as breadwinner, emblematic of societal expectations for several decades, began to undergo significant shifts in the latter half of the 20th century (Pfau-Effinger 2004; 378; Denim 2016: 5-6). The Industrial Revolution played a pivotal role in this evolution by physically separating the home and workplace, solidifying the perception of men as primary earners and women as homemakers. This separation was accompanied by the emergence of social policies, such as family allowances, which implicitly supported the ideal of the male as breadwinner (Denim 2016: 5).

The post-war period marked a notable departure from this traditional framework. Economic growth, alongside shifting social norms, precipitated a dramatic surge in female labour market participation (Pfau-Effinger 2004; 378; Denim 2016: 5-6). This development challenged the traditional model on multiple fronts. Firstly, it disrupted the clear division of labour within families. Secondly, it raised inquiries regarding the economic dependence of wives on their husbands. Thirdly, it necessitated a reevaluation of the significance of paid work for both men and women (Pfau-Effinger 2004; 378; Denim 2016: 5-6).

It is essential to recognise the disparity between the idealised concept of the male as breadwinner and the actual experiences of numerous families. Unemployment and poverty pose significant challenges for many South Africans. In the next section, I will examine the socio-economic landscape of South Africa.

### **3.3 Unemployment.**

The global economic landscape is marred by the persistent challenge of unemployment, impacting numerous countries like Spain and the United States, particularly following the 2007 financial crisis (Wanberg 2012). To comprehensively understand this phenomenon, a well-defined concept of unemployment is essential.

The International Labour Office (ILO 2000:429) defines unemployment as the state of being without a job or the inability to secure employment. It's crucial to recognise, however, that many unemployed individuals actively seek work but face significant hurdles in their job search.

In the specific context of South Africa, the National Treasury (2010:38) provides a multifaceted perspective on unemployment, employing both narrow and broad definitions. The narrow definition encompasses individuals who are not employed due to reasons like resignation, retrenchment, or the completion of contracts (National Treasury 2010:38). These individuals, however, remain actively engaged in seeking work or even pursuing entrepreneurial endeavours. Conversely, the broad definition characterises those who, despite their desire for employment, have consciously stopped searching for work (National Treasury 2010:38). The South African Statistics (SSA) utilises both narrow and broad definitions when calculating and publishing unemployment rates, offering a nuanced picture of the complex unemployment situation within the country.

The complex landscape of unemployment in South Africa is further accentuated by statistics from Statistics South Africa (Department of Statistics South Africa, 2023). While the first quarter of 2023 showed a marginal decrease of 0.2 percentage points in the expanded unemployment rate compared to the final quarter of 2022 (42.4% vs 42.6%), the nationwide unemployment rate edged

slightly higher by 0.2 percentage points to 32.9% (Department of Statistics South Africa 2023: 7, 9). This trend suggests a persistent struggle within the South African labour market. Notably, the number of unemployed individuals in the country has witnessed a significant increase, rising from 4.9 million in the first quarter of 2013 to a staggering 7.9 million a decade later (Department of Statistics South Africa 2023: 9). These statistics serve as a stark reminder of the ongoing challenges confronting the South African workforce.

Exacerbating this challenge is the disproportionate impact of unemployment on young people. Individuals aged 15-24 years and 25-34 years experience the highest unemployment rates, at 62.1% and 40.7%, respectively (Department of Statistics South Africa 2023: 17). This highlights a critical need for targeted interventions to address youth unemployment. Furthermore, a significant number of young people (approximately 3.7 million out of 10.2 million aged 15-24 years) are not in employment, education, or training (NEET), indicating a concerning lack of opportunities for this demographic (Department of Statistics South Africa 2023: 18).

Racial disparities further complicate the unemployment picture. The Black African population group experiences a notably higher unemployment rate of 37.2% compared to the national average and other population groups (Department of Statistics South Africa 2023: 19). This disparity is particularly pronounced for Black

African women, who face the highest unemployment rate of any demographic group at 39.9% in the first quarter of 2023, while Black African males grapple with an unemployment rate of 35.0% (Department of Statistics South Africa 2023: 20-21). These statistics underscore the urgent need for policies that promote social inclusion and address the structural inequalities that contribute to racial and gendered unemployment gaps.

The complex landscape of unemployment in South Africa is further accentuated by examining its various types. Here's a breakdown of the most prominent categories:

- **Frictional Unemployment:** This type is characterised by individuals being briefly out of work as they search for new opportunities that align with their skills and preferences. It often arises from graduates entering the workforce, professionals relocating, or individuals voluntarily leaving positions for better prospects (Lindbeck 1999:1; Dewangan 2023:21).
- **Structural Unemployment:** This type stems from a mismatch between the skills of job seekers and the demands of available jobs. It's influenced by external factors such as technological advancements, global competition, and government policies. Workers may be unwilling to leave their current jobs but face challenges adapting to these shifts. Geographic disparities

and wage differences can further exacerbate the issue (Lindbeck 1999:1-2; Dewangan 2023:22).

- **Cyclical Unemployment:** This particularly concerning form of unemployment arises due to economic imbalances. During economic downturns with reduced Gross Domestic Product (GDP), many people actively seeking work are unable to secure employment (Lindbeck 1999:2; Dewangan 2023:6).

Understanding these different types of unemployment gives us a more nuanced perspective on the South African labour market. In the following section, I will shift the focus from the concept of unemployment itself to a comprehensive exploration of its multifaceted effects, specifically on men. This exploration will shed light on the intricate interplay between individual well-being, family dynamics, and broader societal structures.

### **3.4 Consequences of not being a provider**

#### **3.4.1. Individual well-being**

The multifaceted impact of unemployment on men has been extensively explored in the literature, shedding light on the intricate interplay between individual well-being, family dynamics, and societal structures (De Witte, Rothmann & Jackson 2012:235; Norström, Waenerlund, Lindholm, et al., 2019; 4 Broman, Hamilton, & Hoffman, 2001:9). While the consequences of unemployment affect both men and women, research suggests that men may bear a more substantial burden, particularly concerning their self-esteem, mental health, and overall well-being when they are unable to fulfil the traditional provider role (De Witte et al., 2012: 235). This underscores the societal pressure exerted on men to assume the role of primary financial providers and highlights the strain that arises when these expectations remain unmet.

Unpacking the provider role for men reveals a complex interplay between historical expectations and the deep-seated psychological needs they fulfil. As stated by McLean, Carey, and White (1996:19), industrialisation solidified a domestic division of labour where men became associated with the public sphere, wielding economic power and cultural influence. This historical context cemented the image of men as providers, protectors, and heads of households (Meyer 2017:8). This role bestows upon men responsibilities that solidify their identity and social status.

Traditionally, successful providers earn the title of "man of the house," a title intertwined with respect and social status (Pilcher & Whelen 2016:95). This cultural norm, reinforced over centuries, continues to shape modern perceptions of masculinity and male identity. Conversely, women were relegated to the private sphere, tasked with domestic duties (Pilcher & Whelen 2016:94). This division reinforces the public sphere as a male domain, where men are expected to demonstrate prosperity, power, and leadership within their families and communities.

The psychological toll on men who are not able to fulfil the provider role is profound, resulting in a decline in self-esteem, increased stress, and heightened vulnerability to depression (De Witte et al., 2012: 235; Norström et al., 2019: 7). Alvaro, Acevedo, Mora-Urda, and Montero (2019: 7) further accentuate the gender-specific dimension of this impact, specifically noting that the reduction in self-esteem and the presence of depressive symptoms are more pronounced in men than in women. This underscores the substantial psychological strain that these places on men, with potential consequences such as social isolation and, tragically, a heightened risk of suicide (De Witte et al., 2012: 235; Alvaro et al., 2019: 7).

### 3.4.2 Family dynamics

The negative effects of unemployment and poverty ripple outward, impacting not just the individual but the entire family unit. Financial constraints brought on by job loss or low income significantly disrupt a family's ability to meet basic needs, leading to increased tension and conflict between partners (Broman et al., 2001: 72). This economic hardship creates uncertainty and stress in individuals, negatively impacting the quality of relationships (Nallo et al., 2022:331). Studies support this link, observing higher rates of relationship breakdowns among those experiencing unemployment (Doiron & Mendolia, 2012:25; Eliason, 2012:9).

Research suggests that children of unemployed or low-income fathers are more susceptible to childhood trauma (Evans & Davies, 2009: 8). This trauma can have long-lasting psychological and emotional consequences, as highlighted by Broman et al. (2001: 72), who emphasise that the early experiences of trauma caused by financial strain can affect individuals well into adulthood. Together, these studies illustrate the profound impact that financial hardship can have on a child's mental health, both in the immediate and long-term. This dynamic underscores the importance of considering the family unit as a whole when addressing the repercussions of unemployment and poverty. The economic instability caused by these factors has the potential to destabilise family dynamics, potentially leading to long-term negative effects for all members.

### 3.4.3 Community

On a broader societal scale, the inability of men to fulfil their conventional breadwinner roles significantly contributes to escalating poverty levels within communities (Norström et al., 2019: 7). This failure to fulfil the provider role not only impacts the individual and their immediate family but resonates throughout society. Men who cannot fulfil this traditional expectation may be perceived as less valuable members, perpetuating entrenched gender inequality. This perceived devaluation can lead to a cycle of frustration and desperation, potentially pushing some men towards criminal activities in a desperate attempt to provide for their families (Norström et al., 2019: 7). These socio-economic struggles exacerbate existing social issues, creating a ripple effect that negatively impacts the broader community.

Furthermore, the immense stress and pressure resulting from the inability to provide can lead some to resort to substance abuse as a coping mechanism (Jahoda 1982: 83; Broman et al., 2001: 72). These destructive behaviours trigger a cascade of detrimental effects on various levels of well-being, affecting the individual, their family, and society as a whole. The consequences extend beyond the individual's health, placing a strain on healthcare systems, social services, and law enforcement agencies. This, in turn, burdens the broader community,

highlighting the interconnected nature of the impact of male inability to provide on societal well-being (Jahoda 1982: 83; Broman et al., 2001: 72).

Given the exploration of the repercussions of male inability to provide in individuals, families, and society, it is imperative to examine the frustration-aggression theory, as originally posited by Dollard, Leonard Doob, Neal Miller, O. H. Mowrer, and Robert Sears of Yale University's Institute of Human Relations in 1939.

### **3.5 The Frustration Aggression Theory**

The core proposition of the frustration-aggression theory is that frustration invariably leads to aggression (Dollard et al., 1939: 1). According to this theory, there is a link between feelings of frustration and overt acts of aggression. Conversely, encountering frustration often motivates individuals to express aggression in some form (Dollard et al., 1939: 7).

The concept of frustration within psychology exhibits multifaceted characteristics, leading to potential ambiguity in its application. According to Breuer and Elson (2017:2), frustration is either an external condition that incites distress or the individual's internal emotional and cognitive response to such conditions.

Dollard et al. (1939: 7) provide a specific definition, framing frustration as the impediment an individual encounters while striving to achieve a desired goal due to an obstacle. This definition emphasises the importance of goal-setting and associated expectations. Furthermore, the theory posits that stronger anticipation of satisfaction upon goal attainment and greater obstacles encountered elevate the likelihood of aggressive behaviour (Dollard et al., 1939: 7). However, Adekeye et al. (2020: 114) acknowledges that persistent frustration from repeatedly unmet goals can lead to a gradual increase in aggressive tendencies.

Adekeye et al. (2020: 114) apply the frustration-aggression theory to a broader social context, contending that societal issues such as poverty, unemployment, and unequal access to resources engender widespread frustration. This frustration, in turn, may fuel aggressive and criminal behaviours within society (Adekeye et al., 2020: 114).

This theory, proposed over eight decades ago, continues to provide valuable insights into human behaviour and the intricate interplay between frustration and aggression (Dollard et al., 1939:7). It furnishes a framework for comprehending why individuals facing obstacles to their goals, like unemployment hindering their ability to fulfil the breadwinner role, might resort to aggression as a coping mechanism for their frustrations (Dollard et al., 1939: 7).

Ajufo (2013: 307) examines the link between unemployment and social unrest in Nigeria, contending that "unemployment has emerged as a significant issue afflicting the lives of Nigerian youths, giving rise to increased militancy, violent crimes, kidnappings, restiveness, and socially delinquent behaviour." This aligns with the frustration-aggression theory's proposition that the inability to secure employment can generate a profound sense of unfulfilled expectations and thwarted aspirations, ultimately leading to heightened frustration (Dollard et al., 1939: 8). Ajufo (2013) further emphasises the devastating consequences of youth unemployment, both on an individual's psychological well-being and on society at large, carrying significant economic implications.

According to Dollard et al. (1941: 339), this augmented frustration may subsequently elevate the risk of aggression among unemployed individuals. It is important to note that the Frustration-Aggression Theory is not without its limitations. It does not account for individual differences in coping mechanisms or external factors that might influence aggression (Berkowitz 1969: 76). Nevertheless, it provides a valuable starting point for understanding the potential link between unemployment and aggressive behaviour. Furthermore, Breuer and Elson (2017:2) identify limitations in the original frustration-aggression theory proposed by Dollard et al. (1939). Their initial definition suggests a deterministic

association, implying that frustration invariably leads to aggression. This absolutism was subsequently tempered by the authors themselves in 1941.

They acknowledged that frustration typically incites aggressive inclinations, but it can also trigger alternative responses (Dollard et al., 1941: 339).

According to Dollard et al. (1941: 339), the form of aggression exhibited by unemployed individuals can often be targeted towards those perceived as responsible for their joblessness. This might include employers, government institutions, or even other societal groups (Dollard et al., 1939: 7). Such targeted aggression serves as a way for unemployed individuals to vent their frustration and hold those they believe have obstructed their goal attainment accountable (Dollard et al., 1939: 7).

This phenomenon can be observed in South Africa, where some citizens express resentment towards foreign nationals and the government. Since 2008, there have been instances of looting and violence directed at foreign nationals, with claims that the government prioritises them over citizens when it comes to limited resources (Hadland 2008: 8).

However, Hadland (2008: 8) cautions against attributing xenophobic attacks solely to unemployment and poverty. While there is no concrete evidence for this direct link, Hadland (2008: 8-9) acknowledges the prevailing perception among some

South Africans that foreign nationals are taking away job opportunities, particularly in spaza shops. Additionally, they are accused of not hiring locals, evading taxes, and selling drugs to children.

Beyond these outward expressions of aggression, the frustration arising from unemployment can also manifest within intimate relationships. Tur Prats (2021: 27) argues that unemployed individuals may experience heightened frustration in their relationships due to financial strain and feelings of inadequacy (see Peitzmeier et al., 2022: 205). As the Frustration-Aggression Theory suggests, this frustration can increase the likelihood of aggressive behaviours directed toward intimate partners (Dollard et al., 1939: 7). Therefore, a clear connection exists between unemployment, frustration, and the potential for intimate partner violence (IPV), further highlighting the complex consequences of joblessness on individuals, families, and society.

### **3.6 Conclusion**

The "male breadwinner" role remains deeply embedded in South African society, yet the harsh realities of unemployment and poverty create significant challenges for men striving to fulfil this role. This chapter has explored the multifaceted consequences of unemployment on men, impacting their individual well-being, family dynamics, and contributing to broader societal issues. The Frustration-

Aggression Theory provides a lens to understand how frustration stemming from not fulfilling their roles as providers can manifest in aggressive behaviour.

This chapter has laid the groundwork for exploring how pastoral care can offer crucial support to men struggling with manhood during economic hardship. The next chapter delves into the ways pastoral care can address the emotional and spiritual needs of men, fostering resilience, hope, and a sense of purpose that transcends their job status.

## Chapter 4

### Narrative Pastoral care approach

#### 4.1 Introduction

Pastoral care is a crucial intervention that addresses both the visible symptoms, such as unemployment and poverty, as well as the underlying causes, like loss of identity and despair experienced by individuals and families (Campbell 1986:188). Campbell (1986:188) emphasises the pivotal role of pastoral care within the church's ministry, focusing on the holistic well-being – physical, emotional, and spiritual – of individuals and the broader community. Gerkin (1997: 113) supports a comprehensive approach that extends beyond physical needs to include moral and spiritual dimensions. This chapter explores the study and practice of pastoral care, with a specific focus on the narrative approach (Muller 1998: 330-332). It emphasises the crucial role of pastoral care in supporting individuals' internal reflections and identity construction. The chapter lays a foundation by recognising the influence of narratives on identity formation (Müller 1998: 330). White and Eptson (1990: 9) indicate that stories shape individuals' self-perception and worth. This understanding provides the basis for examining how pastoral care, through narrative exploration, can empower individuals.

Additionally, the chapter acknowledges the embodied experiences of individuals, drawing on Ackermann's (1998) perspective within Practical Theology and Feminist Theology. This viewpoint emphasises the importance of recognising societal pressures, particularly those entrenched in patriarchal structures (Ackermann 1998:87). By advocating for bodily autonomy, pastoral care empowers individuals to challenge these restrictive norms.

#### **4. 2 Pastoral care**

Pastoral care involves assisting individuals in making sense of their lives through guidance, reconciliation, support, and healing (Clebsch and Jaekle, 1967:4; Campbell, 1987:188; Pattison, 1988:12; Hunter, 1990:836; Lester, 1995:1). The focus extends to the healing of the body, mind, and soul, aiming to address and alleviate the negative traits that lead to suffering (Lartey, 2013:55-56). The primary objective is to help individuals cope with their challenges effectively. Gerkin (1985: 116) states that pastoral care is about understanding a person and what is happening in a person's life. Traditional functions of pastoral care, as outlined by Lartey (2003:60-68), include healing, directing, sustaining, reconciling, nurturing, and empowering.

Doehring (2015: xxvi) delves into the historical foundations of pastoral care within Christian and Jewish communities. According to Doehring (2015: xxvi), it reveals its roots in supportive and crisis-oriented care provided by both laypeople and ordained clergy. This care, as depicted through the biblical metaphor of the shepherd's nurturing and protective role—initially conceptualised as 'shepherding' by Hiltner (1958)—represents a concrete manifestation of divine love, realised through the actions of religious leaders and the broader community (Doehring 2015: xxvi)

Pastoral care, at first glance, might appear solely focused on alleviating immediate suffering, as it often involves visible acts of support during crises, such as comforting the bereaved, visiting the sick, and providing urgent emotional relief (Klaasen 2020:2). However, a deeper exploration reveals it to be a multifaceted endeavour, an intricate mosaic composed of various elements (Klaasen 2020:1). Klaasen (2020:1) emphasises the vital role of pastoral care in navigating the complexities of our interconnected world and underscores the need for pastoral care to adapt to the dynamic interplay of cultures, acknowledging the evolving identities shaped by factors like migration and diverse communities (cf. Louw 2003:1-2). For Jibilizi and Khumalo (2021:5), it is important to go beyond mere symptom relief, highlighting the need for a more comprehensive approach. Similarly, Lartey (2013:56) argues that the inability to identify underlying issues

hampers the resolution process, underscoring pastoral care's relevance in addressing deeper, systemic problems rather than focusing solely on immediate relief.

Jibilizi and Khumalo (2021:5) write from a South African perspective and advocate for addressing the root causes of struggles, such as systemic issues of poverty and unemployment. In South Africa, unemployment and poverty are often linked to systemic issues stemming from human avarice and a lack of equitable resource distribution. According to Jibilizi and Khumalo (2021: 5), these factors contribute to the violation of human rights and perpetuate social and economic injustices.

Lartey (2006: 69) adds another crucial piece to the mosaic of pastoral care, framing it as the meticulous restoration of relationships built on trust and attentive listening. The emphasis on relationality is also the perspective that Doehring (2015: XIV) has on pastoral care as a process that facilitates meaning-making. The focus is on actively engaging with individuals and fostering a space where they can be heard and their narratives can be explored for deeper understanding.

Building on this relational approach, embodied practical theology emphasises the lived experiences and material practices of individuals within religious contexts. Elaine Graham (1999: 109) examines the concept of 'Body Theology,' which was introduced by North American theologian James Nelson in his 1978 work, *Embodiment: An Approach to Sexuality and Christian Theology*. Graham critiques

the traditional Christian dualism that prioritises the spiritual over the material, building on Nelson's foundational ideas.

This dualism has historically led to the denigration and subordination of women, perpetuating gender inequalities (Graham 1999: 110). Graham (1999: 109) emphasises the importance of focusing on the experience of embodiment, particularly for women, as crucial for their transition from subordination to selfhood, allowing them to reclaim their identities and assert their autonomy.

Bonnie J. Miller-McLemore argues (2019:14) for a more integrated and embodied approach to practical theology. She critiques traditional, abstract, and disembodied approaches to theology that have historically dominated the field, asserting that these approaches fail to adequately address the complexities of human experience and practice (Miller-McLemore 2019: 14). Both Graham (1999:110) and Miller-McLemore (2019:15) highlight the importance of everyday practices and embodied experiences, suggesting that theology must be rooted in the material and physical aspects of life.

Furthermore, Miller-McLemore (2016: 18) addresses the power dynamics inherent in pastoral care, advocating for a mutual and relational approach that recognises the embodied nature of human interactions. She argues that pastoral care should be understood as a political action, one that challenges oppressive structures while promoting justice and mutuality within congregations and communities.

Separately, Graham (1999: 112) argues that bodily practice is a means of divine disclosure, suggesting that the faithful practices of the Body of Christ serve as sacraments of suffering and redemption. This perspective shifts the focus from abstract theological concepts to the concrete, lived experiences of faith.

According to Baloyi (2013: 6), the theory of embodied practical theology underscores the necessity for pastoral counselors to engage with the holistic realities of individuals, acknowledging the interplay between their physical, emotional, and spiritual dimensions. By providing guidance and support in various areas, counsellors not only address immediate concerns but also affirm the inherent dignity and agency of individuals within their embodied existence. This approach challenges entrenched patriarchal structures that perpetuate marginalisation and inequality, advocating for a more inclusive and empowering framework for pastoral care.

Lartey (2006:69) states that a nuanced caregiving approach recognises the evolving needs of individuals and communities and acknowledges that pastoral care must adapt to meet these changing needs.

The human experience is marked by encounters with challenges that can inflict emotional and psychological wounds. These experiences often motivate individuals to seek avenues for emotional, psychological, and physical restoration. Du Plessis (2021:8) highlights the ethical imperative rooted in Christian teachings, emphasising the importance of compassion and unwavering support for the marginalised, echoing themes found in biblical passages. This ethical imperative is central to pastoral care, which aims to provide holistic support and restoration, addressing the emotional, psychological, and spiritual needs of individuals.

The pastoral care response of clients is well articulated by Campbell (1986:188) and Gerkins (1997:113), who both emphasise the holistic well-being of individuals and communities as central to the pastoral care mandate. Jibilizi and Khumalo (2021:5) broaden the scope even further by articulating a holistic view that encompasses the physical, moral, and spiritual dimensions of well-being. Mwaura (2004:65-69) states that African people are expected to be at peace with the whole creation and with society, underscoring the importance of harmony in all aspects of life. This perspective aligns with Lartey's (2006:69) emphasis on trust and narrative expression in caregiving, highlighting the importance of addressing diverse needs in a comprehensive manner. Although Lartey and Mwaura are not directly in conversation with each other, both perspectives underscore the necessity of a holistic and integrated approach to pastoral care.

Baloyi (2013:5) further emphasises the role of pastoral counsellors in providing purpose and guidance to individuals navigating various embodied experiences and daily struggles. According to Müller (2006:413), the narrative pastoral care approach assists individuals in finding meaning in their lives and the lives of others.

### **4.3 Narrative Pastoral Care**

The narrative approach, rooted in postmodern social constructionist discourse, posits that individuals construct their lives through social interactions (Müller 2006: 413). White and Epston (1990) developed narrative therapy, drawing on the work of French philosopher and historian Michel Foucault (1980). Narrative pastoral care offers a powerful approach to finding meaning in life, leveraging the inherent power of storytelling to help individuals understand their experiences and discover their purpose (Morgan 2000: 5; Ganzevoort 2018: 572). White (1992:78) asserts that it is impossible to describe our world 'objectively,' as no individual possesses the authority to define what constitutes reality. According to Morgan (2000: 5), narratives are “stories consisting of events linked in sequence across time according to a plot.” He likens narrative to a thread that interlaces events, constructing a coherent story.

According to White and Epston (1990:9), our lives can be viewed as narratives, with events linked together to form specific plots. For Ganzevoort (1993:278), storytelling is a continuous process of interpreting and assigning meaning to the

world around us. He later elaborates that 'we live our lives from day to day, but we understand our life as if it were a story' (Ganzevoort 2011:215). This approach centres on interpreting life events through the lens of stories, integrating personal experiences within a broader social and cultural context (Ganzevoort 2011:215). Essentially, human life is a continuous process of constructing meaning through the stories we tell ourselves and others.

White and Epston (1990:9-10) state that narrative pastoral care focuses on helping individuals reframe their dominant narratives, particularly those weighed down by problems. These problem-saturated stories can restrict an individual's view of the present and future, leading to a limited existence. Ganzevoort (1993:278) states that discovering alternative stories empowers individuals to re-tell their dominant narratives in a liberating way. Truter and Kotze (2005:979) illustrate the power of re-telling stories by emphasising that a narrative approach integrates ethical values by focusing on people's life-giving power and potential rather than their life-denying power. This approach highlights the ethical commitment to affirming and nurturing individuals' strengths and capacities rather than merely addressing their weaknesses or limitations.

To effectively facilitate the transformative process, Doehring (2015: XV) identifies three key elements of the narrative approach in pastoral care: trust, co-creation of meaning, and assessment. Trust forms the foundation of this approach, as

individuals are more likely to share their stories, especially those involving trauma, with caregivers they trust. This trust fosters a relational space where exploration of personal narratives can occur (Doehring 2015: XV).

This means that the counsellor does not come as an expert, but rather, the space positions the counselee as the expert on their own life story, allowing them to narrate their experiences without judgment. Drewery and Winslade (1997: 32) point out that the Narrative pastoral care approach prioritises the respectful construction of a client's life story, emphasising their agency and inherent dignity throughout the process. According to Doehring (2015: xv) the second element, co-creating meaning, involves a collaborative and inductive process of theological reflection within this trusting relationship. Rather than imposing pre-determined doctrines, meanings emerge organically from the narratives themselves, grounded in the personal, familial, and communal stories of the individuals involved. This then means that the pastoral caregiver acts as a listener, using a hermeneutical approach to understand diverse perspectives without imposing predetermined frameworks (Ganzevoort 1993: 257)

The final element, assessment, involves comparing these theological meanings with historical, biblical, and global theologies. This process connects personal meanings with broader frameworks and critically evaluates them in light of suffering (Doehring 2015: XV). Through this nuanced approach, pastoral caregivers facilitate a compassionate and respectful exploration of new meanings within the context of personal narratives, thus accounting for suffering in complex and interdisciplinary ways.

Narrative therapy employs a multifaceted approach to empower clients by positioning them as the primary experts in their own lives. The therapeutic stance of 'not knowing,' distinguishing between the person and the problem, externalisation, deconstruction, co-construction and unique outcomes, and constructing alternative stories (White and Eptson 1990:69)

This approach positions the client as the expert of their own life, with the therapist acting as a facilitator who helps explore and expand these narratives through 'curious questions.' These questions are designed to keep the conversation dynamic and open-ended, allowing for a unique therapeutic process tailored to each individual (White & Epston, 1990:69).

In the realm of masculinities, this narrative approach offers profound insights. Masculinities are fluid constructs shaped by social and cultural contexts. Ganzevoort (2012:216) states that knowledge and actions are social constructs that provide individuals with a framework to understand their realities while engaging with others. When clients share their life stories, they selectively emphasise certain events to create narratives that resonate with their listeners. This selective storytelling is crucial in understanding how men form their identities and express their masculinities within societal norms (Ganzevoort 2012:216).

Doehring (2015:4-5) uses the term 'lived theology' to indicate the deeply felt beliefs, values, and practices that individuals use to interpret their spiritual and emotional lives. For men, these lived theologies are closely linked to their expressions of masculinity, which are often influenced by societal expectations and personal experiences of power, vulnerability, and resilience (Connell and Messerschmidt 2005: 832). Emotions such as fear, shame, guilt, and anger, which Doehring (2015:4-5) discusses in the context of narrative formation, often underpin how men perceive and engage with their worlds.

Müller's (1996:102) narrative conversation model provides a structure that includes five key stories: the initial story of distress, a story within a story (past), a darkened future story, the restructuring of the past story, and the reconstruction or imagination of a new story. This model can be utilised to understand how men's narratives of masculinity evolve over time. The initial story of distress often involves recognising the discomfort and 'hurt' caused by societal pressures and personal experiences. Müller (1996:107) uses the metaphor of uncomfortable shoes to illustrate how individuals seek help due to underlying issues that are not always visible to others. For men, this distress might manifest in struggles with emotional expression, identity crises, or conflicts between societal expectations and personal desires (cf Müller 1996:107).

When exploring a man's past story, it is important to consider how memories and interpretations of past experiences shape his current and future narratives. Lester (1995:14) emphasises that the human experience of time encompasses past, present, and future, which together form the present moment. This holistic view is essential for facilitating renewal and change within narrative therapy. By revisiting and reinterpreting past experiences, men can gain insights that promote growth and transformation, allowing them to reshape their masculine identities in ways that feel more authentic (cf Lester 1995:14; Müller 1996:111).

According to Lester (1995:20), future stories often carry significant anxieties and expectations, which influence men's present experiences by shaping their perceptions, decisions, and emotional responses. These anticipations can create a framework through which men interpret current events and challenges, thus affecting their overall sense of identity and well-being. Lester (1995:20) notes that the future is a critical part of the present, filled with plans and designs that impact current actions. When men feel trapped by a darkened future narrative, they may lose perspective and feel overwhelmed by perceived obstacles. Müller (1996:116) suggests that regaining a broader perspective can transform present experiences, a concept that can be applied to understanding how men might envision more hopeful and empowered futures.

The restructuring of past narratives involves reinterpreting events to assign new meanings, thereby strengthening identity and facilitating personal growth. Müller (1996:117) posits that by helping individuals reinterpret their experiences in more empowering ways, they can achieve a higher level of self-awareness and humanity. This process can be vital for men as they navigate their pasts to construct more coherent and positive future narratives. Webb-Mitchell (1995:223) warns that forgetting one's history leads to a loss of identity and meaning, underscoring the importance of reinterpreting past stories to create a vision for future possibilities (Webb-Mitchell 1995:223; Müller 1996:117-118).

Imagining a new story involves envisioning a future that integrates lessons from the past and present. Müller (1996:132) describes healing as achieving a sense of wholeness, endurance, and finding purpose in suffering. For men, this means transforming their narratives to reflect resilience, growth, and hope. Lester (1995:44) highlights that significant reformulation involves addressing future anxieties and constructing meaningful future stories that provide direction and motivation (Lester 1995:44; Müller 1996:133-134).

In summary, the narrative approach to pastoral care and therapy offers a powerful framework for understanding and supporting men in their journeys of self-discovery and transformation. By focusing on the stories men tell about their lives, this approach facilitates a deeper understanding of how masculinities are constructed, experienced, and reimagined. Through the collaborative process of narrative therapy, men can reinterpret their pasts, gain perspective on their futures, and construct empowering narratives that align with their authentic selves, fostering resilience and holistic well-being.

Anderson and Goolishian (1992:29) advocate for the narrative approach, emphasising that it empowers clients to share their stories freely, as they are seen as the experts in their own lives. This perspective enables counsellors to adopt a hermeneutical listening posture, acknowledging and respecting the diverse viewpoints clients may have without imposing predefined frameworks (Parry

1991:42). Such a stance fosters open and exploratory dialogue, allowing clients to articulate their experiences without fear of judgment or preconceived notions.

Another critical strategy in narrative therapy is distinguishing between the person and the problem. This principle, emphasised by Morgan (2000:24, 31) and O'Hanlon (1994:24), posits that issues arise from one's relationship with the problem rather than from the person themselves. By clearly distinguishing between the individual and their problems, therapists can shift the focus from blaming the individual to addressing the problem's impact on their life. White and Epston (1990:40) reinforce this by stating as follows: "the person is never the problem; the problem is the problem," underscoring the importance of separating the individual from their issues during therapy.

Externalisation is a pivotal technique in narrative therapy that redefines one's relationship with one's issues. White and Epston (1990:40) describe externalising conversations as enabling clients to see themselves as separate from their problems, making it easier to address and manage these issues. This can involve naming or personifying problems to deal with them more effectively (see O'Hanlon 1994:24; Morgan, 2000:25). A client might describe their problem as 'the depression' rather than saying 'I am depressed,' which helps in viewing the problem as an external entity that can be managed and changed. Morgan (2000:17) emphasises that adopting an externalising approach requires shifting

how language is used in conversations. For example, reframing a client's internalised statement like "I am unmotivated" to "the problem is affecting your energy levels" situates the problem externally, making it easier for clients to address and change their relationship with the problem.

Deconstruction, as outlined by Payne (2006:84), involves critically examining culturally influenced ways of thinking and assumed truths, allowing clients to distance themselves from these influences if they contribute to problem-saturated stories. By deconstructing these narratives, clients can challenge and redefine the stories that negatively impact their lives. This process encourages clients to question dominant societal narratives and consider alternative perspectives that may be more empowering and less restrictive.

The narrative therapy process also involves co-construction and identifying unique outcomes. According to Müller (2000:67), the counsellor joins the client as a co-traveller in discovering new, liberating stories. The counsellor's curiosity and active engagement help identify unique outcomes—events or instances that deviate from the problem-saturated narrative (White and Epston 1990: 44; Morgan 2000:52). These unique outcomes can serve as starting points for constructing alternative, life-enhancing stories. By highlighting moments when clients have successfully navigated their problems, therapists can help clients build a more positive self-narrative. Morgan (2000:55) notes that unique outcomes can often go unnoticed

unless carefully listened to, emphasising the importance of the counsellor's attentive and curious stance.

According to White and Epston (1990:45), constructing alternative stories is the ultimate goal of narrative therapy. For White and Epston (1990:31), these new narratives reconnect clients with their hopes and dreams, moving them away from problem-saturated stories that hinder their lives. These alternative stories incorporate vital aspects of lived experiences that were previously neglected, fostering a more positive and empowering view of life. The generation of these stories enables clients to envision a future where they are not defined by their problems but by their strengths and aspirations.

Maintaining a connection to the emerging alternative story, or 'thickening' the new narrative, can be challenging. Morgan (2000:74) suggests various methods to support this process, such as re-remembering conversations, engaging in community rituals, and using therapeutic documentation like letters and certificates. These methods help cement the new narrative and ensure its lasting impact. By involving witnesses and creating tangible reminders of progress, therapists can help clients solidify their new self-narratives.

Narrative therapy, as a metaphor for living and practising pastoral theology, emphasises the re-authoring of personal narratives. White (2000:9) states that the meanings people attribute to their lives are shaped by personal, relational, and cultural factors. These meanings can become problematic, but through narrative therapy, they can be renegotiated and re-authored, transforming clients' relationships with their histories and enabling more empowering and liberating life stories. This re-authoring process allows clients to reclaim their narratives and align them more closely with their values and goals.

In the next section, we will explore the Postfoundationalist approach and Transversality in Practical Theology. In the realm of practical theology, two prominent voices define the contours of the Postfoundationalist approach and its application: Müller (1998) and Van Huyssteen (1997). Their work provides a robust framework for understanding the interdisciplinary and dynamic nature of practical theology, moving beyond the limitations of foundationalism and nonfoundationalism.

#### **4.4 Postfoundationalist Approach and Transversality in Practical Theology**

##### **Müller's Narrative Approach and the Postfoundationalist Perspective**

In his article titled "Intercultural Pastoral Care and Counselling: Resources from Narrative Therapy and Brief Pastoral Counselling" (1998), Müller emphasizes the transformative potential of personal stories. Müller (1998: 330) asserts that life is a journey, a concept of 'inner and outer history' in which the past, present, and future are interconnected dimensions of an individual's identity. This holistic view underpins Müller's counselling method, where the counsellor does not prescribe solutions but facilitates the counselee's discovery of new narratives through a process of 'not knowing' and engaging in responsive-active listening (Müller 1998: 330).

Müller's (1998: 331-332) methodology involves five core tasks for the caregiver: assisting the counselee in narrating their present crisis, guiding them to recount their past, helping them envision a future, integrating past and present stories to create a new narrative of positivity, and using imagination to construct future possibilities. This process empowers the counselee to take responsibility for their own healing and transformation, emphasizing the relational dynamic between counsellor and counselee and the inherent power dynamics involved.

Müller (1998: 332) also highlights the importance of God's story as a meta-narrative that reinterprets and heals personal stories. This contrasts with

Ganzevoort's (1993: 258) approach, which uses sociological terms to discuss the sacred. While Ganzevoort focuses on the sociological aspects of the narrative, Müller employs theological language, positioning God's story as central to the narrative therapy process. Understanding this distinction is crucial because it underscores the different ways in which the sacred can be integrated into narrative therapy. Müller's (1998: 332) theological perspective provides a framework for individuals to reframe their painful pasts into stories of hope and restoration, offering a more spiritual dimension to the healing process.

Additionally, Müller's engagement with the postfoundationalist approach is significant. This perspective challenges traditional notions of absolute truth and fixed narratives, aligning with Müller's approach to narrative therapy. By embracing the fluidity and context-dependence of truth, Müller's method reflects postfoundationalist principles, allowing counselees to explore and construct their narratives within a framework that acknowledges multiple interpretations and the subjective nature of truth (Müller 1998: 330-332). This alignment with the postfoundationalist approach enhances the adaptability and relevance of narrative therapy in addressing the complexities of personal and cultural contexts.

## **Van Huyssteen's Transversal Rationality and the Postfoundationalist Approach**

Van Huyssteen (1997) develops the concept of a postfoundationalist approach within practical theology, positioning it between the extremes of foundationalism and nonfoundationalism. Foundationalism, rooted in Enlightenment thought, relies on absolute truths and linear knowledge, often resulting in a narrow and uncritical perspective (Van Huyssteen 1997: 2). In contrast, 'nonfoundationalism,' a term first used by Richard Rorty and other late 20th-century postmodern philosophers (Tatusko 2005: 109), embraces relativism, which can lead to skepticism and hinder constructive interdisciplinary dialogue (Tatusko 2005: 114).

The postfoundationalist approach, as articulated by Van Huyssteen (1997: 2; 2000: 430), presents a 'third way' by acknowledging the contextual and socially constructed nature of knowledge while striving to bridge local contexts through interdisciplinary collaboration. This perspective values the role of experiences and traditions in shaping understanding and fosters dialogue across diverse disciplines and cultures. A key component of this approach is transversal rationality, which Van Huyssteen (2006: 19) defines as a dynamic and practical form of reasoning that facilitates meaningful interactions between different fields without diminishing their unique contributions. This approach promotes critical self-reflection and the

collaborative creation of new knowledge through rhetorical, narrative, and descriptive exchanges (Van Huyssteen 2007: 421).

Transversal rationality underscores the contextuality and embeddedness of reflection in human culture and traditions, acknowledging the role of interpreted experience in epistemology. It promotes a nuanced understanding that aligns with the Biblical paradigm while engaging with interdisciplinary and cross-cultural voices (Van Huyssteen 2000: 429).

Müller's narrative approach (1998) integrates well with Van Huyssteen's postfoundationalist perspective. Müller's emphasis on personal and divine stories reflects the postfoundationalist commitment to contextuality and the co-creation of knowledge. By facilitating counselees' exploration and reframing of their experiences, Müller's approach aligns with the postfoundationalist goal of transcending narrow, fixed narratives.

This connection is particularly relevant for addressing the male breadwinner problem in Siyabuswa. The narrative approach allows for an examination of traditional gender roles and the cultural narratives that perpetuate them. By engaging with diverse personal and societal stories and incorporating theological and social perspectives, this approach facilitates a nuanced understanding of how these narratives impact and are impacted by cultural contexts. The postfoundationalist approach's transversal rationality supports this process by

promoting interdisciplinary dialogue and critical self-evaluation, fostering the development of new, inclusive narratives that challenge traditional gender roles.

In summary, the integration of Müller's narrative approach with Van Huyssteen's postfoundationalist perspective provides a comprehensive framework for addressing the breadwinner problem. It enables a critical re-examination of existing gender narratives and supports the creation of new, equitable understandings of gender roles in contemporary contexts.

#### **4.5 Conclusion**

This chapter has elucidated the multifaceted nature of pastoral care, emphasising its critical role in supporting individuals as they navigate their personal narratives and construct their identities. Through an exploration of the narrative pastoral care approach, the importance of recognising and addressing the holistic realities of individuals, including their physical, emotional, and spiritual dimensions, has been highlighted. The integration of these elements within pastoral care not only provides immediate support but also fosters long-term empowerment and healing.

The chapter has illustrated that effective pastoral care requires a compassionate, inclusive, and ethically grounded approach, capable of challenging entrenched societal structures and promoting the well-being and dignity of all individuals. Narrative therapy employs a range of strategies to empower clients by centring

them as the experts of their own lives. By utilising different strategies such as externalisation, which helps clients separate themselves from the problem and view it as an external force, and co-construction, which fosters a collaborative process of creating new and empowering narratives, work together to facilitate therapeutic change. These strategies enable clients to redefine their relationships with their problems, construct more empowering narratives, and envision a future where they are defined by their strengths and aspirations rather than their issues.

## Chapter 5

### Voices of Men

#### 5.1 Introduction

This chapter explores the qualitative research findings on the nuanced relationship between men's evolving roles as breadwinners and their sense of dignity in contemporary South Africa. It revisits the primary objective of the study: to examine how economic challenges impact men's self-perception, understanding of masculinity, and familial relationships while investigating the potential of church-based pastoral care ministries to address these complex needs and provide holistic support to individuals, families, and communities.

The changing socio-economic situation in South Africa has led to a crucial research focus on the decline of traditional male breadwinner roles and the subsequent impact on their perceived dignity. This study examines the challenges faced by men as providers and the profound effects of financial strain on their self-perception, sense of manhood, and family dynamics. Within this context, pastoral care is highlighted as an important concept within religious communities, encompassing oversight, nurturing, discipline, support, comfort, and celebratory elements (Gerkins 1997: 126).

Financial constraints often lead to stress within families. Pastoral care aims to promote overall well-being for individuals and their social circles, including family, friends, and extended relatives. This study explores the crucial role that church-based pastoral care ministries can play in addressing the multifaceted needs of men facing economic hardship. It also aims to redefine masculinity beyond narrow economic parameters, promoting a more comprehensive understanding of society.

Using a qualitative research approach, the study conducted in-depth interviews with black males in Siyabuswa Township. This method captures the nuanced lived experiences and personal narratives of the participants, providing a rich understanding of their challenges and triumphs. As highlighted by Berg and Lune (2017: 12), qualitative methodologies allow researchers to explore specific subjects through diverse approaches while acknowledging participants' individuality. This approach facilitates the collection of crucial data through methods such as focus groups, interviews, questionnaires, and observations.

Thematic analysis, a robust technique for qualitative data analysis, was used to identify, examine, and interpret patterns or themes within the interview data. This approach revealed the complex and multifaceted nature of the experiences under investigation. The findings demonstrate the profound impact of economic constraints on men's self-esteem and dignity. Men struggling to fulfil their perceived provider roles often find themselves trapped within their circumstances.

The church emerges as a potential force for reshaping this reality at this juncture. The church's pastoral care ministry, particularly in the context of poverty, plays a crucial role in offering support that extends beyond the individual, encompassing systemic and communal dimensions.

A central inquiry within this study focuses on the influence of financial scarcity on the perception of manhood. How does the lack of financial resources affect men's notions of masculinity and self-worth? In the face of economic adversity, how can men restore their self-esteem and uphold their sense of dignity? These questions drive the exploration into the transformative potential of church-based support in reshaping the narrative of masculinity.

This chapter presents and analyses the findings from the interviews in a systematic manner. It explores key themes that emerged and connects them back to the study's objectives and existing literature on the roles of men, economic challenges, and pastoral care. The chapter is structured to provide a clear synthesis of the data and offers valuable insights into the lived experiences of men facing economic hardships and the church's role in supporting them. Through a detailed examination of these interconnected threads, the research aims to illuminate how church-based ministries can foster resilience, redefine masculinity, and contribute to the overall well-being of individuals and communities grappling with economic difficulties.

## 5.2 Participant and Contextual Background

The participants in this study are ten male breadwinners from Siyabuswa, South Africa. Each participant has lived in Siyabuswa for over five years, facing the socio-economic challenges of this diverse urban and rural setting. Below is a brief background of each participant, highlighting the dynamics within their families and their roles as providers. The names used are pseudonyms to protect the participants' identities.

### John

John, aged 45, is a father of four who works as a construction worker. His wife, Mary, manages a small roadside stall selling fruits and vegetables. Despite their combined efforts, John's irregular work opportunities make meeting the family's basic needs challenging, leading to financial stress and impacting his sense of dignity and role as a provider.

### David

David, 38, is employed as a taxi driver. His wife, Sarah, works part-time as a cleaner. Together, they support their three children. While Sarah's income provides some relief, the rising living costs and vehicle maintenance expenses strain their finances. David finds it challenging to balance his financial

responsibilities and maintain his self-esteem, and he feels pressure to be the primary provider.

### **Peter**

Peter, 50, is a mechanic who runs a small workshop. His wife, Anna, is a stay-at-home mother caring for their two children and elderly parents. The economic downturn has reduced Peter's customer base, making it difficult to sustain his business. The pressure of being the sole provider weighs heavily on him, impacting his self-worth.

### **Michael**

Michael, 42, is a school teacher and the sole breadwinner for his wife, Lisa, and their two children. Although he has a steady income, it cannot cover unexpected expenses and school fees. Michael often feels inadequate due to the economic constraints that limit his ability to provide more for his family, despite Lisa's efforts in managing the household.

### **James**

James, 35, works as a security guard. His wife, Emily, works as a shop assistant. Together, they support their young child. Although both contribute to household income, their combined earnings are low, and James feels the societal pressure of being the main provider, which causes stress and feelings of inadequacy.

### **Thomas**

Thomas, 47, is a farmer. His wife, Grace, helps with farming and also sells homemade goods at the local market. Despite their combined efforts, the seasonal nature of farming brings inconsistent income. Thomas supports his extended family, feeling the pressure of his financial obligations and often feeling helpless and diminished.

### **Jacob**

Jacob, 40, is a shop assistant. His wife, Rachel, works as a nurse. Despite Rachel's stable income, the family's financial needs are substantial, making it difficult to support their two children. Jacob feels challenged by the expectation to be the primary provider, affecting his self-perception and family dynamics.

### **Samuel**

Samuel, 44, is a factory worker. His wife, Deborah, stays at home to care for their four children. Despite Samuel's steady job, the pay is minimal, barely covering the cost of living. Samuel struggles to fulfil his financial responsibilities, which impacts his sense of dignity and manhood, especially under the pressure of societal expectations.

## **Mark**

Mark, 39, works as a clerk in a local government office. His wife, Julia, is a teacher. Their combined income helps support their three children, but it is still insufficient to meet the rising living costs and educational needs. Mark often feels the burden of being unable to provide more, affecting his self-esteem and family relationships.

## **Paul**

Paul, 41, is a taxi owner and driver. His wife, Monica, runs a small catering business. Despite owning his vehicle, the fluctuating income and high operational costs pose significant financial challenges. Paul's struggles to maintain his role as a provider impact his confidence and family relationships, as he feels the weight of societal expectations to be the main breadwinner.

This sample size was determined to achieve data saturation, a point at which additional interviews no longer provided new insights or information relevant to the study's focus (Guest 2006: 33). In this study, the number of participants was selected with the aim of reaching this saturation point. Before each interview, participants were briefed on the study's objectives to ensure clarity and informed consent. Each participant contributed their unique perspectives and experiences regarding their roles as providers within their families and communities in Siyabuswa, enriching the study's findings. These interviews offered a profound

exploration of the challenges, aspirations, and identities that men navigate amidst economic constraints, thereby deepening the understanding of the multifaceted dynamics of masculinity, economic pressures, and familial responsibilities in Siyabuswa.

### **5.3 Socio-economic Context**

In Siyabuswa, South Africa, male breadwinners face significant challenges amid a dynamic socio-economic landscape. Situated in Mpumalanga province, Siyabuswa's diverse urban and rural settings uniquely influence men's roles as providers and community leaders.

Men in Siyabuswa bear substantial responsibilities, serving as financial providers and pillars of familial and community stability. These roles are integral to their identity and influence their interactions within society. Economic constraints that hinder their ability to fulfil these roles lead to feelings of inadequacy and a loss of dignity, impacting their well-being and societal integration.

Pastoral care emerges as a crucial resource for addressing the multifaceted needs of male breadwinners. Rooted in religious communities, pastoral care offers emotional support, guidance, and empowerment. It nurtures individuals spiritually and emotionally, providing comfort and strategies to cope with economic adversity.

As both a spiritual sanctuary and a social support hub, the church plays a vital role in redefining masculinity beyond economic parameters. By promoting alternative definitions of manhood that emphasise resilience, emotional intelligence, and communal solidarity, pastoral caregivers contribute to a broader discourse on masculinity. This approach aims to restore men's self-esteem, preserve their dignity, and strengthen familial and community ties despite economic hardship.

This study explores the transformative potential of pastoral care within Siyabuswa's socio-economic context by examining how male breadwinners perceive and respond to the support provided by pastoral caregivers. The research aims to uncover pathways for enhancing resilience, redefining masculinity, and promoting holistic well-being within the community

#### **5.4 Thematic Analysis of Interview Data**

This section presents the thematic analysis of the interview data, an essential component of the qualitative research approach. Thematic analysis, as described by Braun and Clarke (2006:13), involves identifying, analysing, and reporting patterns (themes) within the data to offer a detailed and nuanced account. This method provides insights into underlying ideas, assumptions, and conceptualisations.

The analysis began with an exhaustive reading of the interview transcripts to gain a deep understanding of the data, a process known as familiarisation (Braun & Clarke 2006: 13). This was followed by a meticulous coding phase, where segments of data were labelled with concise codes that summarised their core content. These codes were then grouped into potential themes, capturing significant aspects related to the research questions (Braun & Clarke, 2006; 14; Nowell et al., 2017: 18). The themes emerged naturally from the data and aligned with the study's objectives to explore the experiences and challenges faced by male breadwinners in Siyabuswa.

Each theme was reviewed and refined iteratively to ensure it accurately represented the data set. This process of reviewing themes, gathering relevant data, and refining the analysis added depth and complexity to the findings (Creswell 2013: 131). The final step involved constructing an analytic narrative, where the themes were described and connected back to the research questions and broader literature (Nowell et al., 2017: 17). This structured approach ensured that the findings were grounded in the actual experiences and perspectives of the participants.

For a comprehensive understanding of the research process, including the specific questions asked, please refer to the research questionnaire provided in Appendix

A. This questionnaire details the inquiries made during the interviews and offers context to the data analysis presented in this chapter.

#### **5.4.1 The Erosion of the Breadwinner Role (Q1 & Q6)**

A predominant theme that emerged from the data is the erosion of the traditional breadwinner role among men in Siyabuswa. This theme encapsulates the profound feelings of inadequacy and failure experienced by participants when they are unable to meet the financial expectations traditionally associated with manhood. The study reveals that the participants' sense of self-worth and identity is intricately linked to their ability to provide for their families. Many cited the economic downturn, high unemployment rates, and systemic inequalities as significant barriers to fulfilling their roles as providers.

The erosion of the breadwinner role has far-reaching implications on both personal and familial levels. Men expressed a deep sense of personal failure when they could not secure stable employment or generate sufficient income to support their families. This failure is not only an internal struggle but is also perceived externally, as societal expectations around masculinity and provision weigh heavily on these individuals. The inability to meet these expectations often leads to a diminished sense of self-esteem and a crisis of identity, where men struggle to reconcile their self-perception with their economic reality.

### **Sub-theme: Economic Challenges and Unemployment**

Economic hardship and unemployment were recurrent themes in the participants' narratives. The high unemployment rates in Siyabuswa, exacerbated by broader economic conditions in South Africa, have left many men unable to find stable work or decent salaries. Participants highlighted the profound impact of job loss and financial instability on their sense of self-worth and identity. For many, the loss of employment is not just a financial setback but a blow to their very sense of manhood.

The inability to provide for their families has significant psychological and social consequences. Men reported feeling emasculated and powerless, as their traditional role as the primary breadwinner is undermined by economic forces beyond their control. This sense of powerlessness is compounded by societal and familial expectations that men should be the main financial providers. When these expectations are not met, men often experience feelings of shame and failure.

Furthermore, the economic challenges faced by these men strain their marital relationships. Financial instability can lead to increased tension and conflict within households, as the stress of making ends meet places additional pressure on marital bonds. Participants described how their inability to provide adequately for their families led to arguments and a sense of disconnection with their spouses. In some cases, this strain extended to their relationships with their children, who may

perceive their fathers as less capable or less deserving of respect due to their financial struggles.

Extended family members also play a role in this dynamic. In many cases, extended families rely on male breadwinners for financial support. The inability to fulfil this role can lead to a loss of status and respect within the larger family network. Men described feeling judged and marginalised by their extended families, exacerbating their sense of failure and isolation.

The narratives also highlighted how systemic inequalities contribute to the erosion of the breadwinner role. Participants pointed to structural issues such as inadequate access to quality education, limited job opportunities, and discriminatory hiring practices as significant barriers to economic stability. These systemic issues create a cycle of poverty and unemployment that is difficult to break, leaving many men feeling trapped in their circumstances.

In conclusion, the erosion of the traditional breadwinner role among men in Siyabuswa is a complex and multifaceted issue. Economic challenges and high unemployment rates are significant contributors to this phenomenon, leading to profound impacts on men's self-worth, marital relationships, and familial dynamics. The societal expectations around masculinity and provision further compound these issues, creating a pervasive sense of failure and inadequacy among men. Addressing these challenges requires a multifaceted approach that includes

economic interventions, support for mental health and well-being, and a redefinition of societal expectations around masculinity and provision.

#### **5.4.2 Impact on Self-Identity and Perceptions of Masculinity (Q3 and Q4)**

The study found that unmet expectations significantly impacted men's self-identity and perceptions of masculinity. Many participants discussed the internal conflict between traditional masculine ideals and their current economic realities. The inability to fulfil the role of breadwinner not only affected their self-esteem but also led to a broader questioning of their value and identity as men. This theme highlights the profound emotional and psychological toll of economic hardship on male identity in Siyabuswa.

##### **Sub-theme: Redefining Masculinity**

Several participants indicated a need to redefine masculinity beyond the traditional economic benchmarks. This redefinition involved embracing roles such as emotional support, caregiving, and active participation in household chores. However, the transition was often fraught with resistance both internally and from societal expectations. Participants expressed that while they recognised the importance of these new roles, they still felt a deep sense of loss and inadequacy due to their inability to provide financially.

Despite recognising the need for a broader definition of masculinity, participants reported significant challenges in making this shift. The ingrained societal norms and personal beliefs about manhood made it difficult for men to fully embrace these new roles without feeling diminished.

The study also found that the process of redefining masculinity was not universally accepted or understood within the community. Many men faced judgment and criticism from peers and family members who adhered to traditional views of manhood. This external pressure often reinforced internal conflicts and hindered the transition to a more inclusive understanding of masculinity. This highlights the social barriers that men face in redefining their roles and the need for broader societal change to support these new definitions of masculinity.

In conclusion, the impact of unmet expectations on self-identity and perceptions of masculinity is profound among men in Siyabuswa. The economic challenges they face force a re-evaluation of what it means to be a man, leading many to embrace roles that go beyond traditional economic responsibilities. However, this transition is fraught with internal and external resistance, underscoring the need for a societal shift in the perception of masculinity. The church and community organisations can play a pivotal role in supporting men through this transition, providing a framework that values emotional and domestic contributions as integral to manhood.

### 5.4.3 Familial Ties and Social Displacement (Q2 and Q3)

Another critical theme was the feeling of displacement within their families and society. Men expressed that their socialisation as providers, protectors, and heads of families left them ill-equipped to navigate their roles during economic hardship. This displacement was not only felt within the family unit but also within the broader social context, where traditional expectations of manhood remained strong.

#### **Sub-theme: Strain on Familial Relationships**

Economic stressors often led to strained familial relationships. Participants reported increased conflicts with their spouses, feelings of disconnection from their children, and a general sense of being undervalued in the home. Some men described how these stressors contributed to substance abuse and mental health issues, further exacerbating their sense of displacement.

The strain on relationships extended beyond the immediate family. Participants spoke about feeling judged by extended family members and friends, who often adhered to traditional notions of manhood and provision. "Peter" recounted,

This sense of being undervalued and displaced in their own homes and communities led to severe emotional and psychological repercussions. Men described feeling isolated, with some reporting that these feelings of displacement led them to seek solace in harmful behaviours.

The study highlighted the need for supportive structures that address these complex dynamics. The role of the church and community organisations emerged as crucial in providing a sense of belonging and validation. Programs aimed at reinforcing positive familial relationships and offering mental health support were seen as essential in helping men navigate these challenges.

This underscores the potential for community-based interventions to mitigate the adverse effects of economic hardship on familial and social ties.

In conclusion, the theme of familial ties and social displacement reveals the profound impact of economic hardship on men's roles within their families and communities. The strain on relationships, coupled with feelings of inadequacy and judgment, creates a challenging environment for men trying to redefine their identities. The church and community organisations play a pivotal role in offering support and fostering resilience, highlighting the importance of a holistic approach to addressing these complex issues.

#### **5.4.4 Emotional and Psychological Well-being (Q2 & Q5)**

Economic hardship not only affected men's roles as providers but also took a significant toll on their emotional and psychological well-being. Many men reported feelings of depression, anxiety, and hopelessness, often linked to their perceived failure to meet societal expectations. The pressure to conform to traditional ideals

of masculinity exacerbated their mental health struggles, creating a cycle of emotional distress and self-doubt.

### **Sub-theme: Coping Mechanisms**

Participants employed various coping mechanisms to deal with their emotional distress. These included seeking solace in religious faith, engaging in community activities, or turning to negative behaviours such as substance abuse. The effectiveness of these coping mechanisms varied, with many men expressing a need for more structured support systems.

This reliance on religious faith was a common thread among participants, who found solace and strength in their spiritual practices.

Conversely, some men reported turning to harmful behaviours as a means of coping with their stress and feelings of inadequacy. This highlights the destructive potential of maladaptive coping mechanisms and the urgent need for interventions to address these behaviours. Engagement in community activities also emerged as a coping strategy. This sense of camaraderie and mutual support was crucial in helping men navigate their emotional challenges.

However, the study also revealed a significant gap in access to mental health services and structured support systems. Many participants expressed a desire for more professional help and community programs tailored to their needs.

The lack of structured support systems often left men to cope in isolation, exacerbating their mental health issues. The findings underscore the importance of developing comprehensive support networks that include mental health professionals, community-based programs, and educational initiatives to help men manage their emotional and psychological well-being effectively.

In conclusion, the emotional and psychological well-being of men in Siyabuswa is deeply impacted by economic hardship and the associated pressures of traditional masculinity. While some men find solace in religious faith and community activities, others resort to harmful coping mechanisms, highlighting the need for more structured and accessible support systems. Addressing these mental health challenges is crucial for fostering resilience and promoting a healthier, more inclusive understanding of masculinity.

#### **5.4.5 Perception of Societal Expectations (Q1 & Q4)**

Participants frequently mentioned the pressure of societal expectations as a significant factor contributing to their stress and sense of inadequacy. These expectations were often tied to traditional views of masculinity, which equate manhood with financial success and the ability to provide for one's family. The societal pressure to fulfil these roles intensified the feelings of failure and inadequacy when they were unable to meet these benchmarks due to economic hardship.

### **Sub-theme: Internalisation of Expectations**

The internalisation of societal expectations emerged as a critical sub-theme. Many men felt a profound sense of failure when they could not live up to the traditional role of the breadwinner.

This internalisation often led to negative self-perceptions and a diminished sense of self-worth.

### **Sub-theme: Resistance and Redefinition**

Despite the pressure, some participants expressed a desire to resist and redefine these societal expectations.

This redefinition involved embracing non-traditional roles and rejecting the narrow confines of financial provision as the sole marker of masculinity. However, the transition was not without its challenges. Men often faced resistance both internally and from their communities.

The struggle to balance personal growth with societal expectations created an ongoing internal conflict.

### **Sub-theme: Need for Community Support**

The need for broader community support and acceptance of diverse masculinities was also highlighted. Participants expressed a desire for societal change that

values various contributions men make to their families and communities beyond financial provision.

### **Sub-theme: Educational Initiatives**

Educational initiatives aimed at challenging traditional gender roles and promoting inclusive definitions of masculinity were seen as crucial. These educational efforts could play a pivotal role in reshaping societal perceptions and reducing the pressure on men to conform to outdated norms.

In conclusion, the perception of societal expectations significantly impacts men's sense of adequacy and self-worth. The pressure to conform to traditional views of masculinity creates stress and internal conflict, exacerbating the challenges faced during economic hardship. However, there is also a growing movement among men to resist these expectations and redefine masculinity in more inclusive terms. Community support and educational initiatives are essential in facilitating this shift, helping men to navigate their roles in ways that promote well-being and holistic contributions to their families and society.

#### **5.4.5 Perception of Societal Expectations (Q1 & Q3)**

Participants frequently mentioned the pressure of societal expectations as a significant factor contributing to their stress and sense of inadequacy. These expectations were often tied to traditional views of masculinity, which equate manhood with financial success and the ability to provide for one's family.

##### **Sub-theme: Societal Judgment and Stigma**

The fear of societal judgment and stigma was pervasive among participants. Many men felt ashamed of their economic struggles and worried about being perceived as failures by their peers and community. This societal pressure often exacerbated their feelings of isolation and disconnection. This sentiment was echoed by many, highlighting the intense pressure to conform to traditional masculine ideals.

##### **Sub-theme: Impact on Mental Health**

The stigma associated with failing to meet these expectations had a profound impact on mental health. Participants described experiencing heightened levels of stress, anxiety, and depression. This compounded the emotional toll of their financial difficulties, leading to a pervasive sense of hopelessness.

### **Sub-theme: Social Isolation**

Loneliness among the participants is exacerbated by social exclusion and the loss of social networks that often accompany financial instability. This loneliness is more than just physical isolation; it represents a profound disconnection from meaningful relationships and community support.

This highlights the social isolation that male breadwinners face, further compounding their emotional pain. It can be seen as a rupture in the communal aspect of human existence. Humans are created for community, and the breakdown of these connections can lead to a sense of spiritual isolation. The loneliness experienced by male breadwinners in Siyabuswa reflects a deeper existential loneliness, where individuals feel cut off not only from society but also from their spiritual community and, at times, from God. Societal judgment often leads to social isolation, as men withdraw from social interactions to avoid perceived stigma.

This isolation further deepened their sense of disconnection and exacerbated their emotional struggles.

### **Sub-theme: Coping with Stigma**

Participants employed various strategies to cope with societal judgment and stigma. Some sought solace in close-knit support networks, while others turned to religious communities for acceptance and understanding. This underscores the importance of supportive environments where men can share their experiences without fear of judgment.

### **Sub-theme: Advocacy for Change**

There was also a strong call among participants for societal change to reduce the stigma associated with economic struggles. Advocacy for more inclusive definitions of masculinity was seen as essential to alleviating the pressure and stigma faced by men.

### **Sub-theme: Role of Community Education**

Participants highlighted the need for community education to shift perceptions and reduce stigma. Such initiatives were viewed as crucial for fostering a more supportive and less judgmental society.

In conclusion, societal expectations and the accompanying judgment and stigma significantly contribute to the stress and sense of inadequacy experienced by men in Siyabuswa. These pressures not only impact their mental health but also lead to social isolation and a profound sense of disconnection. Addressing these issues

requires both community support and broader societal change to foster a more inclusive understanding of masculinity that transcends financial capability.

#### **5.4.6 The Role of Faith and the Church (Q4 & Q 7)**

The church emerged as a crucial source of support for many participants. The role of faith in providing emotional and spiritual solace was frequently highlighted, with many men turning to their religious communities for guidance and support.

##### **Sub-theme: Pastoral Care and Support**

Participants expressed deep appreciation for the role of pastoral care in helping them navigate their challenges. The church provided not only spiritual guidance but also practical support, such as counselling services and community programs aimed at economic empowerment. This holistic approach was seen as vital in helping men restore their self-esteem and dignity. This personalised support underscored the importance of pastoral caregivers who understood the complexities of economic hardship and provided tangible assistance.

##### **Sub-theme: Spiritual Guidance and Comfort**

Spiritual guidance played a central role in helping men cope with their challenges. The church community offered a supportive environment where men could find solace and strength through their faith.

### **Sub-theme: Community Programs for Empowerment**

Beyond spiritual guidance, the church also offered practical community programs aimed at empowering men economically. These initiatives not only addressed immediate needs but also fostered long-term empowerment and resilience among participants.

### **Sub-theme: Holistic Support Approach**

The holistic approach of the church's pastoral care was pivotal in addressing the multifaceted challenges faced by men. This comprehensive support network provided a sense of community and belonging that was essential in restoring men's confidence and well-being.

### **Sub-theme: Advocacy and Social Justice**

Participants also highlighted the role of the church in advocating for social justice and systemic change. This advocacy role demonstrated the church's commitment to addressing the root causes of economic hardship and promoting a more just and equitable community.

### **Sub-theme: Long-term Impact**

The long-term impact of the church's support extended beyond immediate relief. The church's pastoral care contributed to men's ongoing resilience and empowerment in navigating economic challenges.

In conclusion, the church played a pivotal role in providing emotional, spiritual, and practical support to men facing economic hardship in Siyabuswa. Pastoral care offered a lifeline of compassion, guidance, and empowerment, helping men restore their sense of dignity and hope amidst adversity. The holistic approach of the church's interventions highlighted the transformative potential of faith-based communities in promoting well-being and resilience among men in challenging times.

#### **5.4.7 Community and Social Networks (Q4 & Q4)**

The importance of community and social networks emerged as a recurring theme in the data. Participants consistently highlighted the invaluable role of strong social ties in providing both emotional support and practical assistance during times of economic hardship.

##### **Sub-theme: Peer Support and Brotherhood**

Many men found profound solace in peer support groups and informal networks of friends and family. These networks fostered a sense of brotherhood and mutual understanding among participants, significantly aiding them in coping with their

challenges and reinforcing their sense of belonging and identity. This peer support network provided a safe space for men to share their experiences, seek advice, and offer encouragement, thus mitigating feelings of isolation and fostering resilience.

### **Sub-theme: Emotional Support and Solidarity**

Emotional support within these networks was pivotal in bolstering participants' emotional well-being. This solidarity not only alleviated stress but also strengthened participants' ability to navigate their economic challenges with greater resilience.

### **Sub-theme: Practical Assistance and Resource Sharing**

Beyond emotional support, these networks also provided practical assistance and resource sharing. Such tangible support was instrumental in alleviating immediate financial pressures and empowering men to take proactive steps towards improving their situations.

### **Sub-theme: Strengthening Identity and Community Bonds**

Participation in these social networks strengthened participants' sense of identity and community bonds. This sense of camaraderie instilled a renewed sense of purpose and belonging, counteracting the negative effects of economic stressors on self-esteem and mental well-being.

### **Sub-theme: Advocacy and Collective Action**

Participants also discussed the potential of these networks for advocacy and collective action. This collective effort highlighted the proactive role of community networks in addressing systemic issues and advocating for sustainable solutions to economic challenges.

### **Sub-theme: Long-term Impact on Well-being**

The long-term impact of these communities and social networks extended beyond immediate relief. This underscored the enduring significance of social connections in fostering resilience, promoting well-being, and enhancing the overall quality of life for men in Siyabuswa.

In conclusion, community and social networks played a pivotal role in buffering the impact of economic hardship on men in Siyabuswa. Peer support, emotional solidarity, practical assistance, and collective action within these networks contributed to resilience-building and empowerment, highlighting their essential role in promoting well-being and fostering a sense of community among men facing financial challenges.

## 5.5 Conclusion

This chapter the multifaceted challenges confronting men in Siyabuswa, South Africa, arising from the erosion of their traditional breadwinner role, was investigated. Employing a qualitative methodology and thematic analysis, the study unveils the profound impact of economic hardship on their self-identity, familial relationships, emotional well-being, and perceptions of societal expectations.

The first key theme unearthed is the dismantling of the breadwinner role. Men grapple with significant feelings of inadequacy and failure due to the inability to fulfil the traditional financial expectations placed upon them. This, in turn, profoundly affects their sense of self-worth and disrupts core aspects of their masculine identity.

Furthermore, the research explores the impact on self-identity and perceptions of masculinity. Participants grapple with the internal conflict between the long-held ideals of masculinity and their current economic realities. This struggle compels a redefinition of masculinity, emphasising the crucial roles of emotional support, caregiving, and active participation in household responsibilities.

The chapter also highlights the critical theme of familial ties and social displacement. Economic stressors exacerbate strain within familial relationships,

fueling conflicts and a sense of displacement within the home environment. These factors contribute to increased feelings of isolation and disconnection from family members.

The study demonstrates the significant impact of economic hardship on men's emotional and psychological well-being. Many participants reported experiencing depression, anxiety, and hopelessness. The research also identifies various coping mechanisms employed, ranging from seeking solace in religious faith and community activities to, unfortunately, resorting to substance abuse.

The perception of societal expectations constitutes another recurring theme. Societal pressures and rigid gender norms surrounding masculinity heighten stress and feelings of inadequacy among men. The fear of judgment and stigma from peers and the community significantly burdens their emotional well-being.

The chapter underscores the crucial role of faith and the church as a source of support. The church provides spiritual guidance, practical assistance, and holistic pastoral care. This support system is vital in helping men restore self-esteem and dignity, offering a sense of hope and direction in the face of hardship.

Finally, the importance of community and social networks is highlighted. Strong social ties within peer support groups and informal networks offer essential emotional and practical support. These networks reinforce men's sense of belonging and identity, contributing to resilience and empowerment.

In conclusion, this chapter emphasises the complex interplay between economic hardship, societal expectations, and the evolving concept of masculinity in Siyabuswa. The findings underscore the importance of the church's pastoral care, community-based support systems, and the redefinition of traditional masculine roles. Holistic and community-based approaches are crucial in addressing the multifaceted needs of these men and advocating for a more inclusive understanding of masculinity that transcends economic benchmarks. This approach can foster resilience and promote the overall well-being of men facing economic hardship.

## Chapter 6

### Analysis Recommendations and Conclusion

#### 6.1 Introduction

In the previous chapter, the challenges faced by men in provider roles during times of economic hardship were explored. The inability of men to fulfil their provider roles has significant impacts on their self-perception, sense of manhood, and familial relationships. The complex interplay between economic conditions and gender roles was discussed

In this chapter, the analysis of the research findings will be presented. This will include a discussion of the theoretical implications for understanding masculinities and an examination of the role of pastoral care in supporting men experiencing economic difficulties. Informed by the research findings, the chapter offers practical recommendations targeted towards policymakers, community leaders, and practitioners working with men facing economic difficulties. These recommendations will advocate for tailored interventions that address both the economic and psychological dimensions of their struggles, aiming to translate the research into actionable steps that benefit individuals and communities

## 6.2 Analysis of research findings.

Economic strain profoundly affects men's roles as providers, influencing their masculine identity, emotional well-being, and societal perceptions. Traditionally, men are socialised to view their primary role as economic providers, a duty deeply intertwined with their self-worth and identity (Pilcher & Whelen 2016:95). To address the impacts of economic instability on men, it is essential to examine the interplay between societal expectations, personal identity, and emotional health.

### **Economic Strain and Masculine Identity**

The impact of economic pressure on masculine identity underscores the influence of societal expectations on men within the family structure. According to Hunter (2005: 4), in pre-colonial societies, the establishment of a household was a crucial aspect of asserting a man's masculinity. Traditionally, men have been taught to view their primary role as economic providers, a responsibility intricately linked to their self-value and sense of self. This deeply ingrained role as the breadwinner is firmly rooted in cultural norms and expectations, shaping men's self-perception and beliefs about how others perceive them. While cultural norms can, at times, limit men's participation in caregiving roles, it is important to recognise that cultures are not fixed; they evolve with changing circumstances (Peacock 2003: 7). The interviews with the men demonstrated that when faced with economic insecurity, such as unemployment, underemployment, or financial difficulties, fulfilling this role

becomes increasingly challenging. Men in Siyabuswa revealed that the inability to meet financial obligations and provide for their families can lead to significant emotional distress, undermining their sense of accomplishment and self-esteem.

Participants in the study commonly express feelings of frustration, disappointment, and a sense of failure when they cannot live up to the societal ideal of a successful provider. These sentiments are exacerbated by a prevailing sense of inadequacy as men struggle to reconcile their personal identity with external expectations that emphasise financial prowess. The societal construct of masculinity often conflates financial success with personal worth, thereby equating economic stability with overall competence and masculinity (Connell 2005: 16). Consequently, when economic challenges arise, the perceived failure to meet these expectations can lead to a profound erosion of dignity and self-confidence. These findings highlight the pressure on men to uphold the provider role even in dual-income households. Studies by Mahalik et al. (2007) and Kimmel (2006) reveal that men are often still expected to be the primary breadwinners, regardless of their spouse's income. This cultural expectation persists even when the wife earns more, further intensifying the strain on men to fulfil traditional roles.

## **Emotional and Psychological Impact**

Male breadwinners facing economic strain experience profound emotional and psychological challenges that extend beyond financial concerns. Embedded within societal expectations of male provider roles, the inability to meet these expectations often precipitates intense emotional responses. Participants in the study frequently articulate feelings of frustration, anxiety, and a pervasive sense of failure when confronted with economic instability, such as unemployment or financial hardship. These emotions are compounded by the societal construct linking masculinity with economic success, which can lead to a profound erosion of self-esteem and identity when men perceive themselves as unable to fulfil their expected roles.

The emotional impact of financial strain extends beyond individual well-being, affecting interpersonal relationships and family dynamics. Financial stress can strain familial interactions and lead to feelings of isolation. Some believe that the expectation of appearing strong and self-reliant makes it challenging for male breadwinners to express vulnerability or seek emotional support, exacerbating their emotional burden. Wadsworth et al. (2018: 19) state that men facing the inability to provide are at a heightened risk for long-term anxiety and depression, as well as increased tendencies toward smoking and alcohol consumption. In essence, economic instability can worsen existing mental health conditions and

contribute to the development of new challenges. The stigma surrounding mental health in male-dominated environments often hinders men from seeking timely support, perpetuating cycles of emotional distress and isolation.

### **Societal Expectations and Stigma**

Hegemonic masculinity is centred around the idea of being the main financial provider and fulfilling the role of supporting the family. Men who deviate from this prevailing form of masculinity often feel confined by a capitalist and patriarchal system that perpetuates the belief that men should be the primary financial providers for their families (Morrel 2006:17).

The influence of societal expectations and stigma on male breadwinners facing economic challenges is profound. Central to this issue is the pervasive societal judgment and stigma experienced by individuals who are unable to fulfil traditional provider roles due to financial hardship. According to Hooks (2000:23), contemporary society places significant value on possessions and ownership, considering them markers of success and social status. Nurse (2004:56) further extends this perspective by highlighting the objectification of women as "sex objects" and men as "success objects." This characterisation underscores a societal tendency to commodify individuals based on their perceived roles and contributions within consumer culture. In this context, the pursuit of material accumulation is often equated with personal fulfilment and societal validation,

influencing perceptions of masculinity and success (Nurse 2004:26). The cultural narrative surrounding male providers often idealises financial success and productivity, thereby marginalising men who are unable to conform to these ideals. This exclusionary framework has led men in Siyabuswa to experience feelings of shame, inadequacy, and social isolation while grappling with economic instability.

Participants frequently recounted experiences of internalising societal expectations, which exacerbated their feelings of failure and self-doubt. The stigma associated with financial hardship not only impacts individuals' self-perception but also acts as a barrier to seeking necessary support. Men may hesitate to disclose their financial struggles or seek assistance, fearing further judgment or perceptions of weakness. This reluctance perpetuates a cycle of emotional distress and isolation, hindering access to resources that could alleviate the burden of economic strain (Mosetlha 2018:17).

The emphasis on traditional provider roles as a measure of masculinity and worth can exacerbate existing mental health issues or contribute to the development of new ones. The reluctance to seek help due to stigma can prolong emotional suffering and delay interventions that promote recovery and resilience. The findings underscore the urgent need for societal attitudes that are more inclusive and compassionate towards men facing economic adversity. By challenging rigid notions of masculinity tied solely to economic success, society can foster

environments that support men in navigating financial challenges without compromising their mental well-being (Thompson & Pleck 1986:23).

The intersection of economic strain, masculine identity, emotional well-being, and societal expectations reveals the complex interplay between societal norms and personal experiences among men. Addressing these issues necessitates a critical examination of traditional gender roles and expectations. By acknowledging and deconstructing these rigid norms, societal frameworks can be reshaped to foster a more inclusive and supportive environment that allows men to navigate economic challenges without compromising their sense of self-worth and dignity. This reevaluation is essential for promoting holistic well-being and resilience among men in an increasingly dynamic and economically volatile world. Promoting understanding and empathy, rather than judgment and stigma, is crucial in encouraging open dialogue about economic hardships and facilitating access to appropriate resources and support networks.

### **6.3 Implications for Theory**

The findings of this study have significant theoretical implications for the understanding of masculinity, identity formation, and social roles within contemporary society, particularly through the lens of pastoral care. Traditionally, masculinity has been defined by societal norms that emphasise men as primary economic providers, a role synonymous with social status and authority. However,

the current landscape of economic instability challenges this simplistic paradigm, necessitating a more nuanced theoretical framework that acknowledges men's diverse experiences and identities.

Feminist theory on masculinities, as articulated by Butler (2004: 24), contends that gender is not a biological attribute but rather a set of ritualised, recurring activities performed by individuals. This perspective highlights that men and women are expected to act, dress, and speak in culturally specific ways. In a similar vein, Graham (2016: 29) examines how gender theory explores the power interactions between men and women, emphasising that societal expectations often demand that males conform to the ideal of being "real men" within a patriarchal society. This study builds on these theoretical foundations by illustrating how economic instability disrupts traditional gender roles and expectations.

The research underscores the necessity for theories of masculinity to incorporate economic contexts, recognising their profound impact on identity formation. Masculinity is not a uniform construct but is shaped by varying socio-economic factors across different individuals and communities (Morrel 2006: 13). Addis and Cohane(2005: 642) state that gender is a multifaceted system organising relations between the sexes and expecting men to dominate in politics, the economy, and finance. This research highlights the intersectionality of gender with other social

categories, such as class and race, illustrating how economic challenges exacerbate existing inequalities within masculine identities.

By situating masculinity within broader socio-economic contexts, theoretical frameworks can more accurately capture the complexities of men's experiences. This integration is crucial for advancing inclusive approaches within gender studies and social theory, offering insights that transcend traditional dichotomies and embrace diversity in male experiences. For instance, even in dual-income households, societal expectations often still demand that men fulfil the primary provider role, adding layers of stress and complexity to their identity and self-perception (Mahalik et al. 2007: pnr).

Moreover, this research emphasises the role of pastoral care in addressing the multifaceted challenges faced by male breadwinners during economic adversity. Pastoral care traditionally focuses on spiritual well-being but uniquely addresses the emotional, spiritual, and identity-related struggles exacerbated by economic hardship (Graham 2009: 855). This holistic approach creates safe spaces for men to articulate their challenges, fostering resilience and dismantling the stigma associated with financial difficulties.

Effective pastoral care involves not only empathetic listening but also equipping men with faith-based coping strategies that promote perseverance and hope (Doehring, 2015: 103). By drawing from scriptures and faith traditions, pastoral caregivers help men find meaning and strength amidst adversity, promoting holistic well-being beyond economic metrics. Additionally, pastoral care extends beyond individual counselling to encompass community-building efforts that support male breadwinners (Patton 2005: 85). Initiatives such as support groups provide platforms for peer-to-peer solidarity and knowledge sharing, empowering men with practical strategies for managing finances and fostering a sense of belonging. Collaborations between pastoral caregivers and social service organisations further enhance support systems by addressing systemic barriers to economic stability. By integrating resources such as job training and financial literacy workshops, these partnerships offer comprehensive assistance that complements spiritual guidance.

The following section provides recommendations to assist men, families, churches, and the broader community of Siyabuswa in addressing these challenges.

## 6. 4 Recommendations

### 6.4.1 Holistic Pastoral Care Programs

According to Rogers (2015: 22), holistic pastoral care programs are most effective when they integrate both spiritual and practical components. Such programs address the diverse needs of individuals and families facing economic hardships in Siyabuswa by providing comprehensive support that combines spiritual guidance with practical assistance. A program is considered holistic when it encompasses not only spiritual guidance and support but also practical assistance, such as financial counselling, job training, and mental health services, thereby providing a comprehensive support system for the community.

Spiritually, churches can offer counselling services that provide a safe space for men to express their emotional struggles and seek guidance from trained pastoral caregivers. These sessions can be structured to explore issues of self-worth, identity, and coping mechanisms in the face of economic challenges. Such counselling fosters a supportive environment where men can receive spiritual guidance tailored to their personal circumstances.

Practically, holistic pastoral care programs should include support groups specifically designed for men experiencing economic adversity. These groups can serve as forums for sharing experiences, discussing coping strategies, and

building solidarity among participants. By facilitating peer support and mutual encouragement, these groups help combat feelings of isolation and empower men to navigate their challenges with resilience.

Furthermore, economic empowerment initiatives within these programs can be instrumental in addressing practical needs. Churches can collaborate with local organisations to provide vocational training, job placement assistance, and financial literacy workshops. These initiatives equip men with skills and resources to improve their economic prospects and regain a sense of agency over their livelihoods.

By combining spiritual guidance, emotional support through counselling, peer solidarity in support groups, and practical assistance through economic empowerment initiatives, holistic pastoral care programs offer a comprehensive approach to addressing the complex challenges faced by men in Siyabuswa. These programs strengthen individual well-being and contribute to the community's overall resilience and cohesion, reflecting a commitment to promoting dignity and empowerment in the face of economic adversity.

#### 6.4.2. Community support programs

Strengthening community support networks is essential in bolstering the resilience and well-being of men grappling with economic challenges in Siyabuswa. Peer support groups and informal social networks play a pivotal role in providing emotional support and practical assistance, fostering a sense of brotherhood and mutual understanding among participants. Support groups offer a structured environment where men can share their experiences, discuss common challenges, and offer encouragement to one another. These groups can create a supportive community where individuals facing similar hardships can find solace and strength in solidarity. By sharing personal stories and coping strategies, participants not only receive empathy and validation but also gain practical insights into navigating economic adversity.

Informal social networks within the community may provide additional support layers. These networks often consist of friends, neighbours, and extended family members who offer practical assistance such as childcare, transportation, or even temporary financial aid during times of crisis. The informal nature of these networks allows for more personalised and immediate responses to individual needs, enhancing their effectiveness in times of economic strain.

Fostering a sense of brotherhood within these support networks can be crucial. It has the potential to promote a culture of mutual aid and collective responsibility,

where community members might actively engage in supporting one another's well-being. This solidarity could strengthen social bonds and combat feelings of isolation and alienation that often accompany economic hardship.

Encouraging and facilitating these community support networks requires proactive engagement from local institutions, including churches, community centres, and grassroots organisations. These entities can play a pivotal role in organising and facilitating support group meetings, providing resources for networking events, and promoting a culture of solidarity within the community.

In conclusion, strengthening community support networks, including peer support groups and informal social networks, could be instrumental in enhancing the resilience and well-being of men facing economic challenges in Siyabuswa. By fostering a sense of brotherhood and mutual understanding, these networks have the potential to provide vital emotional and practical assistance, contributing to a more cohesive and supportive community fabric.

#### **6.4.3 Redefining masculinities**

Promoting alternative definitions of masculinity beyond traditional notions of financial success is essential for empowering men facing economic challenges. Fraser (1998) introduces the idea of "caring masculinities," which includes caregiving and emotional support roles as integral to masculinity, thereby

challenging the traditional focus on financial success and emotional detachment (Fraser 1998: 649). Elliott (2016) builds on the concept of "caring masculinities" by emphasising the need for masculinity frameworks that incorporate qualities such as empathy and active participation in household responsibilities, providing a broader and more inclusive understanding of masculine identity (Elliott 2016: 241). Redefining masculinity in these ways can help men develop a more resilient and supportive identity framework to navigate economic difficulties effectively

Emphasising caregiving roles encourages men to actively engage in nurturing and supporting their families beyond the traditional provider role. This shift not only acknowledges the importance of emotional labour but also fosters stronger familial bonds and mutual respect within households. By promoting caregiving as a valued aspect of masculinity, men can find fulfilment in nurturing relationships and contributing to the well-being of their loved ones.

Similarly, highlighting the role of emotional support encourages men to develop and express empathy, compassion, and emotional intelligence. These qualities are essential for maintaining healthy relationships and coping effectively with stress and adversity. Embracing emotional support as a masculine trait promotes mental well-being and resilience, challenging stereotypes that associate masculinity solely with stoicism and emotional detachment. Active participation in household responsibilities further expands the definition of masculinity by recognising the

shared responsibility of maintaining a home and caring for family members. Engaging in tasks such as cooking, cleaning, and childcare not only relieves burdens on partners but also fosters a sense of fulfilment and partnership within relationships. This redefinition encourages men to contribute equitably to domestic life while challenging rigid gender roles that limit individual and collective well-being.

To actively promote these alternative definitions of masculinity, community leaders, educators, and media outlets can play pivotal roles. Educational programs and workshops can facilitate discussions on gender roles and masculinity, encouraging critical reflection and promoting positive role modelling. Media representations that depict diverse expressions of masculinity can also contribute to shifting societal norms and fostering acceptance of non-traditional roles.

However, it is important to recognise that societal expectations may influence men's willingness to seek counselling or therapy. Traditional views on masculinity often discourage men from expressing vulnerability or seeking help (Cook 1998: 23). Understanding participants' perspectives on counselling is crucial to overcoming these barriers. Insights into how men perceive and engage with mental health services can inform strategies to make these services more accessible and acceptable.

In conclusion, redefining masculinity to include caregiving, emotional support, and active household participation is essential for empowering men in Siyabuswa to navigate economic challenges with resilience and dignity. By broadening the scope of acceptable masculine behaviours and roles, communities can promote healthier relationships, enhance mental well-being, and contribute to a more inclusive and supportive social environment.

#### **6.4.4 Economic Empowerment Programs**

Implementing programs to enhance men's economic opportunities is crucial in Siyabuswa, where economic empowerment initiatives can significantly improve livelihoods and bolster community resilience. These initiatives, which could be managed and supported by local government agencies, non-governmental organisations, and community leaders, encompass vocational training, entrepreneurship workshops, and access to microfinance. The aim is to equip men with the skills and resources needed to navigate economic challenges effectively (UNDP 2015: 23; World Bank 2017: 45; Yunus 2007: 89).

Vocational training programs can play a pivotal role in preparing men for employment opportunities that align with local economic needs. By providing training in sectors such as construction, agriculture, or skilled trades, these programs can enhance participants' employability and potential for sustainable income generation. Moreover, vocational training have the potential of equipping

men with practical skills that can lead to greater job security and career advancement.

Entrepreneurship workshops have the potential to foster entrepreneurial spirit and business acumen among men in Siyabuswa. These workshops could offer training in business planning, financial management, marketing strategies, and access to startup resources. By encouraging men to explore entrepreneurship as a viable career path, these initiatives might promote economic self-reliance and stimulate local economic development through small business creation and growth.

Access to microfinance services could provide crucial financial support to aspiring entrepreneurs and small business owners who may lack access to traditional banking services. Microfinance initiatives might offer small loans, savings accounts, and other financial products tailored to the needs of low-income individuals. This could enable men to invest in business ventures, purchase equipment, or expand their operations, thereby fostering economic independence and resilience.

Furthermore, integrating economic empowerment initiatives with broader community development efforts could enhance their impact and sustainability. Local government agencies, nonprofit organisations, and private sector partners have the potential to initiate and lead these collaborations. By leveraging their resources and expertise, these stakeholders can support comprehensive

economic development strategies. Such partnerships might facilitate the creation of supportive ecosystems that promote job creation, skills development, and entrepreneurship within Siyabuswa.

Implementing economic empowerment initiatives such as vocational training, entrepreneurship workshops, and access to microfinance is essential for fostering economic resilience and improving livelihoods among men in Siyabuswa. Vocational training programs, as discussed by the International Labour Organisation (2019), provide individuals with practical, job-related skills. Entrepreneurship workshops, highlighted by the World Bank (2018), offer crucial business planning and management education, while access to microfinance, as outlined by CGAP (2016), provides the necessary financial resources to support small-scale economic activities. By equipping individuals with these skills, knowledge, and resources, these programs empower men to pursue sustainable economic opportunities, thereby contributing to overall community well-being and prosperity.

#### **6.4.5 Mental health support**

Addressing mental health among men facing economic pressures is crucial for their overall well-being and resilience. Economic challenges often lead to heightened levels of stress, depression, and anxiety, which can impede men's ability to cope with their circumstances. These mental health issues are

exacerbated by societal expectations tied to traditional views of masculinity, equating self-worth with financial success and the ability to provide for one's family.

A narrative approach can be instrumental in understanding and addressing these mental health challenges. By focusing on personal stories, this approach allows individuals to make sense of their experiences and the meanings they attach to them. Creating spaces where men can share their narratives enables mental health support services to better address the specific contexts and challenges they face. This approach helps men externalise their problems, viewing them not as personal failings but as issues that can be understood and addressed within a broader socio-economic context.

Providing access to mental health services, including counselling and therapy, through a narrative lens, can play a pivotal role in supporting men during challenging times. Local healthcare providers, community organisations, and trained mental health professionals can offer narrative-based counselling sessions, creating safe spaces for men to explore their emotions, express concerns, and develop coping strategies. These sessions can help men re-author their stories, focusing on resilience and the strengths they demonstrate in facing economic hardship.

By addressing mental health needs through narrative therapy, men can gain valuable support in navigating the emotional turmoil caused by economic hardship.

Therapy sessions can provide tools and techniques to enhance emotional regulation, promote positive coping mechanisms, and foster a sense of empowerment in facing challenges. Additionally, counselling might offer an opportunity for men to challenge societal stereotypes about masculinity, encouraging them to embrace a more holistic view of self-care and emotional well-being.

In conclusion, integrating mental health support with a narrative approach into community and church-based initiatives is essential for enhancing the resilience and well-being of men experiencing economic pressures. By prioritising mental health services grounded in narrative practices, communities can empower men to manage stress effectively, strengthen familial relationships, and navigate their roles beyond traditional economic expectations with confidence and dignity.

#### **6.4.6 Educational campaigns**

Educational campaigns aimed at raising awareness about evolving concepts of masculinity and the importance of holistic well-being could significantly mitigate societal stigma and pressure experienced by men in Siyabuswa facing economic hardships. Local government bodies, community organisations, and advocacy groups might take responsibility for these campaigns. By challenging traditional stereotypes that equate masculinity solely with financial success and provider

roles, these proactive measures have the potential to foster a more inclusive understanding of masculinity.

By educating the community about diverse expressions of masculinity, such campaigns could promote inclusivity and acceptance of varying roles and identities. Local government bodies, community organisations, and advocacy groups might emphasise that masculinity encompasses emotional intelligence, caregiving, and active participation in family life, in addition to economic contributions. This broader understanding could encourage men to embrace a more balanced approach to self-worth, thereby reducing the psychological burden associated with perceived failure to meet traditional expectations.

Furthermore, educational initiatives highlight the significance of holistic well-being, encompassing mental, emotional, and spiritual health. They advocate for men to prioritise self-care, seek support when needed, and engage in open discussions about mental health challenges. By normalising these conversations, educational campaigns foster a supportive environment where men feel empowered to address their vulnerabilities without fear of judgment or stigma.

Implementing these recommendations in Siyabuswa can empower men to navigate economic adversities with resilience and dignity. By embracing a redefined masculinity that values emotional and relational strengths alongside economic achievements, men can find fulfilment and purpose beyond traditional

roles. This study underscores the transformative potential of community support, faith-based initiatives, and a comprehensive understanding of masculinity in enhancing the well-being of men amidst economic challenges, ultimately enabling them to discover renewed sources of resilience and hope.

#### **6.4.7 The role of church in pastoral care**

Pastoral care within the church is a vital support system that addresses the emotional, spiritual, and social needs of individuals. In Siyabuswa, where traditional gender roles often place the burden of financial provision on men, this care becomes particularly significant. Male breadwinners face unique pressures and challenges, and the church's role in offering pastoral care provides them with a crucial support network. By creating a space where these men may openly discuss their struggles and receive guidance, the church helps them navigate the complexities of their roles with greater resilience and understanding.

As societal expectations evolve, the church in Siyabuswa has the opportunity to play a transformative role in addressing the pressures experienced by male breadwinners. Traditional expectations often impose a heavy financial burden on men, but the church's support may help alleviate this load. Through various forms of pastoral care, including counseling services, spiritual guidance, and group support initiatives, the church has the potential of assisting men in managing the emotional and psychological demands of being primary providers. Moreover, by

promoting more flexible gender roles and encouraging shared responsibilities within families, the church may help reduce the burden placed on male breadwinners, fostering a more balanced approach to family dynamics.

The church's involvement in pastoral care not only provides support but also empowers male breadwinners. Through emotional and spiritual support, the church may help men find a sense of purpose and resilience in their roles. This empowerment is facilitated by sermons, workshops, and community programs that emphasise the value of male contributions beyond mere financial provision. However, the church must also address the challenges associated with changing traditional gender roles. Resistance to these changes may be encountered, but through continued education and open dialogue, the church can navigate these challenges and promote a more inclusive approach to pastoral care.

In Siyabuswa, practical examples of pastoral care can demonstrate its positive impact on male breadwinners. Local churches can establish support groups where men can discuss challenges and share coping strategies, fostering both emotional support and a sense of community. These initiatives can offer a space for men to connect and contribute to their personal growth and development. The church's involvement in community outreach programs can further support male breadwinners, helping them manage their roles effectively and enhance their overall well-being.

In conclusion, the church in Siyabuswa plays a crucial role in supporting male breadwinners through pastoral care. This support addresses their emotional, spiritual, and social needs, helping them navigate the pressures of their roles with greater resilience. While the church has made significant strides in empowering men and promoting more balanced family dynamics, there is room for further development. To continue providing effective support, the church must adapt its pastoral care initiatives to meet the evolving needs of male breadwinners, ensuring it remains a vital source of assistance in the community.

### **6.5 Future research**

Future research in the field of practical theology could prioritise investigations into the enduring effects of economic adversity on men's mental health, family dynamics, and community resilience. Academics, researchers, and institutions specialising in practical theology and related fields might take the lead in understanding how prolonged financial stress influences these aspects, which is crucial for developing targeted interventions and support systems. By examining longitudinal data, researchers could discern how economic hardships shape men's psychological well-being over time, identifying protective factors and risk factors that influence resilience and vulnerability.

Additionally, comparative studies across diverse socio-economic contexts and cultural settings are essential for contextualising masculine identities and coping

strategies. Researchers in sociology, psychology, and cultural studies could explore variations in economic structures, social norms, and religious beliefs that contribute significantly to how men perceive and fulfil their roles within their families and communities. Comparative research could highlight cultural nuances in masculine identity construction and resilience practices, shedding light on adaptive strategies that may be transferrable across contexts or culturally specific approaches that require tailored interventions.

Such research endeavours should employ rigorous qualitative and quantitative methodologies to capture nuanced experiences and validate findings across different populations. By examining how economic adversity intersects with cultural norms and institutional contexts, researchers could provide actionable insights for practitioners and policymakers aiming to support men's well-being and strengthen community cohesion. Ultimately, advancing knowledge in these areas could inform evidence-based interventions that promote holistic health and thriving among men facing economic challenges in diverse global contexts.

## 6.6 Conclusion

In concluding this study, it becomes evident that men in Siyabuswa confront profound challenges resulting from the shifting dynamics of traditional breadwinner roles. The economic pressures they face profoundly impact their sense of self, their relationships within the family unit, and their overall mental well-being.

These challenges are further complicated by entrenched societal expectations of masculinity, which traditionally equate a man's worth with his ability to provide financially for his family.

Nevertheless, amidst these adversities, the resilience demonstrated by men in Siyabuswa is striking. Their ability to navigate these multifaceted challenges, often with the support of faith communities and robust social networks, provides a source of optimism for positive change. These networks not only offer emotional and spiritual support but also serve as practical avenues for community engagement and empowerment.

Moving forward, the recommendations arising from this study hold significant implications for policy, practice, and further research. Promoting economic empowerment among men in Siyabuswa is crucial, focusing on initiatives that can enhance access to education, vocational training, and sustainable employment opportunities. These efforts can help mitigate the financial stressors that contribute to feelings of inadequacy and failure among men.

Furthermore, redefining masculinity is essential to alleviating the societal pressures that exacerbate men's struggles. By promoting a more inclusive understanding of masculinity—one that embraces emotional intelligence, caregiving roles, and holistic well-being—communities can foster environments

where men feel empowered to redefine their identities beyond traditional stereotypes.

Prioritising mental health support is equally imperative. By integrating accessible counselling services and mental health awareness campaigns within community and faith-based settings, men can receive the support they need to manage stress, depression, and anxiety effectively. This holistic approach not only addresses immediate mental health needs but also contributes to long-term resilience and well-being.

The transformative potential of community support systems, faith-based initiatives, and a comprehensive approach to masculinity cannot be overstated. These elements are pivotal in fostering the overall well-being and flourishing of men facing economic adversity in Siyabuswa. They provide avenues for men to regain their sense of dignity, rebuild familial relationships, and contribute positively to their communities.

In the field of practical theology and pastoral care, it is essential to advocate for policies and practices that uphold the inherent dignity and worth of every individual, regardless of their economic circumstances. By fostering inclusive and supportive communities, stakeholders in these fields can help create environments where all individuals have the opportunity to thrive and contribute meaningfully to society.



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This study highlights the importance of ongoing dialogue, collaboration, and action towards building a more just and equitable society where every person can lead a life of dignity and purpose.

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## Faculty of Theology and religion

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## LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

### **Title of The Study:**

A pastoral response to the patriarchal concept of 'breadwinner' with reference to Siyabuswa Township.

### **Researcher:**

Kagiso Harry Morudu, University of Pretoria  
081 358 9451; [Harrymorudu@gmail.com](mailto:Harrymorudu@gmail.com)

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You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Siyabuswa Township. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years old and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to comprehensively understand the intricate relationship between the evolving roles of men as breadwinners and the consequent erosion of their dignity in contemporary South Africa. This investigation comprises two interconnected dimensions: exploring the challenges men face in their provider roles and examining the broader impacts of unmet expectations on their self-identity, perceptions of masculinity, and familial ties. Through the lens of pastoral care, which encompasses guidance, support, and community cohesion, the study aims to uncover how the church's ministry can address the multifaceted needs of men in this context, offering holistic support that extends beyond individuals to encompass family and community. It also seeks to broaden the notion of masculinity beyond traditional economic benchmarks, emphasising the church's potential role in redefining and fostering a more inclusive understanding of masculinity. By investigating the influence of financial constraints on men's self-worth and identity, the research aims to shed light on the transformative potential of pastoral care, enabling men to navigate economic challenges, restore their self-esteem, and uphold their dignity within the

evolving landscape of masculinity in South Africa. The results of the study may be published in an academic journal. You will be provided with a summary of our findings upon request. No participants' names will be used in the final publication.

- **Duration of the study:** The study will be conducted over a period of November 2023
- **Research procedures:**

The study will last for two weeks and involve different groups of participants. It will take place in a quiet location where participants can feel comfortable sharing their thoughts. Here's how the study will work:

**Asking Questions:** Each participant will be given a questionnaire with easy and clear questions to answer. This questionnaire will help gather important information for the study.

**Getting to Know Each Other:** At the start of each meeting, the researcher will introduce himself to the participant, and the participant will also introduce themselves. The rules for the discussion will be explained and everyone will be expected to follow them.

**Sharing Stories:** After the introductions and rule explanations, participants will have the chance to share their own stories based on the study's topic.

**Watching and Learning:** Throughout the study's duration, participants will be observed on the agreed-upon days to see how their thoughts and behaviours develop.

By following these steps, we hope to better understand the participants' viewpoints and achieve the goals of the study in a straightforward way.

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document
- **Confidentiality:** All information will be treated as Confidential. As a result, whatever was said during the sessions will not be shared with others and will not be accessed without the supervisor's permission. Participants' demographic information and names will not be disclosed. Instead of using real names, the researcher will use pseudo

names and will ensure that the information given does not reveal who the subject The relevant data will be destroyed, should you choose to withdraw.

- **Remuneration:** No money/fees gifts or any form of reward will be awarded/offered / can be expected by co researchers/respondents / participants at any time during the research
- In compliance with the South-African government's Protection of Personal Information Act (*POPIA*; Act no. 4 of 2013), the information that will be collected will be kept secure at all times, according to the Information Technology Security Policy (Rt71/17) of the University of Pretoria. The information will not be used in any other way, other than directed.

**WRITTEN INFORMED CONSENT**

I hereby confirm that I have been informed about the nature of this research.  
I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: \_\_\_\_\_

Researcher: \_\_\_\_\_

Date: \_\_\_\_\_

Contact number of the Researcher: \_\_\_\_\_

**VERBAL INFORMED CONSENT** *(Only applicable if respondent cannot write)*

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I, the researcher, have read and have explained fully to the respondent, named \_\_\_\_\_ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: \_\_\_\_\_

Researcher: \_\_\_\_\_

Witness: \_\_\_\_\_



UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

**Faculty of Theology and Religion**

Date: \_\_\_\_\_

Contact number of the Researcher: \_\_\_\_\_

### Guiding research questions

1. In light of your cultural and personal beliefs, how do you perceive the role of being the primary provider for your family?
2. Could you kindly share the challenges you encounter when you are unable to meet the financial expectations of your family?
3. How does the inability to provide for your family impact your self-perception and understanding of masculinity?
4. How has the involvement of the church shaped your perception of masculinity and influenced your approach to handling financial challenges?
5. From your perspective, are there any specific ways in which the church could offer support to men like yourself who are grappling with financial difficulties and struggling with self-esteem?
6. Could you kindly share your experiences in dealing with financial issues in Siyabuswa Township and how they may differ from other locations?