

**The Sunday Service as a space of nurture toward an alternative masculinity in
a context of a lower income white Afrikaans community**

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Declaration

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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Abstract

Men have been experiencing a crisis in masculinity for a number of years now. Lower income white Afrikaans men experience this crisis in a unique way. Performance, especially in the area of work, as well as being able to provide for one's family, are integrally related to masculinity. This study takes place in the field of practical theology with an eye on the Sunday service, as practised in the Dutch Reformed Church, as a whole. The study is concerned with the question of how the Sunday service can be used as a space where an alternative masculinity can be nurtured.

In this study the researcher makes use of qualitative empirical research in the form of a half-structured interview schedule to ascertain how men in a specific lower income community experience the Sunday service in times of questions about masculinity when in a situation of work loss. The researcher focuses on two areas when speaking about the Sunday service, namely preaching and liturgy. In the interviews the researcher not only finds out about men's experiences, but also about their needs with regards to experiences and messages of lament and hope in preaching and liturgy. Although hope is preached during Sunday services, there is little experience of lament. There is, however a need to lament before God and this can be expanded in Dutch Reformed liturgy. A need, coupled by an experience results in a message of hope received.

In the next stage a detailed look is given at the Sunday service as a whole, in terms of preaching and liturgy. Different types of preaching are studied, as well as different elements of liturgy. The researcher focuses on a need to reclaim lament in both preaching and liturgy as a way of creating a space for bring one's feelings and emotions before God, but also as a way of finding hope. Prophetic and eschatological preaching are ways of bringing lament into preaching. It sees the present in light of the end where God brings everything to fulfilment. In liturgy, lament is reclaimed in music and song and facilitated in rituals.

The rediscovery and reclamation of lament is central to the nurture of an alternative masculinity. There are many ways of doing this in the preaching and liturgy of a Dutch Reformed congregation. The researcher gives a few practical suggestions on how to bring lament into the Sunday service.

Opsomming

Mans ervaar al vir jare 'n krisis in manlikheid. Die mans van 'n laer inkomste werkersklas ervaar hierdie krisis op 'n unieke manier. Om veral in die area van werk te presteer en vir jou gesin te sorg, is kwessies wat integraal deel is van 'n man se ervaring van sy manlikheid. Hierdie studie vind plaas in die veld van praktiese teologie, met 'n oog op die erediens in sy geheel, soos dit in die Nederduitse Gereformeerde Kerk beoefen word. Hierdie tesis is bemoeid met die vraag oor hoe die erediens gebruik kan word as a ruimte waar 'n alternatiewe manlikheid gekoester kan word.

In hierdie studie maak die navorser gebruik van kwalitatiewe empiriese navorsing in die vorm van 'n half-gestruktureerde onderhoudskedule om vas te stel hoe mans in 'n spesifieke laer inkomste gemeenskap die erediens ervaar ten tyde van vrae oor hulle manlikheid in 'n situasie van werksverlies. Wanneer die navorser oor die erediens praat, fokus sy op twee areas, naamlik prediking en liturgie. In die onderhoude vind die navorser nie net uit oor mans se ervarings van die erediens nie, maar ook oor hulle behoeftes wanneer dit by ervarings en boodskappe van lament en hoop in die prediking en liturgie kom. Alhoewel daar wel oor hoop in die erediens gepreek word, is daar min ervarings van lament. Daar is wel 'n behoefte om voor God te lament en dit kan uitgebrei word in die liturgie. 'n Behoefte, gekoppel aan 'n ervaring loop uit op 'n boodskap van hoop.

In die volgende fase word daar op 'n gedetailleerde wyse na die erediens as 'n geheel, in terme van prediking en liturgie, gekyk. Verskillende tipes prediking word bestudeer, sowel as verskillende elemente van die liturgie. Die navorser fokus op 'n behoefte om lamente in beide prediking en liturgie te herwin as 'n manier om 'n ruimte te skep om 'n persoon se gevoelens en emosies voor God te bring, maar ook as 'n manier om hoop te vind. Profetiese en eskatologiese prediking is maniere om lamente in die prediking in te bring. Dit sien die hede in die lig van die einde wanneer God alles tot vervulling bring. In die liturgie word lamente herwin deur musiek en sang gefasiliteer deur rituele.

Die herontdekking en herwinning van lamente is van groot belang in die koester van 'n alternatiewe manlikheid. Daar is baie maniere om dit in die prediking en liturgie van 'n Nederduitse Gereformeerde gemeente te doen. Die navorser gee 'n paar praktiese voorstelle oor hoe om lamente in die erediens in te bring.

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Chapter 1: Conceptual clarification and methodology

1.1 Introduction

The question “Am I a real man?” is not often asked aloud, but stays in the background of a lot of men’s minds when faced with a crisis of work loss. The researcher finds herself in a community plagued by retrenchments, the closing down of big companies which traditionally provided work for a vast number of people, and the effects of affirmative action. Men sit in the pews of the local Dutch Reformed Church every week and ask themselves “How can I be a man and provide for my family when I have no source of income and when all systems in the workplace are trying to get rid of me as a white Afrikaans male in South Africa?”

These issues affect families and the community as a whole. As a young female minister, the researcher works in a pastoral manner with a number of women and youth and sees the stress under which they live because of the fathers’ and husbands’ experience in the workplace. To address the core issues, it is necessary to work with and address the males in this society.

The focus of this study is the Sunday service, as it still is the space where the researcher encounters these men and their families on a weekly basis. The question in this study is how the Sunday service can be a space of nurture towards an

alternative masculinity in the context of a lower income white Afrikaans community plagued by the issues mentioned above.

In the first chapter the methodology used will be explained. After that a short description of the concepts used will be given.

The second chapter contains the empirical research done in the congregation and the researcher's findings.

The third chapter focuses on the causes of the crisis for the men in the community and congregation of Dutch reformed Church Impala Park.

The fourth and fifth chapter focuses on what a Sunday service entails. For the purpose of this study, the Sunday service is divided between preaching and liturgy. When examining preaching in chapter four, the researcher looks at prophetic preaching, eschatological preaching and lament and hope in preaching. When examining liturgy in chapter 5, the researcher looks at lament, music and song, rituals and confession of guilt and reconciliation.

In the last chapter the researcher interprets the findings of the empirical research in the light of the literature on preaching in liturgy. A few pointers for the way forward is then given.

1.2 Methodology

Practical Theology is concerned with interpretation. As a reformed practical theologian the researcher finds her point of departure in Scripture as source of knowledge for the way in which God reveals Himself. Therefore Paul Ricoeur's dialectic between reader and text is important for this study. In hermeneutics the world of the text and the world of the reader confront each other. The process of text formation and interpretation, the transition from spoken language to written language and the transition to the interpretation of the text, take place through the processes of prefiguration, configuration and refiguration (Ricoeur 1984:76-77). The goal is appropriation which happens at refiguration. It is in the movement from the world of the text into the world of the reader where new meanings can be found. In this situation new meanings are crucial in order for the Gospel to make sense to people in crisis.

Reader and text are thus in a dialectic relationship to each other. In order to have a more fruitful dialogue with the text and his/her own world, the reader needs to look at his/her own context in a conscious and systematic way (De Klerk & De Wet 2013: 66-67). This is what this study attempts to do.

This study will also bring Dingemans's approach into the conversation. Dingemans uses Ricoeur to build his own approach (Dingemans 1996:56-57). He works purely in a hermeneutical manner and has a reformed approach to empirical research

which is marked by a pneumatological focus. He takes the Christian congregation as starting point, but also sees them as interpretation community. This study will begin with the congregation and the needs they bring to the text and the Sunday service as a whole.

This study is a practical-theological investigation to see whether there is space in the Sunday service for the nurture of an alternative masculinity in the context of work loss. Therefore, this study will critically connect with Osmer's approach and use it as the basic framework of the study, while keeping Dingemans's and Ricoeur's perspectives in mind. What is helpful in Osmer's approach to hermeneutic, is the way in which he anchors practical theological research in the priestly, prophetic and kingly offices of Christ. This means that Osmer's four basic tasks of practical theology looks like this:

1. The descriptive-empirical task of priestly listening in a spirituality of presence (Osmer 2008:33);
2. The interpretive task in a spirituality of sagely wisdom (Osmer 2008: 81);
3. The normative task in a spirituality of prophetic discernment (Osmer 2008:135);
4. The pragmatic task in a spirituality of servant leadership (Osmer 2008:183).

The most important theological point of departure for this study will be the issue of lament. Ackerman (quoted in Campbell & Cilliers, 2012: 145) defines lament as follows:

“Lament is more than railing against suffering, breast-beating or a confession of guilt. It is a coil of suffering and hope, awareness and memory, anger and relief, desires for vengeance, forgiveness and healing. It is our way of bearing the unbearable, both individually and communally. It is a wailing of the human soul, a barrage of tears, reproaches, petitions, praise and hopes which beat against the heart of God.”

This will form the basis of the latter part of the study. Included in lament are the issues of embodiment, vulnerability, eschatology and hope. The researcher is of the opinion that these themes will be vital in the development of an alternative masculinity and that lament creates the space to do it in.

While a literature study was done for most of the study, the second chapter contains empirical research. This was done on a half-structured interview schedule with content analysis used to interpret the data. Clearance was received from the ethical committee. All relevant documentation is attached at the end.

1.3 Conceptual clarification

This study incorporates a number of concepts. First of all it is necessary to state what the researcher means by each one. This forms the background to Osmer’s first

task, namely the descriptive-empirical task where the question is asked “What is going on?”

1.3.1 Sunday service

The researcher has specifically chosen to use the concept “Sunday service” instead of, for example, homiletics or liturgy. By Sunday Service is meant that which happens on a Sunday (mostly morning) in the church service. This includes both preaching and liturgy. The researcher thus opts for a holistic view of the event of a Sunday service.

It is still ingrained in Afrikaner culture to attend church every Sunday. For many this is the totality of their relationship with God. Not all have quiet time at home and only a small percentage attend small groups during the week. This is why the researcher has specifically chosen to do research in the area of the Sunday service.

The problem with the Sunday service, however, is that a large number of congregants rarely experience a connection with what is happening and with the God they come to hear about. Faith, for many, is divorced from their daily lives.

In the specific context which will be described and studied here, we should ask ourselves how we will interpret the biblical message to bring these people a word

from God through preaching and liturgy. “It has to be a word from God that brings liberation, hope and inspiration to enable them to share in salvation and instil hope of a better future (Pieterse 2001: 72).”

Campbell & Cilliers’s (2012) view on preaching is helpful for the purpose of this study. They work from the concept of the gospel as foolishness (as in 1 Corinthians 1:17-25 and 4:9-10). They write: “This foolishness challenges us especially at times when societies are unsettled, and we are tempted to guard ourselves against the flux by developing just such iron theologies and stable identities” (Campbell & Cilliers 2012:2). More will be said about this later. For preaching in the context of communities such as the one studied here, one needs fresh ways of approaching both preaching and liturgy to make sense of what is happening to people.

In chapter 4 a detailed analysis will be given on different aspects of the Sunday service.

1.3.2 Masculinity / crisis in masculinity

In gender studies it is generally accepted that gender is performed, rather than something that is possessed or inherently part of a person (Butler 1990). Therefore masculinity is what is perceived as the norm for a male. This norm is prescribed by the relevant culture and community. Morrell (2001: 8) describes it well: “Masculinity

is not inherited nor is it acquired in a one-off way. It is constructed in the context of class, race and other factors which are interpreted through the prism of age.”

The man as provider or alpha male is still held as the ideal in the community¹ which will be examined in this study. For centuries the idea was that men are strong, the providers, show no emotion and must try everything in their power not to be like women. Then things started changing worldwide from about the 1970's (Van der Watt 2007: 85) and it was expected of men to become more in touch with their “feminine sides” and help with roles previously assigned to women. This created a crisis for a lot of men. They struggle with what it means to be a man when it is also expected of them to embrace their feminine side. In a lot of cases some cultures then urged the men to hold on to traditional masculinities and power. For the men in this study this creates a host of problems, as they do not see themselves as powerful to start with.

More will be said about masculinity and how the crisis in masculinity is manifested and experienced in this community in chapter 3.

1.3.3 Lower income community

This study forms part of the Church of Sweden's focus on the intersection between theology, gender and health. This study focuses on social health. The context in

¹ A description of the community will be given under 1.3.3.

which the researcher finds herself offers unique challenges to these issues. Some background is necessary.

The researcher is a full-time minister in a Dutch Reformed Congregation in a lower income mostly white community. This community is situated in the suburb of Impala Park in Boksburg, Gauteng, next to the O.R. Tambo International Airport.

The neighbourhood was developed initially for the employees of then Atlas (now Denel), a manufacturing company that does contract work for the military. A lot of the congregants were and still are blue collar workers. The managers and bosses lived in another suburb. Impala Park was initially founded and built for the artisans. For many years the same people who knew each other from work were also fellow congregants of the Dutch Reformed Church Impala Park. Jobs were a surety. Young men started their apprenticeships at Atlas / Denel after leaving school and would work there with fathers, grandfathers, cousins, neighbours, etc. until retirement.

Then everything changed. After 1994 affirmative action changed the lives of the people in this community. White men are being fired or retrenched and can't find work anywhere else. This brought the world-wide crisis in masculinity right to these people's doorsteps. The effects are seen everywhere: drug and alcohol abuse, domestic violence, divorces and suicides are occurring more and more. It has a profound effect on family life and the community as a whole.

In her paper, Jewkes (2002) writes on the connections between male identity, power, poverty, alcohol and intimate partner violence. Put all of these together and there is the potential for great crises, as seen in the community examined.²

Pieterse (2001:40-42) writes on the growing poverty among whites. According to him, the government has taken two measures to correct the inequalities of the past, which have had an extreme impact on the impoverishment of whites. These two measures are corrective action in the public service and the Equity Employment Bill. Both are designed to replace white people with blacks in the workplace. The Equity Employment Act, for example, seeks to ensure that every workplace employing more than fifty people should reflect the racial composition of the country's population (Pieterse 2001: 40). This has affected the population and congregants of Impala Park greatly. When forced out of the formal sector, they go to the informal sector. However, that market is saturated. By just driving through the suburb of Impala Park one sees a myriad of handy-man and auto mechanic businesses run from people's houses.

The people living in Impala Park are not the poorest of the poor. They can afford to own or rent a house or flat in the area. Some people do better than others. A lot are, however, experiencing growing impoverishment. Some barely make do. The Dutch Reformed congregation support a number of families with groceries every month.

² Of course, not all men who lose their jobs will react in these extreme ways. These are only the extreme cases.

Cilliers & Wepener (2007: 43-44) discuss four dimensions of poverty, seen as the inversion of dimensions of social capital. One will be of help in this study. "It can be described as when people are continuously and structurally held at the bottom of the power play, and when even the process of generating social capital contributes towards this exclusion from real participation and real transformation on a basis of justice (economic and otherwise) and equity (Cilliers & Wepener 2007: 44)." As so-called "blue collar" workers, the community to be described here experience themselves as powerless. They have no power in society and as such cannot change their circumstances.

1.4 Conclusion

As can be seen, there is a constellation of factors which makes up the issues to be addressed in this study. The Afrikaner males in this study find themselves in a difficult position. The church has a definite role to play.

Chapter 2: Empirical Research

2.1 Introduction

What has emerged in Practical Theology in the last few decades, is that one can no longer merely study the Bible for answers to life's questions. Therefore the researcher will now turn to empirical research to study what congregants' experiences are with regard to the Sunday service. This is part of Osmer's first task, namely the descriptive-empirical task where the researcher uses priestly listening to find an answer to the question "what is going on?"

2.2 Research design

2.2.1 Selection of respondents

For the purposes of this study a qualitative empirical examination in the form of a half-structured interview schedule was undertaken, following Pieterse's method as in Pieterse (2009). After that a content analysis of the interviews was done.

The researcher identified and contacted key persons for the interviews in the following way (Mason 2002:135-139). A list was made of all the males between the

ages of 30 and 75 who are members of the Dutch Reformed Church Impala Park and part of the community affected by the changes as described under 1.3.3. The researcher then sat down with her colleague, who has been a minister of the congregation for 26 years and who knows the people quite well, to select possible respondents. The criteria were that they should have had some experience of work loss or not being considered for promotion. In some cases this is due to affirmative action. 63 possible respondents were identified and organised into an alphabetical list. The researcher then started at the top of list and contacted people to verify their experience of work loss and to ask whether they are willing to take part in an interview. Interviews were held with the first five men who were deemed to have had the appropriate experience and who were willing to be interviewed.

Here follows a short description of each respondent:

Respondent 1:

Respondent 1 is 34 years old and a toolmaker by trade. At the moment he is also tool room supervisor.

He started his apprenticeship in 1998 right after finishing school. The company he worked for, however, never sent in his papers for him to qualify. Companies do this to keep expenses down, as an unqualified apprentice earns less than a qualified person. It was only in 2005 that he finally got his qualification.

After qualifying he started working at another company in the motor industry. He had just gotten married and bought a house. At this company there was a lot of racial tension. At one point he was told they wanted a black toolmaker instead of him. After three weeks his previous company asked him to come back, so he quit his job and went back.

He worked there for three years. Then he was retrenched. The company closed down. He was called in one day and told it was his last day. He only got paid for another week, until the end of the month.

By that time he and his wife had a baby of a few months old. For two months he was unemployed. They had to survive on his wife's meagre salary of R3500 per month. It was getting difficult to pay the instalments on the house.

Two weeks after starting his new job, his wife quit her job. During the next year the company experienced financial difficulty and shortened the working hours. At that time the respondent only worked four days a week and there were constant rumours of retrenchments. Eventually he lost his house and was blacklisted. They have been living in small rental houses and apartments ever since.

The company is doing better now and he is working full time again. They had a second baby in 2011. Next year he will be starting to study for his engineering degree, which the company is paying for, so that he can better provide for his family.

Respondent 2:

Respondent 2 is 60 years old. He worked for 15 years for a company in the building industry, where his wife also worked. In 1996 the company closed down and he lost his job. At that time it wasn't a big crisis, as he merely started his own company in the same industry.

For 7 to 8 years it went very well. He described himself as one of the more affluent people in the community. They lived on a plot of land and had a beach house on the West Coast. Then the new labour and credit laws, along with the recession forced him to close his company. For a while he still tried to keep the business afloat, but lost everything he owned. By this time he was 54 years old.

The plan was to sell the beach house so they can have money to live on. However, the transfer of the house took so long that they made nothing out of the sale. At that age he couldn't get any other work. He still works for himself, but the building industry is not doing well, so he never knows when work will come in. He is still blacklisted. His wife works 3 times a week, doing office work.

He describes his loss of work as less of a crisis. His eldest son drowned when he was two; he was a specialised soldier in the war; his car was hi-jacked twice; he was shot at in front of his own home. For him, bankruptcy is nothing compared to these crises.

Respondent 3:

Respondent 3 is 32 years old and a composite technician by trade. After school, he started studying law at the University of South Africa (UNISA). However, after failing some subjects, his mother, who worked in human resourcing in a big company, organised for him to start his apprenticeship at the same company.

He only worked there for 7 months, before being fired. Because he had bought himself a car after starting work there, he had to take any job he can. He therefore worked as a cashier at a local casino. He worked there for 8 months before getting a job at another company, where he could work in his trade. It was at this company that he started his qualifications for his trade. Here he had a host of problems. There were times when he passed his exams, but was told he had failed. A recurring theme during the interviews was that companies didn't want their apprentices to qualify, as they would have to pay them more.

He then went back to his previous job, where he had problems qualifying again. Of the five students writing the exam, only the two white students passed. Allegations

of racism were made and they had to do the exams again. After finally qualifying, he worked at the company for another year.

At that time, a friend had started working at another company and organised a job for him there. A month later he got married. That was in 2011. In 2012 the company closed down. Respondent 3 and his same friend then started their own handyman business, but it was unsuccessful. During this time his wife fell pregnant. In January 2013 he started working as a car salesman, selling cars to people who have been blacklisted. A few months later he was fired because of bad performance. He was unemployed for two weeks. Two weeks before the birth of his son he finally got a job in his trade again, building historic racing cars. His father-in-law helps pay for the small one bedroom flat they live in. His wife does little jobs, caring for women's hands and feet. Her income only covers their medical aid.

Respondent 4:

Respondent 4 is 30 years old. He is currently unemployed. He comes from a family of tradesmen, but was the only one who had the opportunity to study at a university.

After he finished school he worked at odd jobs for two years. He quickly realised that as an untrained white man he was not going to get far. That was when he and his parents enrolled him at the University of Pretoria to study Sport Science, as he is a good sportsman. Because of financial difficulty he only studied for two and bit years and did not finish his degree. He did receive a diploma for Sport Massage.

With the financial help of family members he opened his own sports massage business. Because of the recession his business suffered, as it is considered a luxury. He had no choice but to close it down.

Since then he has been working off and on at chiropractors' practices and helping out where the need arises. He has been applying for various jobs in the sports industry, but has been unsuccessful thus far. Employers are either looking for blacks, females, or more qualified people. He also experiences his lack of tertiary education keeping him from getting better jobs.

Respondent 5:

Respondent 5 is 45 years old. His trade is to repair parts for aircraft.

After leaving school he went to the army and fought on the border. After that, he started working at Denel. He bought a house in October of 1991. In November 1991, before he even made his first payment, he was retrenched when the war ended. He moved from company to company until finally ending up at Eskom three years after being retrenched.

In 2001 he left to start his own business where he did handyman jobs, like fixing fridges and air conditioners, laying tiles, etc. In 2002 he got married and had his first child shortly thereafter.

He lost a lot of money with his business and went back to working for a salary at a diaper manufacturing company. He was retrenched not long after and was unemployed for a month before getting a job at a big brewery, where he is still working.

2.2.2 Interview schedule

Interviews were held in a half-structured interview schedule (Pieterse 2009). Each interview lasted between one and two hours. There were four main questions which opened the possibility for further probing. The questions were as follows:

1. Do you or did you experience within the preaching on a Sunday that there is space for you to lament towards God on your feelings about your work loss or the personal effects of affirmative action?
2. Do you or did you experience within the liturgy on a Sunday that there is space for you to lament towards God on your feelings about your work loss or the personal effects of affirmative action?
3. Do you or did you in your time of unemployment / job insecurity or affirmative action receive a message through the preaching that gives/gave you hope that God is your Father that provides in time of need?
4. Do you or did you in your time of unemployment / job insecurity or affirmative action receive hope through the liturgy that God is your Father that provides in time of need?

2.3 Analysis of the data

No video or audio recordings of the interviews were done. Notes were taken by hand by the researcher and are kept safe. What follows is an analysis of the data done by a content analysis of the interviews.

2.3.1 First round of coding

After the half-structured interviews, a first round of coding was done, based on the interview questions. The following codes were identified:

Code	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5
1. There is no need to lament on your feelings before God in the space of the preaching	There is not much need to lament.	There is no need to lament, because it is not God's fault.	There is no need to lament, because God wants nothing bad for his children.	There is no need to lament, because you have to look for the fault in yourself.	Yes, there is the need to lament.
2.1 There is a need to lament on your feelings before God in the space of	There is a need to share your feelings with God in the space of the	There is a need to share your feelings with God in the space of the liturgy in song.	No, there is no specific need to lament.	There is a need to share your feelings with God in the space of the	There is a need to share your feelings with God in the space of the liturgy.

the liturgy.	liturgy in silence.			liturgy to express injustice.	
2.2 You experience(d) opportunities to lament on your feelings before God in the space of the liturgy.	Yes. In silence	Yes. Especially while singing.	There is sometimes an experience of “this is meant for me” in the liturgy.	No, there is no experience of lament in the space of the liturgy.	Yes, especially while singing. Liturgy can help to lift you out of the depths of despair.
3. You get a message of hope and God’s provision in the preaching.	Not at the beginning, but the longer he attended services, the more he got a message of hope and provision.	Yes, he got messages of encouragement and a feeling of being part of the congregation.	Yes, he received hope and could give it in a practical manner to other people.	Yes, hope is preached, but it is difficult to experience it as reality.	Yes, he had a physical experience of fulfilment with the Holy Spirit, which was experienced as a confirmation of the message.
4. There is an experience of hope and God’s provision during the liturgy.	There were personal experiences of hope and provision at the confirmation of young people and	Yes, koinonia was experienced in the liturgy.	Not much hope and provision was experienced during the crisis. The fixed routine of the liturgy	In the reality of the current crisis there is no experience of hope and provision. The liturgy and songs	There is an experience of hope in the presence of the Holy Spirit. The effect of the pronouncement of the blessing especially

	the baptism of children.		does not make space for it, as it is monotonous.	are too familiar.	gives that experience.
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The above mentioned codes were formulated from the first coding effort. In the next coding run those views in the first coding are taken from respondents, which *make sense* for the codes which now follow – codes which have to support *categories* of the contents of the interview material.

2.3.2 Second round of coding

Code 1: A need and opportunity to lament in liturgy (2.1 & 2.2)

There is a need for lament during silence (respondent 1).

There is a need for lament during singing (respondent 2).

There is a need to express injustice in liturgy (respondent 4).

Lament is experienced in silence (respondent 1).

Lament is experienced while singing (respondents 2 & 5).

In liturgy there is an experience of “this is for me” (respondent 3).

Code 2: An experience of hope in liturgy (4)

Hope is experienced in the confirmation of young people and the baptism of children (respondent 1).

Hope is experienced through koinonia (respondent 2).

Hope is experienced through the presence of the Holy Spirit (respondent 5).

Hope is experienced in the pronouncement of the blessing (respondent 5).

Code 3: A slim need to lament in preaching (1)

There is not much need to lament (respondent 1).

There is no need to lament because it is not God's fault (respondent 2).

There is no need to lament because God wants nothing bad for his children (respondent 3).

There is no need to lament because you have to look for the fault in yourself (respondent 4).

Code 4: In preaching there is a message of hope and God's provision (3)

Not in the beginning, but later (respondent 1).

A message of encouragement was received with being part of the congregation (respondent 2).

He could share hope with other people (respondent 3).

An experience of fulfilment with the Holy Spirit, experienced as a confirmation of the message (respondent 5).

2.3.3 Identifying the categories

The new codes are sufficient to form the base of the *categories* in such a way that they can become *concepts*. Therefore, we are compelled to drop some pronouncements in the first coding run which do not support the categories emerging from the data.

The core category identified is: A description of the need and experience of lament and hope in liturgy and preaching.

The other categories are as follows:

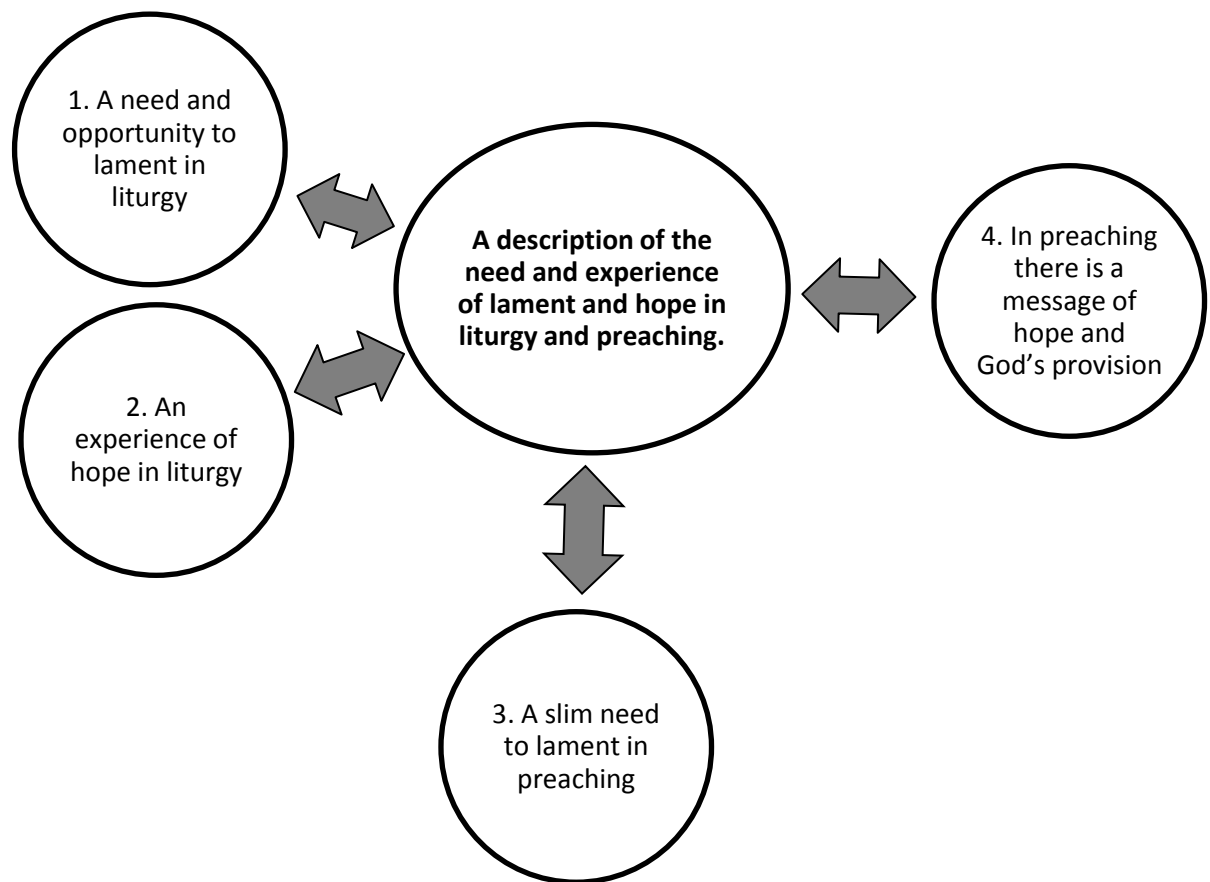
Category 1: A need and opportunity to lament in liturgy (supported by code 1).

Category 2: An experience of hope in liturgy (supported by code 2).

Category 3: A slim need to lament in preaching (supported by code 3).

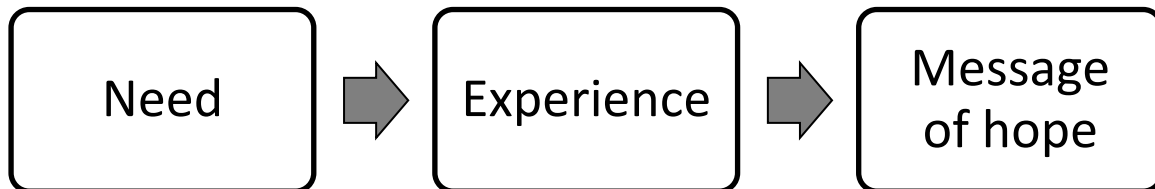
Category 4: In preaching there is a message of hope and God's provision (supported by code 4).

2.3.4 Relationships between categories:



2.3.5 Empirical conceptual framework

Categories can now easily be formulated in concepts:



Description of concepts:

Need is explained in category 1, supported by code 1.

Experience is explained in category 2, supported by code 2.

The first two concepts (need and experience) result in a message of hope that the congregants receive in the liturgy and preaching.

Message of hope is explained in category 4, supported by code 4.

Chapter 3: What is causing the crisis?

3.1 Introduction

In this chapter we are busy with Osmer's second task, the interpretative task where the question is asked "why is this going on?" To answer this question, the researcher will look at the crisis in masculinity as experienced and studied worldwide and will then focus on Afrikaner identity and the role faith and the spirituality of the Dutch Reformed Church played and might still be playing in men's lives.

3.2 Crisis in masculinity

As was said earlier, masculinity developed especially in the last few decades. Men have been and are still challenged by different views on what it means to be a man. There are three levels of hegemonic³ masculinity in play in men's lives, namely local (with regards to interaction in families, organizations and immediate communities), regional (with regards to culture and the nation-state) and global (with regards to world politics, transnational business and media) (Connell & Messerschmidt 2005: 849). These different levels and the (at times contradictory) definitions they offer challenge men on how to live out their masculinity in everyday life. Therefore the

³ As Connell (1995: 76) notes: "'Hegemonic masculinity' is not a fixed character type, always and everywhere the same. It is, rather, the masculinity that occupies the hegemonic position in a given pattern of gender relations, a position always contestable."

term “masculinities” is used rather than “masculinity”, as there are many forms, definitions and versions of what masculinity means. “Masculinities are configurations of practice that are constructed, unfold, and change through time (Connell & Messerschmidt 2005: 852).”

One only has to look at the many campaigns against the abuse of women and children to realise the magnitude of the issue. Sentiments have been uttered that so much attention has been given to women over the last couple of years, while it is the men that are in crisis. Women have been liberated. Now it must be the men’s turn.

Not only have these sentiments been uttered by people in their everyday lives, but the focus is shifting to masculinity. “Misogyny created feminist theory, and feminist theory has helped create masculinity (Gardiner 2005: 36).”

The crisis in masculinity became very real for the men in the community examined here. Because the idea of the man as the provider is so closely linked to masculine identity, these men experience a deep crisis when they lose their jobs. As Van der Watt (2007: 92) notes: “Given the fact that work forms a central part of masculinity, since it provides men with power, expertise and authority, nothing has proved more harmful to men’s sense of masculinity than unemployment. It cultivates feelings of inadequacy, humiliation and loss of human dignity.”

Van der Watt (2007: 82) refers to Harris's (1995) study of American masculinity in the last part of the previous century. He identifies 'scripts', or guidelines, by which men live their lives. They can be grouped as follows, telling men they must strive to become:

- Standard bearers, who do their best and achieve as much as they can;
- Workers, who become good breadwinners and develop a strong work ethic;
- Lovers, whether as faithful husbands and partners, or as playboys;
- Bosses, by overcoming all possible hurdles and taking control;
- Rugged individuals, who are prepared to engage in dangerous and adventurous acts, having faith in their abilities.

These guidelines at times can give contradictory messages, according to Van der Watt (2007: 82). How is one, for example, both a conformist achiever and faithful partner and at the same time a playboy and rebel? These "ideals" are still prevalent in a lot of communities. It is still causing problems for the men in these communities as they grapple with all their other issues.

In a seeming contradiction, it connects with an interplay between fear and resistance. Louw (2005: 386-387) names three of these fears: fear of disclosing emotions and being exposed to the affective, fear of losing face and fear of powerlessness. Especially the third fear figures prominently in this community.

The men in this community do not see themselves as overly powerful. Everywhere they go and live they are now the ones being marginalised and disempowered. As Connell (1995: 37) notes: “(t)o recognize diversity in masculinities is not enough. We must also recognize the *relations* between different kinds of masculinity: relations of alliance, dominance and subordination.”

Men in communities like the one studied here are confronted by these different types of masculinity and have to deal with the fact that the type of hegemonic masculinity that they are used to is not applicable any longer. There are two kinds of reactions. On the one hand, only a handful does not feel threatened and adapts easily to the new dispensation. A much larger number of men react in exactly the opposite manner. They try to hold on to an earlier notion of power. Because they are powerless in the workplace and in society, they try to exert their power in the home, with regards to their wives and children and with regards to the people in their employ to clean and care for their homes and gardens, and in church. The effects of this crisis are growing alcoholism, drug abuse, suicides and domestic violence.⁴

⁴ Many studies have been done on working class masculinity. Morrell (2001: 11) looks at a few of them and draws a conclusion: “Most (of these studies) stress the importance of the workplace and wage-earning activities and show the tension between class alienation and gender power.”

3.3 Afrikaner masculine identity

Because the performance of gender differs in some ways between cultures, a study of Afrikaner masculine identity is necessary to ascertain the characteristics of masculinity in the context studied here.

Serfontein (1990, cited in Cloete 1992: 42-43) notes: “Afrikanerdom or the Afrikaner volk or the Afrikaners simply do not exist as a separate, identifiable group any longer. There are, however, different groups or fragments of Afrikaners, or Afrikaans-speaking whites. Some regard themselves as the Afrikaner *Volk*, others simply as *Boere* (farmers), others as South Africans and others again as Afrikaans-speaking Africans.” There is no one definition for “Afrikaner” and opinions vary greatly. As Cloete (1992: 42) notes, Afrikaners are no longer sure who and what they are.

The men in this community and congregation are all white Afrikaans men⁵. The history of the Afrikaner and the development in Afrikaner culture further complicates the issue of masculinity. Afrikaner culture is a deliberately forged one. The group of Afrikaans-speaking people in the British colonies of the Cape and Natal and the two former Boer Republics of the Orange Free State and Transvaal developed their own cultural identity to differentiate themselves from both the British colonialists and the black African tribes. This cultural identity was later used to forge one coherent group

⁵ For an outsider’s view on the Afrikaner and all the factors that constitute Afrikaner identity, see De Vries (2012).

of people after the devastation of the Anglo-Boer war. This, of course, reached its climax in the apartheid policies. However, this creation of a *volk* has not always been so successful. The gap between rich and poor has in fact created sub-cultures and the rift between them still continues to this day. Cloete (1992: 45) refers to symbols which were used to imprint the ideals of Afrikaner identity:

- legal authority is not questioned
- whites are superior, blacks inferior
- South Africa belongs to the Afrikaner
- the Afrikaner has a special relationship with God (more on this later)
- South Africa is an agricultural country and the Afrikaner volk are farmers (Boerevolk)
- the Afrikaner is threatened
- the Afrikaner has a God-given task in Africa

Inherent to the Afrikaner culture is a form of patriarchy. Even the grammar of the Afrikaans language is masculine (Cloete 1992: 46). Swart (2001: 77) notes that “Afrikaner masculinity (has) assumed a hegemonic form, bring culturally dominant, reflecting authority and leadership, not only over other masculinities, but over the gender order as a whole”. During the height of apartheid most Afrikaans women submitted under patriarchal authority and assumed a domestic role (Du Pisani 2001: 164). Swart’s (2001) article is amply named “Man, Gun and Horse”, as this refers to the ideal of what an Afrikaans man is all about and is still upheld by the far right.

In the meantime large changes have taken place. According to Pieterse (2009: 250-251) there are three factors which formed the current context of Afrikaans-speaking people in South Africa, namely the drastic changes in the country's political and social order since 1994, the influence of postmodernism on South Africa and the influence of affirmative action on the Afrikaner. The political shifts have been and still are interpreted as cultural betrayal (Swart 2001: 77).

Swart (2001: 77-78) gives us a concrete look at these changes. She refers to Hochschild when she writes: "For decades, being a white male meant being kept from poverty, with jobs in the traditional Afrikaner preserves like the mines, railways, the police, and the civil service being handed down 'from father to son'. Now the fathers are retrenched and the sons face competition from blacks in the workplace. Jobs are disappearing with the recession and automation in industry ... Poorer Afrikaners suffer black competition for jobs and feel sold-out by the upper middle class Afrikaner."

Afrikaner masculine identity finds itself in a liminal space (a term which will be used in the next two chapters with regards to preaching and liturgy). Afrikaans men are trying to free themselves from the legacy of apartheid. They are trying to find themselves again and figure out what it means to be a man. The kind of lower income communities like the one studied here, react in conflicting ways.

On the one hand they try to cling onto the old views of a hegemonic masculinity. One way they do this is through sport. When their political power was taken away from them, Afrikaner men shifted their attention to sport, and especially rugby. Images of muscular, “hard” and aggressive men are now upheld as the ultimate man, rather than of the horse-riding, rifle-bearing *boer*. Aggression is tolerated and even preferred on the sports field. To be a man, one should have an intimate knowledge of the rules of rugby, the national as well as provincial players and choose a team to support, which means wearing their colours on match days and buying all kinds of branded paraphernalia.

On the other hand they are the ones who experience the changes and the need to adapt closer to home. One also finds men who are more involved in family life at home and easily take care of the children and at least some household chores. Sometimes this is because they have chosen to adapt and sometimes they are simply forced into it when their wives have to work while they are unemployed.

3.4 Afrikaner masculinity and the church

Afrikaner masculinity is formed by a complex number of factors, of which church and culture are just some of them. Because this study is located in the experience of men in the Dutch Reformed Church, it is helpful to have a look at the church and

how the spirituality of the church influenced the way men see themselves and the world⁶.

The Afrikaans reformed churches in South Africa find their spiritual roots in the Puritanism which started in England and was brought to South Africa by the Dutch colonialists (Durand 2002: 32-33). Puritanism has its roots in Calvinism. In England these people worked diligently towards reform in the country. In time Puritanism became synonymous with strict religious conservatism (Durand 2002: 32).

These Puritans were convinced the idea of a *volkskerk* was strengthened by the Puritan ideal of bringing the whole of life in obedience to the law of God (Durand 2002: 36). With the growth of Afrikaner nationalism in the last decades of the nineteenth century, the idea grew that the Afrikaners were the chosen nation like the Israelites was (Durand 2002: 38). The battle of Blood River attained cult status when the Afrikaners were outnumbered by a Zulu horde and made a covenant with God that should He protect them and make them victorious, they and their descendants would always treat December 16 as a holy day. This resulted in the Day of the Vow (*Geloftedag*) which is still celebrated in some circles, although it has been renamed Reconciliation Day by the new government. Along with believing they were the chosen people of God, they also believed they were sent to bring the gospel to Africa and thus had a very specific role to play. The result was a civil religion that always saw the Afrikaner as superior.

⁶ A detailed examination of the history of the Dutch Reformed Church falls out of the scope of this study.

The religion of the Afrikaner also played a big role in the establishment of patriarchy in all spheres of life based on biblical texts (Du Pisani 2001: 163). The man as head of the household and provider was preached as gospel. He had to be a reliable family man and the caring head of the household.

The changes that took place after 1994 had a profound effect on the Afrikaner psyche and religious experience. As Swart (2001: 77) says: "Hard right Afrikaner masculinity has moved over the short space of a decade from a hegemonic, indeed an exemplary, identity to a socially marginalised and, in many sectors, an actively dishonoured identity." Steyn (2001: 156-162) describes the different types of loss Afrikaans people are experiencing, namely loss of home, loss of autonomy and control, loss of a sense of relevance, loss of guaranteed legitimacy and loss of honour and of face. These losses affect different people and communities differently. No longer was South Africa a Christian state, but a secular one. No longer was the Afrikaner in a position of power, but rather a minority.

In the church environment people had to deal with their shameful history. They had to deal with a church which, to their minds, "fell" from its once mighty place of power. This church even admitted its part in defending apartheid on a Biblical basis. In theological circles this is seen as a positive shift. However, this put a lot of people in a crisis, partly an identity crisis. What does it mean to be Afrikaans? Reformed? Christian? This poses challenges to the Dutch Reformed Church as a whole and especially to preaching in these contexts.

3.5 Towards an alternative masculinity

Neither masculinity nor femininity is a fixed or static construction. The concepts have already undergone a number of changes through the decades. As Chitando & Chirongoma (2012: 5) notes, “(m)asculinities are fragile”. This means that change is possible. The fact that masculinity and especially Afrikaner masculinity finds itself in a transitional place immediately opens up the possibility for a constructive, meaningful masculinity to emerge. It is crucial for the church to step in and play a role in the nurture of an alternative masculinity.

There are, however a number of challenges in creating an alternative masculinity. In its past, the Afrikaners have not dealt well with times of flux. As Du Pisani (2001: 157) notes: “The emergence of a hegemonic Afrikaner masculinity marginalised alternative masculinities by silencing or stigmatising them.” Only time will tell whether the Afrikaner will be able to embrace an alternative masculinity and not merely repress it.

When talking about an alternative masculinity, traditional ideas about power and control must be put aside. For many men this is almost impossible. They are already losing their power in society and the workplace. At home and in church they believe they can still execute their power. Thatcher (2011: 146) points out that by following the example of Jesus Christ, men do not need to lose their power, but

share it⁷. In this way families and communities can be healed. We need a masculinity of empowerment, rather than one of power.

The masculinity needed is one where power isn't taken away, but redefined to be shared. By following the example of Christ, as Thatcher (2011) suggested, power can be thusly redefined.

⁷ Here Thatcher (2011: 146) quotes Mark 8:35 as example where Jesus says: "whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it."

Chapter 4: The Sunday service: Preaching

In this part of the study we are busy with Osmer's third task, the normative task of research, where we ask the question "What ought it to be?" More specifically, what ought the Sunday service to be? What is supposed to happen in a Sunday service?

In working in ministry, the researcher has come to realise that, judging by people's experiences as seen in the interviews, most Sunday services are far from what it is supposed to be. In this chapter a detailed look will be given to different elements of the Sunday service by means of a literature study. As in the interviews, the Sunday service will be divided into two parts, namely preaching or homiletics and liturgy, with consists of a number of elements. In this chapter preaching will be studied and liturgy in chapter 5.

4.1 Introduction

Despite some popular opinions that have surfaced in the last couple of years that preaching is outdated and irrelevant, the researcher is of the opinion that preaching still has a definite role to play. As was seen in the interviews, congregants put a high regard on preaching.

Homiletics is concerned with a process of communication. It is not merely communication from God to the hearers through a text, but takes place in a certain space where the Biblical text, the preacher and the hearers are brought into connection with each other (De Wet & Pieterse 2013: 138). The space is an open space and communication is aimed at the specific address of people in specific situations who are in communion with each other. The hearers have a past, a present and a future which must be brought into connection with the actions of God.

The hearers also come to the event of preaching with their own set of presuppositions. We saw in the interviews how the idea that one cannot bring one's deepest "negative" emotions to God, because it is not His fault is prevalent in a number of men's perceptions of who God is. What then do we do with these and other presuppositions? As Pieterse (2013: 114) suggests, rather than ignoring these presuppositions, we bring it into the process of understanding openly and knowingly to be tested and critiqued. It is only after we think through our own situations with its underlying thoughts, views and problems, that we can we go to the text where critical confrontation in the process of understanding takes place.

In preaching in a context such as the one described in this study, Van Seters (1988: 20) reminds us of an important aspect, namely God's involvement in the totality of people's lives and the role of preaching: "Preaching to the church is a form of public discourse in which God is recognized as being related to human beings not just individually but in the full context of their existence. The Word of God addresses us

in our personal lives and also as members of the larger social world of which we are a part.”

This aspect cannot be stressed more. Although congregants understand the message preached to them and see it as true, one gets the sense that it doesn't always connect with the reality of their lives. Preaching needs to remind individuals that God is present and involved in every aspect of their lives.

To do this, the congregation needs to see something of God Himself. The image one has of God is central to his/her experience of God. In his study on preaching in a context of affirmative action, Pieterse (2009: 254-259) identifies some of God's qualities or capacities, the way in which He is in his relationship with us as his creations, which is necessary to be (re)discovered by people in these situations. These qualities or capacities, as God reveals through Scripture, is his love, omnipotence, goodness, providence and changelessness. What people experience in situations such as described in the previous chapter, is severe alienation (Pieterse 2009: 259). In times of crisis such as this, people need to be reassured and have an experience of a Father that cares and provides.

Campbell (2002: 86-88) reminds us that preaching must be a form of nonviolent resistance. He says: "...such resistance involves placing our voices in solidarity with the victims of violence in the world, including victims of the systemic violence of the social order (Campbell 2002: 87). Part of the Dutch Reformed Church's legacy is

caring for the marginalised. It sounds noble, but the underlying idea is that it is “we” who care for “them” – the poor, the destitute. We “go out” and do charity (*barmhartigheid*) and then “come back”. It is extremely difficult to see ourselves as the marginalised, to admit we are the victims. This can be made possible within the safe pastoral space of the liturgy and preaching, as will be discussed below.

In both preaching and liturgy old traditions need to be rediscovered. It is in reclaiming and redefining old ways of preaching and old liturgical elements and principles that new possibilities can emerge. This is what this study will attempt to do.

In the next section, different types of preaching will be studied, namely prophetic preaching, eschatological preaching and lament and hope in preaching.

4.2 Prophetic Preaching

When one mentions the word “prophetic”, it is rarely seen in a positive sense. Yet it is, quite literally, a tradition as old as the Bible itself. By reclaiming it and using it in the way it was intended and moving away from our fears and reservations, prophetic preaching can open up new possibilities in showing God’s vision for His world and His children.

Tubbs Tisdale (2010) reclaims the tradition of prophetic preaching, but reframes it in a pastoral context. A pastoral approach softens the perceived harshness of prophetic preaching by bringing the reality of people's lives into perspective. This way preaching does not feel disconnected from everyday life. According to Tubbs Tisdale (2010: 10) there are seven hallmarks of prophetic preaching:

1. Prophetic preaching is rooted in the biblical witness: both in the testimony of the Hebrew prophets of old and in the words and deeds of the prophet Jesus of Nazareth.
2. Prophetic preaching is countercultural and challenges the status quo.
3. Prophetic preaching is concerned with the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns.
4. Prophetic preaching requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing).
5. Prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people.
6. Prophetic preaching incites courage in its hearers and empowers them to work to change the social order.
7. Prophetic proclamation requires of the preacher a heart that breaks with the things that break God's heart; a passion for justice in the world; the imagination, conviction, and courage to speak words from God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit.

As Tubbs Tisdale (2010) advocates, prophetic preaching needs not be something to be feared or avoided. When seen in a pastoral sense, truth can be spoken boldly while taking people's situations into account. Prophetic preaching, then, empowers people who find themselves in crisis situations.

Prophetic preaching not only empowers the disempowered, but offers opportunity to the faith community to help and empower each other. In other words, by preaching prophetically in a pastoral manner, it makes it easier for men to identify themselves as the marginalised by anchoring it in God's vision for His world. It makes them active participants in bringing about God's new creation by being empowered to help each other and not merely be the victims.

The preacher engaged in prophetic preaching can never stand isolated. To be a faithful preacher, something needs to happen in the life of the preacher and his/her relationship with God, or his/her spirituality. To stand before the congregation as spokesperson for God is a responsibility not to be taken lightly. For Tubbs Tisdale (2010: 22-36), reclaiming a spirituality for activism is necessary for preachers. The following aspects are of importance here:

1. Reconnecting the life of solitude (silence) and the gift of prophetic speech (22)
2. Reconnecting our lives and the lives of those who are suffering (25)
3. Reconnecting the individual and the social / corporate worlds in Biblical interpretation (28)

4. Reconnecting the pastoral and the prophetic in ministry (29)
5. Reconnecting prayer and prophetic witness (31)
6. Reconnecting individuals and communities in prophetic witness (35)
7. Reconnecting our unique spiritual gifts with visionary, prophetic witness (36)

In preaching prophetically, imagination is extremely important. As set out in Tubbs Tisdale's hallmarks of prophetic preaching (2010: 10), the preacher needs to guide the congregation into seeing reality differently. Brueggemann in his contribution (2005: 17-25) sets forth sixteen theses to explain how the context in which we preach have changed. Of help to us is thesis 9-15 (Brueggemann 2005: 21-25) where he focuses on the Biblical text, which offers an alternative script to people.

Preaching, then, is to explore how the world is imagined through this alternative script. The preacher is busy with reimagination which involves the congregation and invites them to live out the alternative story. In the process people are invited into new contexts with new scripts which they may find to be authentic and credible. For this to take place, it is necessary for both preacher and congregation to abandon the script by which they have lived all their lives and to imagine their lives differently.

The researcher has already noted how the context of Afrikaner masculinity poses challenges to the abandonment of previous scripts. However, as discussed here it is possible within the grace of God and the faithful preaching of his Word.

In her book, Tubbs Tisdale (2010) goes on to write on strategies for prophetic proclamation and the forms of sermons. One of the strategies is lampooning the principalities and powers.

Lampooning publicly ridicules and mocks the conventions of the powers and principalities (Campbell & Cilliers 2012: 198). It can be a powerful way to expose the powers (Campbell 2002: 119). It “may involve taking the literal sense of words to extreme, at times hyperbolic, levels in order to expose the absurdities and lies behind them” (Campbell & Cilliers 2012: 199-200).

Lampooning as a tool for preachers can be of great help to speak aloud what congregants are thinking, but then taking the sting out of it. Anyone involved in pastoral care with Afrikaans people when in crisis, can testify to the healing power of laughter. Even when facing great emotional distress, jokes are told and laughter is heard. By mocking the powers and principalities and exposing their absurdities, tensions are lightened and people can find a meaningful way of dealing with their experiences. It is one way to break the silence on experiences of injustice and starting a conversation that will better people’s lives.

4.3 Eschatological Preaching

Eschatological preaching is another kind of preaching that a lot of modern-day preachers in the reformed tradition avoid. In doing research for a series of sermons on the end of days, the researcher and her colleague found a confusion of “turn or burn”- type sermons and illustrations. It is worrying that these views are the dominant ones. Long (2009:119) sums up the problem with eschatological preaching: “Since ... the symbol of heaven can only be a relic of a now dead, naïve literalism or a piece of world-denying, pie-in-the-sky irrelevance, everything meaningful gets lodged in the mystical, disembodied present tense.” Preachers do not know how to speak of the end times, so they rather avoid it. Preachers need to recover what eschatological preaching was meant to be – bringing hope in the situation of everyday life.

Eschatological preaching does not mean speaking in absolute terms. It means embracing the brokenness and uncertainty of our age, while being sure of God’s love and provision. As Long (2009: 124) puts it: “Like the risen Christ himself, preaching is a word from God’s future embarrassingly and disturbingly thrust into the present, announcing the freedom in a time of captivity, the gift of peace to a world of conflict, and joy even as the lamenting continues. Preaching eschatologically, therefore, points not to unassailable evidence of God’s reign, but to fleeting signs and wonders, ambiguous glimpses of what shall surely be already spring, like green shoots in the desert, a word from God’s future that reshapes our imaginations. It is to speak from

the end into the middle, to allow the word 'It is finished' to liberate a world still very much in the making."

Because eschatological preaching is in its essence about honesty, it is extremely important to reclaim it for preaching in contexts such as these. A word about the end that God is bringing to fruition will take the present seriously. It is careful in proclaiming hope, because it knows reality is broken and confusing. It makes it possible for men to face their realities exactly because they can see it from God's perspective, from the end backwards.

Long (2009: 125-132) gives three characteristics of eschatological preaching:

"First, preaching eschatologically is to participate in the promise that the fullness of God's *shalom* flows into the present, drawing it toward consummation. Eschatological preaching brings the finished work of God to bear on an unfinished world, summoning it to completion."

"Second, eschatological preaching affirms that life under the providence of God has a shape, and that this shape is end-stressed; what happens in the middle is finally defined by the end." Narratives (and the gospel) are read from the end backwards.

"Third, preaching eschatologically today means helping our people know that the eschatological and apocalyptic language of the Bible is not about predicting the future; it is primarily a way of seeing the present in the light of hope."

4.4 Lament and hope in preaching

Both prophetic and eschatological preaching connects to each other and need be reclaimed. In the researcher's view the most important aspect to be reclaimed in both preaching and liturgy is lament. It is almost unknown in the Dutch Reformed Church and definitely not in the Afrikaner experience. As was seen in the interviews we do preach hope Sunday after Sunday, but it is a disembodied hope. This study hopes to show that hope without lament is merely superficial and offers little comfort in real-life situations of hopelessness.

Cilliers (2007: 160-162) gives seven reasons why lament is so strange, why it has been reduced and censored in preaching and worship:

Firstly, he believes we still suffer from a form of Greek stoicism, the belief that Christians "should not complain". As was seen in the interviews, nearly all the respondents supported this view. It has even gotten to the point where complaint means a lack of faith.

Secondly, it could be a result of our success-driven society where weakness and failure, and therefore lament, has no place. We rather adhere to a type of triumphant theology than a theology of the cross, which is the exact opposite. This is definitely an excellent observation. Everything is focused on success. The churches who grow and are a success are the ones preaching a prosperity gospel. A lot of people

are attracted by these churches and their theology. It has a much larger appeal than a theology of lament. Under Afrikaners there is a popular brand of Christianity that preaches this. Christian movies, artists and bands all have a focus on successful Christianity. One hears of a surprising number of Dutch Reformed members who listen to Afrikaans televangelists before going to church on Sunday. These messages are sometimes much more popular than the local church's own theology.

Thirdly, it has a soteriological background. This has to do with the confession of sin which has become the Christianized form of lament. What has happened is that the emphasis has shifted from *suffering* to *sin* in Christian dogma and worship. A Christian should not complain about his/her suffering to God, but bear it patiently. "It is after all 'of this world', and therefore unimportant and insignificant (Cilliers 2007: 161)". This view came to the fore in the interviews. What was interesting was that the oldest gentleman (respondent 2) absolutely adheres to this view. It was the youngest (respondent 4) that questioned this view and found it inappropriate for his current situation.

Fourthly, the syndrome of silence is strengthened by our neglect of large portions of the Bible in preaching. Preachers tend to select "fitting texts" for their pet themes, but miss out on the richness and variety that the Biblical text has to offer. When the text becomes silent our pulpits become silent. The Bible, through the Spirit, provides us with the language needed for preaching. One of the languages the scriptures have given us is one that can deal with suffering. It just needs to be reclaimed.

Fifthly, our silence not only comes from our selective use of texts, but also from our reduction of the dynamics of the texts we do use. Preachers easily fall into the trap of extracting a quick “message” from the biblical text without being informed by the inherent dynamics and rhetorical strategies of the text. We tend to reduce everything to dogmas of salvation. They have the potential of changing God’s compassion into a list of objectified and timeless characteristics of God, which leaves little room for the raw outcry of lament.

Sixthly, it is possible that our silence in the face of suffering comes from a misunderstanding of Christian patience. However, never in the New Testament does one find a muzzling of lament. To bear one’s suffering with patience and humble self-resignation was never meant to cut out lament. Yet it is a view which still permeates a lot of Christians’ thoughts when in times of severe suffering.

Lastly, a main reason why lament is neglected, is because it presupposes certain God images which makes us feel uncomfortable. Certain psalms reveal sides of God that hardly fit in with conventional theology and sermonic language. To speak of God’s hiddenness, his ambiguity and negativity is uncomfortable to many preachers. It needs to be understood, however, that we need these images, in tension with other images, if we want to make sense of reality and all its experiences of disorientation, chaos and death.

It is a sad state of affairs which has led to the church avoiding lament in preaching and liturgy. It needs to be reclaimed if we are to find meaningful language for times of suffering.

When Duff (2005: 4) pleads for the recovering of lament in Christian worship, she makes the observation that one has to be careful when preaching hope in the reality of darkness. "... if one is not careful, it can become confused with a self-deceptive refusal to acknowledge things for how they really are." Brown (2005: 28) agrees when she writes: "News of grace and resurrection rings hollow disconnected from daily realities of loss, dispossession, and yearning for justice. Testifying to the God of Easter requires the language of lament."

To lament is to take the reality of pain and suffering seriously and to give people the opportunity to bring it before God, with whatever emotions they are experiencing. Ackerman (quoted in Campbell & Cilliers, 2012: 145) defines lament as follows:

"Lament is more than railing against suffering, breast-beating or a confession of guilt. It is a coil of suffering and hope, awareness and memory, anger and relief, desires for vengeance, forgiveness and healing. It is our way of bearing the unbearable, both individually and communally. It is a wailing of the human soul, a barrage of tears, reproaches, petitions, praise and hopes which beat against the heart of God."

Lament invites people to open up and bare their souls to God in a safe space, rather than just preaching on lament as vague theological issue.

According to Brown (2005: 29), there are three types of lament sermons, namely the pastoral, the critical-prophetic and the theological-interrogatory lament sermon. A pastoral sermon has as purpose to name and embrace the experience of loss and disorientation and do this by stressing the cry of anguish and plea for help. The critical-prophetic sermon emphasizes biblical lament's focus on protest, imprecation and self-examination. The theological-interrogatory sermon interrogates God's nature and purpose. Although a lament sermon will have a primary focus on one of the three types, good lament sermons will have elements of all three.

One way to construct a lament sermon is to follow the pattern of a lament psalm (Brown 2005: 30-31). This will include naming the juxtaposition of suffering and divine presence, which means naming suffering in concrete and unflinching terms. As Brown (2005: 30-31) puts it: "Today, 'naming the enemy' can also mean anguishing over the unsolved riddles of disease, exposing the systems of power, social and economic, that cause or exacerbate suffering, and confessing our own complicity in webs of evil."

Psalms of lament are first and foremost prayers and not of themselves proclamation. Therefore the preacher needs to take seriously imprecatory language, so that the full destructive potential of our suffering can be laid before God. Biblical laments are

fundamentally prayers of trust that God is ever attentive to the cry of the sufferer. The hope we are preaching is Christian hope, hope in the God who promises to be with us through pain and beyond (Brown 2005: 31).

To preach hope, we need to preach and practice lament. Cilliers (2007) describes the link between lament and hope, which for him are flipsides of the same coin (Cilliers 2007: 159).

“The language of lament reconfigures the past in view of a new future. Therefore it can also be called a language of hope. This language of hope articulates the conviction: things *can* change. ... It does not necessarily turn from lament to praise on the *grounds of* (already) changed circumstances. It rather *anticipates* change. It praises God even while still being in the depths. It grasps towards the future and, in doing so, protests against what is not yet... The language of lament becomes language of hope because it not only *describes* what is; it also *evokes* into being what is not until it has been spoken. This language invites us not only to be *discerning* about what has been, but also boldly *anticipatory* about what may be. Within its tears already lurks a new tomorrow (Cilliers 2007: 163).”

Once again, the preacher does not stand separate from the act of preaching. The preaching of lament involves the preacher. He/she takes on the role of mediator: “the lament of the mediator is a personal lament, but also one which deals with

matters concerning the nation” (2007: 171). True lament in preaching can only take place once the preacher has learned to lament. It is then that one can lament on matters concerning the community. This asks of the preacher a personal involvement, becoming part of the concerns, the issues and challenges of the congregants. It expects of the preacher to embrace his/her own brokenness, to lament about it and live through it in hope. The preacher need not have the exact same experience as the congregants, but the emotions – anger, disorientation, disillusionment, etc. – are universal and that is where the preacher and congregation meet.

As seen in the interviews, preachers are well schooled in preaching hope. What the researcher has found, is that there are shortcomings when it comes to lament. The hope preached Sunday after Sunday doesn't necessarily always connect to people's immediate experiences of work loss. Once we learn to incorporate lament – personal and collective – into our preaching, hope will make much more sense.

4.5 Conclusion

When speaking about preaching in a context of work loss under males, we have to look at a holistic model. A choice cannot be made for either prophetic preaching or eschatological preaching or lament and hope in preaching. As was seen, they connect to each other and supplement each other. A sermon which makes sense to

people in this situation will always have elements of all three – prophetic, eschatological and lament. At times a sermon might involve more of a prophetic element, at times have a focus on eschatological hope and at times incorporate more elements of lament. All three are connected to hope and help to ground hope in the reality of experienced life.

Cilliers's focus on preaching as a form of play might help preachers in combining these intertwining elements in creative ways (Cilliers 2002: 11-14). There are certain forms of postmodernism that open up the possibility of play in preaching. It teaches us to take ourselves less seriously and playfully discover and reclaim the riches that are given to us. The deepest motivation for the metaphor of play lies in the fact that God himself is playful in his creation and recreation (Cilliers 2002: 13) and invites us into play with Him.

In the space for play in preaching there are, according to Cilliers (2002: 14-19) four basic constituents:

- 1) The Biblical text. In postmodernism there is a move away from the reduction of the text to one single truth. There are multiple possibilities which can be explored in preaching. Biblical texts open new worlds, invite us in with readers through the ages to celebrate the variation of God's actions and to take the chance to be surprised by joy.

2) The congregation, and also the ecumenical church of God. The Holy Spirit was given to the whole church. The challenge to preachers is to search for the other, less known voices.

3) The preacher. In the metaphor of play, preachers are creative *people* that enter into the spaces of a creative community, hand in hand with a creative text, to witness to a creative God.

4) God. He is the fundamental source of play. It is the Spirit that guides us in this game so that we can keep all four corner posts in play.

Gone are the days of fixed ways to write sermons. We are witnesses of God's work in people (Long 1989). When we as preachers take our context as seriously as we do the text we are busy with, creative new ways will come forward to bring God's message of hope to people.

Chapter 5: The Sunday service: Liturgy

5.1 Introduction

In this chapter, the researcher will look at the second main part of any Sunday service, namely the liturgy. Here the researcher will look at what encompasses liturgy and will then focus on different aspects of liturgy, namely lament, music and song, rituals and confession of guilt. As in the chapter on preaching, the focus here is on reclaiming and redefining old elements of liturgy for today's church, as well as taking the well-known and well used elements and creatively redefining them for use in this context.

5.2 What is liturgy?

In a very broad sense, liturgy is everything that happens in the Sunday service, on behalf of God and on behalf of the believers. The sermon is one element of the liturgy, albeit an important one. Liturgy is much more than separate elements like song, prayers, sacraments etc. thrown together. It is an experience of God's presence in people's lives.

Wepener (2009: 21) proposes a working definition of liturgy: "Liturgy is the encounter between God and man in which God and man move out towards one another, a movement in which God's action has primacy, so that in a theonomic reciprocal fashion a dialogical communication in and through rituals and symbols is established in which man participates in a bodily way and can in this way reach his highest goal in life, namely to praise God and enjoy Him forever."

For De Klerk (2013: 109) the ideal of all communicative actions in the liturgy would be the words of the outsider in 1 Corinthians 14:25: "God is really among you!" This can only be said if there is real communication happening, if the people sitting in worship have an experience of the presence of God. Liturgy is about the seeing, experience and confession of God's presence and the communicative actions between God and "you", the gathering of the congregation (De Klerk 2013: 109).

In the Sunday service, therefore, a dialogical interplay in the liturgical actions occurs that entails interpretative interaction between Scripture and tradition on the one hand and context and the reality of the liturgical actions on the other. The interplay is between own theological tradition, with Scripture as criteria, a theocentric understanding of God in Christ and understanding of the participant in the Sunday service as pardoned sinner, renewed to be able to answer to God's Word (De Klerk 2013: 117-118).

“Liturgy acts as a critical sounding board, and the challenge would be to create liturgies, inclusive of the sermon, which enfold the rich diversity and potential of the complex, disturbing, and liberating testimony of the Biblical text” (Cilliers 2007: 172). As reformed preachers we take our starting point from the Biblical text. Therefore our liturgies should enact the Biblical story of lament and forgiveness, to give just one example.

Burger (2003) gives a short review of the development of Reformed liturgy in the South African context. For most of its existence, the Dutch Reformed Church (DRC) in South Africa stuck to a fixed form of liturgy. In time preachers and liturgists have realised that it is not working anymore. Two of the respondents in the interviews have picked up on this and even expressed the sentiment that fixed liturgy, as it has been practised for many years, actually hinders them experiencing God’s presence and their being able to communicate their feelings towards God. Burger (2003: 166) calls for a “use ... (of) positive energy and creative vitality toward responsible and constructive renewal (of liturgy)”.

Two trends have developed in DRC congregations. The first is an “upsurge of evangelical spirituality strongly influenced by American neo-evangelism (Burger 2003: 167). The second is a move “toward an enrichment of the traditional liturgy (Burger 2003: 167).” In a few years the fixed liturgy of the DRC changed to one where there is a rich variety. Although most congregations opted for one or the other above mentioned trends, more and more congregations are blending the two. This is the case in the congregation of Impala Park. It is creating more and more

opportunities for open and meaningful participation in the Sunday services by different members of the congregation.

In simple terms, congregants are less “fussy” than they would have been a few years ago. As the empirical research show, there is a definite need to participate in liturgy and connect with God. Congregants overall will accept both evangelical and traditional liturgical elements, as long as the need is met.

5.3 Lament in liturgy

Much has been said about lament in the previous chapter. Once again, the researcher sees lament as crucial to the development of meaningful liturgies. Here is a discussion of lament as it pertains to liturgy.

According to Ackermann (1996: 54) lament is in essence the language of suffering and its function is to appeal to God’s compassion. Throughout the Old and New Testament faith always includes lament:

“Lamenting offers ... a language in which to communicate pain, grief and disillusionment and to seek God’s compassionate presence in the work of healing. It is a language which should be spoken publicly and how better can we do this than by retrieving lament in ritual actions of communities of faith?”

Here, within the body of believing people, space and time can be made in liturgies for the engagement of the entire community in acts of lamentation, followed by acts of reconciliation. The goal of public lament is healing (Ackermann 1996: 55).”

What makes lament so powerful, is where it is rooted. It is not merely a human action. Our lament is rooted in God’s lament. God’s lament empowers us to lament (Johnson 2005: 89-91). There are numerous examples of God’s lament in scripture. As Cilliers (2007: 164) points out: “God’s lament precedes and supersedes our lament. God saw the suffering of his creation – and lamented.”

Johnson (2005) also writes on how Jesus’ cry on the cross makes it possible for us to cry out and lament as well. Because God was united with Christ in his suffering and never abandoned Him, we can be assured of God’s refusal to abandon us. When Jesus cries, God cries as well (Johnson 2005: 80). In quoting Psalm 22 when He cries out, Jesus anchors Himself in a long tradition of lament and a long line of people who have not been abandoned by God (Johnson 2005: 84). Jesus enacts lament in his body. His sacrifice opened up the way for us to lament freely.

Dykstra (2005) makes God’s lament applicable to the situation described and studied earlier. He has an interesting take on the tearing of the curtain in the temple at the moment of Jesus’ death. Instead of seeing this as God thus revealing Himself to the

world, he sees it as an act of lament at the death of his Son. In this way God is unveiled, or exposed, as the lamenting, crying God (Dykstra 2005: 59).

Dykstra (2005: 63) is concerned especially for Christian men, who are taught to hold themselves together, to refrain from lament. “When God’s naked aggression – God’s finally allowing, even daring, us to take a good look and witness his vulnerable self – is itself ignored, our gaze reflexively averted, our very chance to know intimacy and mutuality with God is sacrificed on the altar of decorum (Dykstra 2005: 63)”. God’s unveiling opens the way for men especially to shed the constraints of gender constructs and unveil themselves before God.

For Long (2011: 126) lament is about more than just unveiling. He calls for a theodicy of protest, which deepens the meaning of lament: “the gospel enables and empowers the raised fist of protest. Evil and suffering are wounds in creation, and a deeply Christian response is to turn toward God in pain and protest. When we do this, when we confront God in bewilderment or moral outrage over the experience of evil... this is not a *lack* of faith but an *expression* of faith.”

This expression of faith takes place within the celebration of the community. “The liturgy offers spaces, practices and structures within which this language (of lament) can be learned and rehearsed through repetition, ritual and participation (Cilliers 2007: 169)”. Unfortunately, the Reformed tradition is not known for its communal focus and although a Sunday service might be called a celebration, it is rarely

experienced as one. These are aspects we can learn from the Bible, as well as from other traditions. Liturgy is in its essence a communal affair and for lament, especially, to be deeply meaningful this aspect needs to be recovered.

There are different ways of participation for congregants to express their lament and experience hope. We will now have a look at a few of those.⁸

5.4 Music and song

There is no doubt about the power of music and song in liturgy. This is why it is one of the oldest liturgical elements in the church. It moves people. It is one of the most existential expressions of life in sound (Cilliers 2001: 5). It is an integral part of who we are and how we live out our lives.

Cilliers (2011: 6) links music with culture: “This fundamental link entails, *inter alia*, the following: singing as immediacy of experience; singing as hermeneutics, i.e. as mode of giving meaning; singing as acoustic expression of meaning; singing as language and articulation (verbalization; verbal expression); singing as symbolization (giving symbolic meaning to convictions); singing as worship and confession; singing as ritual (liturgical dimension); singing as lament (voicing of suffering); singing as joy

⁸ The researcher is aware of the fact that there are numerous liturgical actions and that different denominations and congregations choose to use different ones. The researcher has chosen to examine only a few which can be of help in the described context.

and gratitude (mystical unification with the transcendent); singing as spirituality (and therefore: shaping of God-images), etc.” Music is part of life, the ups and the downs and as such is an integral part of the faith community’s expression in the Sunday service.

Singing is in essence a spiritual exercise and thus connects human beings to the sacramental dimension of life (Cilliers 2001: 6). Music has always been intimately related to faith and religious life. Cilliers (2001) calls it faith seeking sound.

There are, of course different ways of using music and song in liturgy. Whether it is used to create a certain atmosphere at the beginning of the service, as confirmation of the message after the sermon, or simply to praise or worship God, music is one of if not *the* most versatile liturgical elements to be used. In the interviews we saw what a big role music plays in some of the respondents’ experience of God in the Sunday service. Music and song gives the words where our own words fail and sets the tone so to speak for an encounter with God.

According to Vernooij (2001: 147) there are two dominant characteristics of music used in liturgy, namely repetition and recognisability. Although this makes sense on one level, conflicting views have come forth in the interviews. On the one hand, the fact that they know the words to the songs and could sing it by heart, helped some respondents articulate their emotions before God. Some of the other respondents reacted negatively when asked about the songs. The fact that it is so well known is

a hindrance to them and makes it almost boring to be in church. Once again it is proven that music is subjective and the experience with music differs from person to person.

The researcher is of the opinion that well known pieces of music and hymns can be used in a new way to bring peace and healing: “Misschien scheidt het zingen van een lied voor veel mensen evenwicht in hun leven. Zingen wordt door etnomusicologen wel gezien als middel om problemen de baas te worden (Vernooij 2001:148).” Music not only helps in expressing emotions and feelings, but also has a healing element. It is in singing that we can experience God’s healing presence, as there is something happening in our souls when we sing.

Brink & Witvliet (2003: 347) name four basic insights necessary for Reformed worship that should always be kept in mind:

- “1. Music should serve to enact the relationship we have with God in Christ.
2. Music should be common to all the people.
3. Music should have theological integrity.
4. Music should be ‘in, but not of’ the culture of the people.”

Music is both an echo of the gospel and of life. As an echo of the gospel it “resonates with the essential sounds of the Christian faith, the sounds of cross and resurrection as hopeful, sounding word of the gospel. Hymnology picks up on our

longing for hope; it expresses our sensitivity for something new; it represents our longing for rest and peace, for shalom. In this sense hymnology is indeed charged with symbols of our expectancy, our hope (Cilliers 2011: 15)”.

As an echo of life it translates life into music. This is why it can lament on a myriad of issues like men’s experiences of work loss. However, “hymnology should not only reflect what culture and religion offer, but should also inform and transform them (Cilliers 2011: 15)”. There is a constant interplay between faith and life in music and song. Life and its experiences are verbalised in song, but at the same time coloured by the hope of the gospel.

The Dutch Reformed Church does not necessarily have a good track record with regards to hymnology. Cilliers (2001) does a study on some hymns that have a distinct political – nationalistic character. Patriarchy and apartheid were translated into Christian hymns! Luckily most of those type of hymns were taken out of the newer hymn books.

In the reformed tradition overall, the focus in hymns have always been more on the words and theology, and then a little on the melody, than on the overall feel and atmosphere the song creates.

In Reformed churches worldwide a shift is taking place with regards to music in liturgy. It is a move away from the rational towards an affective approach to worship (Brink & Witvliet 2003: 332). The focus is shifting to how the music makes people feel and the kind of atmosphere it creates, an atmosphere where communication with God is possible. Congregants now want worship that nourishes and speaks to their whole being. It has to be more than beautiful and true words, it has to carry meaning and involve a person's non-rational side as well.

Music and song need to take the local context seriously. For the Dutch Reformed Church this includes not only the Afrikaner context, but also its unique African context. As Cilliers (2011: 15) notes, only a small number of hymns are indigenous songs from Africa. More and more over the last few years have the church begun to realise that there is a need to verbalise people's lives in Africa as their context, in song. The new organisations concerned with writing new music for Dutch Reformed worship, like Vonkk and Flam, are bringing in songs with distinctly African rhythms, verses written in African languages and songs which takes the plight of life in Africa more seriously. These are just some of the attempts made in recent times to make singing in church more contextual and help articulate African life.

One just has to look at the rapid development of music in the Dutch Reformed Church in the last few years to see what the needs of people are. Most of the battles about what type of music is fitting for the Sunday service are over and congregations can now choose between different types of music for their services. We now have a wealth of musical variety which can be utilised in many ways.

Because lament is so closely connected to feelings and emotions, music is a very effective way to invite people to lament and also create hope. Music creates a space in which to open up and share one's feelings with God in community with others.

As will be proposed later, music works especially well in liturgy when coupled with silence. More will be said on silence later. Here, then, just a few observations about the link between music and silence.

Silence is not separate from music. Musicians understand the value of silence. Silence is an integral part of music and marks the beginning and end of music. In music, silence is never just silence, but is always filled with meaning. These are important aspects when planning a liturgy that involves lament. In this context silence is extremely important, but even more important is that it should be meaningful.

5.5 Rituals

5.5.1 Definition

In both secular and church life there is a re-emergence of interest in rituals. "Rituals are 'in' (Post, Grimes, Nugteren, Pettersson & Zondag 2003: 30)". A lot of research

has been done on rituals in the last couple of years. This study will not attempt to give a detailed discussion on the matter. Only a few points will be highlighted which is important for this study.

As a starting point, we need a definition of ritual. Wepener (2009:36) proposes a working definition:

“Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual or the group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic.”

In short, “(r)ituals help us get, and keep, a grip on chance, disaster, the ever-present contingency of life with which we are confronted (Post et al. 2003: 41)”. In rituals, participants must be able to give expression to a variety of experiences and emotions (Wepener 2009: 215).

The number one characteristic of rituals is that it is a familiar action that is repeated on a regular basis. In human experience we always reach for well-known rituals to give meaning to present situations. Two of the respondents mentioned how the rituals of baptism and confirmation of young congregants, and even the blessing

pronounced at the end of the service remind them of God's hope and provision in their lives.

5.5.2 Formation of Identity

According to Post et al. (2003: 48) ritual is transcultural, contextual, counter-cultural and cross-cultural. As such it helps in the formation of identity (Wepener 2009: 217). This makes ritual versatile which means it can be used in different ways towards different ends as is needed. At times an old and familiar ritual can be re-utilised to work counter-cultural, to create new identities.

There is a close link between ritual and myth. Rituals are bearers of myths, which in turn are bearers of identity. In the context of this study the rituals we do have need to be investigated to see how identity and what kind of identity is formed by them. Although it may be necessary to create new rituals, recovering and redefining the old and well known ones can help in the formation of an alternative masculinity.

In every book on ritual, the Eucharist is named as one of our primary rituals, especially as identity forming agent. Jesus' brokenness, his bodily incarnation into our reality, his solidarity with those who suffer are just some of the themes which anchors people's identity in Christ. A lot of effort has been done in the Dutch Reformed Church in the last few years to reclaim the Eucharist and to move it from

something done in an archaic, ritualistic way four times a year to a more regular reminder of our identity in Christ.

In the same way baptism has been reimagined and reclaimed. There is a move to have a baptism reminder, even if no babies are baptised on the particular Sunday. The idea is to remind congregants on a weekly basis Who they belong to and Whose they are.

A reclamation of familiar rituals helps in cementing the congregation's identity in Christ.

5.5.3 Ritual Spaces

Ritual never happens in a vacuum. People come to the Sunday service with a wide range of emotions and experiences. For ritual to have the desired effect, i.e. to pull people together in connecting with God and finding meaning for their lives, the space in which this happens is of the utmost importance.

In creating space for rituals, two types of ritual spaces are necessary, namely a space of liminality and a safe space (Wepener 2009:210-211). Although they may sound contradicting, these two types of spaces supplement each other and work together to facilitate meaningful rituals.

Liminality is in essence an in-between space, an ambiguous phase between two situations or statuses (Campbell & Cilliers 2012: 41). It means to be on the threshold. It has something of an already / not yet character. Liminality contains in itself a sense of movement, never being static. It can also be a highly creative space, one where new values are taught and where new possibilities are opened up. This is exactly what is needed to nurture an alternative masculinity.

Campbell and Cilliers (2012) make us aware of the dangers of liminality. “Liminality can thus breed not only creativity and innovation, but also *fear* and a resultant quest for security, which may even result in violence (2012: 42)”. In Afrikaans culture, the metaphor of “circling the wagons” is well known. It had its origin in a time when the settlers were on the move and felt they had to protect themselves from real and perceived threats. It was also a battle strategy and gained iconic status at the Battle of Blood River, when a small number of white Boers defeated a whole army of Zulus (Campbell & Cilliers 2012: 61).

Literally, “circling the wagons” means to park the wagons in a circle where the enemy cannot enter and the community are (relatively) safely ensconced inside. In this way the men could protect their women, children and livestock. It has become a metaphor for the way Afrikaners handle almost any threat. They would clamp down and retreat into the relative safety of their carefully constructed lives. In his commentary on the Afrikaner, De Vries (2012) notes more than once that the Afrikaner’s retreat into security complexes, the erecting of high walls and palisades, might have more to do with their “wagon” mentality than with safety. Even in the

church people have reacted to liminal times by clamping down and holding on to that which is familiar.

To counter this, liminal spaces also have to be safe spaces. A safe space is a space where people can feel physically comfortable and safe. In the context of this study men can be led through the safe space of ritual to embrace liminality and they can be empowered to seek creative responses to their experiences. "...rituals can move people to interact on a bodily corporeal fashion with truth so that that truth ... does not remain a remote intellectual idea, but something they experience in their bodies. In this way ritual itself becomes a space for encountering truth (Wepener 2009: 211)."

5.5.4 Silence in Ritual

Ernst Eggimann (quoted in Cilliers 2008: 19) wrote a poem which expresses the large amount of words used in a Sunday service:

liebe gemeinde

jeden Sonntag hört ihr blabla

auch ich selbst höre blabla

was ich auch sage blabla

lasset uns diesen Sonntag nun

schweigen

Loosly translated, it says: “Dear congregation, every Sunday you hear blabla, which is what I (as preacher) am also saying, blabla. Let us this Sunday now be silent.”

Eggimann articulates a need that more and more people are having nowadays. Silence has become strange in our society. More and more conversations are about the damage an overload of sound is having on people’s health. With all the noise and all the “blabla” around, there are now a number of initiatives to bring silence back into people’s lives, such as “silent zones” in shopping malls and big office buildings.

To help us understand the phenomenon of silence, Cilliers (2008: 24-26) makes a few observations:

Firstly, there is anthropology of silence, it is genetically ordained. Words are linked by silence. In a relationship with God there is communication. God speaks, but He speaks out of silence. Silence is part of the dialogue between God and human beings. The church assumes every congregant knows about and has daily quiet time with the Lord. However, few rarely do. The Sunday service has an educational role to play by teaching silence in the experience of liturgy.

Secondly, silence has a life of its own, it is an autonomous, basic phenomenon. Silence has a life of its own but as phenomenon has been moved out of our lives as it does not fit in with our busy, successful lives.

Thirdly, silence is closely linked to sound and especially words. Words worth saying are born in silence, have their origin in silence. It is exactly in silence where we learn to articulate our deepest emotions. Without silence, these words come out half-done and shallow.

Silence should be ritually accommodated. We as liturgists understand the value of silence. Yet, it is a strange and alien concept to our congregants. They come to church to “get a message”, primarily through the preaching and at times, maybe through the songs as well. Make room for silent reflection in a service and there is an uncomfortable atmosphere. Yet, “(s)uch a liminal period of silence and reflection can be a time of orientation and reorientation (Wepener 2009: 218).”

With regards to silence in liturgy, Cilliers (2008) makes a few suggestions.

Firstly, we in the Protestant tradition are in dire need of silence in our liturgies. With our emphasis on being Word-centred we have lost the value of silence. Bringing silence back into liturgy includes, but is not limited to creating explicit moments of

silence in liturgy. It also means that our words, when uttered, should “carry the aura of silence, of the gravity of an encounter with God (Cilliers 2008: 30)”.

Secondly, we are in dire need of liturgists who have been formed and reformed ethically and aesthetically by silence. Being molded by silence is common to the biblical accounts of people’s encounters with God. The desert often is seen as the place of silence, where direction can be found. The biblical message is clear: people who come from silence are people of substance. They no longer suffer under the pressure of having to perform. They come from a place where they have found themselves and the One they are speaking about in preaching.

Thirdly, we are in dire need of a new word and words born from silence. This has the potential to create a sacred space, to open up pockets of silence that can again lead to the formation of new words and worlds. “In silence we are brought into a space where reality can be discovered and uncovered”. The church and her liturgies need meaningful utterances and contextual words which make sense and this is born in silence.

Fourthly, we need holistic liturgies that take both the verbal and non-verbal components of religious experience into account. We need both in order for meaningful communication to take place in the preaching and liturgy.

By reclaiming the age old tradition of silence in the liturgy of Sunday services, people can find a point of reorientation with regards to their relationship with God and their experiences of reality.

Men have experienced themselves as being in a kind of liminal space for many years now. Not all of them are stubborn, “wagon-circling” brutes. In some ways one of the respondents did embrace his liminality in a practical sense. During a time when he was unemployed and his wife worked, he did, as he called it, the “woman’s work” – cleaning, preparing food, etc. and he didn’t mind doing it, even enjoying some of the chores. He embraces the fact that he can be husband and father, while moving away from hegemonic Afrikaner masculinity. His primary experience of God is in silence and reflection. This is where he finds meaning and his identity in Christ is reaffirmed.

5.5.5 Bodies⁹ in Ritual

As noted above, a rediscovery of the involvement of our bodies and senses in ritual is extremely important for healing. In the Dutch Reformed Church, we have an ingrained (even if we are unaware of it) dualism which only lets us involve the “spirit” in religious experiences, while leaving the body at home, so to speak. Recent theological developments are making a conscious attempt to avoid reducing embodiment to lifeless matter in contrast to soul (Sigurdson 2008: 34).

⁹ A detailed discussion of body theology falls out of the scope of this study. For an excellent description of the development of theology in terms of the body, see Sigurdson (2008).

The problem is that we talk about “having” a body, as if it is some kind of machine that is operated by our “real” selves, our souls. In fact, we have a deep underlying fear of our bodies. Stuart (1997) studies the development of society’s view on the body through the ages. It was never meant to see the body as a separate entity from the soul. Historical developments, such as the exile, played a big part in divorcing the two, as well as a number of other developments.

As strange as it may sound to the ears of hegemonic Afrikaners, it is the insights gained by feminism and queer theology that will help men in their search for a meaningful masculinity. They need to reclaim their own bodies and learn to use it in worship.

The reclamation of the body in theology started with feminist theology. Because women were in a sense traditionally associated with baser needs, connected to the body and thus deemed of lesser importance, reclaiming the body played a big role in the liberation of women. With the growing interest in theological circles about the issues surrounding lesbian, gay, bisexual, transsexual and intersexual people, queer theology is bringing the body back into the conversation.

Thatcher (1993: 39-44) asks for the reclamation of the body from a degrading dualism. He makes four suggestions for reclaiming the holiness of the body:

1. God’s continuing incarnation. There is a move away from seeing Jesus’ incarnation as a single, unrepeatable event to a sense where God is continually letting Himself be known through bodies.

2. The gift of the body – Eucharistic presence. One of our most profound rituals is the Eucharist, where Jesus involves his physical body. He lets Himself be known, lets us take part in and through his body.
3. The experience of the body – source of spirituality. There is a move away from seeing knowledge as immaterial, abstract and confined to the soul to a rediscovery of the body as a source for spirituality. This is liberating for both men and women.
4. Embodied knowing – communion with God. There is a rediscovery of the physical experiences of the mystics. To them, knowledge of God is holistic, involving a person's whole being. Van Amsterdam (2001:104) writes that for the mystic experiences of God are experienced through the body. All his senses are open. He "sees" God, he is "touched" by God, he "smells" a holy scent, or he "hears" heavenly music. One of the respondents in the interviews mentioned a profound physical experience in a Sunday service. This means it is already part of at least some people's spirituality. It just needs to be focused on and in a sense legitimized as a normal way of knowing God.

The liturgical space, as a space of participation, opens up the possibility for people to experience God, to lament and to praise Him through their bodies. This may sound strange on the ears of many Dutch Reformed Church congregants. The Dutch Reformed Church is not known for their use of their bodies in worship. Freeing congregants from the restraints of sitting very still in the Sunday service and experiencing the service only with their "minds" or "souls" will take time. By reclaiming the body, congregants are freed to have a more integrated and holistic

experience of lament and hope. Suggestions on how this can be done will follow in the last chapter.

5.6 Confession of guilt and reconciliation

A well-known element in reformed liturgy has always been the confession of guilt (*skuldbelydenis*). In recent years more and more congregations have left it out of their liturgies, because of the formalistic character it has developed (De Klerk 1999: 24). This is not necessary. A rediscovery and reinvention of confession of guilt can be of great help in the process of lament and hope.

Confession of guilt is in essence about reconciliation – reconciliation between man and God and between people. It is about reparation of a relationship that suffered damage, whether because of one or both of the parties involved, or because of outside forces. Wepener (2009: 43) reminds us that “...personal reconciliation has to do with an individual’s dignity and honour.” It is exactly in the space of the traditional confession of guilt where space can be created for lament.

Yet, because confession of guilt happens in the Sunday service as ritual, it always has a communal character. On the one hand this can be quite daunting for some, as they (especially some men) still feel they cannot show their emotions, definitely not in public. On the other hand it can be liberating, as there is safety in numbers. As

one respondent noted, the fact that he is in community with others, some of them who are in the same situation as he is, makes it so much easier to experience hope. There is value in communal confession of guilt and this should regularly be incorporated into liturgy.

Wepener (2009: 212) helps us understand a crucial element of liturgy and ritual when he speaks in the context of reconciliation:

“The church, however, is also a space in which believers can encourage each other to become reconciled. Sometimes it is also a space where the seemingly harsh language that there are indeed certain invited guests who will not participate in the meal and feast of reconciliation must also find expression – a space in which there is a call to repentance and confession and in some cases even retention. However, the church should always be a mirror of God’s generous heart in which there is a special place for the poor, the lame, the blind and the cripple.”

The reality is that not all people who have had these experiences of work loss will want to speak to God in a context of confession of sin. During the interviews it became apparent that in the midst of the crisis, the person feels so overwhelmed by what is happening to him that he cannot experience God’s loving presence. This is where the liminal and safe space of the previous section (5.5.3) is so important. Even the person who is not ready for reconciliation with God needs to feel welcome and safe.

Wepener (2009: 206) points to a very important truth to keep in mind when we as liturgists are facilitating the confession of guilt: "...it is important to observe once again that God's forgiveness is not dependent on man's confession or remorse. The fast of Christian reconciliation sometimes follows the feast of grace experienced... The believer's action of ... confession is often a response to God's call to grave and freedom, rather than God's forgiveness being dependent on the sinner's confession."

We as church need to bring the confession of guilt back into our liturgies. However, in the context of masculinity and work loss, care has to be taken to reframe and redefine confession of guilt. Although part of it will always be to confess my own sins and my guilt in what is happening to me, we must be careful not to put the blame for systemic evil on the shoulders of the victims. Rather, the focus of confession of sin should always be on bringing my feelings and emotions before God in lament, knowing He is already there, giving hope, bringing reconciliation between Him and me. In this way lament can be brought into the weekly liturgy and not only be reserved for special occasions.

5.7 Conclusion

Liturgy encompasses a wide range of actions and events during the Sunday service. What we have seen here, is that liturgy is the space where lament and hope can be

experienced (the second concept identified in the empirical research). There are many ways to enact lament and hope.

The liturgist should always keep in mind that there are eager, as well as unwilling participants in the Sunday service. It takes a bit of creativity to create safe spaces where liminality is welcome, to use rituals that are well-known, but reframed in new ways to create identity and embrace our body-liness, to use music and song – and silence – along with confession of guilt to create opportunities for communion with God, in the whole of our beings.

Although there are certain rituals and liturgical actions that are only done on special occasions and have value as such, lament and hope need not be kept for once-off occasions. They are not liturgical elements as such and can be done through any number of liturgical actions. For a context such as the one studied here, lament and hope will have to feature in some way in every Sunday service.

5.8 The Sunday service - a conclusion

As seen here, the Sunday service needs to be approached in a holistic manner. Although we divided the service in two parts, namely preaching and liturgy, these

two parts are never separate from each other. All the different parts work together to bring one message of hope to congregants on a Sunday.

Within the context of work loss and accompanying issues of masculinity, lament needs to be rediscovered and brought into our preaching and liturgy. It is possible to bring an element of lament into every service without necessarily preaching *on* lament as such. The different elements of the liturgy as described above creates a space for congregants to participate in lament, while receiving a message of hope through preaching. Together the Sunday service ensures the message taking root in people's lives and situations.

Chapter 6: The way forward

6.1 Introduction

In this chapter we are busy with Osmer's fourth task, namely the pragmatic task of servant leadership where we ask the question "how might we respond?" In this case the question is focused on how we as preachers and liturgists should respond to men's questions of masculinity by involving them in participation of the Sunday service.

Chapter 3 gave a description of what men's needs and experiences are with regards to lament and hope in preaching and liturgy. Chapters 4 and 5 showed us what a Sunday service ought to be. Now the challenge is to bring these two together. To do this, firstly, we will recap what was gleaned from the empirical research. Then, secondly, some theological pointers for the way forward will be put down. Thirdly, some guidelines will be proposed for the way forward.

6.2 What the empirical research brought to the table

The empirical research studied men's needs and experiences of both the preaching and liturgy in terms of lament and hope.

On the liturgical side there is both need and opportunity for lament and an experience of hope. When it comes to preaching there is an experience of a message of hope received, but little need to lament. This causes concern, as the responses point to a view of God as almost apathetic to human suffering. This needs to be addressed.

In the end the concepts were formulated as a definite need to experience lament and hope in liturgy and preaching, which leads to an experience of at least certain elements thereof, which in turn results in a message of hope received.

Attention needs to be given in this chapter to how lament can be expanded in liturgy and brought into preaching. With regards to hope, attention needs to be given to making it practical in preaching and expanding it in liturgy.

6.3 Theological pointers

When preaching to people in the specific context of a crisis as the one described in this study, certain things are necessary for the preacher to keep in mind. As have been noted earlier in the study, the preacher is never separated from the lives of the people he/she preaches to. When the researcher speaks about “the preacher(s)”,

the liturgist is also implied, because in the Dutch Reformed Church the preacher is the liturgist as well.

First of all, it is necessary for preachers to have an engagement with both text and context. “The preacher as witness is not authoritative because of rank or power but rather because of what the preacher has seen and heard (Long 1989: 44)”. The preacher merely witnesses to what he/she has heard and experienced through the text. This is why taking care of one’s own spirituality is so important for preachers. Making a sermon is not merely reaching for the first commentary or preaching help, but it entails listening to the text itself, waiting for it to speak to the preacher directly in his/her own life.

When going to the text, however, the preacher goes on behalf of the community (Long 1989: 45). Only after really understanding the issues of the community, can the preacher go to the text and bring these two in correlation with each other. The preacher cannot hold interviews with congregants as described in chapter 3 every week. The preacher needs to be part of the community, needs to be in a pastoral relationship with his / her congregants, the better to understand their world and experience. A sermon cannot merely happen in the study or office of the preacher. It is mainly born in the streets and in relationship with congregants.

In the context of a lower income Afrikaans community like Impala Park, it is all the more necessary to have an engagement with the people. Where the preacher is one

of the best paid people and one of few with a relatively big amount of job certainty, care has to be taken to become part of congregants' worlds, really to understand their concerns, as the preacher hasn't necessarily experienced the same crisis. Trust needs to be earned. During the empirical part of this research the researcher has found that there was openness towards her in the interviews, because she has built a relationship of trust with her congregation. When going to a text in order to write a sermon, having an open relationship with the congregation is of the utmost importance. Then can hope be preached in a believable way.

When preaching in times like these, Cilliers (2002: 19-22) names three theological traditions which need to be taken seriously:

1) Incarnation. The incarnation of Christ underlines God's approach, his adaptation to people, his emptying of Himself. In a sense the preacher adapts to the people that are to be preached to, becoming a servant leader, as Osmer (2008) calls it.

2) Reinterpretation. The preacher has to reinterpret the zeitgeist continually. The aesthetic of the cross reinterprets our aesthetic, which mostly is an aesthetic of the media, and thus of beauty and success. In simple terms this means that the preacher has to be engaged with what goes on in the world, has to reinterpret the ways in which congregants find meaning for their lives.

3) Transformation. In light of the gospel, our reality is open-ended and preaching a prelude to the final and eternal game of the saved creation with God. As preacher, one is always busy with transforming people's views on God, themselves, and their relationship to the world around them. Transformation is so much more than mere

change. Transforming leadership takes a congregation through a process in which “its identity, mission, culture, and operating procedures are fundamentally altered (Osmer 2008: 177)”.

These three traditions have to be at the back of every preacher’s mind when preparing Sunday services.

If there is one thing the researcher realised, as articulated by Campbell & Cilliers (2012), is that the gospel is foolishness. Preaching is folly. Preachers (and liturgists) are fools. Once preachers embrace and utilise this, the Sunday service can be reimagined to make sense in what is perceived as an upside down world.

As Campbell & Cilliers (2012) points out, folly is at the heart of the gospel and as such at the heart of preaching. They point to the fact that Jesus’ crucifixion contained in itself double irony – that which was meant to be mocked (i.e. enthronement) was in turn mocked when Jesus rose from the dead (2012: 24). Jesus’ whole ministry turned the world’s notions of power and authority upside down (2012: 25). In preaching about Christ, then, Paul himself adopts and enacts the role of the fool (2012: 28). He realises he is in a liminal space. As Campbell and Cilliers (2012: 33) puts it: “The cross invades the world like a fool who can never be controlled by human wisdom or rhetoric, but is always disorienting us and humbling us; the cross disruptively invites us to rely on its odd power, rather than our own.”

Foolish preaching, then, has distinct priorities (Campbell & Cilliers 2012: 37-38):

1. Firstly, foolish preaching interrupts. Foolish preaching gives creative resistance to the principalities and powers that keeps people from imagining the world (and in this case masculinity and unemployment) in alternative ways. In this regard the fool emphasizes that body-liness is radicalized in the incarnation of Christ (2012: 159).
2. Secondly, foolish preaching creates a liminal space where people can move from the old to the new, a space where the Spirit moves. Fools do this playfully (also see Cilliers 2002).
3. Thirdly, foolish preaching is concerned with perception and discernment. The new age of God's new creation have already broken into our reality. Foolish preaching seeks to create a space where new perception of this reality is possible. This is done through reframing (2012: 170).
4. Fourthly, foolish preaching does not take itself too seriously. It does not seek to impress with eloquent words. It merely creates a space where the Spirit can move.

For a preacher to embrace the foolishness of preaching, a different kind of rhetoric is necessary. This includes the use of paradox, which is the "holding together of irreconcilable opposites in order to create and sustain liminality (Campbell & Cilliers 2012: 185)", metaphor, irony, parody, lampoon, ambiguity and indirection¹⁰.

¹⁰ For a detailed discussion on each of these aspects, see chapter 8 (p. 181-216) of Campbell and Cilliers (2012).

What is needed, in essence, is to look at reality in a different way, to look at reality from God's point of view of hope and as preachers, to invite our congregants to see it as well.

6.4 Proposed guidelines

6.4.1 Introduction

There is a revival in liturgy in the Dutch Reformed Church the past few years. However, much more can be done to address people's needs, through their experience, so that a message of hope can take root.

In this section practical guidelines will be proposed to find a way forward, to nurture an alternative masculinity in the Sunday service. It will be approached from the concepts that were formed in the empirical research. First of all, guidelines will be given on how men's needs with regards to lament and hope in preaching and liturgy can be expressed. Secondly, guidelines will be given on how to expand their experiences of lament and hope in preaching and liturgy to make sense in their situation. Lastly, guidelines will be given on how the message of hope can be amplified in preaching and liturgy.

6.4.2 Expressing needs

The question in dealing with contextual preaching always will be whether preaching really addresses the need of the people. This was also asked by Pieterse (2009: 270) after analysing sermons which were preached in a situation of affirmative action.

The issue with men and Afrikaner men in particular, is that they are not adept at expressing, or even recognising their needs. It is only the younger generation that are willing to look to themselves in honesty and who will realise a need to be serious about their experiences before God. Preaching and liturgy can guide men in opening up and seeing new possibilities, also in terms of their masculinity.

In the empirical research it was seen that there is a definite need for lament in liturgy, and that some people have also experienced it. They have also experienced hope in the liturgy and received a message of hope through preaching. It raises some concern that there wasn't much need to lament in preaching, that somehow people feel they cannot speak to God of their deepest feelings of anger, disappointment, fear and shame because they know it is not God's fault. As Pieterse (2009: 271) proposes, attention must be given to the difficult doctrine of God's providence in the everyday circumstances of believers.

Here it means to help these men understand that God's providence also means He engages and is involved in people's lives intimately. If we do not deliberately preach on what God's providence means, no amount of lament will ever really penetrate into people's lives. Why not preach more on providence, on what it means to confess that God is in control?

There are many ways of helping men recognise and verbalise their needs. Nowadays a lot of churches are incorporating responsive formulas into their liturgies. Why not write one where the words are already given and the men can merely read it during the service? Why not introduce some of the newly written songs to communicate this?

Needs and experience are closely linked. It is not always that the expression of a need will supersede the experience of lament and hope. At times the experience will open up new possibilities and make men aware of their needs. We will now turn to experience.

6.4.3 Expanding experience

It was good to note that men do experience lament and hope at least at some point during a Sunday service. However, one can see immediately that the experience is still lacking in depth and variety. Here are some suggestions on expanding men's experiences.

As it has been said earlier, the first thing needed to be revived in our preaching and liturgy is lament. Lament offers a chance to be honest with one's emotions without giving cheap and easy answers, but which is always connected to Christian hope. This can be done in a variety of ways.

The first lies in the ending of the sermon. In preaching, the style of always ending a sermon with an appeal has made way for the open-ended sermon where listeners are left to connect the dots, so to speak. The preacher gives a few theological pointers in connection with the text and the listener appropriates it to his / her own life. However, the moment he/she leaves the church, it has already been forgotten. One way of opening space for lament, is to leave the sermon open-ended, but to use the liturgical space for closure. After ending the sermon, the preacher can invite the congregants to silence. During that time there is space for lament. After a while, the organist or musicians (or a recorded piece of music) can start playing in the background. This then ends in a song articulating either lament or forgiveness or hope, depending on the experience one has in mind. In this way the whole being of the person is engaged in the event of the Sunday service and the need has moved to experience, which has resulted in a message of hope.

Silence and music are just some of the ways of engaging people in lament and hope. The use of familiar rituals such as the sacraments of baptism and the Eucharist can, secondly, easily be utilised without scaring people away. Breaking bread in the Eucharist as a sign of God's solidarity with our brokenness, putting our hands in the

water of baptism as a sign of God's love and provision are just some ways of enacting lament and hope in liturgy.

Thirdly, reclamation of our bodies in liturgy and preaching can be signs of lament and hope. The preacher or liturgist is the first one to enact lament and hope in his / her body. It may not be possible to kneel in front of the congregation, but lament can be done by standing near the communion table and not on the pulpit. As was suggested earlier, putting one's hands in the baptism water or breaking the bread are simple ways to use the body. Letting the congregation break their own bread in the Eucharist, letting them come forward to dip their own hands in the baptism water, letting them sit while singing songs of lament and confession of guilt while standing during praise, are ways to make them involved in the liturgy by using their bodies.

Another way of incorporating bodies, is by making sick and disabled bodies part of the liturgy. Letting someone who have just learned that he/she is diagnosed with a crippling disease take part in the liturgy, be it prayer, singing or a testimony, breaks the barrier people are experiencing in terms of their own bodies.

Of course no one can predict men's reactions, but this may liberate them to see themselves as holistic beings; not merely as males who have to provide for their families and be in control of every aspect of his life, but a member of a bigger family, someone who do not always have to be in control and have all the answers, but a beloved child of God, bearing His image.

6.4.4 Amplifying the message of hope

Hope always is grounded in the lived reality of everyday life. At least, that is how it is supposed to be. In preaching and liturgy, we need to find ways of letting hope make sense in a context of questions about masculinity.

It has been noted earlier that the people of the congregation of Dutch Reformed Church Impala Park are extremely practical-minded. Hope doesn't mean much if it is not grounded in a practical manner. The church has to embody Christ's solidarity with the marginalised, the outcasts, the poor and those in crisis. Pieterse (2001) refers to it as the diaconal church. Sermons and the acts perform during liturgy should empower believers to bring and show hope, not merely speaking, praying and singing about it. The diaconal life of the church can never be disconnected from the Sunday service.

In a practical sense, a man does not need to feel there is no meaning to his life just because he doesn't have a job at the moment. In knowing and experiencing he can still be of use to someone, help out someone else who is in trouble, can instil hope in the knowledge that God provides. Making space in the liturgy so that people can volunteer to help out sends a message of hope that we as the body of Christ are the hands and feet of God's hope in this world. Some congregations create a data bank of people's skills so that they can help out when someone is in need. Many more ideas can take shape if congregations are willing to work in making hope visible.

In the process of changing the way we do preaching and liturgy, we need not be afraid of losing congregants or alienating them. There is no need to frighten away one's congregants. By using the elements and songs they know, one can creatively open up new possibilities. Lament needs not be strange and alien. It can be incorporated in different ways in the liturgy of every Sunday service and in the process might help the congregation in opening their eyes to the reality of hurt, pain and desperation all around.

This study is focused on men especially. They are all part of families that experience the effect of their crisis. By offering them the opportunity to connect with God in refreshingly new ways, they can be liberated to embrace an alternative masculinity. Lament opens opportunities for whole families to come to God together, experience Him and leave with a message of hope.

6.5 Conclusion

In this study the researcher followed Osmer's tasks of practical theology. The question was asked "What is going on?" and with the help of both literature and a qualitative empirical study a picture was formed of the crisis many men experience in a community such as Impala Park. Their loss of work leads to them asking questions about their masculinity.

Then the next question, “Why is this going on?” was asked. The researcher looked at literature on the subjects of masculinity and Afrikaner cultural identity. Thus a picture was formed of the causes that led to men asking questions about their masculinity when they lose their jobs. It also acknowledged the possibility that perceptions of masculinity can be changed.

The third question, “What ought it to be?” looked at the Sunday service as a whole. The researcher studied relevant literature to point at certain aspects of both preaching and literature. The rediscovery and reclamation of lament is central to the nurture of an alternative masculinity.

Lastly the question, “How might we respond?” was answered by putting forward a number of practical suggestions for the way forward. In the end, men can move through reinterpretation of their reality in the light of God’s hope and provision to a place where this message of hope is appropriated by them (Ricoeur 1984).

At the end of this study it is the hope of the researcher that the themes explored here can be made applicable in a variety of contexts. Not only in Impala Park, but all over South Africa white men are faced with similar issues, whether they are losing their jobs in the cities or having their farms repossessed. The researcher is of the opinion that the Dutch Reformed Church has a big role to play in helping these men find meaning in their lives and relationship with God. This takes us one step closer to

healing our families that are torn apart by, among other things, men's uncertainties about who they are.

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Addenda

Addendum A: Questionnaire for departmental ethics committee

Bylae 2

**DEPARTEMENTELE ETIEKSIFTINGSKOMITEE
(DESK)**

VRAELYS

Inwerkingstellingsdatum: 1 Januarie 2012

Aanhef tot die vraelys

Navorsers, studeleiers en departementele voorsitters dra die hoofverantwoordelikheid om te verseker dat navorsing wat op hul onderskeie vakgebiede uitgevoer word, metodologies nougeset is en voldoen aan die riglyne van tersaaklike beroepsriggame en wetenskaplike organisasies, tersaaklike wetgewing sowel as institusionele, nasionale en internasionale etiekriglyne.

Alle navorsing waarby mense, instellings, organisasies of gemeenskappe/groepe betrokke is, moet deur departemente gekeur/gesif word. Die departementele proses vir die etieksifting van navorsingsvoorstelle behoort deel uit te maak van die goedkeuringsproses van navorsingsvoorstelle aan die hand van hul wetenskaplike stiptheid en integriteit. Dit beteken dat die departementele etiekvraelys vir die etieksifting van 'n navorsingsprojek in dieselfde proses as die goedkeuring van die navorsingsvoorstel oorweeg moet word.

Die vraelys dien as 'n heuristiese hulpmiddel (met ander woorde 'n riglyn) om die navorsers by te staan om die moontlike etiese risiko's verbonde aan die navorsing te beoordeel. Die klem behoort hoofsaaklik te val op 'n eerlike en kritiese besinning en beraadslaging oor die risiko van enige onregverdigbare negatiewe impak op die navorsingsdeelnemers en ander belanghebbendes wat by die navorsing betrokke is, en nie noodwendig op die voltooiing van die vraelys as 'n blote burokratiese vereiste nie.

Om aan te dui dat alle navorsingsvoorstelle waarby mense, instellings, organisasies of gemeenskappe/groepe betrokke is, wél aan die hand van etiekmaatsstawwe gekeur/gesif is, moet die departementele etiekvraelys so voltooi word dat dit daarvan getuig dat die navorsers (en die Departementele Etieksiftingskomitee [DESK], indien van toepassing) deeglik oor die aangeleentheid besin het.

Prosesaanmerkings:

- Alle voorleggings aan die Navorsingsetiekkomitee moet van 'n ten volle voltooide departementele etiekvraelys vergeesel word. Die departementele siftingsproses is waar die proses van etiese beoordeling begin.
- Wanneer navorsing met 'n matige of hoë etiese risiko vir beoordeling na die Navorsingsetiekkomitee verwys word, is dit belangrik om die DESK se beoordeling, ervaring en kundigheid oor die voorkoming of verlagings van die etiese risiko's aan die Navorsingsetiekkomitee oor te dra. Dui asseblief op die laaste blad van die departementele etiekvraelys óf op 'n aparte blad aan watter (matige of hoë) etiese risiko's aan die betrokke navorsing verbonde is en wat gedoen behoort te word om daardie risiko's te voorkom of te verlaag. Dui ook in 'n nota aan die Navorsingsetiekkomitee aan presies waarvoor etiekklaring versoek word.
- Departemente behoort 'n vinnige omkeer tyd in die verwerking van departementele etiekvraelyste te handhaaf, en moet volgens 'n rooster werk wat behoorlik met die voorlegging van aansoeke aan die Navorsingsetiekkomitee gekoördineer is.
- Departemente word aangespoor om navorsers, studeleiers en promotors by die DESK se beraadslaging en/of terugvoering te betrek ten einde bewustheid, insig en geleenthede vir die bespreking van navorsingsetiekwessies aan te moedig.

VRAELYS VAN DIE DEPARTEMENTELE ETIEKSIFTINGSKOMITEE (DESK) (DATA-INSAMELING)				
Moet deur die navorsers (studieleer/avorsers in oorsig met studeleier/promotor) voltooi, by die navorsingvoorstel self aangeheg, en by die departementele voorsitter ingedien word				
Naam van navorsers: Prof/Dr/Mnr/Ms/Ander				
Ds Neeltjé van Staden				
Departement van navorsers:				
Praktiese Teologie				
Titel van navorsingsprojek:				
"The Sunday service as a space of nurture toward an alternative masculinity in a lower income white Afrikaans community"				
Indien 'n geregistreerde US-student, die betrokke graadprogram:				
MTh in Praktiese Teologie met die fokus op Gender en Gesondheid				
US-personeel- of -studentenommer:				
14047152				
Studeleier/promotor (indien van toepassing): Prof/Dr/Mnr/Ms				
Prof Johan Cilliers				
ETIEKDOORWEGINGS	Ja	NS*	Nee	VEREISTE OPTREDE
1. Kennis van etiese gedragskode's				
As navorsers het ek my vergewis van die inhoud van die professionele etiekkode(s) en riglyne vir eties verantwoordelike navorsing met betrekking tot my studierigting, soos dit in die aangehegte lys SOWEL AS die "Raamwerkbeleid vir die Versekering en Bevordering van Eties Verantwoordbare Navorsing aan die Universiteit Stellenbosch" neergelê word.	X			Indien JA: Gaan voort met die vraelys. Indien NS/NEE: Navorsers moet dit doen voordat hy/zy kan voortgaan.
2. Die voorgestelde navorsing (voltooi hele afdeling 2)				
a) Behels die insameling van inligting direk van proefpersone (individue of groepe) (byvoorbeeld deur middel van vraelyste, onderhouds, waarneming van proefpersone of die hantering van persoonlike data)	Ja X	NS	Nee**	Indien JA: Gaan voort met die vraelys in elk geval Indien NEE: Hierdie vraelys is nie van toepassing op die voorgestelde navorsing nie, buiten Indien 2(b) geld.
b) Behels die insameling van inligting direk van maatskappye, korporasies, organisasies, nieregereingsorganisasies, staatsdepartemente, ensovoorts wat nie in die openbare domein beskikbaar is nie			X	Indien JA: Gaan voort met die kontrolelyst. Indien NEE: Hierdie vraelys geld nie vir die voorgestelde navorsing nie.
c) Hou verband met of maak deel uit van 'n biomediese navorsingsprojek			X	Indien JA/NS: NEK-goedkeuring kan vereis word. Vir besluitneming deur DESK in elk geval.
d) Behels insameling van inligting sonder toestemming/instemming, met ander woorde sonder die wete van die proefpersone in/deelnemers aan die navorsing			X	Indien JA/NS: NEK-goedkeuring kan vereis word. Vir besluitneming deur DESK.
e) Behels insameling van identifiseerbare inligting uit beskikbare rekords/archiefmateriaal, hetsy oor individue of groepe, of met betrekking tot lysie met persoonlike inligting			X	Indien JA/NS: NEK-goedkeuring kan vereis word. Vir besluitneming deur DESK.

* NS = nie seker nie/waars nie

** Let wel: Indien die antwoord "Nee" is, onthef dit nie die navorsers van die verantwoordelike om te verseker dat etiese navorsingspraktyke deur die hele navorsingsproses gevolg word nie. Dit berus by die navorsers om toe te sien dat, indien enige etiese kwessies op enige stadium van die navorsingsproses onthef, die nodige stappe gedoen word om hierdie risiko's te beperk en dit by die studeleier/promotor (waar van toepassing), die departementele voorsitter en die NEK aan te meld. Voorts, indien die antwoord "Nee" is, ontstaan dit nie die navorsers van die verantwoordelike om ernstig te besin oor die moontlike risiko dat die navorsing deelnemers en/of belanghebbendes op een of ander manier onregmatig kan benadeel of van hul fundamentele regte kan ontnem nie.


3. Die voorgestelde navorsing behels die insameling van inligting van mense in die volgende kategorieë:				
a) Minderjarige (persone onder die ouderdom van 18)	Ja	NS	Nee X	Indien JA/NS by enige van hierdie kategorieë (a-e): NEK-goedkeuring kan vereis word. DESK moet die voorstel/projek oorweeg en na NEK verwys indien die etiekrisiko as matig of hoog beskou word. Gaan daarna voort met die vraelys. Indien NEE by al hierdie kategorieë: Gaan voort met die vraelys.
b) Mense met gestremde hede			X	
c) Mense wat met HIV/AIDS leef of daardeur geraak word			X	
d) Gevangenes			X	
e) 'n Ander kategorie wat as kwesbaar beskou word (SPESIFISEER asseblief hier) [Sien Woordelys by Standaard Operasionele Prosedures (SOP) vir omskrywings]			X	
f) Personeel, studente of oudstudee van die Universiteit Stellenbosch	Ja	NS	Nee X	Indien JA/NS: NEK-goedkeuring moet verkry word. Voltooi vraelys en lê voor aan DESK. Indien NEE: Gaan voort met die vraelys.
4. Beoordeling van risiko dat navorsing moontlike skade kan meebring (merk EEN toepassing JA-, NS- of NEE blokkie)				
a) Minimale risiko (Vir 'n klassifikasie en omskrywing van risikotipes, sien Woordelys en Bylae 3 by NEK-SOP)	Ja	NS	Nee X	Indien JA: Gevestigde etiekstandaarde geld. Gaan voort na afdeling 5, 6 en 7, en voltooi die vraelys. Indien NEE/NS: Gaan voort met die vraelys.
b) Laë risiko (Vir 'n klassifikasie en omskrywing van risikotipes, sien Woordelys en Bylae 3 by NEK-SOP)	Ja	NS	Nee X	Indien JA/NS: Gevestigde etiekstandaarde geld; navorsers/studieleier/promotor moet die projek vir verdere leiding na DESK verwys. Gaan voort na afdeling 5, 6 en 7, en voltooi die kontrolelys. Indien NEE: Gaan voort met die vraelys.
c) Matige risiko (Vir 'n klassifikasie en omskrywing van risikotipes, sien Woordelys en Bylae 3 by NEK-SOP)	Ja X	NS	Nee	Indien JA/NS: NEK-goedkeuring moet verkry word; die navorsingsprojek moet na NEK verwys word. Gaan voort na afdeling 5, 6 en 7, en voltooi die vraelys. Indien NEE: Gaan voort met die vraelys.
d) Hoë risiko (Vir 'n klassifikasie en omskrywing van risikotipes, sien Woordelys en Bylae 3 by NEK-SOP)	Ja	NS	Nee X	Indien JA/NS: NEK-goedkeuring moet verkry word; die navorsingsprojek moet na NEK verwys word. Gaan voort na afdeling 5, 6 en 7, en voltooi die vraelys. Indien NEE: Gaan voort met die vraelys.

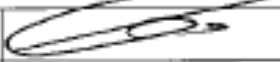
5. Die voorgestelde navorsing behels prosesse met betrekking tot die keuse van deelnemers uit die volgende kategorieë:				
a) Persone wat ondergeskik is aan die persoon wat werwing doen vir die studie	Ja	NS	Nee X	Indien JA: NEK-goedkeuring kan vereis word. Vir beoordeling en advies deur DESK. Indien NEE: Gaan voort met die vraelys.
b) Derde party is indirek betrokke as gevolg van die persoon wat bestudeer word (byvoorbeeld die familie/de van HIV-pasiënte, ouers of voogde van minderjariges, vriende)	Ja	NS	Nee X	Indien JA: NEK-goedkeuring kan vereis word. Vir beoordeling en advies deur DESK. Indien NEE: Gaan voort met die vraelys.
6. Stappe om te verseker dat gevestigde etiekstandaarde toegepas word (ongegag risikobeoordeling)				
a) Ingeelgte toestemming: Toepaslike voorsieing is hiervoor gemaak/sal hiervoor gemaak word (hetsy skriftelik of mondeling).	Ja X	NS	Nee	Indien JA: Stel protokolle op vir voorlegging aan DESK. Gaan voort met vraelys.
b) Vrywillige deelnemers: Respondente/informante sal onder andere in kennis gestel word van hulle reg om te weier om vrae te beantwoord en om in enige stadium aan die studie te onttrek.	X			Indien NS/NEE: Heg motivering aan en verwys voorstel na DESK vir verdere beoordeling en advies.
c) Privaatheid: Stappe sal gedoen word om te verseker dat informante se persoonlike data teen ongemagtigde toegang beskerm word.	X			
d) Vertroulikheid en anonimiteit: Vertroulikheid van inligting en anonimiteit van respondente/informante sal gehandhaaf word, tensy die respondent uitdruklik daarvan afstand doen.	X			
e) Opleiding: Navorsingsassistent/veldwerkers sal gebruik word om data in te samel, en hul opleiding sal bewusmaking van etiese kwessies insluit.			X	
f) Tempering van moontlike risiko: Die waarskynlikheid dat die tempering van risiko/skade vir deelnemers vereis sal word, is matig/hoog, en toepaslike stappe is gedoen/sal gedoen word (byvoorbeeld verwysing vir berading).	Ja X	NS	Nee	Indien JA/NS: Stel protokolle op vir voorlegging aan DESK. Gaan voort met vraelys. Indien NEE: Gaan voort met vraelys.
g) Toegang: Institusionele toestemming word vereis om toegang tot deelnemers te kry, en sodanige toestemming is verkry/sal verkry word. Dui asseblief hier aan van wie toestemming verkry moet word: Toestemming verkry van Kerkraad van die Nederduitse Gereformeerde Kerk Impalapak, Gauteng. (Indien die vereiste toestemmingsbrief beskikbaar is, lê dit aan DESK voor. Indien nie, doen onmiddellik daarom aansoek en gee'n aanduiding aan die DESK wanneer dit verwag kan word.)	Ja X	NS	Nee	Indien JA: Stel aansoek om toestemming op, kry DESK-goedkeuring, en pas toe. Gaan voort met vraelys. Indien NS: Verwys voorstel na DESK vir beoordeling en advies. Gaan voort met die vraelys. Indien NEE: Gaan voort met die vraelys.
h) Verantwoordbaarheidsnavorsing*: Institusionele toestemming om toegang tot deelnemers te bekom, is 'n struikelblok vir die navorsing.	Ja	NS	Nee X	Indien JA/NS: Verwys voorstel na DESK vir beoordeling en advies. Gaan voort met vraelys. Indien NEE: Gaan voort met vraelys.
i) Openbare beskikbaarheid van instrumente om data in te samel (waar van toepassing): Is die instrumente wat vir data-insameling gebruik sal word, in die openbare domein beskikbaar?	Ja X	NS	Nee	Indien JA of nie van toepassing: Gaan voort met vraelys. Indien NS/NEE: Verkry toestemming om die instrument(e) te gebruik en

				die toestemmingsbriewe saam met die voorstel by DESK in vir beoordeling en advies. Gaan voort met vraeys.
j) Gebruik van sielkundige toetse [waar van toepassing]: Word die instrumente wat vir data-insameling gebruik sal word, volgens wet as sielkundige toetse geklassifiseer?	Ja X	NS	Nee X	Indien JA/NS: Dui aan wie hierdie toetse sal afneem en of sodanige persone behoorlik geregistreer en opgelei is om dit te doen. Verstrek registrasienommer en naam van beroepsliggaam. Gaan voort met die vraeys. Indien NEE of nie van toepassing: Gaan voort met vraeys.
k) Beskerming van data teen ongemagtigde toegang: Is toepaslike maatreëls getref om data teen ongemagtigde toegang te beskerm? Indien wel, dui aan watter maatreëls: Data sal bewaar word in studeerkamer van navorser se gelote kabinet. Elektroniese data op wagwoord-beskermele skootrekenaar.	Ja X	NS	Nee	Indien JA: Spesifiseer, en gaan voort met die kontrolelys. Indien NEE/NS: Ontwikkel toepaslike maatreëls, en stel dit in werking. Gaan voort met die kontrolelys.
l) Onverwagte inligting: Indien onverwagte, ongevrraagde inligting gedurende die navorsing ontluif word, sal inligting vertroulik gelou word en slegs bekend gemaak word indien die wet so vereis.	Ja X	NS	Nee	Indien JA: Gaan voort met vraeys. Indien NEE/NS: Raadpleeg DESK oor aangeleentheid. Gaan voort met die vraeys.
m) Noodsituasies: Indien 'n onverwagte noodsituasie gedurende die navorsing aan die lig kom, hetsy as gevolg van die navorsing of nie, sal dit onmiddellik vir verdere advies by die studieleier/promotor en departementele voorsitter aangemeld word.	Ja X	NS	Nee	Indien JA: Gaan voort met vraeys. Indien NEE/NS: Raadpleeg DESK oor aangeleentheid. Gaan voort met die vraeys.
n) Toestemming om argiefdata te gebruik [waar van toepassing]: Het die argivaris/kurator toestemming verleen om die data te gebruik? NVT	Ja	NS	Nee	Indien JA: Gaan voort met vraeys. Indien NEE/NS: Raadpleeg DESK oor aangeleentheid. Gaan voort met die vraeys.
c) Die argief self het nie probleme in nie [waar van toepassing]: Die aanvanklike voorwaardes ingevolge waarvan die argief tot stand gekom het, stel u as derdepartynavorser in staat om die materiaal in die argief te gebruik. NVT	Ja	NS	Nee	Indien JA: Gaan voort met vraeys. Indien NEE/NS: Raadpleeg DESK oor aangeleentheid. Gaan voort met die vraeys.
7. Belangebotsing				
Is die navorser bewus van enige werklike of moontlike belangebotsing indien hy/sy met hierdie navorsing sou voortgaan?	Ja	NS	Nee X	Indien JA/NS: Wys moontlike probleme uit, beg besonderhede aan van stappe om dit te bestuur, en verwys na DESK vir beoordeling en advies. Indien NEE: Geen verdere optrede word vereis nie, buiten die ondertekening van die verklaring en die kontrolelys, en voorlegging aan DESK saam met stuwende dokumente.

VERKLARING DEUR NAVORSER:

Hiermee verklaar ek dat ek my navorsing sal onderneem ooreenkomstig die professionele etiekode(s) en die riglyne vir eties verantwoordelike navorsing van toepassing op my studierigting, soos dit in die aangehegte lys SOWEL AS die "Raamwerkbeleid vir die Versekering en Bevordering van Eties Verantwoordbare Navorsing aan die Universiteit Stellenbosch" meergelê word, selfs al hou my navorsing slegs in minimale of lae etiese risiko in.

Neeltjé van Staden	
Naam van navorsers in drukskrif	Handtekening van navorsers
Datum 11 Oktober 2013	

Prof JH Cilliers	
Naam van studieleier in drukskrif	Handtekening van studieleier
Datum	24/10/13

BESLUIT DEUR DESK



Verwysing na Navorsingsetiekkomitee: Ja/Nee

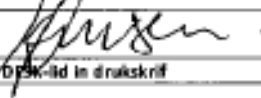
[In geval van 'n verwysing na die NAVORSINGSETIEKKOMITEE moet hierdie vrae lys en stowende dokumente tesame met die volledige aansoekvorm vir etiese klaring en stowende dokumente voorgelê word, met dien verstande dat onnodige duplisering van dokumente te uitgeskakel word. Noem ook die etiese risiko's verbonde aan die navorsingsvoorstel wat vir goedkeuring voorgelê word, sowel as die DESK se voorstelle om hierdie etiese risiko's te verhoed of te temper. Dit duidelik in 'n noot aan presies waarvoor etiese klaring versoek word.]

Indien geen verwysing vereis word nie, noem enige DESK-

voorwaardes/-bepalings ingevolge waarvan die navorsing kan voortgaan (op aparte blad indien ruimte hieronder nie voldoende is nie): (of brei tabel hieronder uit indien nodig)

Enige etiese kwessies wat beklemtoon moet word?	Hoekom is hierdie kwessies belangrik?	Wat moet/kan gedoen word om die etiese risiko te beperk?
Medium risiko navorsing		Voorsiening is gemaak vir berading.
Ondergeskiktheidskwessies	Predikant-gemeentelidverhouding	Aangespreek in NEK-aansoekvorm

Prof. JJ Cilliers 	
Naam van departementele voorsitter in drukskrif	Handtekening van departementele voorsitter
Datum 21 Oktober 2013	

Dr. LD Hansen 	
Naam van tweede DESK-lid in drukskrif	Handtekening van tweede DESK-lid
Datum 21 Oktober 2013	

DOKUMENTE MOET BEHOORLIK IN DIE DEPARTEMENT GELIASSEER WORD, MET (E-)AFSKRIFTE AAN DIE UNIVERSITEIT SE NAVORSINGSETIEKKOMITEEKANTOOR. BY ONTVANGS VAN HIERDIE AFSKRIFTE SAL DIE SEKRETARIAAT VAN DIE NAVORSINGSETIEKKOMITEE 'N NAVORSINGSETIEKKOMITEE-REGISTRASIENOMMER UITREIK.

Let wel: Departemente word versoek om personeellede en studente van 'n lys van professionele etiekkodes en riglyne vir eties verantwoordelike navorsing met betrekking tot hul studierigting te voorsien, waarop hulle hul handtekening kan ascribing om aan te dui dat hulle hul van die inhoud daarvan vergewis het. Die laaste item in die lys behoort die "Raamwerkbeleid vir die Versekering en Bevordering van Eties Verantwoordbare Navorsing aan die Universiteit Stellenbosch" te wees. Met dank aan die Departement Sosiologie en Sosiale Antropologie, Universiteit Stellenbosch, vir die aanvanklike konsep.

Addendum B: Research Ethics Committee



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NAVORSINGSETIEKKOMITEE: MENSNAVORSING (HUMANORIA) UNIVERSITEIT STELLENBOSCH

Aansoek by die Universiteit Stellenbosch Navorsingsetiekkomitee: Mensnavorsing (Humanoria)
om klaring van nuwe/heriene navorsingsprojekte

Hierdie aansoek moet getik of in hoofletters geskryf word

Naam: Prof/Dr/Mnr/Me: Ds Neeltjé van Staden
Posisie/Professionele Status: Predikant / student
Affiliasie: Navorsingsprogram/Instelling: Departement Praktiese Teologie

Dui asb u 'n geregistreerde student is by die US

Ja	<input checked="" type="checkbox"/>
Nee	<input type="checkbox"/>

Indien ja, vir watter graad/diploma is u geregistreer?

MTh in Praktiese Teologie met die fokus op Gender en Gesondheid

Telefoon- en uitbreidingsnommer: Kode: 011 nr. 8947341
Faks: Kode: nr.
E-posadres: neeltjevanstaden@gmail.com

Titel van navorsingsprojek: (Moenie afkortings gebruik nie)

The Sunday service as a space of nurture towards an alternative masculinity in a context of a lower income Afrikaans community

Waar sal die navorsing uitgevoer word?

Binne die gemeente van NG Kerk Impalapark, Gauteng

Al die volgende afdelings moet voltooi word (Merk (✓) asseblief alle tersaaklike blokkies waar van toepassing)

1. BEFONDSING VAN DIE NAVORSING: Hoe sal die navorsing befonds word?

Beurs van die Church of Sweden

2. DOEL VAN DIE NAVORSING:

Die doel van die navorsing is om by mans (almal lidmate van die NG Kerk Impalapak) wat ervarings van werksverlies of nie in agneming vir bevordering a.g.v. regstellende aksie het, uit te vind wat hulle ervaring van die erediens is. Dit behels of hulle ervaar hulle kan kla ("lament") voor God en of hulle troos vind in die wete dat God hul Vader is wat vir hulle sorg. Die uiteindelijke doel is om 'n pad vorentoe aan te dui vir 'n gemeente soos hierdie wat met hierdie uitdagings worstel.

3. OOGMERKE EN DOELWITTE VAN DIE NAVORSING: (Lys asseblief alle doelwitte)

- Om te kom tot 'n beter verstaan van die sogenaamde globale krisis met betrekking tot manlikheid.
- Hiervoor sal gesoek word na kenmerke die unieke aard van die Afrikanerkultuur en hoe post-1994 veranderinge in sosio-ekonomiese omstandigede wit Afrikaanssprekende mans se persepsies van hulself en die wêreld om hulle verander het.
- Empiriese navorsing sal gedoen word ten einde bogenoemde beter te verstaan binne 'n spesifieke gemeenskap spesifiek oor hulle ervaring van die Sondag-erediens. Die doel hiervan is om voorstelle te formuleer rakende die rol van die erediens in die aanspreek van hierdie kwessies en die veranderde omstandighede in die gemeenskap.
- Dit behels daarom ook formulering van 'n omvattende verstaan van wat die erediens behels, veral die rol van die liturg/prediker daarbinne.

4. OPSOMMING VAN DIE NAVORSING (gee 'n beknopte beskrywing van die navorsingsplan – hoogstens 200 woorde – Beskryf: Waar? Wie? Wanneer? en Hoe?)

Navorsing behels 'n empiriese- en literatuurstudie van die invloed van die verlies van werk of van die verminderende van bevorderingsmoontlikhede van wit Afrikaner mans na 1994 in 'n lae-inkomste gemeenskap – spesifiek m.b.t. die sogenaamde globale krisis in manlikheid. Die studie sal fokus op die persone se belewing van Sondag-eredienste as moontlike plek vir die aanspreek en uitspreek (in die vorm van sogenaamde klag/"lament" in die prediking en of liturgie) van gevoelens van byvoorbeeld nuttelosheid, onregverdigheid ens. Die empiriese navorsing sal gedoen word dmv individuele semi-gestruktureerde onderhoude met ten minste 5 en maksimum 12 manlike lidmate van die NG Gemeente Impalapak in Gauteng, van Desember tot Februarie 2013 om hul belewing van die Sondag-erediens in die lig van hul ervaring van werksverlies/regstellende aksie.

5. AARD EN VEREISTES VAN DIE NAVORSING

5.1 Hoe word die navorsing gekarakteriseer? (Merk (✓) asseblief ALLE toepaslike blokkies)

5.1.1 Persoonlike en sosiale inligting direk van deelnemers/proefpersone verkry	<input checked="" type="checkbox"/>
5.1.2 Deelnemers/proefpersone word liggaamlik ondersoek	<input type="checkbox"/>
5.1.3 Deelnemers/proefpersone word psigometries getoets	<input type="checkbox"/>
5.1.4 Identifiseerbare inligting oor persone word uit beskikbare rekords verkry	<input type="checkbox"/>
5.1.5 Anonieme inligting word uit beskikbare rekords verkry	<input type="checkbox"/>
5.1.6 Literatuur, dokumente of argiefmateriaal oor individue/groepe word ingesamel	<input type="checkbox"/>

5.2 Deelnemer/Proefpersoon-inligtingsblad aangeheg? (vir geskrewe en mondelinge instemming)

JA	<input checked="" type="checkbox"/>
NEE	<input type="checkbox"/>

5.3 Vorm vir Ingeëgte Inwilliging aangeheg? (vir geskrewe instemming)

JA	<input checked="" type="checkbox"/>
NEE	<input type="checkbox"/>

5.3.1 Indien ingeëgte inwilliging oenodig is, meld waarom nie:

LW: Indien 'n vraelys, onderhoudskedule of waarnemingskedule/raamwerk vir etnografiese studie in die navorsing gebruik sal word, moet dit aangeheg word. Die aansoek kan nie sonder dié dokumente oorweeg word nie.

5.4 Sal u van enigeen van bogenoemde meetmiddels gebruik maak in die navorsing?

JA	<input checked="" type="checkbox"/>
NEE	<input type="checkbox"/>

6 DEELNEMERS/PROEFPERSONE IN DIE STUDIE

6.1 Indien mense bestudeer word, meld waar hulle uitgekies word:

Die respondente word vanuit die lidmaatregister van die NG Gemeente Impalapak gekies.

6.2 Merk (✓) asseblief die toepaslike blokkies:

Deelnemers/Proefpersone sal:	JA	NEE
gevra word om vrywillig deel te neem	<input checked="" type="checkbox"/>	<input type="checkbox"/>
uitgesoek word	<input checked="" type="checkbox"/>	<input type="checkbox"/>

6.2.1 Meld hoe die deelnemers/proefpersone uitgesoek sal word, en wie sal as vrywilligers deelneem:

'n Lys sal saamgestel word van alle manlike lidmate van die kerk tussen die ouderdomme van 30 en 75 jaar. Daarna sal die navorsers moontlike deelnemers identifiseer vanuit haar persoonlike ervaring en kennis van die deelnemers se omstandighede. Die kriteria is dat hulle of werksverlies of nie-inagneming vir bevordering ervaar of ervaar het sedert 1994. Moontlike kandidate sal dan willekeurig gekies word vanuit hierdie lys en gekontak word met die oog op vrywillige deelname.

6.3 Is die deelnemers/proefpersone ondergeskik aan die persoon wat die werwing doen?

JA	
NEE	X

6.3.1 Indien JA, regverdig die keuse van ondergeskikte proefpersone:

Sommige persone mag egter van die opinie wees dat lidmate ondergeskik is aan die navorsers omdat sy ook hulle predikant is. Die navorsers is egter van mening dat sy juis die beste persoon is om die onderhoude te doen omdat sy reeds 'n verhouding van gelykheid en vertroue in die gemeente gekweek het en die meeste lidmate haar reeds vertrou. Dit sal egter duidelik gestel word aan enige deelnemer dat deelname totaal vrywillig is en dat 'n besluit om nie deel te neem nie geen negatiewe gevolge vir die persoon binne die gemeente of die persoon se verhouding met die predikant sal hê nie.

6.4 Sal kontroledeelnemers/proefpersone gebruik word?

JA	
NEE	X

6.4.1 Indien JA, verduidelik hoe hulle gekies sal word:

6.5 Watter rekords, indien enige, gebruik sal word, en hoe sal hulle gekies word?

6.6 Wat is die ouderdomsomsang van die deelnemers/proefpersone in die studie?

30-75 jaar

6.6.1 Is toestemming van voogde vir deelnemers/proefpersone wat minderjarig is, verkry?

JA	
NEE	

Indien JA, heg asseblief die toepaslike vorms aan.

6.6.2 Indien NEE, meld asseblief waarom:

6.7 Sal deelneming of nie-deelneming die deelnemers/proefpersone enigins benadeel?

JA	
NEE	X

6.7.1 Indien JA, verduidelik asseblief hoe:

6.8 Sal die navorsing die deelnemers/proefpersone op enige manier direk bevoordeel?

JA	X
NEE	

6.8.1 Indien JA, verduidelik asseblief hoe:

Deelnemers kan moontlik verligting ervaar omdat hulle die kans kry om oor hierdie dinge te praat, maar ook omdat die resultate die predikant en ander predikante tot hulp mag wees in gemeentes met lidmate met soortgelyke probleme. Dit sal ook duidelik gemaak word dat die uitvinding van die studie juis is om deelnemers en ander soos hulle op hierdie wyse te bevoordeel.

7. PROCEDURES

7.1 Merk (✓) die navorsingsprocedure(s) wat gebruik sal word:

Literatuur	
Dokumentêr	
Persoonlike rekords	
Onderhoude	X
Opname	
Deelnemer-waarneming	
Ander (spesifiseer asseblief)	

7.2 Hoe sal die data bewaar word om onregmatige toegang te voorkom? Wat gebeur met die data na afloop van die navorsing?

Die data sal in die navorsers se persoonlike besit, in haar huis bly en sal toegesluit word in 'n lusseerkabinet. Elektroniese data sal op 'n wagwoord-beskernde skootrekenaar gedoor word. Na afloop van die studie sal die data vernietig word.

7.3 Indien 'n onderhoudsvorm/skedule; vraelys of waarnemingskedule/raamwerk gebruik sal word, is dit hier by aangeheg?

JA	X
NEE	

7.4 Risiko's van die procedure(s): Deelnemers/proefpersone sal/kan miskien van die volgende ondergaan:

Geen risiko	
Ongemaklikheid	X
Pyn	
Moontlike komplikasies	
Vervolg	
Stigmatisering	
Negatiewe etikettering	
Ander (spesifiseer asseblief)	

7.4.1 Indien u enige van bogenoemde gemerk (✓) het, behalwe 'geen risiko', verskaf besonderhede asseblief:

Beide ongemaklik en emosionele pyn op emosionele of geestelike vlak is moontlik. Hiervoor sal opvolg-pastorale gesprekke of die moontlikheid van professionele berading gereël word.

8. NAVORSINGSDUUR

(a) Wanneer sal die navorsing begin?

Soos met deelnemers afsonderlik gereël, sodra etiese klaring verkry is.

(b) Ongeveer hoe lank sal die navorsing duur?

Ongeveer 1n uur tot 1n uur-en-'n-half per onderhoud.

9. ALGEMEEN

9.1 Is toestemming van die toepaslike owerheid/owerhede verkry?

JA	X
NEE	

9.1.1 Indien JA, meld die naam/name van die owerheid/owerhede:

___Kerkraad NG Kerk Impalapak

9.2 Vertroulikheid: Hoe sal vertroulikheid gehandhaaf word om te verseker dat deelnemers/proefpersone/pasiënte/kontrolepersone nie geïdentifiseer kan word deur persone wat nie by die navorsing betrokke is nie?

Slegs die navorser gaan weet watter persone as deelnemers gaan optree. Skuilname sal gebruik word en geen name gaan andersins op enige skriftelike of mondelinge wyse voorkom nie.

9.3 Resultate: Aan wie sal die resultate beskikbaar gestel word, en hoe sal die bevindings aan die navorsingsdeelnemers meegedeel word?

Die detail van die onderhoude sal by die navorser alleenlik wees. Deelnemers kan enige tyd die navorser kontak om navraag te doen oor die resultate. Hulle gaan natuurlik ook die finale tesis kan bestudeer. Die enigste ander persoon wat die rou (annotasie) data gaan sien, is Professor Henkie Pieterse (UP), wat met die verwerking en kodering gaan help.

9.4 Onkoste sal gely word deur:

deelnemer/proefpersoon	
instelling	
Ander (spesifiseer asseblief)	
Die navorsers self	

9.4.1 Verduidelik enige van bogenomede wat ' gemerk is:

9.5 Navorsingsvoorstel/protokol hierby aangeheg?

JA	X
NEE	

9.6 Enige ander inligting wat vir die Komitee van waarde sal wees, moet hier verskaf word:

Datum: _____ Aansoeker se handtekening _____

18 Oktober 2013 _____ *Prof. Johan Cilliers*

Wie sal toesig hou oor die projek?

Naam: Prof. Johan Cilliers _____ Program/Instelling/Departement: Departement Praktiese Teologie _____

Datum: _____ Handtekening: _____ *Prof. Johan Cilliers*

Direkteur/Hoof/Navorsingskoördineerder van Departement/Instelling waar die navorsing uitgevoer sal word:

Hiermee verklaar ek dat hierdie navorsingsvoorstel deur die relevante Departement/Fakulteit goedgekeur is en dat dit voldoen aan aanvaarbare wetenskaplike standaarde.

Naam: Prof. J.J. Cilliers _____

Datum: 24/10/2013 _____ Handtekening: _____ *Prof. J.J. Cilliers*

Addendum C: Permission from church board of Dutch Reformed Church

Impala Park



**NED GEREF GEMEENTE
IMPALAPARK**

**POSBUS 15013
IMPALAPARK
1472**

LEREER:

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Talamati 9,
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SAAKGELASTIGDE

Jo-Ann Broodryk
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IMPALA PARK
1459
Tel: 011 918 1600
Faks: 011 894 8378
ngip@absamail.co.za

KANTOORURE

Ma – Vr 08:00-13:00

ADMIN. BEAMPTTE

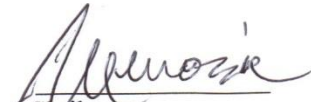
Letitia van Niekerk
Ma, Wo, Vr . 08:00 –13:00
So. ogg. na erediens

20 August 2013

Heil die Leser

Die Kerkraad van die NG Gemeente Impalapak gee hiermee toestemming dat Ds Neeltjé van Staden (studentenommer 14047152) navorsing in die vorm van onderhoude in die gemeente en met lidmate van die gemeente mag doen. Hierdie onderhoude vorm deel van Ds Neeltjé van Staden se navorsing vir die verkryging van 'n MTh in Praktiese Teologie met die fokus op Gender en Gesondheid by die Universiteit van Stellenbosch. Die titel van haar tesis is "The Sunday service as a space of nurture toward an alternative masculinity in a lower income white Afrikaans community".


Voorsitter


Skriba

Addendum D: Compliance to take part in research



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UNIVERSITEIT STELLENBOSCH INWILLIGING OM DEEL TE NEEM AAN NAVORSING

U word gevra om deel te neem aan 'n navorsingstudie uitgevoer te word deur Ds Neeltjé van Staden (BTh, MDiv), van die Departement Praktiese Teologie aan die Universiteit Stellenbosch. Die resultate sal deel word van 'n navorsingstesis getiteld: "Die Sondag-erediens as plek van versorging met die oog op alternatiewe manlikheid in 'n werkersklas wit Afrikaner gemeenskap". U is as moontlike deelnemer aan die studie gekies omdat u 'n lidmaat van die NG Gemeente Impalapak is en 'n moontlike ervaring van werksverlies en/of regstellende aksie het.

1. DOEL VAN DIE STUDIE

Die studie wil vasstel wat mans se ervarings van die erediens (prediking, maar ook die liturgie, maw alle ander rituele en handeling in die erediens, soos sang, skuldbelydenis, gemeenskaplike gebed ens.) is. Die vraag is verder hoe die erediens aangewend kan word om mans wat vroeë rondom manlikheid het in 'n omgewing van werksverlies of a.g.v. regstellende aksie, kans te gee om te kla, maar ook om hoop te vind.

2. PROSEDURES

Indien jy inwillig om aan die studie deel te neem, sal jy die volgende moet doen:

- beskikbaar wees vir 'n onderhoud met Ds Neeltjé van Staden wat ongeveer 'n uur tot 'n uur-en-'n-half sal duur;
- beskikbaar wees dat Ds Neeltjé van Staden na die onderhoud u telefonies kan skakel om moontlik 'n paar feite wat tydens die onderhoud na vore gekom het, te bevestig.

3. MOONTLIKE RISIKO'S EN ONGEMAKLIKHEID

Sommige van die vrae mag dalk persoonlik en selfs 'n bietjie ongemaklik of ongerieflik wees. Die onderhoud is egter heeltemal vertroulik. U sal ook nie gedwing word om enige vrae te antwoord wat u om watter rede ookal nie gemaklik voel om te antwoord nie. Indien u tydens of na afloop van die onderhoud verder wil praat oor u ervarings tydens die onderhoud is u welkom om Dr Jan Botha, 'n gekwalifiseerde pastorale terapeut, te kontak (SAAP lidnr. 506/CCSA: SC 00199) by jan@pastoralepraktyk.co.za of 012-5463545. Indien die proefpersoon nie te koste vir pastorale berading kan dra nie, sal Ds Neeltjé van Staden daarvoor instaan.

4. MOONTLIKE VOORDELE VIR PROEFPERSONE EN/OF VIR DIE SAMELEWING

Daar word gehoop dat die inligting wat uit hierdie en ander onderhoude met ander persone kom, gebruik kan word om NG Gemeente Impalapak se eredienste so in te rig dat mans wat dieselfde ervaring as u het, 'n egte ervaring van God se Vaderliefde en heling vir hulle situasies kan hê.

Daar is talle gemeenskappe wat met dieselfde tipe kwessies worstel. Hierdie studie behoort ander gemeentes ook te help.

5. VERGOEDING VIR DEELNAME

Die deelname aan hierdie studie is vrywillig en daar is geen vergoeding hieraan verbonde nie.

6. VERTROULIKHEID

Enige inligting wat deur middel van die navorsing verkry word en wat met u in verband gebring kan word, sal vertroulik bly en slegs met u toestemming bekend gemaak word of soos deur die wet vereis. Vertroulikheid sal gehandhaaf word deur middel van anonimiteit. Alle notas van die onderhoud sal by Ds Neeltjé van Staden gehou word en sal net deur haar gesien word. Geen name sal gebruik word nie; slegs "respondent 1", "respondent 2", ens sal in die publikasie van die tesis gebruik word. Sekere kategorieë sal geïdentifiseer word vanuit die verskillende onderhoude en dit sal beskryf word in die studie. Dit beteken bloot dat die inligting verkry uit die onderhoude verwerk sal word en in breë kategorieë beskryf gaan word. Daar sal geen verwysing na spesifieke proefpersone se antwoorde gemaak word nie.

Daar sal geen video- of oudio-opname gedoen word nie. Daar gaan slegs skriftelike notas van die onderhoud gemaak word. As Ds Van Staden onseker is oor iets wat u gesê het, sal sy telefonies skakel om seker te maak. U het die reg om seker te maak sy maak korrekte notas en kan regstellings maak.

Elke proefpersoon sal ook na afloop van die onderhoude die geleentheid kry om die inligting te evalueer voordat dit gepubliseer word.

7. DEELNAME EN ONTTREKING

U kan self besluit of u aan die studie wil deelneem of nie. Indien u inwillig om aan die studie deel te neem, kan u te eniger tyd u daaraan onttrek sonder enige nadelige gevolge. U kan ook weier om op bepaalde vrae te antwoord, maar steeds aan die studie deelneem. Die ondersoeker kan u aan die studie onttrek indien omstandighede dit noodsaaklik maak.

8. IDENTIFIKASIE VAN ONDERSOEKERS

Indien u enige vrae of besorgdheid omtrent die navorsing het, staan dit u vry om in verbinding te tree met Ds Neeltjé van Staden (0827505164, 011-8947341, Canadairlaan 17, Impalapark, Boksburg) of Prof Johan Cilliers, haar studieleier (021-8083864, Fakulteit Teologie, Universiteit Stellenbosch, jcilliers@sun.ac.za).

9. REGTE VAN PROEFPERSONE

U kan te eniger tyd u inwilliging terugtrek en u deelname beëindig, sonder enige nadelige gevolge vir u. Deur deel te neem aan die navorsing doen u geensins afstand van enige wetlike regte, eise of regsmiddel nie. Indien u vrae het oor u regte as proefpersoon by navorsing, skakel met Me Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] van die Afdeling Navorsingsontwikkeling.

VERKLARING DEUR PROEFPERSOON OF SY/HAAR REGSVERTREENWOORDIGER

Die bostaande inligting is aan my, [*naam van proefpersoon/deelnemer*], gegee en verduidelik deur Ds Neeltjé van Staden in Afrikaans en [*ek is/die proefpersoon is/die deelnemer is*] dié taal magtig of dit is bevredigend vir [*my/hom/haar*] vertaal. [*Ek/die deelnemer/die proefpersoon*] is die geleentheid gebied om vrae te stel en my/sy/haar vrae is tot my/sy/haar bevrediging beantwoord.

[*Ek wil hiermee vrywillig in om deel te neem aan die studie/Ek gee hiermee my toestemming dat die proefpersoon/deelnemer aan die studie mag deelneem.*] 'n Afskrif van hierdie vorm is aan my gegee.

Naam van proefpersoon/deelnemer

Naam van regsverteenvoordiger (indien van toepassing)

Handtekening van proefpersoon/deelnemer of regsverteenvoordiger Datum

VERKLARING DEUR ONDERSOEKER

Ek verklaar dat ek die inligting in hierdie dokument vervat verduidelik het aan [*naam van die proefpersoon/deelnemer*] en/of sy/haar regsverteenvoordiger [*naam van die regsverteenvoordiger*]. Hy/sy is aangemoedig en oorgenoeg tyd gegee om vrae aan my te stel. Dié gesprek is in [*Afrikaans/*Engels/*Xhosa/*Ander*] gevoer en [*geen vertaler is gebruik nie/die gesprek is in _____ vertaal deur _____*].

Handtekening van ondersoeker

Datum

Goedgekeur Subkomitee A 25 Oktober 2004

Addendum E: Permission from DESC



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Tel: 800-9183
Navrae: Sonja Oberholzer

09 Desember 2013

Verwysingsnommer: HS 1009/2013

Ds N Van Staden
Dept Praktiese Teologie en Missiologie
Universiteit van Stellenbosch
STELLENBOSCH
7602

Geagte Ds N. Van Staden,

AANSOEK VIR ETIESE BEOORDELING

Met verwysing na u aansoek met verwysingsnr HS 1009/2013, is dit vir my aangenaam om u mee te deel dat u projek, "Die Sondag-erediens as plek van versorging met die oog op alternatiewe manlikheid in 'n werkersklas wit Afrikaner gemeenskap". goedgekeur is met die volgende stipulasies:

Aksie verlang:

1. Die Navorsingsetlekkomitee voel dat die voorgestelde werwingsmetode (deur proefpersone op grond van kennis wat sy of haar kollega van hulle persoonlike omstandighede dra te nader) die risiko van vertrouensbreking inhou, waar daar onregmatig van vertroulike inligting gebruik gemaak gaan word. Die NEK vereis dus dat die navorser in die eerste instansie haar navorsingsprojek adverteer (deur, byvoorbeeld, 'n aankondiging tydens 'n erediens te maak) en gemeentelede te nooi om aan die studie deel te neem. Potensiele deelnemers kan dan met die navorser in verbinding tree. In die tweede instansie kan die navorser van sneeubalsteekproefneming gebruik maak deur deelnemers wat haar genader het te versoek om ander lidmate te nader en hulle aan te moedig om ook met die navorser in verbinding te tree.
2. Indien dit sou gebeur dat daar niemand instem om aan die steekproef deel te neem nie kan die navorser die NEK nader en versoek dat die goedgekeurde navorsingsmetode gewysig word.

Algemene kommentaar:

- Die navorsers binne die prosedures en protokolle wat in die voorstel aangedul word, sal bly.
 1. Die navorsing weer vir etiese klaring voorgelê sal word indien daar substantief van die bestaande voorstel afgewyk word.

Afdeling Navorsingsontwikkeling • Division of Research Development
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Tel +27 (0)21 888 9184 • Faksofax +27 (0)21 883 9027
e-pos/e-mail comel@sun.ac.za

2. Die navorser binne die grense van enige toepaslike nasionale wetgewing, institusionele riglyne en die toepaslike standaarde van wetenskaplikheid wat binne hierdie veld van navorsing geld, sal bly.

Datum van goedkeuring 09 Desember 2013 – 08 Desember 2014

Sterkte word u toegewens met u verdere navorsingsaktiwiteite.

Vriendelike groete,



Sonja Oberholzer

Navorsing Etiese Komitee: Mensnavorsing