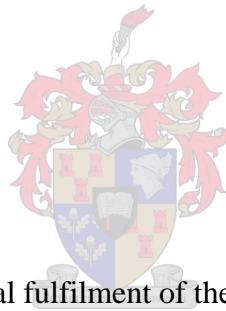


**TOWARDS A HOLISTIC MINISTRY TO THE KWE SAN COMMUNITIES
IN THE TSUMKWE CONSTITUENCY IN NAMIBIA**

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Declaration

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature: _____

Date: _____

Opsomming

Identiteit verwys na oortuigings en waardes, die lewensstyl, karakter, styl en die geskiedenis van 'n gemeente. 'n Persoon ontwikkel 'n identiteit, netso ontwikkel 'n gemeente ook 'n identiteit wat baie naby geassosieer word met die lidmate, hul omstandighede en hul geskiedenis. Die Kwe San se unieke geskiedenis en omstandighede het baie bygedra tot hul huidige identiteit. Die huidige identiteit bepaal ook die wyse van die bedieningspraktyk wat spesifiek gerig is op die gemeente en gemeenskap.

Die Kwe San het 'n kontekstuele teologiese benadering. Hul tradisionele vrye beweging is beperk deur die Tsumkwe tuisland. Die verskeie oorspronklike sosiale organisasies vorm 'n integrale deel van die Kwe San se lewenswyse binne hul Sisteem Twee, wat op sigself 'n integrale deel vorm van hul huidige lewe. Bogenomende aspekte moet in ag geneem word wanneer 'n gemeente se bedieningspraktyk geformuleer word.

Dei praktiese toepassing van ekklesiologie is belangrik binne die gemeenskap. Dit is weens die vernadering in konteks van die Kwe San. Ten einde 'n beter begrip te hê van die huidige bedieningspraktyk, het ek die Gestalt teoretiese beginsels geïntegreer om die huidige situasie, asook die Sisteem Twee beter te verstaan. Dit vergemaklik die intepretasie van die huidige konteks van die Kwe San.

Enige vorm van holistiese bedienings-benadering verlang dat ons die interafhanklikheid van mense en die natuur begryp. Dit beklemtoon ook die feit dat ons almal verbind is aan mekaar en dat die kerk meer pro-aktief betrokke moet wees binne die totaliteit van die gemeenskap.

Abstract

Identity refers to the beliefs and values, the lifestyles, character, style and history of a congregation. A person has an identity, so a congregation develops an identity which is in a very close association with its members, their circumstances and history. The Kwe San and their unique history and circumstances have contributed to their current identity. This identity also determines the way in which the ministerial praxis is tailored for a specific congregation and community.

The Kwe San's current context has a practical theological response which is contextually based. Their traditional free-roaming abilities have been limited by the Tsumkwe Constituency, a prior homeland. The various original social organizations which form an integral part of the Kwe San's life within their System Two, forms an integral part of their current life. These aspects need to be taken into consideration when formulating a congregation's ministerial praxis.

Within this community the practicality of theological ecclesiology has become important. This is due to the change in context of the Kwe San. To have a better understanding of the present ministerial praxis I have incorporated the Gestalt theory principles which help us to address the current situation and also the System Theory, in order to understand the current contextual nature of the Kwe San people.

Any form of a holistic ministerial approach requires that we understand the interdependence of people and nature. It also emphasizes the fact that we are all connected to one another and that the church needs to raise to the occasion and play its part within each segment of the community. It needs to be an active participant within different interdependent or interrelated parts within the society in which we interact with one another, interact with nature and interact with God.

CONTENTS

	Page
1 Title	1
1.1 Background and motivation	1
1.2 Problem	1
1.3 Purpose or Aim of Research	2
1.4 Methodology	2
1.4.1 Firstly: Literary study; Gestalt theory, System Theory and an analysis of the traditional Identity of the Kwe San	2
1.4.2 Secondly: Participant observation of the current Context at the Dutch Reformed Congregation Luhebu North	2
1.5 Summary	3
2 Kwe San community	4
2.1 Introduction	4
2.2 Traditional Heritage	5
2.3 Social Organization	8
2.3.1 Symbols and traditions	8
2.3.2 Religious Concepts	9
2.3.3 Religion and the community	11
2.3.4 Religion and the environment	12
2.4 Summary	13
3. The Gestalt theory	14
3.1 Introduction	14
3.2 Aspects of human existence	16
3.3 The Organism-Environment Interaction	16
3.4 Principles of Gestalt Therapy	17
3.4.1 Totality	18

3.4.2 Holism	18
3.4.3 Field Theory	18
3.4.4 The Figure-Formation Process	18
3.4.5 Organismic Self-regulation	19
3.5 Today “now awareness”	19
3.6 Summary	20
4 System Theory	22
4.1 Introduction	22
4.2 Four phases of a transition	25
4.3 System Two thinking	26
4.4 System Four thinking	27
4.5 Summary	28
5 Activities of the Dutch Reformed Luhebu North Congregation	29
5.1 Introduction	29
5.2 Dutch Reformed involvement with the Kwe San	29
5.3 Activities of the Dutch Reformed Luhebu North Congregation	32
5.3.1 Small Stock farming	34
5.3.2 Crop Cultivation (Agronomy)	34
5.3.3 Pre-primary schools	35
5.3.4 San Learner Support	36
5.3.5 Entrepreneur Assistance	36
5.3.6 Capacity Building	37
5.4 Summary	37
6 Theological Implications	39
6.1 Introduction	39
6.2 Holistic Theology	40
6.3 Guidelines for a holistic ministerial approach	45
6.4 Communion of fellowship	47

6.5 The public worship service of God	47
6.6 Gestalt perspective in terms of holistic ministerial approach	48
6.7 Sustainability	51
6.8 Summary	52
7 Conclusion	54
8 Bibliography	55

Chapter 1

1. Title

Towards a Holistic Ministry to the Kwe San Communities in the Tsumkwe Constituency in Namibia

1.1 Background and motivation

The discipline of Practical Theology is the appropriate methodology to address the problems of the Kwe San Communities in the Tsumkwe district of Namibia. The researcher will also use other theories to highlight not only the identity of this people group but also to help one to develop holistic ministry praxis.

The Kwe San people residing in this area have undergone an enormous change in terms of their traditional way of life to an altered way of life. This change has an influence in the ministerial praxis. The unique identity of the Kwe San people residing in the Tsumkwe Constituency portrays a vital factor which influences this praxis.

Identity refers to the beliefs and values, the lifestyles, character, style and history of a congregation. Just as a person has an identity, a congregation develops an identity which is in a very close association with its members, their circumstances and history (Hendriks 1992:164). This identity should be studied, analysed and used to the best advantage of the church in the process of proclaiming the gospel. This identity also determines the way in which the ministerial praxis is tailored for a specific congregation and community.

1.2 Problem

What is the unique identity of the Kwe San people? What is the unique nature of the ministerial praxis in the Dutch Reformed Luhebu North Congregation in Namibia? How is it tailored to be most beneficial to the Kwe San people within the congregation and broader community with its unique identity?

1.3 Purpose or Aim of Research

The aims of the proposed research are:

- To obtain knowledge of the traditional identity of the Kwe San people and the identity of the present community in which the Dutch Reformed Luhebu North Congregation is situated within the Tsumkwe Constituency.
- To obtain adequate knowledge of the Gestalt psychological theory and the system theory which will be used to illustrate and confirm the importance of a holistic approach¹ within any ministerial praxis from a psychological point of view.
- To draw a comparison between the Gestalt theory and the methodology of practising theology according to Hendriks (Hendriks 2004:23), portraying the ecclesiological praxis in the Tsumkwe Constituency as a holistic approach to the unique identity of the Luhebu North Congregation.

1.4 Methodology

The nature of this research will be diachronic, descriptive in both historical and contextual manner. In this research proposal, the researcher aims to use the following methods:

1.4.1 A literary study investigating Gestalt theory, System Theory and an analysis of the traditional identity of the Kwe San

1.4.2 Participant observation of the current activities at the Dutch Reformed Congregation Luhebu North

Participant observation is a qualitative research process by which data is collected and analysed. It is also accompanied by unstructured face-to-face interviewing (De Vos

¹ Holistic approach: considering the whole thing or being to be more than a collection of parts; treating the whole person rather than just the symptoms (effects) of a disease.

1998:277). Knowledge of groups or persons is obtained from their natural habitat by means of observation, semi-structured casual conversation and interviews. The data is used to determine the influence of the natural milieu or setting on human behaviour. (Babbie 2004:286).

Participant observers consider their objects of study in a holistic manner and do not reduce them to variables. A holistic objective is to study people in their natural habitat or natural setting in order to understand the dynamics of human meanings and relationships. It is also important to realize that in the final analysis, a holistic approach is ideal.

1.5 Summary

In this study the unique identity (culture) and context of the Kwe San people residing within the Tsumkwe Constituency will be investigated with specific reference to the Dutch Reformed Luhebu North Congregation. The importance of a holistic ministerial praxis will also be highlighted. The principles of the Gestalt theory as well as Armour & Browning's work on System Sensitive Leadership (2000) will provide the theoretical background of the research.

Chapter 2

Kwe San community

2.1 Introduction

In this chapter the researcher is going to give a brief historical overview of the Kwe San people who form the majority group in the focus area in the Dutch Reformed Church Luhebu North in the Tsumkwe Constituency. The researcher is also going to describe the factors which paved the way to the “new”² context in which the Kwe San group is currently residing.

“Since religion and culture are, in many ways, two sides of the same coin, those who seek to know about the people of Africa would do well to begin their inquiry with a review of the religious aspects of traditional African life.” (Thorpe 1991:1)

It is important to study the culture and traditions of the Kwe San people carefully to grasp a fuller understanding of their religious understanding and the dynamic relationships which sprout from it. The reason for this is due to the fact that the focus group of the researcher consists mainly of Kwe San people. This fuller understanding will also lead to a better grasp of the dynamic relationships within this native culture in relation to one another and their relationship with their environment and God.

In this study the focus of the researcher is on the *Kung* tribes from which most of the community members derive within the Luhebu North Congregation (Participant observation 2007). This tribe is one of the largest and most important tribes within the independent Kwe San tribes. They originally occupied the whole north east corner of Namibia. These areas extended from Grootfontein in the west to the Okavango and Lake Ngami and the north and east (Schapera 1965:34). In this area

² “New,” referring to the present context in which the Kwe San people are residing in today. These people are functioning within a system two environment and are adapting to their new context.

there are four main local groups. These groups all share the same language and customs and beliefs.

It is important for the church to study the local language, customs and beliefs. The church should take note of these aspects in order to understand the dynamic relationships within the Kwe San culture. It is also important for the church to take a closer look at their past, present habits, and their cultural characteristics. Only with all of the above mentioned factors taken into account, can an individual, church or organization start doing viable research with reference to their religious orientation to life. It is important to note that people and their unique context should be kept in mind when a congregation is formulating a ministerial praxis.

2.2 Traditional Heritage

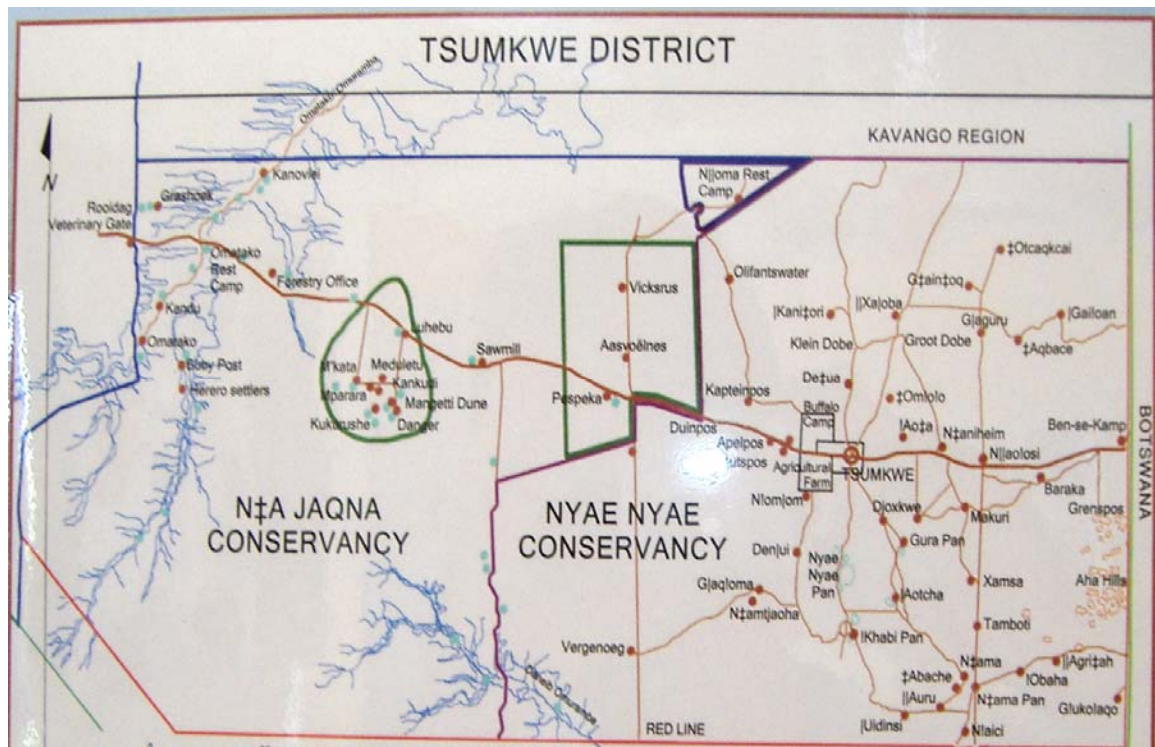
The majority of the people of the Luhebu North Congregation comprise of the Kwe San people who have a unique nature. The Kwe San has been residing in Southern Africa for many centuries. The recorded history of Southern Africa begins with the account of Vasco da Gama's voyage in 1497. The Kwe San has been divided into many different groups. Each of these groups has its own distinctive language or dialect. Schapera affirms that all the Kwe San people are of the same racial stock, and have fundamentally the same culture. This is also illustrated in the vast similarities in their language and different dialects (Schapera 1965:80). It is also interesting to note that the Kwe San people do not have a collective name for themselves. Many of the names attributed to the Kwe San people originate from surrounding natives which gave them a collective name. Examples of these include *San* and *Bushmen*. Various names were attributed to the Kwe San, which included Bosjesmans (Bushmen) by the Dutch and Sanqua (San) by the Hottentots who referred to themselves as the Khoikhoi (Thorpe 1991:11).

Most of the traditional Kwe San today are situated mainly in the Kalahari and in the North Eastern parts of Namibia. The focus area, which the researcher uses as an example of a holistic ministerial praxis, is the Dutch Reformed Congregation at Luhebu North. It is situated in the Tsumkwe Constituency which is in the north eastern part of Namibia and consists of the following two conservancies: firstly the N#a Jaqna conservancy and secondly the Nyae Nyae conservancy. The Luhebu

North Congregation is situated within the N#a Jaqna conservancy which stretches from Roodag gate to the west to just beyond to the east and ends at the Kavango regional boundary in the north and the “Mouth and Foot” disease fence in the south. This area was previously known as Bushmanland. Within this communal area, there are various Kwe San people who are actively part within the Dutch Reformed Luhebu North church who still practices strong traditional methods of living. This is one of the main reasons why the church takes the traditional aspects of Kwe San life in consideration in its ministerial praxis.



Focus Area in Namibia



Focus area enlarged

It is important to note that in prehistoric times, San people were widely spread, in all probability, in small family or tribal groups throughout Southern Africa. These small family bands or clans still portray the base unit of the Kwe San people today. The exact number of Kwe San people is difficult to determine accurately, mostly due to cultural adaptations and intermarriages.

They have survived until modern times as hunters and gatherers of food. Previously they have been entirely dependent on their environment through which they have mastered the art to adapt to constant changes in their unique lifestyle. Unfortunately, many of these areas in which the Kwe San people find themselves today, are not adequate to support them sufficiently. One of the most important factors is the fact that their traditional free roaming abilities have been limited by the vast boundaries of farms, national parks, local developments and the prior apartheid system, which forced the Kwe San people along with multiple other black African cultures into homelands³. Within these homelands hunting is strictly prohibited, which in turn

³ Homeland: (in the Republic of South Africa & South West Africa (today Namibia), under the Apartheid system in the past) one of the areas with some Self-government that were intended for a group of Black African people to live in.

limits the very essence of the Kwe San, who were hunters initially. This problem worsened with the influence of exposure to western culture. The presence of the South African Army during the border war in Namibia also had a major effect, because the Kwe San people were used as trackers. During this time, the Kwe San was exposed to alcohol which still has a lasting influence in this Tsumkwe Constituency. Many of the Kwe San also worked as farm workers within the northern parts of Namibia.

Today the root of the problem lies within the traditional Kwe San who cannot survive on their traditional subsistence level anymore. The intervention from the western culture has infiltrated the core of their culture with Herculean effect. This is one of the main reasons for the holistic ministerial praxis in terms of the Kwe San's adjustment to a more complex context.

In the following paragraphs we are going to take a closer look at various original social organizations which form an integral part of the Kwe San's life within Armour & Browning (2000:57) System Two. These are important aspects of any community that needs to be taken into consideration when determining a congregation's ministerial praxis and in effect, the adaptation of the Kwe San people within their new context.

2.3 Social Organization

2.3.1 Symbols and traditions

The communal fire is the symbol of home for the San. Traditionally when a band settles in a new area, the eldest male is responsible for the lighting of the communal fire with the use of fire sticks. Only thereafter can each family light their own fire with brands from the original fire. The fire also serves as a common gathering place where the Kwe San practises various activities such as smoking pipe which is passed from one individual to another. Music, dancing, smoking and important-to-note storytelling forms a crucial part of the Kwe San. Family values are of great importance in the community. This affirms that the Kwe San people operate and function best when the holistic family nature can be utilized to its full potential.

Storytelling is usually in the form of myths or religious folktale (Thorpe 1991:16). It is important to realize the value of San art and story-telling. The rationale behind this is that we as Westerners, who has a different background, have become proficient in many things and aspects with regard to the religious orientations of the San people's everyday life. The traditions and symbols of the Kwe San are important for the church to relate the gospel in an appropriate manner which is true to the gospel and not customised to Kwe San's symbols or traditions. It is extremely important that the Bible should be the primary source and not be customized to any form of tradition of a culture.

2.3.2 Religious Concepts

The religious orientation of the Kwe San is similar to many other primal people closely interwoven between the two major aspects of Kwe San religion and life. It is difficult to discuss Kwe San religion without a firm understanding of their lifestyle. There are a few perspectives with regard to life which needs to be addressed. The first of these are mythology. This is strongly portrayed in the storytelling of the San people. The San mythology differs from the black tribal mythology which is also present in Southern Africa. There are various differences of which the most prominent one is the San myths, which indicate that in the beginning animals were also people, contrary to other mythologies. These mythologies do not affect the work of the church directly but the researcher found that it is important to take note of the religious concepts of any group prior to proclaiming the gospel. This is to enlighten oneself with the cultures and traditions of the focused group. It is also relevant in terms of the Kwe San adaptation to their new context (Participant observation 2007).

There are also various multiplications of myths within the San communities in Southern Africa. The main reason for this is that the Kwe San lives in small family units rather than in large tribes. These small family units are also scattered across the wide African plains. This is further complicated by the Kwe San's religious orientation that no-one's story or perception of the supernatural is regarded superior to another's. This created a perfect natural setting for vast differentiation within the religious orientation of myths in regard to the supernatural. This is also a clear

illustration of a System Two society which portrays a relationship of desired peace with their gods. This is also one of the most fundamental aspects of the Kwe San mythology - their relationship with the gods.

Any religion is defined by the means whereby people orientate their lives concerning those areas beyond their control.

“Religion is the belief in the existence of a god or gods, and the activities that are connected with the worship of them.”

(Hornby 2001:990)

The very notion of a god and a reference term for the word god, from a Kwe San’s perspective, is a laden term with a sensitive connotation in association with sacred power that is to be spoken of lightly. In the Kwe San tradition there are various pseudonyms which have devised to refer to God. The !Kung, for example has seven divine names and one human name for the great God. Over the past decades, questions have been raised whether or not the Kwe San recognize a single god, a monotheism approach or a multiplicity of gods. To give a broad summary of the Kwe San’s concept of God is not as simple as stating a definition - it is far more complex. The reason for this is the fact that most groups have a belief in a greater and a lesser god. The greater god is often depicted as a supreme, good creator, although some groups often describe this god as highly anthropomorphised. The supreme god can send both good fortune and bad fortune to people. This boils down to the System Two who seeks to appease God through sacrifice, and System Four who seeks to please Him through obedience (Armour & Browning 2000:67).

The personification of the gods is strongly portrayed within the Kwe San’s traditional concept of a god. This is one of the reasons why a detailed study should be made of any culture before attempting to proclaim the gospel, using their culture which has various symbols and traditions connoted with their own unique culture (Thorpe 1991:23).

There are different concepts which are synonym to the term god. The Kwe San traditionally referred to the lesser gods (De Beer 1988:374). It may refer to the spirit of a dead person, or it may refer to the name applied to children born to the gods. It

may also be used as one of the seven names which the great and lesser gods have in common (Marshall 1962:238) (Thorpe 1991:23).

The researcher wants to emphasize the importance of the danger of attempting too rigid a categorization of Kwe San's beliefs about divinity. It is important to indicate that notions made in reference to the traditional Kwe San's concept of god, may omit various other factors which contribute to their original concept. The researcher must emphasize that Christian norms and values may not be customised in order to elaborate upon the Kwe San traditions, but the Bible should always be used as the highest and only norm. An example of this would be the Kwe San's lesser and major god concept which is portrayed by the layperson as Trinitarian theology. A clear break should be made when educating people from different cultures in terms of their own culture and the basic principles of the Christian beliefs.

Using the Bible as the highest norm is also vital for church activities in the Luhebu North Congregation. The Bible acts inclusive in terms of every individual in the community, young and old. This is one of the goals of the ecclesiological ministerial praxis within the Luhebu North Congregation: to contribute to the holistic ministerial approach. Families are the building blocks of a healthy community. This is also a focused point of the church using the family as point of departure. Through the family, the ministerial praxis assists many of the Kwe San people in the process of adapting to their new context. The various projects and activities of the church are also structured in a way that they do not overlap. This is to ensure that a broader spectrum of the community is reached with the gospel while participating in various projects.

2.3.3 Religion and the community

The Kwe San community has always been a small one. This was due to the environmental factors which forced the Kwe San to live in small family units. This small unit or band would spontaneously divide into smaller units when the environmental factors were harsh and game was scarce. These smaller, single family units formed the nucleus of the band (Schapera 1965:80).

Traditionally, when environmental conditions were more favourable, family units again formed a larger band. Social activities always carried a religious significance, but the two terms are not synonymous. In other words, religion does not always portray a personal and social aspect (Thorpe 1991:25).

These are all aspects which need to be taken into consideration when the church acts as an agent within the geographical sphere of a specific community and wishes to have an impact upon the community as whole. These native values and understandings of life, its traditional meanings and interpretation, still portray a vital role in the everyday life of the community within the focus group of the researcher in the Dutch Reformed Congregation of Luhebu North. Ironically, many of the traditional Kwe San people in the Tsumkwe Constituency still acknowledge the traditional norms and values, even after they have accepted the gospel of Christ (Participating observation 2007).

2.3.4 Religion and the environment

Religion and the environment are interwoven in the Kwe San culture. The reason for this is attributed in the Kwe San's attitude towards their environment. All of nature is invested with a mystical, religious quality. The Kwe San do not speak readily about their beliefs, but when these beliefs are expressed, they are filled with deep symbolic significance (Thorpe 1991:28). These people are in their deepest being people of nature. They have a fundamental bond and unique relationship with their environment within which they reside.

Being nature-orientated, the stars are traditionally described as watchful eyes of dead ancestors or great hunters. The mourning star is attributed as the greatest of all stars. The mere glance at it gives one the idea that the night makes way for the star. There is also an audible aspect that is associative with the night. Various Kwe San people describe it as "music-filled hunting noises". This is also portrayed by various traditional dances performed by the Kwe San.

2.4 Summary

In this chapter we were acquainted with a brief historical overview of the Kwe San people and their current context, which entails a context where their traditional way of life has been marginalized. The Kwe San's traditional free-roaming abilities have been limited by the Tsumkwe Constituency, a prior homeland. The various original social organizations which form an integral part of the Kwe San's life within their System Two, also forms an integral part of their current life. These aspects need to be taken into consideration when formulating a specific congregation's ministerial praxis.

Chapter 3

The Gestalt theory

3.1 Introduction

In this chapter the researcher is going to give an overview of the Gestalt perspective, its history and the essence of this theory. Defining the Gestalt theory is critical for the proposed research. The very nature of this psychological theory portrays the importance of a holistic approach. Holism is one of the cornerstones in the ministerial praxis of the Luhebu North Congregation in the Tsumkwe Constituency. Principles of this theory are visible within the ministerial praxis in the Luhebu North Congregation.

The Gestalt theory which was developed by Fritz and Laura Perls in the 1940's is an existential-phenomenological approach based on the premise that individuals must be understood in terms of their context within which they reside. One must also take note of the fact that there is a continual interaction between the individual and its environment. According to Corey, Gestalt theory gives special attention to individual experience and affirms the human capacity for growth and healing through interpersonal contact and insight (Corey 2005:192).

Gestalt psychology is a forerunner of humanism or existentialism which is a person-orientated approach. It initiated in Germany in 1910 and occurred as a result of the Crisis of Science. This crisis was not only in the field of science, but also in the general sphere of academic knowledge. The crisis entailed that people were losing confidence in academic knowledge, which resulted in an incapability of dealing with major human concerns. These concerns included problems in regard to attributing value or meaning to different aspects of life.

The pioneers in the field of Gestalt psychology included Max Werheimer, Wolfgang Köhler and Kurt Koffta. All of these men focussed on the behaviour of the individual within the broader framework within which the individual interacts with other individuals and the immediate surroundings.

The Gestalt theory fundamentally resided in the understanding, rather than the explanatory. This is prominent in the ministerial praxis of the Kwe San people where one has to understand their current contextual situation. It is important to note that in conjunction with the understanding of the Kwe San's current context, the local church is also addressing problems within their unique context in order to promote the overall wellbeing of these people residing in their own context.

There is always an interaction between the individual and the environment in which the individual resides. These interactions should be studied thoroughly. The Gestalt theory includes the stimulus which is derived from the environment in which the individual is located. People are living organisms that interact with one another, the environment and God. It is a continual process that never becomes dormant or unrelated to other humans. An absence of interaction would not be noted, as there are no recording of these interactions. The body of Christ is also an organism which continually interacts with other organisms. These interactions should be taken note of and studied in order to enhance them and use them in a positive manner in terms of the gospel.

The Gestalt movement is also known as the "Third force" in psychology. This "Third force" represents the person-orientated approach in America and the existentialist approach in Europe. It reflects a human science orientation (Meyer, Moore, and Viljoen 2003:130).

In the proposed research the importance of identity is of high value in terms of the ecclesiological ministerial praxis within the Luhebu North Congregation.

Culture⁴ forms an important part of this identity which in effect, forms the essence of the Gestalt paradigm.

⁴ Culture is the totality of any given society's way of life. It comprises a people's total social heritage, including their language, ideas, habits, beliefs, customs, social organization, traditions, art, symbolism and geographical area. Undergirding culture is a network of interrelated value systems that is capable of influencing and conditioning perception, judgement and behaviour. Religious values are important in this respect. (An A to Z of Feminist Theology 1996:32)

Gestalt theory emphasises insight, self-acceptance, knowledge of the environment, responsibility of choices and the ability to make contact with others. The emphasis on the here and now is also important, because one must note that the present situation is constantly changing (Corey 2005:193).

“The Gestalt school or theory of psychology emphasizes the wholeness and organized structure of every psychological, physiological, and behavioral experience, maintaining that experiences are not reducible and thus cannot be derived from a simple summation of perceptual elements such as sensation and response.”
(Corey 2005:192)

3.2 Aspects of human existence

Wholeness is an important aspect within the Gestalt theory and the whole should not be reduced to different aspects of the human existence. The cornerstone of the Gestalt movement is the fact that it addresses all four aspects of human existence. These include:

1. The human being as an individual (individual existence)
2. The individual in relation to other people (social existence)
3. The individual in relation to his or her physical environment (physical existence)
4. The individual in relation to a transcendent environment (transcendental existence)

(Meyer, Moore, Viljoen 2003:130)

3.3 The Organism-Environment-Interaction

The Gestalt theory is concerned with the interactions between an individual and its environment. At any time, in any organism, there are always multiple needs present. The higher the individual functions according to the system theory, the more complex the needs become (Armour & Browning 2000:21). These needs realise through interactions with other individuals, the environment and God. These interactions are

between the individual and its immediate environment which can be divided into three distinct sections. These three subsections include:

- the individual in relation to other people
- the individual in relation to the physical environment
- the individual in relation to a transcendent environment (God).

There were various phases in the developing process of psychology. One of these was the social phase (Meyer Werner; Moore 2003:35). The social phase has a strong emphasis on sociology and anthropology. The focus is not merely on the person as an individual and biological entity, but also as a social being. This results in the notion that a person can only be fully understood within his or her social context.

This also led to the increase in socially-orientated theories. For the purpose of the research in this study, it is not important to go in detail into these theories, but to take note thereof. These theories includes the social learning of Albert Bandura and Walter Mischel, the behaviourist tradition and the humanistic and person orientated theories of Gordon Allport, Abraham Maslow and Carl Rogers and the socially orientated theories of Alfred Adler, Erik Erikson and Erich Fromm (Meyer Werner; Moore 2003:35). All of the above-mentioned theories accentuate the person's social existence and interaction.

3.4 Principles of the Gestalt theory

The following principles are of importance, as they can be applied to the ministerial praxis of the Luhebu North Congregation. These principles include totality, holism, field theory, figure-formation process and organismic self-regulation. In essence, these principles boil down to the individual and should be addressed within his own system of dynamic relationships in order that no aspect within his direct environment should be considered superior. This is clearly visible in the ecclesiological ministerial praxis of the Luhebu North Congregation. The holistic approach of the local church, when regarding their various activities, resonate these principles. It also gives the congregation opportunities to evangelize people in multiple ways, where normal

church activities are inadequate in providing the faith community exposure to these people.

3.4.1 Totality

This principle, within the Gestalt theory, entails the conscious experience which must be considered globally; taking into account all the physical and mental aspects of the environment simultaneously. The nature of the mind demands that each component must be considered as part of a system of dynamic relationships.

3.4.2 Holism

Corey emphasized holism as one of the fundamental principals of the Gestalt theory. All of nature is seen as a unified and coherent as a whole. It is important to realize that the whole is different from the sum of its parts. Gestalt takes all the different dimensions of the human functioning in consideration. The Gestalt therapist is interested in the whole person. No aspect is given a higher value than another. The emphasis is on the integration of the whole, and the manner in which the different aspects of the individual fits together and relates to the environment (Corey 2005:194).

3.4.3 Field Theory

Field theory portrays a vital role within the Gestalt theory. The principles are based on the fact that the organism must be seen in its own unique environment or in its own context as part of the constantly changing field. One of the cornerstones in the Gestalt theory is that everything is in relation, in flux, interrelated and in process. One must focus on and explore any occurrence of the above at the boundary between the individual and its own unique environment.

3.4.4 The Figure-Formation Process

The Figure-Formation Process describes the manner by which the individual organizes the environment at any given time. According to Corey, the Gestalt theory describes the undifferentiated field as the background, or ground. The emerging focus

emphasise how certain aspects of the environmental field emerges from the background and therefore becomes the focal point of the individual's attention and interest. Corey also notes that the dominant needs of an individual at any given moment influence this process (Corey 2005:195).

3.4.5 Organismic Self-regulation

This process is intertwined with the principle of "organismic self regulation", a process by which equilibrium is disturbed by the offspring of a need, a sensation, or an interest. Corey also notes that organisms strive to regulate themselves, given their own capabilities and the resources at their disposal within their own unique environment (Corey 2005:195).

3.5 Today or "now awareness"

One of the main emphases and most important contributions of the Gestalt approach is its focus on educating oneself in order to appreciate and experience the present moment with all its different aspects, as a whole. Louw confirms that the Gestalt theory focuses upon the present. He also notes that the way we are today, is the product of our past (Louw 2005:27).

One of the most important and fascinating aspects of the Gestalt paradigm is that all the emphasis are focussed upon the present. This is also clearly illustrated through the Gestalt theory which uses terms such as "what" and "how" questions instead of "why". This all contributes to the "now" awareness (Corey 2005:195). The Luhebu North Congregation also focuses upon the "now" rather than the past.

This is also clearly visible through the various activities which focus upon the whole community. Present contextual problems are addressed and directed upon by the church. Through the principle of "organismic self regulation, the organism is led to restore the equilibrium and address the need or interest. This plays a fundamental role within the Gestalt theory. Through this process the church has shown a tremendous impact upon the Mangetti Dune community. The immediate needs are addressed and

through this process, evangelization is done which has a far deeper reaching effect in terms of the long term ecclesiastical ministerial praxis.

This boils down to contextual theology⁵, where the experience of the present being is addressed, taking the experience of the past in consideration. The personal, communal and cultural experience, social location and social change are all taken inconsideration.

3.6 Summary

The researcher uses the Gestalt theory and its principles to illustrate that these principles are present within the ecclesiological ministerial praxis of the Luhebu North Congregation and that these principles should be used and taken note of in order to foster a sound Christian identity within the Tsumkwe constituency.

“The ways of the church should be a contrast to the ways of the world- it is intended to be strikingly different from the immediate society around it. The church is to be formed around beliefs and practices discovered through interaction with scripture and not primarily derived from the particular culture in which it is found, although it must also be embodied in translatable forms within a culture. We are to be in the world, but not of it- we are to give it meaning and purpose, not pull our meaning and purposes from it.”

(Roxburgh 2005:13)

These principles are merely guidelines. The primary guidelines for Christians are derived from the Bible. Using these precious principles, the church can be more effective in portraying a community in the world, not being from the world. The

⁵ Contextualization, The term *contextualization* was introduced to the theological world in 1972 by the Theological Education Fund of the World Council of Churches. Previously, such terms as inculturation, adaptation, and indigenization were used to designate ways of reformulating theology in a context other than the dominant Euro-North American. Contextualization has come to signify a shift from abstract and supposedly universal theology to the insistence that theology depends on the praxis concrete, partial and historical of which it is part. It can also indicate commitment to analysis of global and local relations that confine and freedom to a small percentage of people worldwide. (Dictionary of Feminist Theologies 1996:29)

Christian community portrays a positive influence in all the different spheres of life within the broader community, whilst maintaining its unique character and should not conform to the values and morals of the broader society of the world.

The Gestalt theory is a western theory which is in contrast with traditional Kwe San. This theory highlights a unique way in which the Kwe San can be approach in a holistic manner, taking in consideration their environment in which they reside and all the different interactions which is derived from this. Through this, contextualization and practical theology is realised.

Chapter 4

System Theory

4.1 Introduction

In the following chapter, the System Theory of Armour & Browning will be used to describe the Kwe San people. This assists one in understanding the current context of the Kwe San people within the Tsumkwe Constituency. The System Theory of Armour and Browning form an integral part of the research.

A brief overview of the System Theory, in terms of the book of Armour and Browning, “*System Sensitive Leadership*” (2000), will be used. People are different and should be approached differently. Armour and Browning affirm that diversity is rooted within the very nature of creation (Armour & Browning 2000:17).

Armour and Browning use a specific model to understand diversity. This model is adapted from the work of the late Clare Graves⁶. Due to the unique nature of diversity, multiple systems are necessary. Every system has certain critical issues which need to be realized in order to advance to the next system. These systems of thinking are applicable to both the individual and entire societies.

The first and most basic problem is securing food, warmth and shelter and then the problem of holding the “tribe” together and creating a safe place for even the weakest member. Further problems are the amassing of power to fend off enemies and aggressors. The last problem is the challenge of bringing “might makes right” under control of law and principle (Armour & Browning 2000:23).

These four problems present four distinct problems of existence which include survival, interpersonal bonding, protection from adversary and the creation of society

⁶ Clare Graves was a professor of developmental psychology at New York’s Union College. He was fascinated by a variety of outlooks and values that prevail across the globe. He wanted to know how these differences emerge and how they ensconce themselves as fixtures in the mind. Graves proposed eight value systems. These eight value systems are used by Armour and Browning in terms of System Sensitive leadership. (Armour & Browning 2000:18)

ordered by on law. Note also that each successive problem requires a more complex solution. This brings us to the purpose of multiple thinking systems. Just as our problem of existence grows in complexity, so do our thinking system. System thinking can be thought of as layers of complexity. Due to these layering, there is a considerable amount of flexibility (Armour & Browning 2000:23).

Newly activated systems do not replace previous systems; they complement each other. Each new level makes the “model of our world” more comprehensive. The complexity of these thinking systems are measured by six factors (Armour & Browning 2000:23):

1. The concerns with global issues as opposed to a local one
2. The relation to ambiguity and paradox
3. Seeking balance among diverse elements
4. Tracking of large numbers of variables
5. Incorporating long-range considerations into decisions
6. Acquiring high levels of energy to maintain the specific thinking system

By numbering them in this order we can refer to them conveniently as Systems One to Eight. One has the most basic view of life in System One whereas System Eight portrays the most complex view of life. It is important to note that the higher-numbered systems are not a measure of greater intelligence, fuller maturity or moral superiority (Armour & Browning 200:24).

Each thinking system has its own unique world view. Some systems view the world as a place of danger or opportunities. In relation to this world view, each thinking system is driven by an accompanied compelling motive.

In the following table, all eight thinking systems are accompanied by each appropriate world view and compelling motive (Armour & Browning 2000:32).

System	World view	Compelling drive
One	The world is capricious and uncertain, threatening my existence at any moment.	Physical survival
Two	The world is ruled by unseen forces of good and evil that control our well-being.	Safety from the unseen
Three	The world is a dog-eat-dog place, where only the tough survive.	Power over the adversary
Four	The world is governed by timeless principles and eternal absolutes.	Transcendent truth and principle
Five	The world is teeming with unlimited potential for personal success and fulfilment.	Personal achievement
Six	The world is extremely interdependent and every life form and individual is a cherished treasure.	Egalitarianism and ecology
Seven	The world is a vast network of complex, often paradoxical relationships, where ever-changing realities demand holistic approaches to life.	Systemic health
Eight	The world is a single planetary organism, an integrated whole in which boundaries between mind, matter and energy are elusive.	Holistic identity and convergence

There is no system without downsides, nor is any system adequate for dealing with each and every situation. Each and every system has certain tasks in which it excels as well as a treasured element. Every system also has an identifying pattern of organization. Thinking systems govern the affective domain as much as the cognitive one. They mould our values, our motivations, our sense of self and even our highest emotions (Armour & Browning 2000:39).

There are four phases of transition between thinking systems. This is an important aspect which needs to be taken into consideration, simply because the Kwe San, who

are residing within the Luhebu North Congregation, are currently within the process of transition and adaptation to their new context.

4.2 Four phases of a transition

The concept of transition zones allows the observer to envision the growing strength of an emerging system. Armour and Browning map these distinct phases through which dominant systems pass as these systems establish themselves (Armour & Browning 2000:263-266). These phases are:

- Transcendence
- Differentiation
- Envelopment
- Integration

“Transcendence is the process through which an emerging system launches a break with previous systems” (Armour & Browning 2000:263).

At this point new alternatives develop for dealing with core issues in our existence. During this phase, an unconscious process starts which moves into the domain. An individual spontaneously adopts a new world view as his or her own. With time, the conscious mind adapts and begins to sense how much the individual has changed.

The next phase is *differentiation*. During this phase the individual delineate who it has become in comparison to who he or she was before. The individual now also starts to identify with the new system. These first two phases are times of discontinuity with the past (Armour & Browning 2000:264). When this phase is suppressed, the emerging system remains enmeshed in the previous system. This can result in discontinuity between conduct and professed values (Armour & Browning 2000:264).

Envelopment begins once the new dominant system has established its grip on the individual. During this phase the individual takes everything he or she has

experienced previously and wraps it inside the perspective of the newly acquired system. This is important to note as the researcher emphasizes the historical background and traditions of the Kwe San people through the phase of envelopment. Previous experiences play a fundamental role in the present system in which the individual currently resides. Armour & Browning states that the individual reinterprets its life story as it is guided by the values of its new dominant system (Armour & Browning 2000:264).

During the last phase *integration* occurs, thus closely linking this phase with envelopment. These two phases are interrelated with one another, they are not the same. Integration draws all the individual's previous experiences from thinking systems into an alignment with its new one. It is during this phase that the church within the local community must portray a vital role. Through this integration, an opportunity is created for the church to foster good Christian values and norms within the adaptation process of the individual within its new thinking system.

4.3 System Two thinking

In terms of our current global society, a System Two still prevail today in tribal settings found in Africa and remote locales of the South Pacific. The traditional Kwe San resided within this system. Today there are still traces of this system within the Kwe San communities within the Mangetti Dune community, in which the Luhebu North Congregation is situated (Participant observation 2007). System Two communities always experience vulnerability, knowing that they have little control over the surrounding world. Within this system, people band together in tribe-like organizations. The concern of the tribe is to confront the unknown together and to provide every member of the tribe a safe haven. Everyone has free access to all the tribe's resources. Space and possessions are commonly shared with almost no sense of private ownership or status-based hierarchies (Armour & Browning 2000:51).

System Two treasure spiritual realities. It also builds deep lasting ties between people, promoting rich imagination and fostering close connections with nature. This system also has weaknesses and limitations, for example: gullibility to deception from

trustees, maladjustment to new realities and cynicism towards outsiders and their influence (Armour & Browning 2000:51).

4.4 System Four thinking

It is important to acquaint ourselves with the different traits of System Four, simply due to the active ministering of the Dutch Reformed people to the Kwe San within the Tsumkwe Constituency. The world view of this system is governed by timeless principles and eternal absolutes. The compelling drive within this system is transcendent truth and fixed principle. This system not only works tirelessly to define principles, but also elaborates on their implications (Armour & Browning 2000:65).

System Four gives the people who reside within this system a sense of eternal values (justice, fair play, moral fortitude, moral guilt, shame for violating integrity). The validation of the individual within the system is important. Beyond the worth of an individual life, System Four longs to know the meaning of life itself. This is also illustrated in the God concept of this system. While System Two seeks to appease God through sacrifice, System Four seeks to please Him through obedience (Armour & Browning 2000:67).

The main focus of System Four is the fostering of deep interest in eternal values. It also provides a moral code, holds on to high and noble ideals and places priority on truth, justice and integrity, promoting self-discipline and simplicity in lifestyles. One of the cornerstones of System Four is that it demands respect for life and human dignity.

System Four also has a few weaknesses. Its inability to adapt to change and the fear to change magnifies the lack of managing moral grey areas. Furthermore, this incidence leads to guilt and lack of motivation.

4.5 Summary

The system theory of Armour & Browning assists us in understanding the current context of the Kwe San people and the way in which they interpret their contextual environment. It also affirms that people are different and should thus be approached independently. This will be illustrated in the next chapter by taking a closer look at the various activities of the Dutch Reformed Church for the Kwe San within the Tsumkwe Constituency.

Chapter 5

Activities of the Dutch Reformed Luhebu North Congregation

5.1 Introduction

The various activities of the Dutch Reformed Luhebu North Congregation can be connoted to the principles of the Gestalt theory and the System Thinking Theory of Armour and Browning. The congregational activities are context-based and focus on the dynamic relationships of the Kwe San to its unique environmental sphere.

In order to understand the purpose of the activities, a brief view of the historical background is necessary. Only then can one realise when and how the Dutch Reformed Church became involved with the Kwe San and its unique ministerial praxis.

5.2 Dutch Reformed involvement with the Kwe San

Due to the constant suppression by other ethnic groups, the Kwe San moved to some of the most destitute places in Namibia. The first missionary who made contact with the Kwe San was Schröder in 1879. He travelled from Windhoek to the Kalahari Kwe San. Unfortunately, this effort was short lived due to wars. Following Schröder, Vedder was labelled as the first “Bushmen” missionary. He was stationed at Gaub in the Kalahari. He was also the first person to make a detailed study of the !Kung language (Buys 1989:74).

The Dutch Reformed Church’s main involvement with the Kwe San and more specifically within the Tsumkwe Constituency was the result of the religious campaigns of the Chaplain Services. During the years of the South African military offensive in Namibia, the South African Defence Force embarked on a series of religious campaigns. The introductory year of these campaigns was 1976 (Buys 2003:343).

The mission work regarding the SADF became directly involved towards the Kwe San people in the north of Namibia. In November 1977, the first DRC Conference of San Churches (missions) was launched at Omega military base (Buys 2003:343). Regular ministry amongst the San community at the Omega base was maintained by means of home visits and catechism classes in the evenings which included biblical subjects. This resulted in 13 members confirmed and baptised on 16 October 1979. Soon elders and deacons were elected without being confirmed. The reason for this was due to worshippers that was still not organised into a local church. The chaplains took the responsibility of training the lay preachers. By 17 March 1982 a church building was erected at the Omega base by the SADF soldiers and the San church members. The membership consisted of 126 baptised members and a new catechism class consisting of 40 members. On 25 April 1984, the Christians from the San community at Omega were organised into the first congregation of the SADF chaplains missions (Buys 2003:344).

Similar missions were launched in the western parts of the San areas. This led to the establishment of the focus congregation, Luhebu North, two years later. On 9 September 1984, the second Kwe San congregation was established by the ministry of the SADF chaplains amongst the Kung speaking Kwe San. The new DRC congregations founded through the SADF were not alone. The historical DRC missions among the Tsumeb, Otavi and Grootfontein farming areas continued to grow and formed their own congregation on 15 July 1985.

On 9-11 November 1985, the first conference of DRC San churches met at the Omega base. San representatives of all these areas were present (Buys 2003:344). At this conference, various difficult questions were discussed. These included Church affiliation, training of lay preachers and pastors and their future after the expected withdrawal of the SADF (Buys 2003:344). The Dutch Reformed Church of Namibia took full responsibility of these churches after the departure of the SADF in 1989. In 1983 and onwards, this work had been integrated into the mission of the Dutch Reformed Church synod. After this integration, no distinction was made between the Dutch Reformed Kwe San missions and the Kwe San ministries of the SADF chaplain services.

Today the Luhebu North congregation is headed by Herman Oosthuizen a minister within the Dutch Reformed Church, formerly the moderator of the Dutch Reformed Church in Namibia. The current church activities primarily involve evangelization but also include activities which help the Kwe San and people from other ethnic groups residing within the Tsumkwe Constituency to live a self-sustainable life. Evangelization is reached through these various activities. The Kwe San people traditionally resided in a System Two sphere. Due to the exposure to the western cultures, their context has changed. Their traditional way of life has been limited and their free roaming ability, which made their traditional hunting and gathering possible, has changed to a life of subsistence farming with livestock and agronomy.

Most of these people find themselves working on farms or in native areas which were prior homelands. The Kwe San's original social organizations apparently disappeared completely, but their religious orientations are still strongly related and orientated in accordance with age old customs and traditions. Many of these Kwe San people are living in severe poverty and harsh conditions within the Tsumkwe Constituency or working on privately owned farms.

The leadership of System Two is usually vested in patriarchal father figures and elders whose responsibility entails a mediating role between the clan and the unseen powers or influence of their existence. Within a System Two environment, ceremonies, rituals, dances, symbolism and storytelling plays a major role. These activities are clearly visible within the Tsumkwe Constituency. Within the System Four thinking system, the patriarchal father figures and elders still portray a vital role within the community. Many of the leadership of the different activities are also vested within this patriarchal system.

Within a System Two environment God is seen as the most high, divine and mysterious being. This is also the scenario within a System Four thinking system. It is crucial that the church utilize the classical characteristics of a System Two organizational level to its advantage. This is also clearly illustrated by the various projects which are currently running within the Luhebu North congregation. These projects include: small stock farming, crop cultivation (agronomy), pre-primary

schools, supportive San learning systems and entrepreneur assistance (Participant observation 2007).

Within a System Two environment, the family is the most important unit in collaboration with the extended family. Women do not have the same level of authority as men, since the society is patriarchal in nature. It is interesting to note that some of the women portray leadership positions within the community today (Participant observation 2007). It is standard that children within a System Two scenario also participate within the various activities. They are taught obedience and learning skills through participation, repetition, rituals and important-to-note storytelling (Hendriks 2005:59).

System Two communities regard rituals and routines of high importance. In System Four communities, individuals are not limited. They are also group based and the most important aspect of the group exists out of the family. Taking all of the above cultural and religious factors in consideration, the researcher aims to describe the activities of the Dutch Reformed congregation Luhebu North in the next few paragraphs.

5.3 Activities of the Dutch Reformed Luhebu North Congregation

This area is communal residence which has certain limitations and different denominations. These denominations also represent a certain percentage of the total population within the Tsumkwe Constituency. The Participant observation in 2007 calculated that the total population consists of the Apostolic Faith Mission (20%), the Lutheran Church (10%), the Moria Church (10%) and the focus group of the researcher - the Dutch Reformed Church (60%).

There are four Dutch Reformed Congregations within the Tsumkwe constituency. They are the Tsumkwe, Wildevy, Luhebu and Bagani congregations. As stated earlier, the focus congregation is the Luhebu Congregation, lead by Reverent Herman Oosthuizen. The reason for this is due to the illustrative value of a holistic ministerial praxis within a unique Namibian context. This ministerial praxis assists the Kwe San in their adaptation in their current context.

This congregation highlights the holistic approach by means of various projects and activities, contributing to the development of the broader community within the Mangetti Dune area. The projects not only include normal church activities associated with that of the Dutch Reformed Church in an urban or rural area, but it is also far more active within the broader sense of the community. This holistic approach echoes the very essence of the Gestalt theory. This approach considers the individual and its environment in which it resides and minister to the individual through various relationships.

There are a variety of projects facilitated by the congregation that also illustrates their mission statement:

“To provide social welfare services in a Christian context to Namibians who are in need, in order to improve the social, psychological and physical health of the individual, family and community.” (Mission statement-Dutch Reformed Church Luhebu North)

The internal church activities include:

1. Sermons on Sundays
2. Pastoral care
3. Church council meetings
4. Personal visits
5. Catechisms

The external church projects include:

1. Small stock farming
2. Crop Cultivation (Agronomy)
3. Pre-primary schools
4. San Learners support
5. Entrepreneur assistance
6. Capacity building

Since the internal church activities are already well known to the ministerial praxis of the western world, the researcher will describe the different external church projects in which the Luhebu North Congregation is involved in. These projects are also

aimed at the broader community within the Tsumkwe constituency and are designed to reach the primary goal of this congregation – spreading the gospel.

5.3.1 Small Stock farming

This project aims to equip the Kwe San in becoming small stock farmers in order to generate their own income and to create a self sustainability through agriculture. This is achieved by establishment of kraals with a breeding stock which is used in each community. Each breeding stock is shepherd by trainees for a period of six months.

Within the broader community, responsible individuals are identified and offered the opportunity to own live stock, given certain conditions and stipulations. These include an annual check-up and re-evaluation on their management of their stock. After the successful completion of their training, each candidate receives a herd of eight ewes and a ram. Within four years the benefactor must return eight ewes to the breeding stock after which the rest of the herd becomes the property of the benefactor.

The control of this project is under the heading of a committee under supervision of the church. Funding for this project is not fixed and is dependent upon donations through fund-raising activities. Various pledges are received each year. These include funds from the Council of Churches in Namibia and SWAM ⁷ (Observational participation 2007).

5.3.2 Crop Cultivation (Agronomy)

The purpose of this project is to create job opportunities for the San people and the generation of income to alleviate poverty. The strategy of the crop cultivation project entails the establishment of cultivated fields in each community to cultivate crops like mahangu and beans. A project committee employs members of the community to clear bush, plough, plant and harvest the crop to earn a salary. The crops are sold on

⁷ SWAM (South & West Africa Mission) works in the south-western parts of the sub-Saharan Africa region with a focus on southern Angola, Namibia and parts of South Africa. www.swam.ca

the open market where funds are generated in order to expand this project in similar areas in order that other communities can also benefit from this project.

There are currently two cultivated fields which have been established - Mangetti Dune (40ha) and Luhebu (6ha). This had a positive contribution to 126 people during the last year. It is important to exercise good control measures for this project due to the large amount of people who are involved. The project committee portrays a key role within the structures of this project. The church acts as a community developer and also helps with the administrative duties of this project.

It is important to note that church actively seeks the involvement of the community in an attempt to create a sense of self-sustainability. The funds for this project as with many of the other projects are strictly dependant upon donations from various organizations (Participant observation 2007).

5.3.3 Pre-primary schools

This is the elevation of the community by education at grass root level. The strategy is to establish pre-primary schools on a decentralised basis throughout the region and to properly train all primary teachers. The curriculum of these schools is based upon Christian norms and values. The church plays a fundamental role in proclaiming the gospel through the pre-primary schools.

There are a total of five pre-primary schools in the Western Tsumkwe constituency which accommodates thirty children per school. These children are not only Kwe San children and comprise of different ethnic groups. This contributes to the holistic ministerial praxis as different ethnic groups are reached with the gospel and not only the Kwe San.

The teachers receive in-service training as pre-primary teachers. This is facilitated by Ms Elna Oosthuizen, the wife of the local minister at the Dutch Reformed Congregation of Luhebu North. She is a qualified junior primary teacher. The quality and level of education which is offered by these pre-primary schools are on the same level of pre-primary schools in the urban areas in the capital of Namibia, Windhoek. It

is important to emphasize the Christian influence within the education sphere where children are exposed to Christianity at a young age. This has a long-term, echoing effect of spreading the gospel (Participant observation 2007).

5.3.4 San Learner Support

This system supports learners who shows potential within the educational sphere and offers assistance to obtain a grade 12 qualification. These learners are identified and financially supported to attend schools outside the Tsumkwe Constituency. The reason for this is that there is no sufficient tutoring for grades 11 and 12 within the Tsumkwe Constituency. The adaptation to schools outside the Tsumkwe Constituency is sometimes difficult. This is why the San Learner Support system strives to aid learners from as early as grade 8. Currently, there are five learners who benefit from this program (Participant observation 2007).

5.3.5 Entrepreneur assistance

This project assists individuals with identified entrepreneurial characteristics to create viable enterprises viable and sustainable financial perspective. After the identification process, the church offers the assistance and facilitation for the specific individuals. Currently there are two entrepreneurial projects which are facilitated by the Luhebu congregation.

Mr Stefanus Josef was assisted by a Swiss organization to establish a mechanical workshop at Mangetti Dune. The church under the leadership of Reverent Herman Oosthuizen acts as agent for this entrepreneurial venture to support Josef in the process of establishing his entrepreneurial project by offering training in general business skills and bookkeeping. This is continued for a period of two years in order to nurture Josef in becoming self independent.

The second candidate is Mr Johannes Chakwanda who is assisted in his venture to establish a joinery at Luhebu. His support from the church also expands over a two year period. The main goal of this project is to assist individuals to promote themselves in order to be self-supportive and raise their own self-esteem and personal

skills. This actualizes the metaphor of teaching people to catch their own fish instead of providing them with fish.

The researcher must note that this project is aimed at all the different ethnic groups within the greater Tsumkwe Constituency, which in turn boils down to a holistic ministerial praxis of the local congregation (Participant observation 2007).

5.3.6 Capacity Building

The goal of this project is to empower individuals to be more effective members within their own society, contributing to various projects within their milieu. The strategy behind this project is to source out individuals with leadership potential to serve as members of the community on various committees. These committee members or prominent figures, plays a key role in numerous positions such as pre-primary teachers and members of agricultural projects (crop cultivation and the small stock farming).

The goal is the identification of future leaders within the community who can lead situations and most importantly, have part in ownership of projects for the sustainable and self reliance of the greater community. These individuals are also given the opportunity to receive adequate training within the various fields were they can be beneficial to the community as a whole and not just beneficial to themselves. One of the cornerstones of the capacity building projects is that the individuals should be Christians.

5.4 Summary

Many of the projects focus on job creation due to the high priority within the Luhebu North Congregation in the Tsumkwe constituency. This is also a unique method in which the church can have a holistic approach of spreading the gospel towards all the members of the community, whether or not they are members of the Luhebu North Congregation.

“Leaders are people of influence, nothing more, nothing less”(Maxwell 1998:11).

This is the essence of being a church to humanity in all the corners of the earth - helping those in need, by practising contextual theology.

Chapter 6

Theological Implications

6.1 Introduction

In this chapter the researcher will focus on the theological implications of a holistic ministerial imperative in terms of the Kwe San in the Luhebu North Congregation. Principles from the Gestalt theory and System Theory, which highlights a holistic ministerial praxis, will be focused on by means of different projects of the congregation. It is also important to understand the term community⁸. As mentioned, people do not live in isolation from one another but interact with each other on a daily basis. This emphasises the fact that communities play a fundamental role within the Christian church.

Hendriks states that there is a strong link between anthropology and ecology⁹. The interrelationship between organisms and their environment is of high importance. Any form of theology that distinguishes between people and their relationship with others and their environment is inappropriate and should definitely be avoided (Hendriks 2005:22). David Bosch states that the church is missional by its very nature. This unique aspect of missionality should not only be present in the ecclesiastical activities but also in the everyday activities of the community of believers who forms the very essence of the church (Bosch 1991:392). This boils down to the core of contextual theology.

All activities within the church are fundamentally based upon the triune God. This demands an eschatological perspective which entails a holistic approach. By now we know that a holistic approach equals the sum total of the person as a whole in relation to its unique context. The Gestalt theory also functions on these principles which

⁸Definition of communities: “all the people who live in a particular area, country, etc.” (Oxford Advanced Learner’s Dictionary)

⁹ Ecology: a branch of science concerned with the interrelationship of organisms and their environments.

focus upon the totality, wholeness and holistic approach in terms of healing a psychological problem. This is why this research focuses on these principles in terms of defining ministerial praxis.

The researcher found that through a holistic ministerial praxis, the private and public sphere but must be present. This includes the educational-, medical-, economic- and the agricultural sphere. Crossing the boundaries of the private sphere into the socio-political sphere and becoming visible within the total existence of a community is critical. This again, is confirmed by the Gestalt theory which approaches human beings in its totality.

6.2 Holistic Theology

The methodology of Hendriks portrays a holistic approach towards theology. He uses the cross to define theology by means of five aspects. The first aspect focuses on the past which also includes the Bible and the faith traditions.

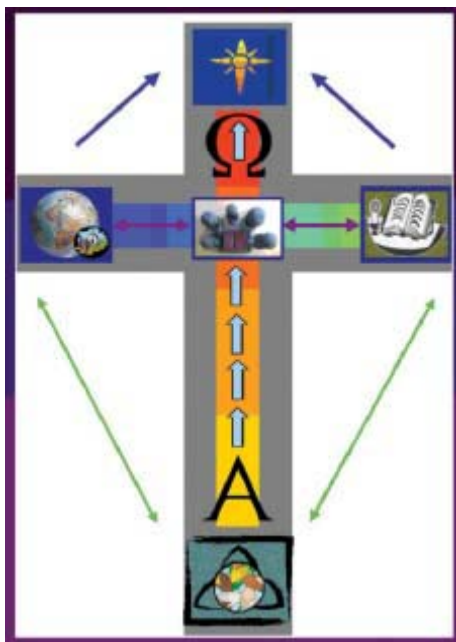
Secondly is a person's identity which is rooted at the foot of the cross. This illustrates that our identity has its origin within the triune God. Within the base of the cross, there are hands holding one another which represent the church as a body of the community of believers. This community highlights the researcher's emphasis upon a holistic communal approach in regard to church activities.

Thirdly, within the cross there is also an eschatological aspect that is already present in and through Jesus Christ on whom the faith community's hope is focused. This is also applicable to the Kwe San. The main reason being that Jesus Christ also died for the Kwe San on the cross (John 3:16). God created the Kwe San in His image and loves these people just as much (Gen 1:27).

Fourthly the centre of this cross portrays the faithful community struggling to discern the will of God. This is not done in isolation but in the centre of the community where ample support is offered from the rest of the faith community. This is where the clergy of the Luhebu North Congregation, who reside within a System Four, and the Kwe

San who reside in a System Two, work together to discern the will of God in terms of their context.

The apex of the cross reflects the eschatological nature of the kingdom of God. This reflects the eschatological reality which is already present within the world today. This eschatological realization is made possible through Jesus Christ on whom our hope is focussed on the top of the cross (Hendriks 2004:23). The researcher understands Hendriks' definition of theology as a holistic theology incorporating various facets of daily life and focusing upon totality and a holistic approach.



Theology is about the faith community and the environment in which this community resides. God created the faith community and the context in which it resides. The researcher, amongst others, wants to conclude that due to the above mentioned fact, theology can not be understood other than in a contextual manner. This is an important aspect to keep in mind hence the fact that each and every congregation or faith community needs to develop its own contextual ecclesiology within the parameters of God's overall design for the church.

In this process of developing contextual ecclesiology, the importance of relationships within human communities and the interrelationship thereof, can be used to the advantage of the Kingdom within a holistic ministerial praxis. According to

Hendriks, the basic predisposition is that the individual's personal identity within the faith community is derived from God's very being. This formulates the building block of the community which is derived from God's very being (Hendriks 2004:26).

The researcher wants to highlight the importance of faith communities. These faith communities portray a vital role within the world today. The practicality of theological ecclesiology has become important. This is due to the rapid constant changes within the contextual situations. The Luhebu North Congregation and the Kwe San¹⁰ people who form the majority of the congregants within this congregation, is a good example of how contextual changes can affect the practicality of theological ecclesiology and the core of a congregations' ministerial praxis. Due to the constant contextual changes, it has elevated the role and importance of the faith communities and the relationships within these communities in both the *cultus privates* and the *cultus publicus*.

Buy's distinguishes between *cultus publicus* and *cultus privates* (Buy's 1983:260). *Cultus publicus* include all the facets of the public life. *Cultus privates* include all the different facets of the private life. In Buy's' argument he refers to L.Newbigin who in effect refers to New Testament congregations. These congregations became a threat to the authority due to the fact that they entered the public sphere (Buy's 1983:260). The church became a treat to the institution of the day because it became a force within the *cultus publicus*. This was short lived to the enlightenment which entailed that the church went back to the sphere of the *cultus privates*, for reasons which are not of importance towards the research at hand. The essence of the holistic approach should be a combination between the *cultus publicus* and *cultus privates* in which the church should have a strong presence.

The researcher also wants to emphasize the fact that the church and its activities cannot only be present in the *cultus publicus* or *cultus privates* but must be a combinational approach in which a healthy balance must be maintained between these two spheres within the broader community.

¹⁰ Kwe San people residing within the Luhebu North congregation are struggling to adapt to their new context. These people traditionally resided within a system one and two thinking system.

Various other factors within the faith community need to be addressed. These factors include the AIDS epidemic, famine, seasonal droughts and providing assistance to communities in terms of survival. This is illustrated within the Luhebu North Congregation where basic needs are addressed and through the realization of these needs, the gospel is proclaimed.

These aspects boil down to the notion made by Hanson¹¹, which is affirmed by Hendriks; “*One cannot depend solely on theologians or the clergy to lead the way towards reforming the church and its ministry*” (Hendriks 2004:26).

Lay persons within faith communities must also be equipped in order to help the clergy in its attempt in addressing basic needs within their own unique environment in order to reach the unsaved with the gospel. This process of equipping the lay people forms a cardinal part within a holistic ministerial praxis. An illustration of the above-mentioned is found in the Luhebu North Congregation with its capacity building and entrepreneurial projects. The projects equip the people to help themselves and through these activities, the gospel is proclaimed.

The traditional society where the church portrayed a pillar of authority with massive influence within the community is no longer the scenario today. This has a direct effect on the manner in which we practice contextual theology today. Hendriks also acknowledge Fowler¹², Mouw¹³ and West¹⁴ in terms of the production of theology in our present contextual situations. The essence of this notion entails that the believers within the different unique communities should be the producers of theology. This should be uniquely tailored with their own ethical contextually based problems which confronts their everyday life (Hendriks 2004:26). The researcher wants to endorse the idea of practicing responsible contextual theology which will regain the church’s

¹¹ Hansen P.D 1986:526 *The people called: The growth of community in the Bible*. San Francisco: Harder

¹² Fowler, J.W 1995:1 *The emerging new shape of practical theology*. Paper read at the 1995 meeting of the Academy for Preactical Theology

¹³ Mouw, R.J 1994 *Consulting the faithful: What Christian intellectual can learn from popular religion*. Grand Rapids: Eerdmans

¹⁴ West Gerald 1994:15-24 *The Bible and theology*. In. De Gruchy, John w & Charles Villa-Vicencio (eds), *Doing theology in Context: South African perspective*. Cape Town: David Philip. 15-25

position as pillar of authority. These influences should be exercised within the educational, economic and social spheres of the community.

David Bosch also affirms that one of the most fundamental shifts taking place within ordained ministry today is the movement away from ministry as the monopoly of ordained men, to ministry as the responsibility of the whole people of God. This group includes ordained and non-ordained members of congregations (Bosch 1991:467). The end result will entail that Christian theology will no longer be a simple theology for the priests, ministers, pastors or any other form of clergy. It will also become a theology for the laity in their own unique callings in the world. This forms a fundamental part of the holistic ministerial praxis and can also be derived from the actions of Jesus of Nazareth when he broke with the entire Jewish tradition with the selection of His disciples (Bosch 1991:467). This is one of the main aims within the Luhebu North Congregation ministerial praxis - to equip the local people to minister to their own community and by doing this, proclaiming the gospel to their own, within their own unique context.

An important aspect which forms part of this holistic approach is the correct tension within the different spheres in which the church portrays its public presence. The tension between the faith community and the world should be explanatory that the faith community should not become part of the world in which it resides. Godly character should be actively maintained whilst functioning in different public spheres, not conforming to the world. Keeping this in mind, Scripture should also have an integral place within all the activities that the church is involved in. Through this, testimony to the confessional responses of the members within the faith community can contribute to the theological ecclesiological praxis of the church within the contextual community.

The Dutch Reformed Congregation Luhebu North ministerial praxis includes both the private and public spheres. The gospel should be proclaimed and most importantly, become visible within the *cultus publicus* combined with the *cultus privatae*. This was illustrated in the Calvinistic paradigm where Christ's authority was illustrated within the sphere of the *cultus publicus* (Buys 1983:254).

6.3 Guidelines for a holistic ministerial approach

It is important to note that the researcher wants to emphasize that this study is not a blue print and fixed set of guidelines for all ministerial approaches, but only a framework. The essence of the holistic missionary approach is that the *missio ecclesia* consists of the church as a whole, including the proclamation of the gospel to humanity within all their different spheres.

The gospel should be spread in its totality and not only selected parts. The total message should be the condensed message from the Church. The use of only selected parts of scriptures is unacceptable from a hermeneutical methodological perspective. Similar to the approach of the word of God, the holistic approach should be used when working with people whilst sharing the gospel. The gospel should be visible in all aspects of the individual's life. This should be done from an imminent eschatological frame of mind, which should be the driving force behind the holistic approach.

As mentioned earlier, the Kwe San are created in the image of God. God sent His Son, Jesus Christ to die on the cross for their sins (John 3:16). This important eschatological reality is also the apex of the cross in Hendriks' definition of theology (Hendriks 2004:23). The researcher also confirms that the eschatological reality of the gospel should be prominent within the proclamation of the gospel in the holistic ministerial praxis.

Hendriks (2004:34) describes a few basic ministries of the faith communities. These include; worship (*leitourgia*), witness (*marturia*), teaching (*didaskalia*), administration (*kubersis*), pastoral care (*paraklesis*), justice (*diskaiosune*), ecumenism (*oikonomeo*), preaching (*kerugma*), communion (*koinonia*), and service (*diakonia*). Buys focuses on three of these basic ministries in terms of the holistic approach within the church. These three elements include;

1. Preaching (*kerugma*)
2. Communion (*koinonia*)
3. Service (*diakonia*)

Buys notes that discipleship is best communicated via preaching (*Kerugma*), which is portrayed through spoken words (Buys 1983:255). *Koinonia* entails cultural differentiation which enriches different cultures. This should not be attributed with a negative connotation, but rather seen in a positivistic light that enlightens both parties involved.

Diakonia entails deed proclamation, in other words, putting your money where your mouth is. The actions of the faith community need to speak louder than words. This is the essence of being a responsible faith community - to practice a responsible lifestyle in accordance with scriptures that will set an example to other members within the broader community.

Kritzinger also elaborates upon these three terms. He states that any ministerial action should not favour a single ministry approach (Kritzinger 1994:35). Christian missions and ministerial actions is a comprehensive ministry which consists of various dimensions that can be distinguished, but never separated. These different dimensions include all of the basic ministries highlighted by the researcher (Hendriks 2004:34).

“The intense universality of salvation and the radical application of Christ’s kingship over the whole of life demand that we address people in their total environment.”

(Kritzinger 1994:36)

The researcher concurs with the notion of Kritzinger by stating that the goal of mission can only be accomplished through a holistic approach (Kritzinger 1994:36). This is also clearly visible in the ministerial work in the focus congregation of the study - the Dutch Reformed Church of Luhebu North.

Kritzinger also uses the same three rubrics as Buys by acknowledging and emphasizing the various dimensions of this comprehensive approach - *kerygma*, *diakonia* and *koinonia*. These three rubrics include various actions within the church which includes preaching, healing, development and mostly, building the church.

Interesting to note, is that Kritzinger elaborates upon this approach and adds a fourth rubric which Buys does not mention. This fourth rubric entails *leitourgia* (the public worship service of God) (Kritzinger 1994:35). The researcher wants to highlight that all four of these rubrics are present in the holistic ministerial praxis within the Dutch Reformed Church, Luhebu North in the Tsumkwe Constituency. Ironically, the other basic ministries, as described by Hendriks in his book “Studying Congregation in Africa”, are also prominent in the focus community (Hendriks 2004:34).

6.4 Communion of fellowship

The Christian community resides within this world but is not from this world. The Christian community also runs the risk of becoming domesticated within certain circumstances, but it is essential that the church should not get entangled in the ways of this world, but still retains its unique pilgrim identity. The researcher supports Bosch who emphasizes that the missionary church must therefore reach out to the world and become a church-with-others (Bosch 1991:368-389). This community must truly radiate the essential *koinonia* of the body of Christ. In this pilgrimage, the church should always portray an open invitation to fellow pilgrims to receive support and fellowship on the journey to the eschatological destination.

6.5 The public worship service of God

This concept is derived from the Greek term *leitourgia* which deals with the public service of God. One can differentiate between liturgical and diaconal service but one should not separate the two concepts.

The church is the body of Christ. This metaphor in its deepest essence also suggests a holistic approach. The ministry of Christ is continued by His “body”. The church’s image as body of Christ refutes the notion that some members are redundant and portray passivity (Kritzinger 1994: 46; 1 Cor 12; Rom 12; Eph 4). To be part of this body and community one has to actively participate in the ministry of Christ.

It is important to realize that each and every member of the congregation has a positive contribution towards the total of actions of the congregation. This boils down to the principle where the entire church should act as an agency of mission within each and every outreach in which the congregation is involved. The Bible uses the word ministry in a sense of service. Ministry belongs to the whole church, to every member of the congregation. The church acts as God's instrument within this world and therefore not only proclaim His work of grace (*kerygma*), but also realise His love in the service of human beings to their fellow members of the communities (*diaconate*).

The church should also have an outward action through which it should be actively present within the public sphere where it can attract outsiders. The church should be missional by its very nature and not merely concern itself with its own affairs but duplicate Jesus' unique missional identity and follow His example of being a missionary. By incarnating the rubrics of *kerygma*, *diakonia* and *koinonia* within its nature of being, we will be able to lead by example.

6.6 Gestalt perspective in terms of holistic ministerial approach

The cornerstone of the Gestalt movement is the fact that it addresses all four aspects of human existence. As mentioned earlier, these four aspects include: the individual existence, the social existence, the physical existence and the transcendental existence. These four aspects can attribute to an illustrative model of a holistic ministerial praxis, entailing totality, holism and field theory.

The Gestalt theory emphasizes that the ministerial praxis should be done in a holistic manner. A good example of such a community is that of the Dutch Reformed Church Luhebu North. Both the physical and the mental aspects of the individual are taken into account when proclaiming the gospel to the individual in its totality. This is due to the proven dynamic relationship of any individual and the unique relationship between the physical and mental realities of an individual. It is not possible to isolate the individual from certain aspects of its surrounding environment. When the gospel is only proclaimed in certain aspects of the individual's milieu, the missional praxis or

the ecclesiastical praxis of a congregation falls short of the demands set forth by the Gestalt theory.

It is important to note that this environment is not constant and is part of a bigger constant changing field. Globalization also contributes to these constant fluxes of changes within each and everyone's environment.

Manuel Castells elaborates in his book, *The Power of Identity* on the rise of the network society which is based upon the systemic disjunction between the local and the global communities for most individuals and social groups (Castells 2004:11).

“Globalization and informationalization, enacted by networks of wealth, technology and power are transforming the world. They are enhancing our productive capacity, cultural creativity, and communication potential. At the same time, they are disfranchising societies. As institutions of state and organizations of civil society are based on culture, history, and geography, the sudden acceleration of the historical tempo, and the abstraction of power in a web of computers, are disintegrating existing mechanisms of social elite of globapolitans (half beings, half flows), people all over the world resent the loss of control over their lives, over their environment, over their jobs, over their economies, over their governments, over their countries, and ultimately over the fate of the earth.”
(Castells 2004:72)

Everything in the world is in relation to and connected to each other, ultimately resulting in the definition of the Butterfly effect.¹⁵ The researcher wishes to

¹⁵ Butterfly effect: “The phrase refers to the idea that a butterfly's wings might create tiny changes in the atmosphere that ultimately cause a tornado to appear (or prevent a tornado from appearing). The flapping wing represents a small change in the initial condition of the system, which causes a chain of events leading to large-scale phenomena. Had the butterfly not flapped its wings, the trajectory of the system might have been vastly different” (Hilborn 2004:72).

emphasise that *cultus publicus* activities can have a positive effect upon the *cultus privates* or vice versa when looking at evangelism. This is one of the main aims of the research – to state the significance of a holistic ministerial approach. The butterfly effect can be a small movement as initiator of a larger effect. In other words, members within any congregation can make a small difference or contribution within the broader community. Through this, a holistic ministerial praxis can be performed which could result in initiating a larger effect to the advantage of the church. An example of this would be to spread the gospel to people in need that is not confronted with congregational projects and activities on a daily basis.

The Gestalt theory also highlights the Figure-Formation Process - the way the individual organizes the environment from time to time. This process is important in terms of the ecclesiastical ministerial praxis of the church and the church should try to be part of the change within the contextual community. According to Castells, networks constitute the new social morphology of our societies (Castells 2004:500). The church must be actively part within these networks. The System Theory also portrays interrelations and networks between the different systems. The church must aid those within different systems when regarding their optimum effectiveness through evangelism. The ministerial praxis of the Luhebu North Congregation assists the Kwe San to reach their ideal within a System Two thinking system.

The Gestalt theory also addresses organismic self-regulatory action. This is better described as the disturbance of equilibrium. Following a disturbance, an organism employs a self-regulatory action that results in an action that involves regulating itself utilizing resources within its own unique environment. The researcher wants to emphasize the role that the local congregation within the community must play to be sensitive and actively present within the public sphere. This will result in individuals within the broader community to be more prone to approach individuals within the congregational community, in terms of restoring their own equilibrium in times of need.

6.7 Sustainability

An important aspect within holistic ministerial praxis is that of sustainability. According to Ignatius Swart, sustainability of certain projects on congregational level can only be sustained by the involvement or linkage to national developmental systems or other major projects (Swart 2006:101). When looking at the researcher's focus group, various projects are operated in conjunction with other large non-profitable organizations. One of these projects is that of the pre-primary schools in the Tsumkwe constituency. This is a true success story due to the involvement from national level and from NGOs. Swart also notes that when communities are involved in joint ventures in reference to projects within its own geographical area, the control, leadership and ownership of the project should be maintained within the community. This promotes leadership from ground level and also contributes to overall well being within the community resulting in the community to address dysfunctional aspects of the project themselves, taking ownership of the project within their own unique context (Swart 2006:102). This also gives the congregation an opportunity to contribute to the growing stature of the broader community.

When the church initiates a project and delivers it to the community in an attempt to prolong sustainability of the project, it provides the community with the opportunity to take full ownership of the specific project. This has a few important consequences with reference to the congregation's holistic ministerial praxis.

Firstly, the church does not carry the responsibility of the project at hand. It compels the community members involved to acquire in-depth knowledge of the project, promoting capacity building within the community. This also gives the church the opportunity to give adequate support in terms of the project and share the gospel with people who have never heard it otherwise prior to their involvement in a specific project.

Secondly, it compels the congregation to build relationships with the broader community which creates a stepping stone to share the gospel within the kerygmatic model. Key players are also identified who function as the leaders with regard to projects. These people are also given more attention in order to foster a firm

foundation on which future relationships can be built, resulting in one of the goals of the Luhebu North Congregation - capacity building of individuals within its contextual congregation.

Thirdly, the congregation helps the community to manage, take full ownership and responsibility of the limited resources. All of the above mentioned factors are beneficial to the church in terms of its relationship with the broader community and spreading of the gospel in a holistic manner.

Robert Coote, the author of “Mustard-Seed Churches” underlines the notion that the minister must become part of the larger community in which his congregation resides.

“Become part of the lives of your people.” (Coote 1990:71)

This can be done in a variety of ways. Coote notes that ministers must portray their pastoral role, as this portrays an active presence within the community. It is important to maintain the same amount of energy and time within different spheres. This can also contribute to resolving crises between groups within the community. One of the negative aspects of these is that fulfilment of the pastoral role is time-consuming. Showing interest and care for people are difficult at times and one must realize that everyone is not the same. Healthy relationships between the clergy of the church, the congregants and the broader community are vital in any congregation. This is also illustrated in the Luhebu North Congregation through visible relationships; which builds a foundation of trust. This gives the clergy a stepping stone from which they can proclaim the gospel.

6.10 Summary

In this chapter the researcher highlighted the importance of community. Within this community the practicality of theological ecclesiology has become important. This is due to the change in context of the Kwe San and their environment. The essence of a holistic ministerial approach is a combination between the *cultus publicus* and *cultus privates* through which the church should have a strong presence. The Gestalt theory

principles support the holistic ministerial praxis. An important aspect within holistic ministerial praxis is that of sustainability.

Chapter 7

7 Conclusion

Any form of a holistic ministerial approach requires that we have to understand the interdependence of people and nature. It emphasizes the fact that we are all connected to one another and that the church needs to play an active role within each segment of the community.

The Gestalt theory, which is based on the premise that individuals must be understood in terms of its context within which it resides, highlights the importance of contextual theology. These circumstances should be taken into consideration when using different projects and activities initiated by the local congregation within the community in terms of its own holistic ministerial praxis. The researcher highlights sensitivity towards the local congregation in terms of the community's unique context.

Any form of holistic praxis in ministry should be inclusive of private and public spheres within the unique environmental setup of the specific congregational geographical area.

Focusing on specific areas such as kerugma, koinonia, leitourgia or diakonia, should be catalyzed in such a manner that all four approaches have the same amount of energy attributed towards each field. This in turn, would lead to a more holistic ministerial praxis.

The church loses or endangers its trustworthiness when the focus of its ministerial praxis is **not** aimed at the whole human being within in its unique total context. When the ministerial praxis of a church is only aimed at a certain segment within its congregational geographical area, it runs the risk of losing its congregational members. The researcher wants to emphasize that the trustworthiness of the gospel can only be maintained within the holistic ministerial praxis, practicing responsible contextual theology.

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