UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
DEPARTMENT OF PRACTICAL THEOLOGY: PASTORAL CARE

Research topic

OLDER PERSONS' CARE AS LIFE CARE: A PASTORAL ASSESSMENT OF THE ECCLESIA PRAXIS WITHIN TH AFRICAN METHODIST EPISCOPAL CHURCH IN SOUTHERN AFRICA.

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DECLARATION

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Abstract

This study is a pastoral care strategy for the affirmation of the dignity of the poor Black older persons. In this study there is a discussion of how the poor Black older persons suffered the defacement of their dignity under Apartheid and how to a large extent their dignity is still being defaced under the new democratic dispensation in South Africa. These poor Black older persons are victims of various forms of older person abuse. They experience the prejudice of ageism intensely as it is exacerbated by racism; and with no appropriate medical and health strategies in place to provide quality health care; and with inappropriate housing, social services, and residential care services, their dignity is denied. Due to past discriminatory laws and policies these vulnerable older persons suffer the consequences of low levels of formal education within an environment of engineered poverty and racial discrimination which made it impossible for them to enter into quality employment which would enable them to provide adequately for old age. The deprivation thus experienced made it difficult for them to flourish economically and otherwise. At present they are still marginalised and they experience intense forms of loneliness. These poor Black older persons continue to suffer humiliation and indignity in spite of legislation and policies purporting to ensure their well-being. Within a society embracing a neo-liberalist philosophy they are considered unimportant as they do not contribute productively to the economic well-being of the community and are therefore relegated to the lowest ranks of society. With the effacement of their dignity through socially constructed systems their human development is seriously hampered, resulting in a disintegration of human wholeness. The inequality that the poor Black older persons suffer is an indictment against humanity as these older persons have the right to feel at home on the planet. Due to the fact that they are not recognised as having been created in the image and likeness of God, their uniqueness and distinctness as human beings are denied, their identities distorted, and they are not considered worthy citizens.

In order to affirm the dignity of the poor Black older persons a practical theological methodology as proposed by Osmer (2008) and consisting of four tasks, has been employed. The notion of a moral economy for the affirmation of the dignity of these poor Black older persons has been utilised. With the moral economy orientation linked with a Liberation Theology methodology the dignity of the poor Black older persons is affirmed as a personal attribute based on the older persons being a category of people being carried into old age by God, enjoying privileged positions of honour and respect, and being eschatological signs and symbols of God's goodwill towards restored communities in Christ. Within a moral economy the values of reciprocity, responsibility, and interdependence are used to affirm the dignity of these older persons intergenerationally and contextually.

Opsomming

Hierdie studie is 'n pastorale sorg strategie vir die bevestiging van die menswaardigheid van die arm Swart ouer persone. In hierdie studie word daar aangedui hoe die arm Swart ouer persone se menswaardigheid onder Apartheid en in 'n groot mate in die nuwe demokratiese dispensasie geskend is. Die arm Swart ouer persone het die slagoffers geword van verskeie vorms van misbruik. Die diskriminasie teen ouderdom word intensief deur hulle ervaar soos dit vererger word deur rassisme; en met geen behoorlike mediese en gesondheidstrategieë in plek om in die behoefte van hierdie kwesbare ouer persone te voorsien nie; en met gebrekkige behuising, sosiale dienste en onvoldoende plekke van sorg vir ouer mense, is die menswaardigheid van hierdie ouer mense erg misken. Weens historiese diskriminerende wette en regeringbeleid ly hierdie kwesbare ouer persone die gevolge van lae vlakke van formele opvoeding binne 'n omgewing waar armoede kunsmatig geskep is en waar rassediskriminasie geheers het. Hierdie omstandighede het dit vir hulle onmoontlik gemaak om kwaliteit werk te kry wat hulle in staat sou stel om toepaslik vir die ouderdom voor te berei. Die ontberinge wat gevolglik gely word, maak hulle ekonomiese en andersydse ontwikkeling onmoontlik. Hulle is gemarginaliseerd en ly aan intense eensaamheid. Hierdie arm Swart ouer persone gaan voort om vernedering en onmenswaardighede te ly ongeag van wetgewing en beleidstukke bedoel vir hul welsyn. Binne die gemeenskap wat 'n neoliberalisties filosofie aanvaar, word hierdie ouer mense misken omdat hulle nie produktief tot die ekonomiese welvaart van die gemeenskap bydra nie, en daarom word hulle beskou as sonder enige sosiale kapitaal wat hulle dan sosio-ekonomies op die laagste vlak van die gemeenskap sonder enige erkenning van hulle menswaarde en menswaardigheid plaas. Met die skending van hul menswaardigheid deur sosiaal gekonstrueerde sisteme word hul menslike opbloei ernstig gestrem wat lei tot die disintegrasie van menslike heelheid binne die demokratiese bestel van die Republiek van Suid-Afrika. Die ongelykheid wat die arm Swart ouer mense ly is 'n klag teen die mensdom omdat hierdie ouer mense ontuis voel op die planeet. Hierdie groep is na die beeld van God geskape, maar hulle uniekheid en besondersheid word misken.

Om die menswaardigheid van hierdie arm Swart ouer mense na te gaan, is 'n praktiese teologiese metodologie gebruik soos voorgestel deur Osmer (2008) en word die vier teologiese take soos deur hierdie metodologie voorgestel, gevolg. Betreffende die vierde taak van hierdie metodologie is die konsep van 'n morele ekonomie gebruik vir die bevestiging van die menswaardigheid van die arm Swart ouer persone. Met die skakel van hierdie morele ekonomiese oriëntering met die Bevrydingsteologiese metodologie is die menswaardigheid van die arm Swart ouer persone bevestig as 'n persoonlike eienskap gebaseer of die feit dat hulle 'n kategorie van mense is wat deur God in die ouderdom gedra word, wat

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dan bevoorregte posisies van eer en respek geniet as eskatologiese tekens en simbole van God se toegeneëntheid teenoor herstelde gemeenskappe in Christus. Binne 'n morele ekonomie word die waardes van wedersydsheid, verantwoordelikheid, en interafhanklikheid gebruik om die menswaardigheid van hierdie ouer mense intergenerasioneel en kontekstueel te bevestig.

DEDICATION

This study is dedicated to my late father and mother, Hendrik and Magdalena Carnow. It is also dedicated to the poor Black older persons in the South African society whose dignity is effaced due to their mis-recognition as beings created in the image and likeness of God.

ACKNOWLEDGEMENT

I would like to acknowledge that God made this study possible. God provided what was needed for this study to become a reality. His mysterious interventions, directives and understandings provided are herewith acknowledged. God proved himself to be faithful, and my deep appreciation and gratitude to God is herewith expressed.

The constructive criticism, valuable suggestions, and patience of my promoter, Professor C. Thesnaar, are acknowledged and appreciated. His trust in me and his unique sense of motivating me are valued and will be remembered. Professor D. Louw's guidance in the initial stages of this study is appreciated.

My family's contribution to making this study a success is highlighted, especially that of my sister Lilly for regularly providing a haven of rest and relaxation; and my children, Lee, Jason, Yolanda, and my granddaughter, Chanté, for their support and encouragement; my cousin Mary Jenner for her prayerful support, and Sandra Carnow for her support and encouragement. The contribution of Anneline (Jackie) Carnow and Mary Percent for providing a place for the writing of the bulk of this study is acknowledged and appreciated.

Gratitude is expressed to the University of Stellenbosch for providing the money for this study through bursaries and gifts.

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Chapter 1

Introduction and orientation

1. Background and Motivation.

The title of this study is *Older person's care as life care: A pastoral assessment of the ecclesia praxis within the African Methodist Episcopal Church in Southern Africa.* The title indicates that this study will be concerned with pastoral care to older persons within the South African situation.

1.1 The background to the study

Ramashala (2001:366) postulates that to "fully understand ageing in South Africa requires that we appreciate how the South African experience affected the people, their needs, resources and life experiences…as there is a considerable diversity in the experience of ageing owing to different levels of socio-economic and socio-demographic development." In South Africa the status and position of the poor Black older persons in the community is determined to a large extent by political dynamics (Bohman, Vasuthevan, Van Wyk, & Ekman, 2007:324), such as their political and economic isolation and marginalisation due to Apartheid (Marais & Eigelaar-Meets, 2007:4). Howes (2007:179) indicates that as a group the South African poor Black older persons like their American counterparts have experienced more social, economic and psychological damage than any other group because of racial discrimination. Those poor Black older persons who had their appalling lived experience under Apartheid are "also the cohort too old to experience the benefits of the new South Africa" (Howes, 2007:180). It is therefore appropriate that in the preamble of the *Older persons charter of the Republic of South Africa*, launched in 2011, it is stated with reference to the present cohort of poor Black older persons: "We are the generation most affected by our troubled past". The South African political dynamics of the Apartheid era contaminated, and as a residue in the democratic dispensation, continues to contaminate the lived experience of the poor Black older persons. It is therefore not surprising that Bohman *et al*. (2007:329) find that for the poor Black older people in South

Africa daily life is "a constant lack of basic resources and a struggle to keep life as normal as possible". The truth of this assertion is indicated by the research findings on abuse and maltreatment of the poor Black older persons published in *The Ministerial committee on abuse, neglect and ill-treatment of older persons: Mothers and fathers of the nation: the forgotten people?* in 2001. That older person abuse is increasingly becoming a matter of global concern in both developed and developing countries with serious public health outcomes is indicated by Bigala and Ayiga (2014:464). The abuse suffered by older persons and in particular the poor Black older persons includes them being degraded, humiliated, insulted and ridiculed (Leitch, 2013). Perhaps some of the most disturbing forms of older person's abuse in the democratic dispensation are the sexual abuse of poor Black older persons on the Cape Flats in Cape Town which outnumbers all other forms of abuse, with financial abuse still the most frequently reported single cause for abuse against the poor Black older persons (Marais & Eigelaar-Meets, 2007:20). Then there is "the persecution and brutal murder of older persons – usually, but not always, women – allegedly because they are thought to be witches responsible for some personal or community misfortune" (Law, 2012:3), but actually in order to seize their assets. This has severe consequences for these older women (Ferreira & Lindgrin, 2008:93). Ageism includes "prejudice (i.e., negative evaluation), stereotyping (i.e., belief associations), and discrimination (e.g., paternalism) targeting older persons" (De Paula Couto & Wentura, 2012: 852) and the poor Black older persons are no exception to this form of ageism. Brownell (2010:1) refers to ageism as "the denial of basic human rights of older persons and is considered one of the most pervasive prejudices across human society". The poor Black older persons in contemporary South Africa do not only experience the 'normal' prejudice of ageism but suffer from the residue of Apartheid as it relates to racism as well. As a result these older persons also perceive themselves to be unworthy, ugly, and existentially meaningless. This is also aptly reflected in Bartky's (2000:61) contribution to the struggle of ageing. He uses words like "unplanned" and "obsolescence" indicating how obsolete the older persons become intellectually, morally and culturally. This existential meaninglessness is further exacerbated by society ignoring the valuable contributions these older persons make to society. According to the psychological development theory of Erikson (1963: 241) it is also very difficult for these older persons to experience "ego-integrity" because of their negative experiences. In this regard, if older persons regard their lives as a series of lost opportunities and unfulfilled goals, while at the same time realising that they have too

little time left to make satisfactory changes, this may force them to feel that their lives are meaningless. The provision of and access to the Older Persons Grant has been one of post-apartheid South Africa's success stories (Law, 2012:2) but the pension situation is far from ideal with the poor Black older persons experiencing challenges in the banking systems handling their pension pay-outs or the long queues in shops for pension pay-outs. These problems make older persons feel that they are perceived as recipients of hand-outs. In the rural areas there are also problems as a result of the lack of public transport, proper roads, and even bridges to cross rivers. This means that the older persons have to walk long distances to pension pay-out points. This is especially "because the public transport system is not suitable for the old and infirm - and in some rural areas - limited or non-existent" (UWC Community Law Centre's Workshop, 2011:14). The poor Black older persons in disadvantaged care facilities lack recreational and social activities, living from meal to meal with very little to keep them occupied during the day (DSD, 2001:29). That this appalling situation has not improved is highlighted by the Sector Task Team for Older persons (Hands-On, 2011:2) which entreated the state to commit itself "to setting aside adequate funding for assisted living in residential care facilities to help meet the costs associated with providing medical and nursing care in residential facilities". The Sector Task Team for Older Persons (Hands-On, 2011:1) indicates that "there are approximately 230,000 social pensioners living in the Western Cape. However, the Provincial Government provides funding to organisations to help house only 10,000 of these social pensioners, principally in residential care settings", indicating a serious lack of concern for the housing of the poor Black older persons. This lack of concern for appropriate housing for the poor Black older persons is also indicated by the UWC Community Law Centre's Workshop on promoting the socio-economic rights of older persons (2011:16) which highlighted that "the Department of Human Settlements does not have a specific programme for the provision of housing to the aged".

In respect of the health care situation as it relates to the poor Black older persons, Kalula (2013:1) states that there

> is scant evidence of South Africa's preparedness to meet the challenges of providing adequate and appropriate healthcare to the older population in the future. Of the eight medical schools in the country, only four offer some training at undergraduate and postgraduate levels in geriatric medicine. For the large part, healthcare professionals are inadequately trained in the care of older patients; they are poorly resourced moreover, and lack the knowledge and skills needed to manage unique medical conditions in these persons.

The UWC Community Law Centre's Workshop on promoting the socio-economic rights of older persons (2011:15) finds that at "the primary care level, there are no dedicated services for older persons, resulting in health care services that are not safe, timely, effective, efficient, equitable and people-centred… It was also noted that very few older persons are referred to high levels of care".

HIV and AIDS have reached pandemic proportions in the world, and South Africa has not escaped its disastrous consequences. According to Shisana, Rehle, Simbayi, Zuma, Jooste, Zungu, Labadarios, and Onoya (2012:45) "[t]he average prevalence of HIV in the elderly population aged 50 years and older is 7.1%, which is not significantly different (p=0.511) from that of the younger population of 15–24 years". This group has, perhaps more than any other generation, borne the brunt of a system in which the majority of people were deprived of adequate education, employment and socio-economic opportunities, which conspired to relegate them to chronic structural poverty (Statistics South Africa, 2010:80). Mathiso (2011:4) highlights how levels of poverty in South Africa are increasing, and that many poor Black older persons live in extreme poverty where they have to cope with the stress of deciding how to apportion their meagre 'earnings' in order to ensure the survival of the household. Bohman *et al*. (2007:333) indicate how the poor Black older persons are affected by the risk of personal crime and how poverty creates unsafe living environments. The link between poverty and the South African older persons is highlighted by Westaway, Olorunju and Rai, (2007:1427) who give the following overview of the situation of poverty in South Africa: "Chronic poverty affects one in four older South Africans, with the bulk of chronic poverty affecting the black population. For example, 33% of blacks aged 50 and older are affected by chronic poverty in comparison to 7% of whites". They further point out how poverty is not just about living with a lack of money but about being deprived of healthcare, food and other daily living expenses. Poverty is linked to feelings of hopelessness, of helplessness and of alienation and rejection. *The South African Policy for Older Persons* (2006:24-25) reflecting on poverty distribution in South Africa reports that

> 72% of poor people live in rural areas and that 70% of all rural people are poor. In rural areas, emergencies may pose an even bigger threat to older persons than in urban areas, owing to the

lack of infrastructure and basic services. Older persons are generally much less able to cope with emergencies because of their physical vulnerability.

This has serious implications for the majority of the country's poor Black older persons, especially in view of the fact that "[a]bsolute poverty in South Africa has more than doubled under ANC rule" (Jeffery, 2010:318). Whereas "approximately 4% of Indian and White elderly indicated living in households that have experienced hunger, the figure jumps to almost 18% for coloured and 24% for African older persons" (Statistics South African, 2010:86). Loneliness as a global phenomenon is on the rise among an increasing older population (Hunt, 2014). "Within the broader vulnerable group of older persons, older women are more vulnerable as they are seen as weak and defenceless" (UWC Community Law Centre's Workshop, 2011:16). Xavier Go´mez-Olive, Thorogood, Clark, Kahn and Tollman (2010:31) highlight that older women are 30% more likely than older men to report low health status as well as lower functionality than older men. In the Bill of Rights of the Constitution of the Republic of South Africa it is stated in Chapter 2, section (10), that everyone has inherent dignity and the right to have that dignity respected and protected. Section (12), 2, of the Bill of Rights, points to the fact that everyone has the right to bodily and psychological integrity. It is interesting and noteworthy that although the Bill of Rights in the Constitution of the Republic of South Africa deals with the rights of citizens in general, it particularly highlights the rights of children (section 28), and the rights of arrested, detained and accused persons (section 35). The fact that the rights of the older persons as a group are not highlighted is indicative of the fact that the older persons in South Africa are not (yet) considered as important as the other two groups mentioned.

As in other parts of the world, the plight of the older persons in South Africa has economic, social, health, psychological, spiritual and cultural consequences calling for immediate action by family, the government and the non-governmental agencies. The increase in the numbers of the older persons is a world-wide phenomenon which is raising national and international concerns regarding its impact on various levels of the society (YUN, 2002:1193). This concern is also becoming an important agenda item on governmental, societal, and welfare organizations' operational programmes as indicated by the *South African Policy for Older Persons* (2006:3). As these poor Black older persons are also members of the Christian community in Africa and in South Africa, Ayete-Nyampong (2009) opines that the church community needs to provide the

optimum conditions to enhance the quality of life through an affirmation of the human dignity and inherent worth of these poor older persons. The above background suggests that these poor Black older persons are not seriously regarded as persons with dignity and human worth to be accorded regard and respect. In fact, the above background indicates the poor Black older persons face existential threats of fear, anxiety, loneliness, vulnerability, loss of dignity, guilt and hopelessness. Therefore, the church community and the pastoral care givers are obliged to provide an environment where they can help the poor Black older persons in particular to live a life of love, care, compassion and hope (Louw, 1008:15) with their dignity affirmed, as the challenge in old age is to grow old with dignity (Louw, 2008:509).

1.2 Motivation for this study

The Gospel of Jesus is about the recognition of all as worthy of the saving grace of God. Not to extend that recognition to all the members of the Christian community and to the poor Black older persons in particular seems to the current researcher as a pastor in the African Methodist Episcopal Church (the Church), to be an exercise in futility. God's people then will continue to live under "growth-crippling institutions" (Clinebell, 1981:18) giving "religious legitimation" (Alves, 1977:135) to socio-economic inequality. The current researcher is a Black member of the Christian community who experiences the intense harm of socio-economic and politico-cultural inequality in South Africa and has rebelled all his life against the injustice practised against God's people by God's people. The appalling lived experience of the poor Black older persons is considered by the current researcher to be an indictment against the Gospel and the Christian community, which should be addressed as this is contrary to the Gospel's focus on the embracing love of God.

As a Black older person the current researcher experiences on a daily basis the discrimination of ageism with its concomitant humiliation. The reality is that attitudes towards older persons change when the older person is considered worthy of regard based the recognition of his / her academic achievement or career positioning within the community. This leads us to realise that all Black older persons could enjoy such respect and regard if their inherent dignity and human worth is recognised irrespective of their obvious difference to the dispenser of that recognition. This hypothesis was confirmed during the Clinical Pastoral Care MTh-programme at the

University of Stellenbosch with the reading of the article by Lamb and Thomson (2001:57) entitled '*Wholeness, dignity and the ageing self': A conversation between Philosophy and Theology.* The ageing father in this article suffering from dementia is within a frail residential care facility for older persons. The focus of the article is on the loss of his ability to self-construct and his vulnerability to how others construct him. He will become how others regard him. In this article it is highlighted how the grandson opted to construct the identity of the grandpa suffering from dementia based on "the demonstrative value of our being" (Lamb & Thomson, 2001:68) thus on the inherent dignity of his grandpa and not on the state of his mental illness. By so doing the grandson "is also constructing the thread of his own life in the light of the possible loss of features that many see as essential to the self and to its dignity and wholeness" (Lamb & Thomson, 2001:68). This reconstruction of identity based on the human dignity of the grandpa, happened intergenerationally, healing contextually the space in which the generations find themselves. The frail residential care facility as a place of interaction between generations presents itself as a crucial context for the affirmation of the dignity of the grandpa, and the home as a support system is an important context for the nurturing of such appreciation of human worth. Yet, the important question, resulting in the current study, is what empowered the grandson to look beyond the obvious incapacities of the grandpa to value him as a human being with inherent worth and dignity. Lamb and Thomson's exploration of the notion of the "importance of recognition and of how we are regarded by other" (2001:62) based on the insights of the philosopher Taylor (1994:34) who indicates that people's "identity is crucially dependent on the dialogical relations with others", became the motivation for this study about the construction of the identity of the poor Black older persons who should be considered as people with recognisable value. Another contributing factor was the degrading and abusive treatment the poor traditionally disenfranchised (Black) older persons, citizens of the South African society and many also members of the Church, receive in state pension lines, shops, day hospitals, in many homes, and other places. The pertinent question is: how can the Church contribute to a pastoral care strategy which despite the many obvious reasons to the contrary, affirms the demonstrative value of the being, and the dignity, of these vulnerable poor Black older persons and presents them as people worthy of recognition and regard?

This study was also motivated by the nature and quality of pastoral care as it has developed over the past few decades into a public theology attempting to analyse and influence the wider social order as it relates to the suffering of people. A further motivation for this study is found in the African understanding of pastoral care as it focuses on individual and societal wholeness, and the question of how wholeness can be restored through pastoral care. It is especially the role of pastoral care in Africa to confirm the value of the older persons who play an important and integral role in intergenerational life-structures of society (Kinoti, 2000:194) that serves as a motivating impetus for this study. This will be highlighted in the first part of the literary review (Chapter 1.10).

1.3 The state of pastoral care to the older persons in the Church

The Church is an international denomination with a predominantly Black membership from the lower socio-economic levels of society. In *The Book of Discipline of the African Methodist Episcopal Church* the mission and purpose of the Church is set out: The mission of the Church is to minister to the social, spiritual, and physical development of all people. The purpose is, among others, "to provide continuing programmes which will enhance the entire social development of all people" (2008:16). Yet, part XII of *The Book of Discipline of the African Methodist Episcopal Church* (2008:319-482), dealing with the organizations and societies within the Church, contains no reference to any society or organization focussing on the social, spiritual, or physical needs of the Black older persons in the community who rely on state pensions for their livelihood. The two existing theological seminaries of the Church within the confines of Southern Africa both follow the curriculum of the Joint Board for the Diploma in Theology in Southern Africa, which does not offer any courses in pastoral care to these poor older persons (Handbook: Joint Board for the Diploma in Theology in Southern Africa, 2000). In the struggle to dismantle the Apartheid systems in South Africa, the Church played an active role with many of its pastors being incarcerated for their political involvement. Paradoxically, the Church, known for involving herself in matters of justice and celebrating this legacy, seems to have failed to fight for justice for the poor Black older persons in the community. In fact the inhuman living situations of most of these poor Black older persons in the community, the sense of hopelessness

that most of them experience, the bleak future that they are facing, call the Church's attention to the promotion of salvation and liberation for all, especially the poor Black older persons. One of the objectives of the Church is "to serve the needy" (The Book of Discipline of the African Methodist Episcopal Church, 2008:16). This basic philosophy of the Church to help others was already highlighted in 1952 by Singleton (1952:68). According to the historical statement in *The Book of Discipline of the African Methodist Episcopal Church* (2008:5; Payne, 1891:79) the Church came into being in 1786 as a political and sociological reaction to the inhuman oppression and exploitation of African Americans. The Church is therefore well positioned to give pastoral care to the poor Black older persons. Given this pathos and the ethos of liberation, the shift to an understanding of the poor Black older persons as the new poor (Pixley & Boff, 1989:9) should be possible. The Church is, to a large extent, informed by a Liberation Theological interpretation of the Gospel that is meaningful to the experience of Black people (Cone, 1985:5). This specific theological orientation was for Black people a vehicle to interpret the gospel of Jesus Christ meaningfully (Maimela, 1986:102). The Liberation Theology of South America brought the awareness to the Church that salvation and spiritual well-being of people is realised in the context where people have their daily living (Gutiérrez, 1973:189). The Church, embracing Liberation Theology, is well positioned for developing a pastoral care strategy which can enable the poor Black older persons of the community to find meaning in their lives.

1.4   Problem statement.

The worldwide increase in the older person population and its implication for society, "require the attention of world leaders, the academic and business communities, electorates and individuals" (Hewitt 2002:1). The prejudice of ageism is levelled against many older persons in both developed and developing nations resulting in low levels of self-perception and existential anxiety. There, therefore, seems to be a need for improving the living environment for the enhancement of dignity, meaningfulness and the quality of the life of the poor Black older persons in South Africa. *The South African Policy for Older Persons* (2006), and the *Older Persons Act* (Act 13 of 2006) purport to create "an enabling and supportive environment" for the older persons to find dignity and a meaningful existence. The opinion of Louw and Louw (2009:255) is of importance here: "However, with a growing population of older people in the

world and in South Africa, and taking their changing roles into account, not only legislation, but also change in attitude towards the elderly has become essential."

The Church can perform the normative task of practical theology, namely the task of prophetic discernment, focussing on "the interpretation of present episodes, situations, and contexts with theological concepts" (Osmer, 2008:139) and make a contribution to a pastoral care strategy leading to desired goals for the situation of poor Black older persons. The methodology of Liberation Theology can play a crucial role in the interpretation of the contextual situation of our poor Black older people in the community. Ramsay (2004:164) posits that Liberation Theology with its embedded critical theory has the potential to link the suffering of the individual with exploitative societal systems. According to Ramsay (2004:163) there is a connectedness between "relational justice" and an "ecological consciousness" between caring for particular persons and caring for the systemic public policy structure in the communal contextual paradigm. This is in contrast with the clinical paradigm focusing on the individual intervention with a strong psychological input where the "communal context" from which the unhealthy influence is perpetuated, is normally ignored. It is therefore hypothesized that pastoral care to poor Black older persons can confront and address the societal evils thereby posing a challenge to systems of power, authority, and domination that continue to violate and oppress individuals and communities nationally and internationally.

The Church in Southern Africa has the capacity to conceptually analyse systems informing the negative perceptions of the poor Black older persons in our midst as well as the negative experience of these older persons themselves due to low self-esteem and low self-image, and to bring about a transformation where well-being, respect and consideration for all is intergenerationally established. The research problem that this researcher is confronted with is the appalling lived experience of the poor Black older persons in South African society. Therefore, this study seeks to examine pastoral care to the poor Black older persons as an aspect of life care in Southern Africa.

1.5 The research question.

Based on the research problem situation as is indicated in Chapter 1.4, the research question this researcher wants to ask is the following:

> *In which way can the African Methodist Episcopal Church in Southern Africa construct a contextual pastoral care approach to positively impact the lives of the older persons and help them live a meaningful life in old age?*

1.6   Research Objectives

The objectives in this study are:

- To research an objective description of the appalling lived experience of the poor Black older persons within the South African community.
- To make the Church aware of the various aspects of old age through the use of social and other scientific theories and indicate to the Church how the poor Black older persons are discriminated against in practically all spheres of life; and to show the Church how in its pastoral care strategy to the poor Black older persons, the Church should take these aspects into consideration.
- To investigate why the poor Black older persons having been created in the image of God and having a dignity grounded in Scriptures should be accorded respect and regard.
- To provide tentative guidelines for the formulation of a pastoral care strategy to the poor Black older persons, who make up a substantial part of the membership of the Church and the South African community, ensuring them of a rightful and secure sense of at-home-ness with their dignity affirmed for human flourishing and fruition. Ethical norms are then to be constructed to guide the necessary construction of identities for recognition, and learning from good practice, how to best facilitate this process.

1.7   Rationale

This study will be focussing on the construction of a pastoral care strategy for the poor Black older persons which will enable the pastoral care givers to enhance the quality of life of the poor Black older persons through an affirmation and acknowledgement of their human dignity. Its uniqueness will lie in the fact that the experience of the poor Black older persons will be interpreted and understood from various perspectives for the affirmation of the dignity of these poor Black older persons. There will be an attempt to explore the *chōra* (space, koinonia) where the poor Black older persons may find healing and meaning with their dignity acknowledged and affirmed. As Louw (2008:26) postulates:

> *Chōra* then becomes an indication of how humans fill space with values, perceptions, and associations in order to create a dynamic relational environment and systemic network of

interaction where language, symbol and metaphor shape the meaning and discourses of life [of the poor Black older persons].

Differently stated, the unique contribution of this study is to show how a pastoral care strategy to the poor Black older persons could enflesh or embody our living space so that existence, community and communion form a network of social interaction and communication for human flourishing and fruition. Pastoral care in this study is therefore understood as a reaffirmation and an acknowledgement of human dignity for human flourishing and fruition. This helps to shape an ethos through which human dignity, equality and justice become decisive indicators for the quality of life (Louw, 2005:117). The rationale is therefore the creation of new theory formation for the meaningfulness of life in old age of the poor Black older persons. This then will help pastoral caregivers to contribute to the aesthetic of life in old age permeating it with dignity, value and beauty.

1.8   Theoretical Framework

This study is based on the theoretical framework of a convergence model as elucidated by Daniel Louw (2005:61) "that pastoral care is determined by a unique theological perspective: eschatology". Eschatology, postulates Louw (2005:59) "is not only a description of the end of history, but also reveals the essence of our new being", making pastoral care "a sign of hope to the world". Human beings are studied from the perspective of faith, as the work of the Spirit of God is acknowledged. In this study the human being will be viewed from the faith perspective of being created in the image and likeness of God and, guided by Liberation Theology, the Holy Spirit as indicated by this theoretical framework of a convergence model "takes hold of persons, fills them with enthusiasm, endows them with special gifts and abilities to change religion and society, break open rigid institutions and make things new" (Boff & Boff, 1988:55). Eschatology is concerned with events at the end of time but "it is also concerned primarily with actual current events. The eschatological doctrine of the 'last things,' views 'last' in terms of a qualitative difference. This means that eschatology is not limited to a temporary dimension" (Louw, 2005:64). This theoretical framework necessitates normative frameworks by which to live meaningful lives (Louw, 2005:65). As this study contributes to the normative theological theory of human dignity, it finds a home in this framework. This theoretical framework prevents pastoral care from becoming alienated from the realities of life as the Christian life is "linked to

the real deeds of God as these are realised in the history of salvation" (Louw. 2005:66). This framework finds a correlation with Liberation Theology indicating "that salvation and spiritual well-being of people are realised in the context where people have their daily living" (Gutiérrez, 1973:189).

1.9   Methodology

It needs to be mentioned that the methodology to be followed in this study is grounded in practical theology. Practical theology

> describes an understanding of the inextricable relation of practice and theory that presumes all of theology is finally practical in its intent…[it] describes the concrete ministries of the church, including ministries of care, as a complex, interpretive, critical correlation of theory and theology-laden practices to inform and revise the norms and strategies of the congregation's (not just clerical) praxis in response to particular challenges and needs within or beyond a congregation's bounds (Ramsay, 2004:6).

Pastoral theology "often considered as a subdiscipline of practical theology" (Ramsay, 2004:5) refers to the

- theological foundations for the principles and practices of all the functions of ministry;
- practical theological discipline concerned with the theory and practice of pastoral care and counselling as well as the study of supporting methods and theories;
- contextual theology done from a pastoral perspective that provides for not only resources for the practice of care but also "critical development of basic theological understanding." (Ramsay, 2004:156)

Pastoral theology therefore begins "with the concrete particularity of experience and intends a useful response for that situation" (Ramsay, 2004:157). Pastoral theology has over the past few decades come to be known as public theology, attempting "to analyse and influence the wider social order…[attempting] to make a recognizably valid and self-critical claim for the relevance and specific religious beliefs and practices" (Miller-McLemore, 2004:46).

Grounded within the above understanding of Practical Theology, the methodology informing this study is as outlined by Osmer (2008:4), focussing on four basic questions:

> What is going on?
> Why is this going on?
> What ought to be going on?
> How might we respond?

Each of these four questions serves as the focus of the four core tasks of practical theological interpretation of the situation of the poor Black older persons:

- *The descriptive-empirical task* helps to objectively describe the situation of the poor Black older person. In order to do this library research will be undertaken where books from various authors are to be researched, contrasted and analysed, and ideas to be conceptualised before conclusions are drawn. Academic journals, conference papers, internet materials, Church documents, Church meeting records, conference records, and Church minute books will be researched for data collection. Church archives will be visited to gather needed information.
- *The interpretive task* will be done by using theories from the arts and sciences to better understand aspects of the poor Black older persons, and to explain moral aspects of their situation.
- *The normative task* will be done by using theological concepts to interpret the situation of the poor Black older persons. Ethical norms are then to be constructed to guide the necessary response, and learning from good practice, how best to facilitate this process.
- *The pragmatic task* is about developing strategies of action that will influence the situation in ways that are desirable.

Technically this research is qualitative research which deals with literature research or conceptual analysis (Mouton, 2001:49). The research will be informed by a pastoral anthropological approach where the *imago Deo,* eschatology, hope, realm and culture of the poor Black older persons will be interpreted hermeneutically within the realm of sense and meaning of these older persons suffering under destructive own and societal perceptions and communal forces.

1.10 Scope and limitations

The gerontological interest of this study is limited to a pastoral care strategy to the poor Black older persons in the community some of whom are members of the ecclesia community of the Church in Southern Africa. The study will therefore be limited by a number of factors:

(a)   As this study will follow a qualitative research approach with the focus on literature search and not an empirical study where for example a scientific survey is used, it will be limited by the methodology explained in Chapter 1.8 above.

(b)   The poor Black older persons in the community are mainly from the lower socio-economic stratum of the community relying on state pensions for their livelihood. These

older persons are from the oppressed and exploited component of the South African population, and are generically referred to as Black people (comprising of the African indigenous groups, as well as those who are traditionally referred to as Coloured persons). These poor Black older persons, some of whom are members of the Church, will be the target group of this study.

1.11 Literature Review

The purpose of the first part of this literature review is to provide conceptual clarity on the concept of pastoral care.

Traditionally pastoral care is about the caring of the soul; often described as the clinical pastoral paradigm (Ramsay, 2004:155). Over the past few decades, pastoral care has developed into a public theology attempting to analyse and influence the wider social order. The appropriate metaphor now is the "living human web" where the conviction is that "clinical problems … are always situated within the structures and ideologies of a wider public context and are never purely inter-personal or intra-psychic" (Miller-McLemore, 2004:51). Miller-McLemore is also of the opinion that "to think of pastoral care from this perspective requires prophetic, transformative challenge to systems of power, authority, and domination that continue to violate and oppress individuals and communities nationally and internationally" (2004:51). In this regard Osmer (2008:132,153) highlights "prophetic discernment" and "transforming practice". With regard to the "transformative challenge to systems of power" Ramsay (2004:164) is of the opinion that "Liberation theology is a primary theological approach with a reliance on critical theory that lifts up the ecological consciousness, linking the pain of individuals with the systemic, political distortions that interweave their particular distress". Ramsay also explains that "[t]he contextual side of the paradigm explicitly embraces the norm of relational justice and the ecological consciousness that links care for particular persons with care that engages systemic, public policy dimensions of well-being…" (2004:163). Pastoral care challenges the notion of power especially where it is used "to grant some groups the ability to have greater access to resources, including physical resources, psychological resources, and social resources, and to deny some groups equal access" (Neuger, 2004: 67). This understanding of pastoral care is also the understanding of pastoral care in the current study. The voice of Clinebell (1981:18) adds importance to this

paradigm in pastoral care when even in the early eighties he already mentioned that "rather than adjusting people to growth-crippling institutions, constructive counselling and therapy seek to empower people to work with others to change the institutional and societal roots of individual problems".

The African understanding of pastoral care is important to the current study as it focuses on individual and societal wholeness. Waruta and Kinoti (2000:6) highlight the need to view the human condition from a spiritual perspective in order to restore human wholeness: Pastoral counselling seeks to highlight the spiritual dimension, particularly the possibility and effect of broken relationships between a person and his or her spiritual roots, both internal and external to the individual. Such breakage of relationships leading to alienation must be healed in the process of restoring wholeness. In order to perceive and understand the need for restoring wholeness through pastoral care, it is necessary to have an understanding of an African world view. Berinyuu (1988:6) is helpful with this:

> The human person is not an isolated individual in this world view. He/she is at all times interacting with other beings in the universe, whom he/she is linked to by a network of relationships. The human being is essentially a member of a community of beings as well as a unique individual person. He/she is a force in a universe of living forces, a member of the community of humans, while at the same time, a unique individual endowed with the responsibility to create and share life in the universe.

The whole world is multi-national and multi-cultural. The intercultural approach to pastoral care and counselling promoted by Lartey (2003:32) is therefore welcomed. He is of the opinion that "[i]nterculturability is a creative response to the pluralism that is a fact of life in present day society. It calls for the affirmation of three basic principles: contextually, multiple perspective, and authentic participation." (Lartey, 2003:34). The work of Furniss (1994:56) focuses on pastoral care as a type of adult socialisation where "socialisation is any structured social relationship for the purpose of enhancing learning, coping, and developing new attitudes and perspectives". Furniss (1994:56) also points out the importance of reference group theory to a sociological understanding of attitudinal change. The reference group is the key in successful transformation. In the present study the ecclesia community becomes the reference group. The reference group theory is also involved in the human-divine encounter promoted by pastoral care

as people experiencing "healing in the Christian community as their spoiled or damaged identities become transformed into whole (holy) identities" (Furniss, 1994:58).

Serious study of the meaning and purpose of old age has not been receiving the attention it deserves. Blaikie (2006:14) posits that youth has been clearly demarcated as a social component but old age not, referring to the "limited vision of social enquiry, which as yet has to delineate a space for cultures of ageing equivalent to that enjoyed by youth culture". In reference to retirement Hazan (1994:66) found it very difficult to see it as a rite of passage into old age as "it confers no alternative identity, no social future" on the older persons. This is confirmed by MacKinlay (2000:11) who sees retirement as a ritual - bringing closure. As yet there is no "affirming ritual that welcomes an older adult into another life stage" (MacKinlay 2001:11). Walker (2000:97) shows how the females struggle as they grow old. The contribution made by developmental psychologists indicates that old age or late adulthood is an important phase of life. According to Erikson (1963:241) the older persons could find meaning in life if they look back on their lives as being successful and experience a sense of ego-integrity. When this is not so the older person may experience life as meaningless, and this could cause feelings of despair. From a biblical perspective a long life is a blessing from God. But this is a mixed blessing because with age comes decay of physical strength and also of mental capacity. Yet for Painter (2001:54) "there is the promise of the renewal of the mind, the renewal of the inner person, day by day even though the cracked and decaying earthen vessel remains. Only resurrection transforms this." McNamara (2001:11) brings an interesting angle to the study of the older persons in respect of their slowing down, which is so contrary to ageing as pathological, when he posits that many older persons come to realize that time has both a dimension of depth as well as duration: Ageing persons slow themselves to explore experiences, not in their linear pattern of succeeding one another, but in their possibility of opening for them entire worlds in each situation and in each person encountered. The ageing person comes to be gentler with these experiences, to take care to let their possibilities and rich density emerge. The older persons continue moving through time, but they also move into time, allowing it to expand in depth even though its objective duration diminishes. The contribution of Goldsmith (2001:140) who promotes the use of ritual in cases of the cognitively impaired older persons is of value for the current study as it indicates the importance of even the cognitively impaired older persons. To

"assist the aged to discover meaning" is for Louw (2008:513) important in pastoral care to older persons. MacKinlay (2001:14) says that there is "currently an increasing search by many for meaning and for what lies at the centre of life." For Mackinlay "the ultimate meaning in life, the spirit dimension, is derived from both the person's sense of self-worth and his relationship with others" (2001:15). As the older persons, and the poor Black older persons in particular, experience real challenges dealing with the negative perception of ageism, the general tendency is to add negative meaning to experiences in line with the self-fulfilling theory (Louw & Louw, 2009:262). Ageism, so unfairly levelled against older persons, has been addressed, among others, by authors such as Spencer (2010: vii), Macnicol (2008:6), and Nelson (2004:339). The current study however is a contribution to addressing this prejudice levied against the poor Black older persons with a pastoral care strategy for the acknowledgement and affirmation of the human worth and dignity of these older persons.

A pastoral anthropology from an African perception will broaden our understanding here. Waruta and Kinoti (2000:6) believe that pastoral counselling affirms that "human life is sacred and must be preserved, defended, supported and enhanced as a matter of priority". For these authors, "pastoral counselling presupposes a theological anthropology which takes the sacredness of human life for granted" (Waruta & Kinoti, 2000:6). The contribution of Louw (2008:80) to the topic of pastoral anthropology is significant. For him the being-function of a person is of greater importance than its doing-function. This view is supported by MacKinlay (2001:12) when she mentions that "the latter part of the lifespan is a time when roles important in midlife are lost and being becomes more central to living than doing". Louw (2008:80) further urges that "one should therefore opt for an inclusive anthropology which operates with both the mutuality of relationships as well as the identity of being qualities (substantia) rather than merely with the predominance of substantia". A pastoral anthropology is linked to the human person being created in the image of God. Lamb and Thomson (2001:72) show the importance of looking at the Greek word "icon" which is often translated as image, and highlighting that an icon is something that refers beyond itself to God: "a window that is seen through rather than a picture that is looked at". These authors are of the opinion that the

> aged and the dying person may appear little more than a bag of bones. Yet their very bones are a
> window on a life lived, from the day they were somebody's new born baby. Unless we can keep

alive a narrative view of human life and situate people in the many stories to which they have belonged and continue to belong, society may reduce people to a particular 'present' time and fail to understand them in the fullness of their lives (Lamb & Thomson, 2001:73).

In the second part of this literature review a niche will be identified for the current study. The literature on pastoral care to older persons is extensive covering a variety of subjects and areas of concern. There is the concern for spirituality and the spiritual growth of the older persons as indicated by spirituality rooted in a faith tradition (Matthews, 2010:283); spirituality grasped "in the fullness of its concrete particularity" (McCarthy, 2000:197); and that spirituality for older persons at the end of life "compels us to a focused consideration of this issue" (Meador (2006:1184). Because of the importance of spirituality for many older persons its nurture and growth within older persons is to be developed through pastoral care (Anderson, 2009:104; Nelson-Becker, 2011:106); especially as "spiritual growth benefits health, and particularly toward the end of life, having a sense of a firmly held religious worldview may prove comforting in the face of daily hassles or larger life stresses" (Masters, Lensegrav-Benson, Kircher and Hill, 2005:234). Linked to the importance of spirituality is the use of Scripture, prayer, meditation, and religious beliefs, to deal with stress, illness, disability, dying, bereavement, social isolation, and the impact that their changing roles in society have on their lives (Van der Walt, 1989:3; Haber, 2011:304; Close, 2002:43). Though a focus on spirituality could be fruitfully utilised within the current study the relationality and socio-political context prominent in the current study appears to be missing in this focus on a pastoral care to the older persons.

Pastoral care to older individual and groups meeting face to face in a specific place between the care giver and the older person and groups of older persons with the intent that the older persons must benefit from such a visit is also indicated in the literature (Stansbury, 2011:298; See also Nelson-Becker, 2011:93). Plumb (2011:1-2) shares practical guidelines for pastoral visits to the older persons in hospitals, institutions and at home. In Ghana a pastoral visit to the older persons is understood in the Akan language as "bringing to another person blessing in the form of nourishment, healing, spiritual strength and sometimes guidance and correction in the person's life-journey" (Ayete-Nyampong, 2009:17). The meeting aspect of pastoral care to the older

persons may be fruitfully employed in the current study but the focus on the individual appears too overwhelming for the contextual pastoral care strategy envisioned in the current study.

Wilkes, Cioffi, Flemming and Le Miere (2011:214) give an idea of what the older persons in a residential care setting expect of their pastoral care givers: a trusting relationship, spiritual support, emotional support and practical support. Laverty, Callaghan, Mersiades, Peel, and Sullivan (2012:71) opine that pastoral care to the older persons in residential care settings reflects the convictions that human flourishing should happen in all circumstances, and be a public witness to the sacredness of life at all its stages and that it "reveals God's presence in a place many prefer to ignore". Though focussing on the enhancement of the quality of the environment within a residential setting, pastoral care to older persons for Hudson (2012:56) is about the building of an interdependent community where needs for security, new experiences, recognition, love and affection are focussed upon based on the Trinitarian community in the Godhead, and where strangers are welcomed and the notion of "them and us" becomes the "us and us" with language of inclusiveness. In such an environment older people can "feel at home and creativity is valued, and laughter and joy coexist with sorrow and grief, and with interdependent relationships at the core, a community spirit enlivens, emboldens and transforms residential aged care" (Hudson, 2012:66). This understanding of Hudson (2012:56) about the "quality of the environment" and "the building of an interdependent community" based on the Trinitarian community in the Godhead, resonates with the tenets in the current study of pastoral care to the poor Black older person.

The needs of older persons being met through congregational involvement include, among others, the increase of the quality of life and enhancing of the sense of well-being of older persons (Reimers, 2011:39); the function of enhancing older persons' sense of purpose in life (Jevell, 2010:158); the need of creating a "sense of community" where the mutuality of relationships can be established (Vaughn, 1994:178) and intergenerational connections counteracting ageism by means of the notions of "guided autobiography" and "intergroup contact" (Grefe, 2011:101); and, in the absence of stigma and discrimination, the needs of older persons living with HIV could adequately be met within such faith communities (Brennan & Strause, 2010:324). This form of pastoral care, to a large extent, is what the older persons expect

from their churches, and in order to be effective in ministry to the older persons a "heterogeneous intergenerational local church" (Waybright, 2004:120) should reflect the make-up, mission, and values of the universal church is also indicated in the literature. Louw's opinion (2008:27) has bearing on the present study as the ecclesia, the fellowship of believers is the chōra (space, koinonia) where the older persons may find healing and be transformed and empowered to live meaningful lives in their topos (place). This notion of the congregation context is important for the current study where relationality could be established intergenerationally.

Pastoral care to older persons "involves care for public life…not in the consulting room but in the nature and the direction of the life made possible in the world community" (Lyon, 1985:85). To provide food and medical care or spiritual guidance to the older persons in need is obviously good but those programmes more often than not do nothing to change the underlying cultural as well as socio-economic problems older persons are confronted with, and by "providing the success of short-run relief, often serve to legitimate the deeper disorder" (Lyon, 1985:85). The pastoral care of older persons cannot be understood by only focussing on individuals or even groups of individuals without considering their historical concreteness. In his *Historical/eschatological model*, where the historical identity and the Christian eschatological identity come together, Gerkin (1989: 83-100) proposes a model of pastoral care where the church and its ministers will engage in whatever social, political, and missional activities are appropriate to seek the transformation of societal attitudes toward ageing where traditional pastoral/priestly modes of ministry are conjoined with prophetic/missional modes of congregational engagement with societal issues. For Robb (1991:124) the church's ministry to older persons should ultimately be concerned with enabling older people to grow continually in faith and discipleship, and as such "the church's efforts to remedy the troubles that too often accompany late life ought, therefore, to free older people to seek new uses for the skills and experience accumulated over a lifetime". Such pastoral programmes to alleviate suffering, correct injustice, and to reach out to those who have become isolated, should be holistic and enabling, proactive and reactive, be sensitive to the differences among the generations, and be developmental in nature. The realisation therefore should be that pastoral care to the older persons has the potential of presenting older persons as normal persons (Runions, 1972:39)

within concrete historic contexts, where the loss of growing older is not so much about the loss of power but about the loss of relationships. It is about "what makes people count, that is, what 'gives power'" (Harrison, 1985:152). There appears thus to be a serious need to address current discrimination against older persons and their marginalisation in society pastorally. Sheehan's (2008:21) proposal that the needs of older persons could be captured within the biological, psychological, social, spiritual, community, and apostolic paradigm, is meaningful to the current study, as is the following contribution, namely that, "pastoral care with the aging involves the building of a value-consensus with the community which affirms in word and deed God's presence with us throughout our lives as One who blesses and One who redeems" (Lyon, 1985:118) and the emphasis that in pastoral care to older persons "we need boldness to envision new futures that recognise the same creative power of God to heal, encourage and witness to the fullness of life" (Sheehan, 2008:21). It seems therefore that the task of pastoral care towards older people is to seek out those means by which they remain at the heart of society rather than on the peripheries, to "be present to older persons in our society, facilitating the particular seasonal transition of life they are experiencing, re-affirming their place at the heart of our community and constantly cultivating their sense of belonging" (Ranson, 2011:3). The current study finds its home in the quality of pastoral care to older persons postulated by Lyon (1985:85) and Gerkin (1989: 83-100), especially as it is linked to the World Council of Churches urging churches in the light of the ageing of the global population to "put an end to ghettoized old people's programmes" (Paul & Paul, 1994:139). Churches are also urged by the World Council of Churches to join coalitions with other religious and secular groups to press for the broad rights of older people, in the United Nations, in the financial institutions and aid agencies, and in national parliaments; to use their moral authority to speak through the mass media on behalf of older persons' rights; to promote more dialogue and cooperation between the generation, and paying attention to the spiritual issues and priorities of the new conditions of long-life, the churches must attend to the body as well the soul by joining in the struggle to develop, strengthen and protect pensions and income-support programmes as essential security for all people, especially those who are frail and sick. At the same time, health-care, prevention and wellness strategies must be adapted to the needs of the majority of older people (Paul & Paul, 1994:140). The current researcher is also in agreement with Harrison (1985:164) that pastoral

care to the older persons should not be to or for them but in solidarity with them, and that it should take the form of ministry as empowerment which is

> especially crucial when this ministry is with older persons because as we have seen, passivity reinforces aging, and our "help" negates wholeness for those who will be trapped by our paternalism. We cannot condemn society for marginalizing older persons while we ourselves relate to them paternalistically, for paternalism is a passive and nonmutual relation. Anything done to or for older persons that does not mobilize them to enhance their self-direction and increase their solidarity with others to organize for their rights increases their victimization. The first criterion of adequacy of any church ministry with older persons is its effectiveness in motivating them to active political engagement.

The current researcher also identifies with the traditional African pastoral care to the older persons in traditional society which confirms the older persons as valued people playing an important and integral role in intergenerational life-structures building society (Kinoti, 2000:194). In African contemporary society characterised by its rush to be modern and economically independent, the situation is totally different, with the older persons experiencing alienation and isolation requiring pastoral care to help the older persons to find connectedness and meaning (Kinoti, 2000:211). The situation is as Ayete-Nyampong (2009) so aptly explains it: The once valuable, respected and productive older persons who were cared for by the extended family, and supported and protected by the social structures of traditional society, now seem to be aliens in the new world of modernisation. Formal education, the industrial market economy and being youthful are now dominant issues which have displaced and relegated the older persons to the periphery of social life and left them to struggle with poverty, ill-health and loss of status. In Africa, reflecting a developing world perspective, where the older persons no longer enjoy the exercise of traditional leadership and guardianship in families, and where family support resources are depleted and opportunities for self-actualisation become limited, Ayete-Nyampong (2009:17) argues that the church must now become the new community which offers to the older African persons in particular "reflective opportunities for mutually beneficial pastoral care…[resulting] in a helping relationship which results in mutually beneficial consequences and which ultimately promotes growth, self-acceptance, healing and joy".

1.12 Chapter outline

The chapter outline will be constructed following the core tasks of the practical theological interpretation as outlined above:

Chapter one will be an introduction and orientation to the study of the situation of the poor Black older persons.

In Chapter two there will be a description of the inexcusable situation of the poor Black older person during the Apartheid regime, and during the current democratic dispensation of South Africa.

In the third chapter the various social and scientific theories will be dealt with in order to indicate the various aspects of the situation of the poor Black older persons and also to indicate the moral interpretation of their situation.

In Chapter four the theological normativity interpreting the appalling situation of the poor Black older persons will be dealt with: what ought to be the normative framework by which these vulnerable older persons can live their lives meaningfully? Human dignity will be used as the theological normative theory for the theological interpretation of the situation of these older persons.

In Chapter five the focus will be on the pragmatic strategies to influence the situation of the poor Black older persons in ways that are desirable.

Chapter six forms the concluding chapter to the study of the poor Black older persons.

1.13. Glossary

The following terms will be clarified:

- *Church*: When Church (spelled with a capital letter C) is used in this study it refers to the African Methodist Episcopal Church.
- *church*: When church (spelled with a small letter c) is used in this study it refers to the Christian church community in general.
- *Poor Black older persons* the target group of this study means the traditionally disenfranchised Coloured and African older persons depending on a state pension for their livelihood.
- *Pastoral care strategy* in this study refers to an approach or a model of pastoral care.
- *Contextual pastoral care* refers to the fact that the approach of pastoral care is in this study is guided by the metaphor of the "living human web" instead of the "living human document".
- *Ecclesia praxis* indicates practices in the church community that is well reflected upon. Praxis is understood in Liberation Theology as the practices of agents and institutions of which the first referent "is the broad matrix or web of social systems and structures, social being and doing, [it] seeks to transform and "remake" history

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- *Care as life care* refers to the fact that pastoral care is not limited to the individual in need of care but includes the holistic lived experience of that particular person in relation to other human beings.

Chapter 2

Description of the lived situation of the poor Black older persons in South Africa.

2.1 Introduction.

In terms of the methodology of this study, Chapter two contains a description of the situation of the poor Black older persons. This description is not focussed on the individual older person but, guided by the good practice of Liberation Theology (Chapter 4.4), on a category of older persons, viz., the poor Black South African older persons indicating how human suffering is "directly linked with social systems that are oppressive to the human person" (Lartey, 2003:127). In pastoral care from the good practice of Liberation Theology (Chapter 4.4) this description represents "the concrete experience" (Lartey, 2003:123) as the starting point for a pastoral care strategy. This description of the lived experience of this category of poor Black older persons is in line with the first core function of practical theology viz. the descriptive task (Osmer, 2008:4) as outlined in Chapter one of this study.

The membership of the Church in South Africa comprises exclusively of African indigenous groups and of members of the Coloured population. The 2011 South African census indicates that there are fewer than one hundred white members of this Church nationally. The focus of the study is on the lived experience of a particular component of the membership of the Church, namely the poor older persons generally dependent on State pensions for their livelihood. As far as it could be ascertained nothing has been written or published up to date on the lived experience of the poor older persons within the Church in South Africa. It is therefore not possible to do a literary research on the poor older persons as an exclusive group within the Church in South Africa. The purpose of this research is, amongst others, to fill that void. In describing the lived situation of the poor Black older persons as members of this denomination, the focus in this chapter will be on the poor Black South African older persons in general. Such a description will be considered indicative of the lived experience of the poor Black older persons in the Church in South Africa as well.

As a denomination the Church came into being in 1786 in the United States of America, and expanded into South Africa in 1898 (Gregg, 1980: 12,519), and according to the *Minutes of the 2011 Cape Annual Conference* there are 77 congregations in the Western Cape. With an ecclesia history spanning over more than 100 years, covering an area in the Western Cape alone with 77 congregations, reflecting a similar spread over the remainder of South Africa, the Church provides ample time and space accommodating a substantial component of the poor Black older persons indicating an affinity between those poor Black older persons within and outside of the Church (Chapter 1.1.2.2). The poor older person component of the Church, as in the country in general, comprises those older persons that are state pension beneficiaries in accordance with Sections 5 and 10 of the Social Assistance Act 13 of 2004. These people are designated "poor" in this study. During the nineteen seventies and nineteen eighties when the popular struggle against Apartheid intensified in South Africa, it became the accepted common parlance to refer to Coloured and African people as Black people. "Black" in this reference has nothing to do with colour as such but a common identity of the oppressed. Platky and Walker (1985: iiix) postulate that Black refers to "all those who are disenfranchised and are not classified as White. All the people who are officially classified as Bantu/black, coloured or Indian" are thus included. Although in the vernacular people of African descent are referred to as black, in reality there is no nationality or national group officially referred to as black in South Africa. The Population Registration Act 30 of 1950 section 1 and 5 recognised the South African population as comprising of White persons, Coloureds and Natives. According to this Act, section 1(xv), a White person means "a person who in appearance obviously is, or who is generally accepted as a white person, but does not include a person who, although in appearance obviously a white person, is generally accepted as a coloured person"; according to section 1 (iii) a Coloured person means " a person who is not a white person or a native"; and according to section 1 (x) a Native person means "a person who in fact is or is generally accepted as a member of any aboriginal race or tribe of Africa". The Constitution of the democratic dispensation of South Africa, Act 108 of 1996 chapter 1, section 1 (b), indicates that the Republic of South Africa is founded on the value of non-racialism indicating that no individual race groups exist any longer in South Africa. Instead of the cumbersome phraseology of poor Coloured and African older persons the researcher has opted for the more convenient and politically sound phraseology of Black older persons. The term, poor Black older persons, thus refers to a specific group of people

who are beneficiaries of state pensions and are the traditionally disenfranchised persons in South Africa. In Chapter 1 the focus is on the lived experience of this group of people, a component of whom are also members of the Church in every town and city where the Church congregations are to be found.

In the description of the situation of the poor Black older persons the aim is not to express judgements or interpretations of the situation of these older persons but just to indicate how as a section of the population, these vulnerable, poor, older persons are disadvantaged in practically every sphere of life. While focussing on describing the situation of the poor Black older persons, I will begin with a demographic profile of older persons in South Africa indicating that the Black South African older person population reflects dynamic growth, followed by a description of the lived situation of the poor Black older persons under Apartheid, and under the current democratic dispensation. Some Apartheid laws and policies are included in this chapter to indicate the then state's attitude towards these poor Black older persons as part of the bigger oppressed community. These laws and policies will be linked to the enhancement or constraining of the capability of the poor Black older persons to find meaning and purpose in the last phase of life in the country of their birth. There will also be an attempt to see whether these environments represent spaces for the poor Black older persons to come to human fruition with dignity and integrity. There will also be a discussion of the appalling situation of poor Black older persons in South Africa in terms of abuse, neglect and ill-treatment in this chapter. Other aspects which relate to the situation of these older persons such as education, poverty, vulnerability, social isolation and the situation of poor older Black women will also be highlighted in this chapter.

In 2002 the United Nations accepted the Madrid International Plan of Action on Ageing "to respond to the opportunities and challenges of the population ageing in the twenty-first century and to promote the development of a society for all ages" (UN, 2002:1). The promotion of enabling and supportive environments for the enhancement of the capabilities of older persons and for their attainment of human fruition was one of the central goals agreed upon at the World Summit for Social Development (UN, 2002:32). The description of the situation of the poor Black older persons in this chapter will show that the environment they find themselves in is not conducive to the enhancement of capabilities and the attainment of human fruition, nor for the affirmation of their human dignity.

2.2 The number of old people in South Africa: A demographic description.

The serious socio-economic disadvantages of the poor Black older persons in South Africa are compounded by the considerable increase in the absolute and relative numbers of older people in South Africa (Statistics South Africa, 2010:80). Because of the low fertility and low mortality rates characteristic of global ageing, the number of older people in South Africa is growing. With regard to the population ageing due to lower levels of fertility and mortality, Udjo (2006:33) states that the percentage of young people decreased from an estimated 41% of the total population of South Africa in 1970 to about 34% of the total population in 2004. On the other hand, the number of the older persons increased from an estimated 5% of the total population in 1970 to about 7% in 2004. Because of this increase in the number of older people, a shift is needed from viewing the older persons as a charity category receiving hand-outs from the larger society to a political reality demanding attention from the various role players like the church, the state, socio-political institutions, the health and education sectors, the business and the economic sector, and the leisure and communication sectors. As affirmation of this growing phenomenon of the older persons in South African Tables 1 to 5 indicate the growth trajectories of the population of older people (those over 65 years) in South Africa.

Table 1

Race	Age	Males	Females	Total
African	65+years	236 737	316 010	**552 747**
Coloured	65+years	28 828	34 255	**63 083**
Asian/Indian	65+years	6 084	5 194	**11 278**
White	65+years	104 312	144 909	**249 221**
Totals		**375 961**	**500 368**	**876 329**

Source: Population census 1970

Table 2

Race	Age	Males	Females	Total
African	65+years	256 166	348 494	**604 660**
Coloured	65+years	40 858	55 816	**96 674**
Asian/Indian	65+years	10 871	11 975	**22 846**
White	65+years	156 044	230 302	**386 346**
Totals		**463 939**	**646 587**	**1 110 526**

Source: Population census 1985

Table 3

Race	Age	Males	Females	Total
African	65+years	528 497	998 052	**1 526 549**
Coloured	65+years	62 750	97 005	**159 755**
Asian/Indian	65+years	21 384	30 056	**51 440**
White	65+years	197 859	279 599	**477 458**
Totals		810 490	1 404 712	**2 215 202**

Source: Statistics South Africa 2001

Table4

Race	Age	Males	Females	Total
Africa	65+years	607 356	998 910	**1 606 266**
Coloured	65+years	82 252	188 030	**270 282**
Asian/Indian	65+years	37 753	50 561	**88 314**
White	65+years	278 861	360 131	**638 992**
Totals		**1 006 222**	**1 597 632**	**2 603 854**

Source: Statistic South Africa 2011.

Table 5

Race	Age	Males	Females	Totals
African	65+years	802 349	1 241 571	**2 043 920**
Coloured	65+years	75 241	126 365	**201 606**
Asian/Indian	65+years	37 799	51 004	**88 803**
White	65+years	255 108	382 452	**637 560**
Totals		**1 170 497**	**1 801 392**	**2 971 889**

Source: Statistics South Africa: Mid-year population estimates 2014

The rapid growth in the numbers of older persons in South Africa can be seen by comparing the 76 329 older persons indicated by the 1970 national census with the 1 110 526 older persons as shown by the 1985 national population census. This reflects an increase of 234 197 older persons from 1970 to 1985, covering a 15 year span. In 2001 the total number of older persons in South Africa was 2 215 202. This increased to 2 603 854 older persons as shown by the 2011 midyear estimates. This reflects an increase of 388 652 older persons from 2001 to 2011 covering a 10 year span. The total number of older persons in South Africa according to the 2014 mid-year estimates is 2 971 889. This indicates an increase of 368 035 older persons within a 3 year span "making it one of the countries with the largest proportion of older people on the African continent" (Statistics South Africa, 2010:80). In all race groups the female older persons outnumber their male counterparts. It is therefore not possible to ignore the older women and their unique situation.

Marais and Eigelaar-Meets (2007:4) postulate that when assessing the situation of the older persons in South Africa it is "essential to keep in mind the socio-political and -economic history of the large majority of the elderly who lived through a period of political marginalization and unequal access to social services pre-1994 in this country". It is therefore of paramount importance when describing the lived situation of the poor Black older persons to take cognizance of how the philosophy of Apartheid shaped the lived environment of the poor Black older persons and those growing up within that system.

2.3 How the philosophy of Apartheid shaped the lived experience of the poor Black older persons in South Africa.

The South African historical situation which shaped the lived experiences of the poor older Black persons is unique in global history. Racial and economic discrimination is a global reality but not to the extent that it was consciously and persistently socially engineered (Pillay, 1991:55) through the political system of Apartheid. Reflecting on the philosophy of Apartheid as a system of separate development of the national groups within the South African situation, Van der Walt (1993:31) postulates that Apartheid is a dangerous and stubborn ideology informing the whole of societal order, and that it led to "a physical condition of unequal distribution of power and prosperity". The result of this is the economic privileging of the minority White group, and the socio-economic disadvantaging of the rest of the South African society. The "unequal distribution of power" is reflected in the socio-economic stratification of society with the poor Black older persons occupying the lower socio-economic stratification strategies in society. In stratifying society, Apartheid is not only a nationalist ideology, but a communalist ideology where the "order" that is needed to maintain the unity of the nation is "in this framework, essentially a concept of hostility" (Van der Walt, 1993:33) creating enmity between national groups. This hostility and enmity became the cementing feature in the dichotomy between groups, isolating and alienating groups socio-racially. In describing Apartheid as a racist ideology, Van der Walt (1993:34) explains that

> [r]acism, however, is not only a superior or hostile attitude towards somebody with a different skin colour. Such attitudes of prejudice have been the results of racism. Racism is also an ideology of totalitarian nature. It influences the structures and not only the individuals of a society. And for that reason one does not simply get rid of it by a change of heart.

In his view, Apartheid as a "security ideology" could not be realised and maintained without violence, and as an "ideology of prosperity" it was also revolutionary in that it consistently acted for the White minority's security and gain and suppressed and rejected with "contempt and even violence the rights of others" (Van der Walt, 1993:38). Terreblanche (2005:401) opines that systemic violence "has been responsible of nurturing not only a subculture of poverty, but also a subculture of criminality". Thus the ambiance of the South African landscape is one of indifferent antipathy. Under this "totalitarian regime…this reign of terror" (Challenge to the Church, 1985:26), the poor Black older persons have spent most of their lives. The atrocious influences of the Apartheid philosophy shaped national socio-racial groupings by means of brutality and hostility. The poor Black older persons are a grouping developed out of restricted access to "education, residence and employment opportunities" (Westaway, Olorunju & Rai, 2007:1427) causing irreparable harm socially, politically and culturally, psychologically, economically and medically. Without the protection and security that their White counterparts enjoy, the poor Black older persons present themselves as weak and defenceless. Therefore to fully understand the perspective of the ageing poor Black older person in South Africa requires that we appreciate how "the South African experience affected its people, their needs, resources and life experiences" (Ramashala 2001:366). Makiwane and Skwizera (2006:298) concur with this conviction by postulating that an "[a]nalysis of South Africa's elderly persons should not ignore the historical inequalities such as land deprivation and limited access to education which manifest through high levels of unemployment and underdevelopment in all the regions of the country". Research findings on the lived experience of the poor Black older persons per se within the Apartheid era are scarce and difficult to obtain. This is not the case with research on ageing and old White people. An example of this is the 1973 doctoral thesis of M. Strydom on "Die opvatting van en houding teenoor ouderdom (The perception of and attitude towards ageing)" at the Potchefstroom University is indicative of such research. The motivation for Strydom's research emanated from amongst other things, "radio praatjies, konferensies, rubrieke oor bejaardes in die koerante…bejaardesorg wat jaarliks…oor die hele land pertinent onder die aandag van die gemeenskap gebring word deur die reël van uitstappies, onthale, konserte, en ander vorme van vermaak en ontspanning deur jeugbewegings, liefdadigheidsorganisasies, asook die staat". Ferreira, Esterhuysen, Rip and Setiloane (1991:1) provide more examples such as: Smit, S. J. 1970. An investigation of the adjustment of a group of needy white elderly couples

within the municipal area of Bloemfontein. M.Soc.Sc.-verhandeling. Bloemfontein: Universiteit van die Oranje-Vrystaat; Retief, H. J. M. (1972). Library service to the aged, with special reference to Pretoria. M.A.–verhandeling. Potchefstroom: Potchefstroomse Universiteit vir Christelike Hoër Onderwys; Beyers, D. (1976) A psychodynamic investigation of a group of elderly persons. M.A. - verhandeling. Pretoria: Universiteit van Pretoria; Swart, A. M. G. (1989) A determination of the health needs of white elderly persons in the Rustenburg community. M.Art. et Sc.-verhandeling. Potchefstroom: Potchefstroomse Universiteit vir Christelike Hoër Onderwys; Rip, S. (1988). The retirement community as a future option for the financially independent aged. M.A. - verhandeling. Pretoria: Universiteit van Pretoria. In view of the scarcity of research findings on the lived experience of the poor Black older persons, the research findings of the South African Council for the Aged, an organisation positioned well to comment on the lived experience of the poor Black South African older persons, is of inestimable importance for this study.

2.3.1 The South African Council for the Aged

The South African Council for the Aged came into being when the need for a national organisation that could commit itself to the wellbeing of the older persons in South Africa was expressed at a national conference organised by the then Department of Social Welfare (Eckley, 2006:4). The following information is gleaned from the *History of the South African Council for the Aged* (Eckley, 2006:1). From the very inception of the South African Council for the Aged, this organisation, currently known as Age-in-Action due to a name change in 2001, devoted itself to the protection and promotion of the interest and wellbeing of the older persons in the country. This organisation currently represents more than 2.7 million older persons with more than 900 non-governmental organisations providing regular vital service to older persons in need of care. Programmes and services rendered by this organisation include community development by encouraging the development of service infrastructure in marginalized and underdeveloped communities and the improvement of existing services to ensure unhindered access to those persons who need the service; and providing information and training to NGO's to ensure optimal utilisation of human resources and long-term sustainability. Through the HIV and AIDS support programme the organisation promotes a better understanding and awareness of the HIV and AIDS phenomenon, its causes, symptoms and prevention. Information and training are

offered to equip older persons who are in most instances called upon to care for victims of AIDS. Through the community care programmes the implementation of training programmes for social health care at grassroots level ensures adequate care for the frail and disabled older persons within communities and simultaneously provides job opportunities. The establishment of lending depots countrywide has provided family carers with the necessary equipment and aids to lighten their burden of care. This organisation's healthy ageing training programmes for recreational activities and physical exercise have been on-going to ensure optimum functioning of older persons, both physically and mentally. This organisation is also actively involved with lobbying for appropriate legislation on recognition of the rights of older persons; with advocating an equitable social security system and equal access to services and resources; with encouraging the development of service infrastructure in marginalized and underdeveloped communities, and with the improvement of existing services to ensure unhindered access to those persons who need the service; and with providing information and training to non-governmental organisations to ensure optimal utilisation of human resources and long-term sustainability. This organisation has also conducted a series of support and training programmes as well as information sessions for carers of all ages, who look after older persons. Given the objectives, programmes and services, as well as the magnitude of the organisation, and its phenomenal growth since its inception, the South African Council for the Aged is positioned appropriately to give an authentic description of the poor Black older persons during the Apartheid era as well as the post-Apartheid democratic dispensation.

As early as 1961 the executive committee of this organisation expressed concerns about the "inequalities in respect of subsidies, grants and the lack of accommodation for the Black aged. Most of the pleas fell on deaf ears as the National Welfare Act of 1965 prescribed institutionalised apartheid in services to the aged" (Eckley, 2006:5). Reflecting on the first decade of the organisation's work, which includes achievement like the creation of "Honour the Aged"- Week which is still celebrated today, the establishment of a quarterly publication *Senior News* keeping affiliated members informed about the needs of older persons as well as services available, the concern was expressed by the organisation itself that there is "much to be done, especially in respect of the non-white group" (Eckley, 2006:6). After 1969 there was a dramatic increase in the establishments of service centres for White older persons because of the

availability of state loans and subsidies, but sadly no "subsidies for service centres in black communities were available" (Eckley, 2006:7). This organisation was successful in the erection of various service centres for the older persons across the country with social workers to attend to the needs of the South African older persons. Community based care and support services became this organisation's special area of expertise as the organisation firmly believed in "keeping older persons in the community for as long as possible" (Eckley, 2006:7) instead of allowing older persons to languish in old age homes. It was the belief of this organisation that residential care centres should not be for "normal old people" but rather to "provide accommodation for the frail and infirm aged" (Eckley, 2006:7). By 1972 a total of 204 residential care centres were subsidised with a per capita subsidy for White centres of R33.50 per month, but with a per capita subsidy for Coloured and Indian centres of R8.50. At this time no old age centres for Africans were built or subsidised. In 1986 subsidies for the "frail black aged" were first introduced. The monthly subsidy for a white home for the aged was R1340 per month and R127 per month for a black home" (Eckley, 2006:7). This Council also devoted its energy to the promotion of community geriatric care through the introduction of geriatric nursing care by local authorities. This resulted in the Health Act of 1977 which included a number of recommendations made by the Council of the Aged (Eckley, 2006:7). This Council also ensured the institution of Chairs in Geriatric Care at the University of Witwatersrand (1981) and Cape Town (1983), and that all nursing colleges include gerontology in their curriculum (Eckley, 2006:18). As retirement was a serious concern of the organisation, a lot of energy was spent on retirement seminars. Through the work of this organisation useful information about the poor Black South African older persons was made available. By 1979 the social grants for the older persons were R35.00 per month for Whites, R16.50 for Coloureds and Indians, and R5.00 for the African aged person, increasing to R96.00 for Whites per month, and R48.00 for Coloureds and Indians with R24.00 per month allocated to the African older person in 1982. In 1993 parity in the grants for all South African older persons was reached. Eckley (2006:8) highlights that although the welfare policy of the Apartheid government introduced in 1965, and reconfirmed at regular intervals, did not allow racially mixed membership of welfare organisations, as early as "1964 members of the Council felt that the organisation must represent all the elderly in South Africa". At the Biennial General Member's meeting in 1974

a resolution was unanimously adopted to change the Constitution to allow all race groups to be accepted as members. In 1982 the Constitutions was further amended by removing all racial references and to afford full membership to "black" organisations. This was a landmark decision in the light of the threats by government to sanction the Council if it should not disaffiliate black members. Nothing came of the threats, but as time went on, the Council was more and more side lined by government when it came to decisions regarding the aged (Eckley, 2006:8).

The South African Council for the aged fought for the representation and inclusion of all older persons from all racial groups in welfare programmes, and an end to the unequal treatment of those not White, as well as for the promotion of dignity, respect and security of all older persons in South Africa. In 1980 it was pointed out in the organisation that South Africa could not celebrate any achievement in the field of ageing as black, coloured and Indian older persons "were still totally excluded and marginalised" (Eckley, 2006:9). Marais and Eigelaar-Meets (2007:15) highlight how the "majority of South Africa's older persons lived through 44 years of apartheid rule where political marginalisation and unequal access to social services was the reality and rule of the day". At the 1980 Biennial Meeting of the organisation two issues dominated the deliberation:

- Acknowledging that the Council did not have the backing of the government in expanding services into black communities and probably never would; and
- A strong commitment to transform the Council to become the representative of all the older persons in South Africa (Eckley, 2006:9).

Most interestingly the South African Council for the Aged made a submission to the Truth and Reconciliation Commission. The Truth and Reconciliation Commission had as its mandate to be part of the bridge-building process designed to help lead the nation away from a deeply divided past to a future founded on the recognition of human rights and democracy. Its purpose needs to be understood in the context of a number of other instruments aimed at the promotion of democracy, such as the Land Claims Court; the Constitutional Court; and the Human Rights, Gender and Youth Commissions, all institutional 'tools' in the transformation of South African society (Truth and Reconciliation Commission, 1998:48). In its submission to the Truth and Reconciliation Commission, the South African Council of the Aged highlighted the harm caused to Black older persons by the Apartheid regime. In this submission the following fact was brought to the Truth and Reconciliation Commission's attention, namely that the majority of Black older persons carry deep scars of years of malnutrition, lack of shelter, inadequate healthcare and separation from family. When appearing before the Truth and Reconciliation

Commission the South African Council for the Aged also gave an overview of how the previous regime deliberately ignored the existence of Black older people living in cities, demanding that they retire to their "homelands". They also pointed out how the Apartheid government ignored pleas to provide much needed funds to build facilities for older Black persons. Finally the South African Council for the Aged accepted shared responsibility for the enormous inequities that existed in the field of ageing and apologised for this (Eckley, 2006:22).

With the establishment of the first regional office for Africans in Johannesburg in 1981 there emerged a need within the organisation to fully understand "what it was like to be black, old and living in townships" (Eckley, 2006:11). In order to solicit information on the situation of the African older persons during that period, workers of the organisation then visited various local townships, pension pay points, made home visits, and visits to community leaders, and other officials involved with African older persons. The findings of the organisation workers depicted the situation of the poor Black older persons during the early 1980's as follows:

- "We do not have enough to eat. For days we have nothing to eat". The majority of black older persons were clearly undernourished. The workers reported that many were hardly able to communicate, so weak they were.
- "The money from pension was too little; our small children must also live on the pension". At that stage black pensioners only received pensions bi-monthly and the amount was a quarter of what white pensioners received. Many older persons received no grants. As they were "encouraged" to return to the homelands in order to qualify for grants. The suffering of the black aged living in townships in the eighties is "too terrible to describe", a worker reported. The workers were of the opinion that many older persons during those years died of hunger and exposure. At some of the pension pay points soup and bread was given to the aged – initiatives of churches.
- "We live in very unsafe and cramped conditions, there is no water or sanitation and we must share rooms with five or six other persons". Black elderly were supposed to go to their home lands. Local authorities, therefore, made no provision for housing for the black older persons. In some areas, they lived in transit camps. Social workers find some black older persons living in outside toilets. "Generally speaking the living conditions were shocking, many of our aged lived in conditions not suitable for pigs", one social worker recorded.
- "There is no transport service for us, we cannot afford the fees to go to hospital". The social workers recorded a desperate cry for transport that is accessible and affordable.
- "We are very lonely, we need the friendship of other older pensioners so that we can learn new things together". In most townships there were very few facilities for older persons to meet and do things together.

- "When we are sick, we have no place to go to for help". Hospitals were too far and most clinics were only accessible for white people. Many black aged died because they were unable to get health care. [Joubert and Bradshaw (2006:216) highlight how the quality of public health-care services was a major concern among the poor Black South Africans, referring among other things "to shortages or unavailability of medication, unavailability of assistive devices, and perceived lack of thoroughness, respect and sharing of information in the health personnel who attended to them".] Social workers and health workers reported that the ailments that killed off black older persons were colds, flu, infections, untreated hypertension, diabetes, etc.

- A major concern was that frail Black elderly persons could not get into old age homes and consequently were forced to live with family members or on their own, often under extremely unhygienic conditions.

- "We are increasingly alienated from our families, who are less and less willing to help us in times of crisis". The sad message that came from many aged people was that the extended family was fast losing its power to take care of older family members. Apartheid was busy destroying Ubuntu (Eckley, 2006:11-12).

That this dire situation of these poor Black older persons is perpetuated in the democratic dispensation in South Africa is discussed in Chapter 2.4 below. Before describing the appalling situation of the poor Black older persons during the democratic dispensation in South Africa it is imperative to highlight the draconian legislation enacted during the Apartheid regime that dramatically affected the living situation of the Black South African people and therefore that of the poor Black older persons. There are various reasons for including these horrendous Acts in the description of the situation of the poor Black older persons. They are:

- To indicate how the attitude of the Apartheid government toward the oppressed people was implemented, shaping the lives of the oppressed masses of people including the Black South African older persons;

- To provide proof of the structural and emotional violence committed against the Black people "especially in the destruction of home and family life" as is indicated by *The Submission of the Uniting Reformed Church in Southern Africa to the Truth and Reconciliation Commission* (1997:7) thereby robbing the indigenous people, especially the poor Black older persons of a sense of at-home-ness and dignity in the country of their birth;

- To highlight that the poor Black older people were stripped of their dignity by depriving them of their land and property "as the right to own land wherever he (sic) is domiciled and to participate in the government of his country is part of the dignity of the adult man"(Cottesloe Consultation, 1960:75);

- These various Acts discussed below authenticate the description of the lived experience of the poor Black older persons as indicated by the South African Council for the Aged discussed above.

2.3.1.1 Various Acts and the poor Black older persons in South Africa

The promulgation of the *Native Land Act* 27 of 1913 meant that all native inhabitants of South Africa were constricted to limited areas in the country and had to give up property previously owned in various parts of the country. Section 2 (1) (a) of this Act indicates "what areas should be set apart as areas within which natives shall not be permitted to acquire or hire land or interests in land", with section 2 (1) (b) of the same Act stating "what areas should be set apart as areas within which persons other than natives shall not be permitted to acquire or hire land or interests in land". Incorporated in this Act is a Schedule demarcating in great detail the areas where natives are to live. The areas demarcated in this Act where the total native population spread all over South Africa were to find a home after the promulgation of this Act, were to a large extent the original traditional areas populated by the various native groups. The national government soon realised that these demarcated areas were far too small to accommodate the entire native population and in 1936 the *Development Trust and Land Act*, Act 18 of 1936 was promulgated identifying certain tracts of land to be released for occupation by the native population. The reserves listed in the Schedule of the *Native Land Act* of 1913, were thus expanded by the "released land" as indicated by Act 18 of 1936 section 2 (1) indicating that the areas defined in the First Schedule to this Act, may from time to time be amended in accordance with the provisions of sub-section (2) of section 10 as may from time to time be acquired by and transferred to the Trust as released land. Section 10 (1) of Act 18 of 1936 specified that the reserves and the released land which was held by the Trust at any time should not exceed seven and one-quarter million morgen in extent: in the province of Tranvaal it should not exceed 5,028,000 morgen, in Natal Province it should not exceed 526, 000 morgen, in the Province of Orange Free State it should not exceed 80,000 morgen, and in the Province of the Cape of Good Hope it should not exceed 1,616,000 morgen. Care was taken that the acquisition of released lands from private owners which continued over the ensuing fifty years by the South African Development Trust, was not to exceed the stipulated quota in each province.

The reserves of the *Native Land Act* of 1913 and the released land of the *Development Trust and Land Act* of 1936 developed into ten bantustans across South Africa where people were placed in "ethnic, geographic compartments with the transfer of political (but not economic) power to local native elites" (Robertson, 1990:128).

This process of dispossessing the native population of land and relocating them into demarcated areas was accompanied by various Acts such as Act 46 of 1959 to "provide for the gradual development of self-governing Bantu national units and for the direct consultation between the Government of the Union and the said national units in regards of matters affecting the interest of such national units"; the *Bantu Homelands Citizens Act* 26, 1970 to "provide for citizenship of certain Bantu homelands and for the issue of certificates of citizenship to Bantu persons; in connection therewith to amend certain laws; and to provide for incidental matters". It is also indicated that in 1987 the "quotas" decided upon for native land use, was exceeded by 665,000ha or 10 per cent. With the result that the ten bantustans constituted 13, 8% of South Africa's surface (Race relations survey, 1988:878). The promulgation of the *Group Areas Act* 41 of 1950 section 3 (1) (a) declared that

> as from a date specified in the proclamation, which shall be a date not less than one year after the date of the publication thereof, the area defined in the proclamation shall be an area for occupation by members of the group specified therein; or (b) declares that, as from a date specified in the proclamation, the area defined in the proclamation shall be an area for ownership by members of the group specified therein.

Though these bantustans have been reincorporated into South African in the democratic dispensation, King and McCusker (2007:6) highlight that "they continue to exist de facto. For most people living in these grand apartheid territories, political freedom has not changed their dire economic circumstances. They remain bantustans". The categories of people who are officially intended to live permanently in the bantustans, highlights Rogers (1980:57) "include almost all African women, as well as the unemployed, the old and the sick and most children". Volume I of the *Surplus People Project Report* (1983:18ff) indicates what the situations were like in the areas to which Black people of this country were assigned. In terms of the facilities available in these areas it is highlighted that they were of poor and of low standard; there was little or no infrastructure; and the services that were available were unequal and shoddy. In locations further away from metropolitan areas people had to battle for clean drinking water, the temporary shelters that awaited people on arrival sometimes comprised of crude tin huts or tents. There were pit latrines and water points were sparse. In one area where the "temporary shelter" consisted of tents, the bucket system of sanitation broke down with a concomitant outbreak of typhoid in 1980. The few taps which comprised the water supply could not begin to meet the needs of the thousands of families pouring into the settlement. However in some areas the

facilities were better with a proper infrastructure, schools and clinics. The *Surplus People Project Report* (1983:19) indicates that it was not so much the appalling facilities the relocated people had to face, nor the degree of material deprivation suffered. More important was the damaging social and psychological affects inflicted on communities and individuals. In terms of the economic situation, the *Surplus People Project Report* (1983:24) highlights that in some areas the employment rate was very low with the dependency rate on the employed population very high. In other areas like in the Transvaal the unemployment rate was seldom below 26%; but in the Eastern Cape the employment rate was very low with the percentage of households with no wageworkers at 15%. At Genmore 31% of the households had no wageworkers. The economic situation was better in the formal sectors closest to the white industrial sites, but in the informal sector where wage employment was more difficult the economic situations were appalling.

Within these relocation areas the migrant worker played a very significant role. According to the *Surplus People Project Report* (1983:27) the work force in some areas comprised up to 80% of migrant workers whose families were dependent on whatever monies were remitted home through post, at a monthly or less frequent intervals. The *Surplus People Project Report* (1983:26) indicates that the migrant worker system imposed severe strain on the family and community life, yet, given the lack of agricultural land for farming and the dearth of local employment, "having a migrant worker in the household in most cases makes the difference between mere poverty and absolute destitution". How the migrant labour system shaped old age is discussed by Møller (1989:47). Møller (1989:48) explains that in the circulatory migrant labour system characteristic of the Southern African society in transition circulatory migrants typically worked in urban-industrial centres away from their rural-based families throughout their working lives and were reunited with their families only after retirement. Møller (1989:48) indicates how the division between the working life and the retirement is spatially as well occupationally defined impacting either positively or negatively on the personal wellbeing in retirement and on the community in which retirement takes place. If the migrant worker upon retirement can inject accumulated capital like life savings into the rural society, the older person as such is making a contribution to the overall standard of living of his or her community. If this does not materialise the migrant older persons become financial burdens to their communities.

The finding of Møller (1989:55) using a series of cross sectional surveys involving 650 working and retired migrant workers during 1982-1984 was that "prospective retirees anticipated a life of poverty in retirement…Their perceived stereotype in old age appears to be positive with respect of social esteem but negative with regards to health and financial security". Setai (1979:158) postulates that the migrant labour system did not work well for the African considering that the migrant worker earned on average R60 per month, while their White counterparts earned R340 per month. It can then also be argued that the circulatory migrant worker could not accumulate enough resources, if any at all, to ensure his or her wellbeing in old age and an improved standard of living in the resident community. Malan (1990:12) studied 100 families in Lebowa and found that there were many migrant workers in the sample. He also found that sometimes migrant workers, being supporting children, absent themselves permanently by settling at their places of work. This situation leaves older parents who depend on these younger workers in dire financial situations (Malan, 1990:13). In 1985 there were 45 000 migrant workers in Venda with half the families in Venda most probably dependent on resources from outside Venda (Malan, 1990:55). Malan (1990:55) highlights how this situation resulted in older person-headed households as grandparents were left with family responsibility while their children were migrant workers. This in some situations gives the poor Black older persons a sense of importance, but in other situations it could lead to exploitation of the older persons.

The efforts of the national government to relocate Black people to specific demarcated areas, and the appalling conditions in those relocated areas resulted in intense resistance by Black people to being relocated. When forced to leave one area, instead of living in the bantustans people began to set up home wherever they could find it convenient to do so. This in turn caused the dynamic of forced removals in South Africa. *The Prevention of illegal Squatting Act* 52 of 1951 section 1 states that

> only under the authority of any law, or in the course of his duty as an employee of the government or of any local authority, may any person (a) enter upon or into without lawful reason, or remain on or in any land or building without the permission of the owner or the lawful occupier of such land or building whether such land is enclosed or not; (b) enter upon or into without lawful reason, or remain on or in any native location, native village or other area set aside or demarcated under the law relating to the administration of native affairs, without the permission of the local authority or person having due and legal control of such native location, village or area enclosed or not.

To understand forced removals in South Africa is to hear similar stories like the one recorded by Skelcher (2003:761) of a Black older person in her eighties breaking down in tears as she recalled the fateful day almost as if it were yesterday when it happened when she and others were forcefully removed:

> The GGs came 8:00 one morning without warning. They forced us onto the trucks. We gathered whatever we could. Men from the [Natal] Parks Board drove us to the other side and dumped us along the road. We had no place to go and had no food. It was terrible.

The *Surplus People Project Report* (1983:6) indicates that between 1960 and 1982, 3 522 900 people were removed, with 1 765 500 plus people under threat of removal. Given the above it could be argued that the description of the conditions of the poor Black South African older persons by the South African Council of the Aged is authentic and appropriate.

May (2012:67) postulates that the "institutionalised discrimination, in effect state-driven underdevelopment, led to the dispossession and exclusion for the majority of South Africans", hence the formation of the poor Black older persons as a distinct category. Linked with this was the white government's negative attitude towards the poor older Black persons. The ideology by the white government of not caring for the poor Black older persons is highlighted by Sagner (2000:529). During the nineteen twenties the economic plight of older persons became a societal concern (Sagner, 2000:526). Through the promulgation of the *Old Age Pension Act* 22 of 1928 pension was paid on a monthly basis to Whites and Coloured older person. "Although the Pact government did not deny the neediness of older Africans" they were not prepared to offer any assistance (Sagner, 2000:529). Several reasons for the "deep-rooted ideological aversion to public social welfare spending on Africans' behalf in pre-apartheid South Africa" are offered by Sagner (2000:530):

- This aversion encompassed the belief that the public service and income support schemes would undermine familial and individual responsibilities. Though the 1928 Old Age Pension Act was presented as a necessity to fend off hunger and starvation from elderly whites and their adult children (Sagner, 2000:526).
- Welfare measures on behalf of Africans were construed as causing a shortage of labour by undermining Africans' willingness to work.

- It was generally assumed that 'traditional' sources of social security were still effective in African communities, that is, in rural areas.
- Welfare measures on behalf of Africans were considered to be too costly, given the allegedly poor tax contribution by Africans.

Historical evidence shows, posits Sagner (2000:532), that in many urban areas, "the situation of many aged Africans was indeed becoming acute as widespread impoverishment took its toll". It is therefore so appropriate that in the preamble of the *Older Persons Charter of the Republic of South Africa*, launched in 2011, it is stated with reference to the present cohort of Black South African older persons: "We are the generation most affected by our troubled past". Reflecting on the appalling lived experience of the poor Black older persons during the Apartheid years Howes (2007:180) postulates "that they are also the cohort too old to experience the benefits of the new South Africa".

Apartheid South Africa was not a place and space for the flourishing and well-being of poor Black older persons. The residue of Apartheid still affects the lives of the majority of the poor Black older persons or as Mohatle and De Graft Agyarko (1999: vii) verbalise it: "South Africa's legacy of Apartheid has meant that [Black] older people are poorly prepared for old age as they lack resources, opportunities, access and have difficulty remaining part of their family and community".

2.4 The appalling situation of the poor Black South African older persons in the democratic dispensation

The screening of a Carte Blanche TV programme in March 2000 on the abuse of older persons in a specific retirement home as exposed by a hidden video camera, resulted in the Minister of Welfare and Social Development receiving over 2000 email letters protesting against the ill treatment of the older person residents in that care facility (DSD, 2001:1). These letters recounted stories about the abuse of older people in other similar institutions and appealed to the Minister to do something about the appalling situation of older persons in care facilities in South Africa. The ensuing research on abuse, neglect and ill-treatment of older persons in South Africa, was mandated to:

- determine the direct and indirect causes of abuse, neglect and ill-treatment of older persons in government and government-funded residential care facilities, pension pay points, service centres as well as family settings;

- access current practices regarding the promotion and protection of the well-being and dignity of older persons in government-funded residential care facilities, pension pay points and service centres
- determine the adequacy of existing legislation and regulations to respond to abuse, neglect and ill-treatment of older persons
- submit a final report to the Minister of Welfare, Population and Development within six months after its appointment (DSD: 2001:11).

The research committee was assigned the following tasks: to

- visit subsidised and unsubsidised centres and facilities in urban and rural areas where older persons reside, visit or receive care;
- visit the pay points in urban and rural areas;
- facilitate and organise public hearings in all main centres in all provinces as well as in rural communities;
- invite, receive and study written submissions and reports inter alia form the public, NGOs, CBOs, Departments, traditional leaders and churches;
- collect and review research and other relevant data; and
- develop and operationalize a community strategy (DSD: 2001:11).

The findings of the Department of Social Development's research committee moved Skweyiya, (2001:1) the then Minister of Social Development, to highlight in the forward of the research findings that it

> details the often harrowing experiences and deep-seated concerns of older people throughout our country…It is imperative that this shocking Report "Mothers and Fathers of the Nation: the Forgotten People? mobilise all sections of society and lead to action-oriented measures to protect older persons from neglect, abuse and exploitation…It is however imperative that all social partners, business, labour, faith-based organisations, and civil society organisations in general – share the responsibility of ensuring that older persons are acknowledged, supported and protected. The research report "Contributions of older persons to development: The South African study" published by HelpAge International in July 1999 has already documented the substantial social and economic contributions that older persons make to the well-being of the family and community, particular through their social pensions. This Report substantiates the brutal reality that despite these contributions, in the context of high unemployment and widespread poverty, older persons are frequently vulnerable to both physical and mental abuse. The distressing experience of older persons who live in poverty, especially those living in rural areas, highlights the need to sustain our efforts to establish a society based on humane values, social justice and fundamental human rights.

This statement by Skweyiya (2001:1) and the findings of the research committee of the Department of Social Development are an indication that the appalling lived experience of the poor Black older persons within the democratic dispensation of South Africa remains dire to a

very large degree. This will become evident as the following aspects of older person's abuse, their social pension situation, the official policy towards ageing and older persons, residential care for older persons, community-based care for older persons, the older persons' housing situation, the health care and welfare situation of these vulnerable poor older persons are discussed to give a fuller description of the horrendous lived situation of the poor Black older persons in the democratic dispensation.

2.4.1 Abuse and neglect of poor Black older persons in South Africa.

Older person abuse is increasingly becoming a matter of global concern in both developed and developing countries with serious public health outcomes: it is a significant predictor of suicidal ideation; injury, pain, and decreased quality of life; psychological problems including depression, anxiety and post-traumatic stress and death due to neglect and loneliness (Bigala & Ayiga, 2014:464). Mangena (2013) highlights that

> older persons ought to enjoy their rights as contemplated in section 9 of the constitution. However, there is little evidence to show that this is actually happening and the increasing reports of abuse against the elderly are alarming and highlight their extreme vulnerability regardless of the existing legislation enacted to protect them.

The abuse suffered by older persons and in particular the poor Black older persons includes that they are degraded, humiliated, insulted and ridiculed (Leitch, 2013). Violence has become part of the daily living in South Africa and the poor Black older persons are abused and neglected by spouses, caregivers, children and grandchildren (DSD, 2001:13). Individuals over the age of sixty-five "experience battering, verbal abuse, exploitation, denial of rights, forced confinement, neglect of medical needs, and other types of personal harm, usually at the hands of someone responsible for assisting them in their daily living" (DSD, 2001:13). Physical abuse of the poor Black older persons is also done with the purpose of intentionally inflicting pain and physical discomfort, and includes such acts as slapping, cutting, burning, physical coercion or restraint (DSD, 2001:14); but to prove that the injuries suffered by these poor, vulnerable, older persons are caused non-accidentally remains difficult. It is also difficult according to Action on Elder Abuse South Africa (AEASA) (2006:2) to identify and address older person's abuse in the community, where older persons might not go out often, and are bedridden or housebound due to physical and mental frailty. In these situations the abused older persons are "reliant on someone

else realizing what is happening and reporting the abuse on their behalf" (AEASA, 2006:2). This situation is exacerbated by family members who are sometimes reluctant to speak out about "bad treatment of a beloved one for fear of reprisals or that they might be asked to remove their parent or relative from the facility" (AEASA, 2006: 2). Other forms of abuse suffered by these poor Black older persons include psychological abuse intending to inflict mental anguish or the provocation of fear of violence or the isolation of these older persons. Use is made of insults and verbal threats of among others, placing older persons in a nursing home; and financial or material abuse including theft, as well as attempts of persuading or influencing older persons to "give up money or relinquish control over finances" (DSD, 2001:14). AEASA (2006: 2) adds active- and self-neglect, as well as sexual abuse to the list of older persons' abuse in South Africa. Marais and Eigelaar-Meets (2007:20) highlight that sexual abuse of poor Black older persons on the Cape Flats outnumbers all other forms of abuse, and that financial abuse is the most frequently reported type of abuse against poor Black older persons. Perhaps the most disturbing form of elder abuse is "the persecution and brutal murder of elderly people – usually, but not always, women – because they are thought to be witches responsible for some personal or community misfortune" (Law, 2012:3) in order to seize their assets. This has severe consequences for these older women (Ferreira & Lindgrin, 2008:93).

The following are risk factors for the abuse of older persons: marginalization and unemployment (DSD, 2001:18) which are exacerbated by an increased abuse of alcohol and drugs within the ranks of poor Black older persons, reluctance of social workers, police and street committees to act on reports of older person's abuse, and the weakening of family structures, and urbanization. AEASA (2006:2) lists the following higher risk factors for older persons' abuse: a history of family violence; the social isolation of the poor Black older persons, financial or care dependency. The poor Black older persons find themselves constantly amidst these risk factors in unsafe living environments. The *Aged Persons Act* 81 of 1967 section 6a indicates that any person knowing of abuse against an older person and failing to report it is guilty of a criminal offence, as well as the perpetrator of such abuse against an older person. However, Ferreira and Lindgren (2008:97) indicate that the Act provided primarily for the registration of residential care facilities and standards of care to be maintained in the facilities, which at the time of the enactment were reserved primarily for Whites. It therefore seems that in terms of listing abuse to

the poor Black older persons that financial abuse is closely followed by physical abuse, neglect and systemic abuse referring to unsatisfactory treatment at health facilities, pay points and official service offices. The Department of Social Development (DSD, 2009:25) indicates that living arrangements, particularly overcrowded conditions and a lack of privacy, as are so prevalent in Black living situations in South Africa, have been associated with conflict within families involving the poor Black older persons. Although abuse can occur when the abuser and the older person suffering abuse live apart, the older person is more at risk when living with the abusive caregiver. This places the majority of Black older persons living with their families more at risk of abuse. This situation is further exacerbated by younger family members who, due to unemployment, HIV and AIDS, move in with Black older persons. It is in these situations where theft of pensions by grandchildren and other family members is rife. Theft of this nature and working without payment are the most common forms of financial abuse in South Africa (May, 2003:32). Traffic related abuse is another form of older persons' abuse in South Africa. Black people in South Africa comprise the greatest number of pedestrians due to poverty and unemployment. When therefore Marais and Eigelaar-Meets (2007:28) report on the vulnerability of South African older persons to traffic-related injuries, it is safe to assume that the poor Black older persons account for the highest percentage of the fatalities mentioned. These researchers find the following trends in 2004: Death rates as result of road traffic accidents in the South African population 65 years and older, for men and women respectively, were 63 and 30 per 100 000 South Africans. Corresponding rates in men and women 65 years and older in the USA were not half as high at 28 and 15 per 100 000 Americans. They further found that in 2000 Road traffic accidents, homicide and suicide were the leading causes of fatal injuries in older persons in South Africa, which altogether comprised almost 4000 deaths. This figure might increase as the population of poor Black older persons grows, unless these vulnerable persons are better protected against these fatal injuries, by among others, better road structures providing for the increase in pedestrians. In 2010 the Department of Social Development (DSD, 2010:3) acknowledged that the "phenomenon of elder abuse is emerging as a growing social problem". The Department of Social Development (DSD, 2010:3) therefore introduced a protocol on the management of older person's abuse, the purpose of which is

> to serve as a guide to assist government officials, local authorities, non-governmental
> organizations and communities who are involved in delivering services to vulnerable older

persons; to take appropriate action; to protect older persons from abuse and ensure that they receive effective service for reducing trauma.

The main objective of this protocol is to ensure that the South African older persons are protected and receive effective services for reducing trauma and neglect. The abuse of ageism is so serious that it demands a separate discussion.

2.4.1.1 The abuse of ageism

Ageism includes "prejudice (i.e., negative evaluation), stereotyping (i.e., belief associations), and discrimination (e.g., paternalism) against older persons" (De Paula Couto & Wentura, 2012: 852). Ageism also includes stereotypes and prejudices directed towards older persons, because they are old, consequentially ill, mentally slow or senile, weak, lame, forgetful, disabled, irritable, rigid, unproductive, and sexually defunct. Older Black people are often discriminated against and this discrimination directed at the poor Black older persons is exacerbated by the prejudice of racism. These negative attitudes can therefore be important determinants in the abusive behaviours towards the poor Black older persons (Yon, Anderson, Lymburner, Marasigan, Savage, Campo, McCloskey, and Mandville-Anstey, 2010:387; Brownell, 2010:1). Lin and Bryant (2009:420) argue that the competent older person is more deserving of respect, irrespective of race. To a large extent this notion works against the poor Black older persons lacking education, skills, assets and opportunities to demonstrate that competence. Levy, Martin, Slade, Kunkel & Kasl (2002:268) indicate that older persons who have positive experiences concerning stereotypes, have a better chance to survive , and a greater "will to live" They live on average 7.5 years longer than those with a negative self-concept. With so many influences contaminating the living space of the poor Black older persons, as is argued throughout this chapter, there is little correlation between being old, poor and Black and feeling positive about old age.

Brownell (2010:1) refers to ageism as "the denial of basic human rights of older persons and is considered one of the most pervasive prejudices across human society". It is evident throughout this chapter how basic human rights of the poor Black older persons as they relate to family, abuse, care and finances are not receiving proper attention, reflecting discrimination against them. Of the two categories of ageism (Agism in America, 2006:41, 59) the second refers to how

the lives of older persons in general are considered of less importance and value than those of younger persons by health care providers and health care institutions and systems, and to how the devaluing of older workers in the workplace, and the lack of sufficient attention to cruelty toward them, results in low reporting and lack of attention by policymakers (Brownell 2010:1). It will be argued later in this chapter how in South Africa the lack of political will to fully implement Acts and Policies purporting to improve the lives of Black and other older persons, reflects this kind of ageism. Saputelli (2011:42) relates that, despite the striking demographic changes, the older persons remain largely "invisible" around the world; their particular problems are not being addressed specifically enough, and existing instruments on human rights, discrimination, and violence make no reference to older persons per se. The poor Black older persons growing up in the previous dispensation in South Africa know what it is like to be treated as invisible by Whites as servants in their households and in encounters in public. Most of them experience the same treatment now in old age from society in general simply because they are old and Black and poor.

2.4.2 The South African older persons' pension situation

The provision of and access to the Older Persons Grant has been one of post-apartheid South Africa's success stories, opines Law (2012:2), but the situation in the rural areas remains a challenge with "the lack of public transport, proper roads, and even bridges to cross rivers in many rural parts of the country, means that the elderly have to walk long distances to pension pay-out points". This is especially "because the public transport system is not suitable for the old and infirm, and in some rural areas it is limited or non-existent" (UWC Community Law Centre's Workshop, 2011:14). Other problems faced by the poor Black older persons in relations to state pension are

- that they do not receive social grants for children they care for;
- that they do not receive old age pension due to lack of ID documentation or birth certificates,
- that the staff at South African Social Security Agency (SASSA) offices are inefficient ,
- that communication and office hours are not conducive to addressing the logistical challenges these older persons face in obtaining necessary paperwork to access social grants.
- that they have to stand in queues for very long periods. The example of an older woman who sat in an office all morning only to be informed in the afternoon that the official had gone for lunch and would not be returning, illustrates how older persons are treated without respect. (UWC Community Law Centre's Workshop, 2011:14).

Apart from the difficulties in accessing state pension by the poor Black older persons the payment options available are problematic to many of these vulnerable older persons. Payments are currently done either through electronic transfers into bank accounts or cash/manual payments at designated pay points. Due to the "lack of infrastructure for bank payments in rural areas, the second option is often used. However, older persons face numerous challenges at pay points including long queues, cash shortages, slow service, no shelter or toilets at pay points, and crime" (UWC Community Law Centre's Workshop, 2011:14).

Knowledge of the history of social pension system in South Africa is crucial for an understanding of the quality of the lived situation of the poor Black older persons as it relates to that of their White counterparts in terms of the inequality in the non-contribution social pension system, the appalling situations at pay points and government's attitude towards the situation of poor Black older persons. Old age pensions for Whites and Coloureds were introduced through the Old Age Pension Act of 1928 (DSD, 2001:20), but at that stage no provision for Native older persons were made. Only in 1943 did Native older persons started to qualify for state pension (DSD, 2001:20) "initially only in urban areas and at a very minimal rate. Subsequently pensions were extended to blacks in rural areas, at a lower rate". The following table is an indication of the inequality in the non-contribution social pension system up to 1993, immediately prior to the commencement of the democratic dispensation in South Africa.

Year	Whites	Coloured/Indians	Blacks
1979	R97	R54	R27.50
1983	R138	R83	R49
1989	R250.70	R199.70	R149.70
1991	R304	R263	R225
1992	R314	R273	R235
1993	R345	R314	R293
1993	April	October	October
	R370	R370	R370

Source: DSD, 2001:21).

Reflecting on the pension situation of South Africans, Ferreira (1984:51) indicates that "[i]f elderly persons experience difficulties and deprivations for most of their lives it is likely that these will continue in old age", and as the majority of South African older persons have lived the greater parts of their lives in deprivation, they have not been able to accumulate much for old age from income over the years. This situation is then explicated as follows:

> It has been estimated that over 80% of the elderly have no income other than the social pension: they earned low wages as unskilled manual workers, were retrenched, are illiterate, did not contribute to pension funds, suffered from ill-health, had no medical insurance and little access to health care. Pensions play a crucial role in combating poverty in many families. One researcher found that pension ranked second only to migrant remittances as a source of cash income without which families throughout the rural areas would have starved (DSD, 2001:21).

As the majority of the South African older persons have never enjoyed access to employment in the formal sector owing to past discriminatory practices, the result is that they do not have secure retirement benefits (Wachipa, 2007:6) They need state assistance in order to cope and to live independent lives in the community (Wachipa, 2007:6). Yet, as the annual increases of the state pension have not been inflation-linked, its value has been eroded over the years (DSD, 2001:22) with the poor Black older persons' dignity being thereby effaced. But state pension in South Africa always has a serious political and economic agenda and it is arguable whether the indigence of the poor Black older persons alone is the decisive factor for eligibility for non-contributory pension, or whether it is not simply the promotion of an enlarged consumer community. State pension, it is argued by Burns, Keswell and Leibbrandt (2005:105) and by

Deveneux (2002:1), is considered by many poor Black older persons to be not so much for the enhancement of their personal quality of life, but for household poverty alleviation (Law, 2012:3). Wachipa (2007:7) and Bohman, Vasuthevan, Van Wyk, and Ekman (2007:330) find that pensions act as a magnet for economically weaker family members who form multigenerational households around Black female pensioners. Ferreira (2000:38) posits that in areas where there is widespread unemployment, dispersed family members regroup around a pension beneficiary to share the pension income. Møller and Sotshongaye (1996:16) report that a number of Black older female persons "sometimes resented the fact that pension monies, which are really theirs by rights, were spent on family". State pension, postulate Burns *et al.* (2005:108,105), received by over 80 per cent of age-eligible poor Black older persons therefore serves the function of reducing the poverty gap (defined as the difference between the poverty line and observed income for an individual living below the poverty line). Thus the majority of the Black recipients of state pension money are abused and exploited as agents or mediums for poverty alleviation. This reflects gross disrespect by the state and government for the dignity and integrity of poor Black older persons.

There was great excitement when pension parity was achieved in October 1993 (DSD, 2001:21) but "unfortunately the parity did not extent to the delivery system". In 1991 the whole social pension system was reviewed leading to many poor Black pensioners finding themselves without pensions without prior warning or explanation (DSD, 2001:21). During the ensuing year and afterwards pensioners were confronted at pension pay-points with the following list of problems resulting in immense frustration, humiliation, and sometimes in some of these pensioners having to turn back from pension pay-points without have received any pension: changes in identity books; incorrect dates of birth; shared identity numbers; lack of communication regarding approval, review, cancellation or death; venues that lack shelter, toilet facilities, water, chairs; long queues; attitudes of staff; declaring the living dead; payment of arrears; robberies; lack of safety for staff and pensioners; and lack of adequate funds at pay-out points (DSD, 2001:21). In 1996 a Committee for the Reconstruction of Social Security (CRSS) was set up to respond to the crisis in the social grants (DSD, 2001:21). The CRSS reported to the Minister of Welfare in December 1996 recommending the establishment of a nationally organised system of social security, and national standards and guidelines regarding outsourcing, the negotiations with

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financial institutions to reduce the risk of cash payments, steps to improve customer service, and a communication strategy to inform beneficiaries of their rights and the changes in the system (DSD, 2001:21). "The Regulations to the Social Assistance Act [proclaimed in 1996] did introduce a uniform, although complex application form for grants. Few of the other recommendations have been implemented to date" (DSD, 2001:22) leaving the pension situation very much the same as it was in 2001 (see comments by UWC Community Law Centre's Workshop, 2011:14 above). This is a reflection of an attitude from the state departments that does not indicate prioritising the needs of the "mothers and fathers of the nations" making them indeed a forgotten people.

2.4.3 Official policy towards South African older persons.

When reviewing official policies towards ageing and the South African older persons, the following can be highlighted (DSD, 2001:23):

- Evidence before the 1999 Finance Portfolio Committee indicated that close to 600 homes and 400 housing complexes were built between the mid-nineteen sixties and the mid nineteen eighties with just over 58 000 people living in these old age houses and complexes. R15 billion was spent over 25 years up to 1990 on services towards white older persons.
- During the same period 11 homes were built or old buildings converted for 1200 African older persons with a capital cost of just below 8 million rand and subsidies were one tenth of those for white older persons. No housing complexes were built. Ferreira (2000:38) highlights the inequality in government spending on these facilities for South African older persons. It is not also indicated by Ferreira (2000:38) that few African older persons were willing to live in such facilities – nor would their families let them do so as a "family would face social opprobrium if it did not care for its elders at home". This indicates the gross disparity in spending on South African older persons.
- This legacy meant that the majority of organisations serving the white older persons became dependent on government funding for their survival and became financially well-off. Organisations previously catering exclusively for white older persons continue to prosper while organisations servicing predominantly black people can hardly stay alive financially.
- Up to 1994 a number of attempts were made to develop a policy framework on ageing. The department of health took the initiative and came up with recommendations that would have transformed care for the older persons in a multi-sectoral, multi-disciplined system with the potential of becoming more affordable and integrated. This was not supported by the Department of Social Welfare who came up in 1995 with a policy framework the main objectives of which were:
  - o To shift services from residential to community care.

o   To acknowledge the valued role of older persons.
o   To develop legislation to protect the aged from abuse and exploitation.
o   To address the huge racial inequalities in care of the aged.

By 2001 very few of these ideals was seen to have come to fruition (DSD, 2001:23-25) resulting in the conviction that the lived experience of the majority of poor Black older persons is not significantly affected by the legislative and policy frameworks purporting to improve the living environments of the older persons in South Africa (Mangena, 2013). An example of this is the *Aged Persons Act* (81 of 1967) which benefited the White older persons as it deals with "the protection and welfare of certain older and debilitated persons, for the care of their interests, for the establishment and registration of certain institutions, and for the accommodation and care of such persons in such institutions" (RSA, 1967). As such this Act was of no consequence for poor Black older persons as they were not positioned in a similar situation as their White counterparts. The replacement of the *Aged Persons Act* 18 of 1967 by the *Aged Persons Amendment Act* of 1998 could have been of help to the poor Black older persons only if abuse against them were reported, as the purpose of the *Aged Persons Amendment Act* of 1998 was to criminalise abuse and ill-treatment of older persons (DSD, 2001:26).

The Older Persons Act (Act 13 of 2006) (*OPA*) purports to, among other things, maintain and promote the status, well-being, safety and security of the older persons; to maintain and protect the rights of the older persons; to combat the abuse of the older persons, and to protect the older persons in both the community and residential facilities. It seems that the poor Black older persons could benefit from this Act because its aim is to empower these older persons by initiating programmes and services for them, by protecting them, and specifically by prohibiting their abuse (Mathiso, 2011:4). Adkins (2011:16) is in agreement that the *OPA* "has significant potential to make a positive impact on the socio-economic rights of older South Africans". Despite the potential of the *OPA* to improve the lives of poor Black older persons, there is "cause to be concerned about its timely and full implementation" (Adkins, 2011:16). The most obvious reason for concern is the long passage of time between the year in which the *OPA* was enacted, 2006, and when its *Regulations* were published, 2010. Because the *OPA* only sets out the broad guidelines of services and the monitoring thereof, *Regulations* are needed to fill in the details (Turok, 2009:3). Adkins (2011:16) highlights that even more troubling is the lack of "an

effective coordinating mechanism to ensure that all levels of government and civil society carry out their mandates". As the socio-economic rights of older persons in South Africa are established in the Constitution and further protected in a number of national laws from diverse fields such as the Department of Social Development, and the Departments of Health, Education, Law and Economics, the implementation and administration of these laws fall under various departments of government. To ensure the successful implementation of the socio-economic rights of older persons in South Africa, Adkins (2011:17) argues for an intergovernmental coordinating authority to coordinate the concerns of the older persons in South Africa. It is argued by Mathiso (2011:3) that despite the promulgation of the OPA, "the rights of older persons are not accorded the serious attention they deserve. In fact, the absence of a specific international convention for older persons indicates their relegated status". The further and more serious concern raised by Mathiso (2011:5), especially in the global downward economic trend, is that budgetary constraints are limiting the implementation of this Act. In the light of these concerns, Adkins (2011:17) highlights the chilling reality that "the OPA is merely a piece of paper without committed people who are capable of fulfilling its requirements". During the launch of the *Charter on the Rights of Older Persons* at Freedom Park on March 29, 2011, Social Development Minister, Bathabile Dlamini says that "Older persons deserve to have their rights realised and their specific needs met so that they can continue to live their lives in dignity and make a contribution to our society." Yet, in the same year, just a few months later Roedolf Kay, the National Coordinator of the South African Older Persons' Forum, in a press statement said that despite the fact that the South African government has developed a legal framework for protecting, promoting and fulfilling the rights of older persons, "the reality is that many individual older persons, especially the most vulnerable living in rural areas, experience various forms of discrimination on a daily basis" (Kay, 2011). Mathiso (2011:5) postulates that the main obstacle facing the implementation of the policy and legislation concerning the rights of older persons in South Africa

> is the insufficient budget allocated to programmes and projects for older persons. Notwithstanding South Africa's progressive Constitution and comprehensive legal framework to protect older persons' rights, their needs are invariably accorded a lower priority than those of children and the youth in resource allocation.

For older persons to be revered and respected as elders in society "the rights of older persons need to be made stronger in law and in practice" (Mathiso, 2011:3) and for this to take place "a cultural and social change is required". Even if the *OPA* is fully implemented, poor Black older persons are still disadvantaged by the Act as it is "silent on rights in the sections addressing older persons suffering abuse or needing care and protection" (Adkins, 2011:17). The poor Black older persons suffer criminal acts mostly directed at their persons, hence the need for protection at this level. That the *OPA* also accords no rights to the poor Black older persons on matters "potentially concerning their family, housing and health, not to mention their privacy and finances, is a grave oversight" (Adkins, 2011:17). Family, housing, health, privacy and finances are risk factors for the poor Black older persons, therefore the need for legislation for protection in these fields. In the *South African Policy for Older Persons* published in 2006, the Minister of Social Development, indicates that "the main goal of this policy is to enable older persons to enjoy active, healthy and independent living, and to create an enabling and supportive environment that ensures that both frail and mobile older persons receive services that respond to their needs" (DSD, 2006:3). The document also stresses that "the fundamental principle that should drive a total transformation of ageing in South Africa is that older persons form an integral part of society" (DSD, 2006:4). This policy conceptualises the three key priorities outlined in *Madrid International Plan of Action for the Aged* (*MIPAA*) namely older persons and development; advancing health and well-being into old age; and ensuring an enabling and supportive environment to enhance the capabilities of older persons to be active and productive citizens. The motivation behind the third priority direction of "ensuring an enabling and supportive environment" is for governments to strive to 'create inclusive, cohesive societies for all women and men, children, young and older persons" (UN, 2002:33). In addition to the three areas of concern outlined in the *MIPAA*, the *South African Policy for Older Persons* also emphasises "the fourth element, which is critical in the South African context, namely, protection of older persons" (DSD, 2001:5).

It is arguable whether the poor Black older persons "enjoy active, healthy and independent living", and whether the majority of them do "receive services that respond to their needs", or whether they do experience unconditional acceptance for the building of "inclusive, cohesive societies for all women and men, children, young and older persons". Mathiso (2011:2)

postulates that the focus of *MIPAA*, which is conceptualised by the *South African Policy for Older Persons*, is on poverty, HIV and AIDS, retirement, social and economic exclusion, and the abuse of older persons. These are burning issues the poor Black older person population is faced with in South Africa today. It is also arguable whether the *South African Policy for Older Persons* benefits the poor Black older persons. The purpose of the *South African Plan of Action for Older Persons* is to facilitate inter-sectoral collaboration amongst government departments and to define the roles and responsibilities of government departments and civil society in the provision of services to older people. The aim is for older people to remain independent, active and contributing citizens in the community for as long as possible. The intention is to ensure that older people are treated in a dignified and respectful manner by service providers, family members and members of the wider communities in which they live (DSD, 2007). The intention of this *Plan of Action for Older Persons* that older persons are being "treated in a dignified and respectful manner by service providers" is clearly not a realised reality in the lived experience of the majority of the poor Black older persons, as is argued throughout this chapter. As indicated throughout this chapter, the poor Black older persons suffer humiliation and indignity despite these laws on the human rights of older persons, the policy and plan of action by the South African government as indicated by Roedolf Kay (Kay, 2011) the national coordinator of the South African Older Persons' Forum. Policymakers normally do have sufficient power to implement decisions and policies (Koopman, 2010:43). According to Mohatle and De Graft Agyarko (1999: xi) policies therefore have to affirm in particular the poor Black older person's rights "with measures that are legally binding". The numerous new policies the ANC government had to draw up "to effect social transformation by redressing inequalities in the circumstances and opportunities of people in the different racial groups" (Ferreira, 2000:40) seem not to apply to the situation of the poor Black older persons.

2.4.4. Residential care for older persons

The Sector Task Team for Older Persons (Hands-On, 2011:3) acknowledges "that residential care is essential to maintaining the dignity and wellbeing of those frail and vulnerable older persons who cannot be cared for by their families and communities". Residential care for South African older persons declines in capacity over the years. In the year 1999/2000 R290.5 million was allocated nationally for the residential care of older persons in South Africa (DSD, 2001:28)

and it showed a decline of R29 million per annum over 7 years. From this it can be deduced that subsidies have increased only marginally over the seven years mentioned, that the number of beds in these residential care facilities is continually decreasing, and that the poor Black older persons are finding it increasingly difficult to gain access to residential care facilities (DSD, 2001:28). In 1993 social grants were brought on par and since then subsidies to residential care facilities for older persons have been brought on par as well, but the amounts paid to the residential care facilities are based on monthly unit cost. This means that if the unit cost is R1000 per month per resident, it will receive a lower subsidy than if the unit cost is R1500 per month per person. Disadvantaged residential care facilities housing the poor Black older persons cannot access the full subsidy as they do not have the means to increase their unit cost. In order to bring the disadvantaged residential care facilities on par with those of the White population of older persons the requirement is for subsidy payment to be done up-front. As this unequal situation continues, it is clear that this up-front payment did not happen. As the residents in the disadvantaged residential care facilities are the poor Black older persons receiving social pension, their contributions to the residential care facilities are limited, with the residential facilities having difficulties raising additional income for the facilities, resulting in a low unit cost per resident per month. This situation results in lower salaries for the staff with, in all probability, less qualified staff. As these disadvantaged residential care facilities cannot afford adequate nursing staff, this indeed impacts on the quality of care to the poor Black older residents in these facilities. The standard of care to the poor Black older residents is also not equal to that in advantaged White residential care facilities. Social workers sometimes have over a hundred residential care facilities to visit as it is clearly impossible to do this. Many of these residential care facilities reported that health officials "might visit once in two or three years, generally after receiving a complaint" (DSD, 2001:29). It can therefore be argued that the medical status of the poor Black older persons in these residential care facilities is low. The poor Black older persons in these disadvantaged care facilities lack recreational and social activities, living from meal to meal with very little to keep them occupied during the day (DSD, 2001:29). That this appalling situation has not improved is highlighted by the Sector Task Team for Older persons (Hands-On, 2011:2) that entreats the state to commit itself "to setting aside adequate funding for assisted living in residential care facilities to help meet the costs associated with providing medical and nursing care in residential facilities".

2.4.5 Community-based care for the older persons.

Community-based care to the poor Black older persons

> now includes economic empowerment, skills development, the provision of balanced meals, hygienic and personal care to older persons. It was emphasised that these crucial elements of community-based care would give effect to the rights of older persons to have access to health care services, sufficient food and water, which are guaranteed in the Constitution… However, it was noted that there are no health care teams to provide comprehensive home-based care (UWC Community Law Centre's Workshop, 2011:12).

At the beginning of the new democratic dispensation a working group on primary social services proposed the following to government:

- That primary social services receive priority funding from an intersectoral pool;
- That a multi-sectoral and a multi-disciplined approach be adopted, for example that clinics and residential care facilities for older persons be utilised for home care service;
- That capacity-building and the development of infrastructure in disadvantaged communities be actively promoted and supported;
- That a new category care worker trained at community level be introduced (DSD, 2001:30).

What is apparent is that "none of these recommendations were implemented" (DSD 2001:30) leaving the poor Black older persons worse off. Community service centres for older persons are to respond to the needs of the older persons in the community. That the state of these service centres leaves a lot of to be desired, is indicated by the following (DSD, 2001:30): In 1993 there were 385 service centres of which 134 were for the poor Black older persons. By 1998 the number of service centres had fallen to 188 with almost 200 service centres either closing or being amalgamated. In 1993 a total of 26,500 poor older persons attended service centres basically to receive a meal, and in 1998 this number had fallen to 17, 000, which means the service centres experienced a decline of over 20% in five years. Together with the decline in the number of service centres for poor older persons, there was a sharp increase in clubs for older persons (also called luncheon clubs). In 1993 there were approximately 320 clubs managed by volunteers mainly in disadvantaged communities, where they tried to address basic needs like meals, companionship, home care and income generation, and in 2000 the number of these clubs rose to 840, with only 25% or 214 of these clubs receiving government funding. In some provinces the government funding was either non-existent of very low. The importance of the

home care service for the poor Black older persons can never be overstressed as it provides much needed support to frail older persons living at home who can fall prey to abuse and neglect. Home care service in communities where there are insufficient other services is particularly important as meals on wheels or meals on foot projects are run by non-government organisations or community-based organisations and reach about 20,000 house-bound poor Black older persons nationally (DSD, 2001:30).

2.4.6 The housing situation for older persons

Sector Task Team for Older Persons (Hands-On, 2011:1) indicates that "there are approximately 230,000 social pensioners living in the Western Cape. The Provincial Government provides funding to organisations to help house only 10,000 of these social pensioners, principally in residential care settings". The UWC Community Law Centre's Workshop on Promoting the socio-economic rights of older persons (2011:16) highlights that "the Department of Human Settlements does not have a specific programme for the provision of housing to the aged". The majority of poor Black older persons live in private homes, often in overcrowded conditions lacking basic services and access to amenities. The Department of Social Development (2001:31) found that in the absence of housing for the poor, abused and homeless older persons, "there is a growing tendency for individuals or groups to set up local "homes" in shacks or containers where conditions are sometimes wretched and over which there is no control". The provision of adequate housing for the poor Black older persons would be the physical outward presentation of a possible "enabling and supportive environment" indicating consideration and respect for their dignity. But this seems to be impossible in the face of the ANC government's struggle to wipe out the inherited huge housing backlog of estimated three million units in urban and rural areas, and to build one million houses within five years after coming to power. When it comes to providing housing for the poor, the government is not very successful. In the light of the decrease of households living in formal houses from 73% to 70% from 1994 to 2005 (Jeffery, 2010:353), it is doubtful whether the housing of older persons will be prioritised. Moreover, analysis of the number of households without formal housing revealed an even more disturbing picture. In 1995 some 2.5m households did not have formal housing, but by 2005 that figure had risen to 3.8m, an increase of 61% (Jeffery, 2010:354). In the light of such a bleak picture of housing in South Africa, it is understandable that poor Black older persons are continually being

robbed of decent places and spaces to act as quality environments for safe habitation, in spite of "the right of access to adequate housing" as stated in section 26 of the Constitution of South Africa. Poor housing together with poor sanitation and general living conditions "contribute to the suffering of the indigent" (Jeffery, 2010:319), and lead to a low quality of life (Westaway, 2007:12; Makiwane & Kwizera, 2006:304). The poor Black older person make up a substantial portion of the indigent people referred to here.

Squatter settlements are normally situated illegally on privately-owned land or on land belonging to municipalities. Maitse and Majake (2005:19) point out that those who settle in squatter camps live there under the continual threat of "forced removals, either by municipalities or by private landowners". For many poor Black older persons in these informal settlements this must be a déjà vu experience as during the Apartheid era they grew up amidst the continual threat of forced removals. Westaway (2006:176) refers to how rapid urbanisation "outstripped municipal investments in infrastructure and services, particularly in areas with a predominance of poor households". The result is an increasing number of slums and squatter settlements, where the poor Black older persons live in substandard housing with inadequate water supply, sanitation and the basic necessities of life. The quality of the dwelling that poor Black older persons inhabit impacts negatively their wellbeing. A study by Westaway (2007:12) reveals that access to better housing positively affects quality of life; "there is habituation of quality of life in the long run as people adapt to both positive and negative life events, and, irrespective of living conditions, wellbeing is maintained at a homeostatic level".

2.4.7 The health care and welfare situation of older persons

Kalula (2013:1) states that there

> is scant evidence of South Africa's preparedness to meet the challenges of providing adequate and appropriate healthcare to the older population in the future. Of the eight medical schools in the country, only four offer some training at undergraduate and postgraduate levels in geriatric medicine. For a large part, healthcare professionals are inadequately trained in the care of older patients; they are poorly resourced moreover, and lack the knowledge and skills needed to manage unique medical conditions in these persons.

The UWC Community Law Centre's Workshop on Promoting the socio-economic rights of older persons (2011:15) finds that at "the primary care level, there are no dedicated services for older persons, resulting in health care services that are not safe, timely, effective, efficient, equitable

and people-centred… It was also noted that very few older persons are referred to high levels of care". The Department of Social Development (2001:32) provides the following findings in respect of the health status of older persons in South Africa:

- While most white (99%), coloured (90%), and Asian older persons (98%) regularly receive medical attention, fewer the 50% of African older persons receive medical care. In the rural communities fewer than 30% of African older persons receive medical care.
- A higher percentage of African older persons are dependent on others for daily care, confirming that a substantial number of frail, black older persons are living at home. This situation must contribute to abuse.
- African older persons, especially women, show greater depressive symptom ontology than other older persons. This corresponds with evidence at the hearings where African older persons reported that they live in a constant state of depression and anxiety.
- Virtually no poor Black older person has medical insurance. In 1990 95% of urban and 99% of rural African pensioners had no medical insurance although 90% had medical expenses. By contrast 65% of whites had medical insurance and only 1% relied on their families for medical expenses.

The above represents the unequal health situation in the population of South African older persons. Joubert and Bradshaw (2006:215) posit that the transforming health care in South Africa has not all been positive for poor and older citizens, and, in particular, has resulted in the marginalisation of geriatric services. Examples include that numerous community nurses have been redeployed from geriatric services to assist, for example, in child immunisation programmes; and the re-direction of funds for dietary supplementations for older persons to programmes concerned with children and pregnant and lactating women.

Complaints raised by the poor Black older persons on the health situation in the country include:

- The little money available for nutrition and health;
  The fact that social pensioners have to pay for health care at public hospitals, sometimes paying twice or more if they are being seen by more than one department.
- The fact that some hospitals refuse to issue repeat prescriptions for chronic medication, compelling patients to report monthly, or forego treatment.
- The withdrawal of geriatric care from local clinics had serious implications for the poor older persons.
- The difficulty in accessing health care service, particularly in rural areas.
- The fact that are few support services for older persons in the community
- The discriminatory and depersonalising behaviour and rudeness on the part of health professionals (DSD, 2001:32)

Within the fields of health care and social welfare the poor Black older persons are facing harsh challenges. According to section 4 (3) (b) of Act 61 of 2003 health care services are free at public health facilities and primary health-care clinics and secondary health care institutions funded by the state for those in receipt of social grants. In spite of this concession, poor Black older persons still face concerns in terms of the distance and cost of travelling to a health facility (May, 2003:31; Ferreira, 2000:40; Turok, 2009). Other aspects of concern as they relate to the health situation of the poor Black older persons highlighted by Kalula (2011:23) and Chigali, Marais, and Mpofu (2002:24), are the numerous complaints about nurses including doctors refusing to examine or even touch patients; nurses refusing to wash and feed frail patients; the overcrowding and understaffed clinics and long waiting times; the shortages of medication; the unavailability of assistive devices; and a perceived lack of interest and respect shown to the poor Black older patients. The Sector Task Team for Older Persons (Hands-On, 2011:2) highlights the predicament of the incontinent older persons and the mentally frail older persons suffering from incontinence as the cost of incontinence products for these vulnerable older persons are not subsidised by the Western Cape government.

The shortage of specially trained health practitioners for the South African older persons, with nationally only eight registered geriatricians to serve a population of 3.8 million elderly people, impacts negatively on the older person population and on poor Black older persons in particular (Kalula, 2011:23). Marais and Eigelaar-Meets (2007:29) are of the opinion that the health needs of older persons in South Africa are commonly neglected as a result of a prioritisation of limited health resources which are targeted towards young children and pregnant women. Joubert and Bradshaw (2006:216) highlight how, despite the country's commitments to research and international efforts, such as the World Health Organization's Minimum Data Set on Ageing and the Madrid International Plan of Action on Ageing, and despite the references to research in local policy documents, such as the draft *South African Policy for Older Persons* and the *Older Persons Bill*, there is a lack of recent, complete morbidity and mortality data, accompanied by a paucity in research on older persons' health status and health needs. Particularly lacking are data around the cognitive, mental and physical functioning in older persons, and measures of post-reproductive sexual health. This situation then contributes to the marginalisation of the poor Black older health care clients and impedes their quality of life, social inclusion and contribution

to mainstream society (Kalula, 2011:24; Joubert and Bradshaw, 2006:215; Darkwa & Mazibuko, 2002:112). With population ageing, it is the poor Black older persons that will experience the higher prevalence of chronic diseases, disabilities and frailty through a tendency of declining physiological, physical, mental and cognitive functional capacities in ageing individuals (Joubert & Bradshaw, 2006:204). As the older population grows, a serious need develops for health care focussing on the poor Black older persons to prevent the Black older person population from becoming a sick population. Health levels of ill health are also associated with inadequate nutritional intake which could be a risk factor for poor Black older persons. When researching the health status of poor Black older persons in Sharpeville it was found that there is a positive relationship between the health problems of older persons and low-income societies, and that the "diet and nutritional status [of older persons] will interact with these conditions" (Oldwage-Theron, Salami, Zotor, & Venter, 2008:4). It is further found that poverty, malnutrition, under-nutrition and over-nutrition, as well as household food insecurity and poor health are major problems facing poor Black older persons in South Africa (Oldwage-Theron *et al*., 2008:14). The Department of Social Development (2002:32) states that the daily nutritional intake of the poor older persons in South Africa which is lower than the recommended daily allowance "may be a consequence of older persons having to support families on their social grants". Oldwage-Theron *et al*. (2008:14) make the following statement concerning the health status of the poor Black older persons in their study: "older adults are known to be at an increased risk for impaired nutritional status with increasing age. However in South Africa the elderly persons are not considered a priority when planning nutrition interventions". Unless these prioritising practices change, the increase in the poor Black older person population could result in serious health problems for this category of South Africans.

The poor Black older persons are also implicated in the ineffective treatment of the HIV and AIDS pandemic by the South African government.

> Older persons remain particularly vulnerable to contracting HIV and AIDS especially as relatively few resources are made available to educate this sector of the population on the virus. As a result, older persons are a group in which the prevalence of HIV and AIDS could continue to rise over time, especially as their risk of infection and the spread of HIV among this group goes undetected due to their exclusion from counselling, testing and treatment (UWC Community Law Centre's Workshop, 2011:15).

In 2005 the total orphans due to the HIV and AIDS pandemic in South Africa was 2 531 810 of which 92.8% were African (HSRC, 2005: xxxv). In many instances these orphaned children are reared by poor Black grandparents, who themselves will be without support from adult kin in their old age (Ferreira, 2000:36). This situation results in the poor Black older persons being trapped within the proverbial Catch 22 situation (Lombard & Kruger, 2009:124) where these elderly persons often have to take care of sick children, later becoming the primary care-givers for their orphaned grandchildren, and there are then no children or other relatives to care for them in old age. Even the government recognises that poor Black older persons in South Africa are "key to the survival of an increasing number of orphaned and vulnerable children and those adults that are sick from AIDS" (DSD, 2006:10) It is primarily the poor Black older females that are exploited to become carers and providers for children and grandchildren being orphaned by HIV and AIDS (Maitse & Majake, 2005:27). This they do without any interventions "to assist them in building their capacity to take care of their dependents in the context of HIV and AIDS" (Boon, Ruiters, James, Van den Borne, Williams and Reddy, 2009:375). In 2011, Bathabile Dlamine, Minister of Social Development, acknowledged the meaningful role that Black older persons continue to play in society, stating that in "many communities senior citizens continue to bear the burden of providing care and support to an increasing number of orphans and vulnerable children, while caring for their own chronically-ill children". These poor Black older persons are in many instances frustrated, having to face the consequences of the HIV and AIDS epidemic and they are concerned about their own care, especially in very old age (Bohman *et al*., 2007:334). The poor Black older persons are also at risk of contracting the AIDS virus, not only because they care for infected children, but also because of their own sexual behaviour. The use of condoms by Black older males, like the population in general, is very low (Darkwa & Mazibuko, 2002:109). In the campaign against HIV and AIDS, educational programmes and materials to create awareness of the dangers of HIV and AIDS are heavily focused on the younger generation to the exclusion of elderly persons, so that they do not benefit from education programmes on how to protect themselves (Hoffman, 2003:22). Apart from this youth focus "61% of the black older persons in South Africa have limited or no access to the printed media as they are illiterate and therefore depend on information passed on by word of mouth" (Hoffman, 2003:22). There is also great concern among many poor Black older persons that there are not enough care facilities for people infected with the HI virus (Maitse & Majake, 2005:26). The

increasing burden the HIV and AIDS pandemic has placed on poor Black older persons, leads to lower self-esteem, and less satisfaction with family life, friends, and time to do things, fewer activities, poor financial situation, poor overall quality of life, and less happiness (Westaway, Olorunju & Rai, and 2007:1435).

Apart from the challenges of health care, nutritional intake and the HIV and AIDS pandemic, there is also the challenge of poor service delivery where the poor Black older persons experience the serious prejudice of systemic ageism. Howes (2007:180) posits that the poor Black older persons "are not considered a priority in the allocation of formal services". In the *National Report on the Status of Elderly Persons* (RSA, 2002:44) it is reported that local authorities are in many cases unhelpful to the older persons, who, due to poverty, were unable to pay the increased cost of basic services such as water and electricity, and that many local authorities did not apply the Indigence Policy. The importance of the role of social workers in the lives of poor Black older persons is highlighted in a study by Brown and Canca (1995:259) with reference to poor Xhosa older persons in Transkei area. Most poor Black older persons prefer not to be placed in residential care facilities. The preference is to stay as long as possible in the community where they have lived for years and where they feel completely settled in. There are useful and enjoyable things to do during the day in a familiar community where these older persons do feel comfortable with themselves, and relatives and friends are far more likely to visit if they live nearby (Brown & Canca, 1995:265). Moving into residential care facilities may be construed as an isolating experience, and the unfamiliar surroundings totally different from the familiar rural ones may be experienced as traumatic. In the unlikely event of the poor Black older person having to move into a residential care facility, the role of the social worker is crucial. It is important not always to take the easy option of placing poor Black older persons in a residential care facility if they are willing to go. What is needed "is the much more time-consuming activity of developing local home-care facilities within the locality - developing networks of care and securing agreement on methods and rates of payment" (Brown & Canca, 1995:266). That such respectful and humane treatment of poor Black older persons is not possible to a large extent is indicated by the ratio of social workers in Transkei in the Eastern Cape in 1995 of 1/50 000 (Brown & Canca, 1995:266). The Department of Social Development (2001:32) highlights the position of social workers as it relates to the poor Black older persons:

- Social work services are seldom available to older persons. The main reason for this seems to be that social work posts dedicated to the older persons in both government and NGOs have been largely phased out.
- Though some social workers express concerns for the plight of older abused persons, some say they have too many cases and older persons were not a priority as this work was not "statutory" i.e. they had no legislative responsibility. Others cite lack of resources, staff shortages, and the absence of safe houses. A number of social workers indicate that they do not know how to handle cases of older person's abuse. Lack of knowledge of ageing, abuse and legal procedures are mentioned.
- Most social workers do not show the necessary respect and patience towards the poor Black older persons.
- Only eight universities have social work training courses including modules on ageing or the elderly. These are the Universities of Pretoria, Potchefstroom, the Free State, Witwatersrand, the North, Natal, Stellenbosch, and Unisa.
- The generic approach to social work does not take the specialised nature of ageing and older person abuse into account. The lack of resources for services to older persons is a contributing factor to the decline in attention to their welfare.

A case could then be argued for the many poor Black older persons being isolated in residential care facilities against their will with very few people caring. Complaints of a lack of adequate sanitation and congestion at some social service facilities such as clinics and hospitals are not uncommon in South Africa. The effect this has on the health of people especially the frail component of the poor Black older persons is destructive.

It is thus evident how the health care and social welfare service in South Africa is not effective in contributing to an environment where the majority of poor Black older persons can find a space for quality care and nourishment. South Africa's commitment to the poor Black older persons as a primary target group for service delivery is embedded in the adoption of a developmental approach to social welfare that promotes social development by integrating social interventions with economic development (Lombard & Kruger, 2009:120). The White Paper for Social Welfare, developed in the mid-1990s was designed to "overcome the country's Apartheid past and to promote the reconstruction and development of our society" (Patel, 2005:2). The principles under-girding the White Paper for Social Welfare "reaffirm the government's commitment to securing basic welfare and human rights and active citizen participation in promoting human wellbeing" (Patel, 2005:99). Paragraph 77 of the White Paper for Social Welfare states that "[t]he basic principle underlying the developmental approach to ageing is that it enables the elderly to live active, healthy and independent lives for as long as possible" (RSA,

1997). Within such an environment of a developmental approach to social security which seeks "to enhance material well-being through participation in the economy within the context of national policies that foster sustainable people-centred economic development" (Midgeley, 2003:7), poor Black older persons could experience a real sense of at-home-ness. But, the Department of Social Development (2001:31) found the contrary in the field for the poor Black South African older persons, indicating a wide dichotomy between what is written about the promotion of the wellbeing of the poor Black older persons and what is implemented. Their study of poverty in South Africa, led Carter and May (1999:16) to the conclusion that poverty in South Africa is not only a matter of few assets, "but also of constraints to effective use of those assets". This finding is absolutely contrary to the developmental approach promoted by the South African government. Swart (2009:90) could also not find "convincing evidence of a more deliberate shift to a development approach to social welfare". Even the developmental approach of faith organisations helping those in need in their communities, was found not to be so apparent (Pettersson & Le Mon, 2009:119) indicating the South African churches "have a common task to face in identifying and elaborating their role as developmental, people centred, empowering agents" After serious reflection on the South African government's claim to be a developmental state, Lodge (2009:261), after critically analysing two State of the Nation Addresses by the State President of South Africa, emphasises that "[n]o state that fails so spectacularly to improve the health and education of its citizens can make serious claims about its developmental achievement". To the poor Black older persons this says that "[p]roductive ageing… within development agendas" (Saputelli, 2011:43) seems therefore not to be a reality for the majority of poor Black older persons whose home is South Africa.

2.5 The educational situation of the poor Black older persons in South Africa.

This group has, perhaps more than any other generation, borne the brunt of a system in which the majority of people were deprived of adequate education, employment and socio-economic opportunities and which conspired to relegate them to chronic structural poverty (Statistics South Africa, 2010:80). *The South Africa's Progress Report on the Implementation of the Madrid Plan of Action on Ageing* (2002:3) highlights that "43% of persons who are 60+ have had no education. Educational disadvantages are more prominent among African older persons, with

over half (58%) having had no formal education". Westaway, Olorunju, and Rai (2007:1427) opine that only 42 per cent of the Black population aged over 60 and older, in comparison with 98 per cent of the White population of the same age, received any formal education. The majority of the poor Black older persons are poorly educated, unemployed and if employed, they are paid minimal wages (Westaway *et al.*, 2007:1427). Marais and Eigelaar-Meets (2007:13) highlight how the majority of old age grant recipients have had no formal education with a strong urban-rural divide, where those who have completed 7-11 years of formal education reside in urban areas. The following table reflects a comparison of the education level between the various older persons in South Africa showing "the persisting race based inequality" (Statistics South Africa, 2010:95).

	African		Coloured		Asian		White		Total	
	2002	2009	2002	2009	2002	2009	2002	2009	2002	2009
Older persons aged 60+										
No Schooling	51,1	40,5	27,2	12,5	18,6	11,4	0,2	0,1	35,2	27,3
Some primary	29,1	28,8	31,5	24,5	30,6	13,7	0,7	0,6	22,2	21,0
Primary	6,1	7,3	9,1	10,5	10,1	8,1	1,7	1,5	5,4	6,2
Incomplete secondary	11,5	19,4	25,7	42,7	28,3	47,2	36,4	30,5	19,5	25,1
Secondary	1,2	2	2,0	5,8	6,2	16,1	36,7	39,7	10,4	12,0
Post school	1,0	1,9	4,4	4,0	6,2	3,6	22,7	27,5	6,9	8,4
Other	0,1	0	0,0	0,0	0,0	0,0	1,7	0,2	0,5	0,1
Total	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**
N (000)	**1 816**	**2 335**	**233**	**307**	**97**	**141**	**727**	**890**	**2 872**	**3 674**

Source: Statistics South Africa, 2010

The following table highlights that there are significant differences by race and by poverty class in the education level of South African older persons. The chronically poor older persons are far more likely to be unable to read and write than those who are not poor, with 43% of the former group being in this situation. In addition, this increases dramatically in the higher age groups, with two-thirds of those who are chronically poor and in the 'frail old' group (84 years and older) unable to read and write. Rural Africans have the highest incidence of being unable to read and write.

Table 1.Percentage of Older Persons Unable to Read or Write

Unable to read or write	50-63	64-73	74-83	84+	Total
Chronic poor	34.6	51.5	61.5	66.7	43.0
Not poor	14.6	24.1	28.2	41.1	19.3
Rural African	43.2	58.3	70.0	75.7	52.2
Urban African	19.9	36.0	50.1	65.2	27.2
Rural Coloured	39.4	47.6	57.5	31.3	41.9
Urban Coloured	10.8	18.8	28.6	35.7	15.0
Indians	8.4	14.7	25.7	57.7	12.2
Whites	0.5	0.5	0.7	2.1	0.6

Source: May, 2003:27

Makiwane and Kwizera (2006:310) mention the fact that because the vast majority of poor Black older persons do not have basic education and skills, this exacerbates the problems of budgeting and use of limited resources. *South Africa's Progress report on the implementing the IMPAA* indicates that the serious lack of education among the Black older persons "presents enormous challenges in terms of the scale of the needs in the older population" (RSA, 2008:3). This serious lack of formal education and the low levels of literacy functionality among the poor Black older persons place them at a grave disadvantage in the modern age of information technology. Referring to older persons in general Czaja, Charness, Fisk, Hertzog, Nair, Rogers and Sharit (2006:333) express the opinion that "[n]ot being able to use technology such as computers or the Internet puts older adults at a disadvantage in terms of their ability to live and function independently and successfully perform everyday tasks". These researchers further point to the fact that technology has the potential of increasing the quality of life for older persons, that the Internet can help mitigate problems with social isolation and foster linkages to family and friends. Mukherjee (2011:259) finds that the older persons of his study seem to take a "mind over body" attitude towards aging where importance of wisdom, computer skills are emphasized leading to satisfaction and motivation, rather than focusing on chronic health conditions,

retirement, medicines, mobility and health problems. This requires access to a computer, either a personal one or having access to centres such as libraries with internet access. As the poor Black older persons most likely will not own a computer, and because of the high level of illiteracy among the poor Black older persons, it would seem that the benefits brought by the Internet are then lost in particular for the uneducated poor Black older persons. This is confirmed by Czaja *et al*. (2006:334) who postulate that the use of computers and the Internet is lower among older adults, minorities, disabled people, and those with a lower income less education. Bohman *et al*. (2007:331), however, indicate that the use of cell phones has increased amidst poor Black older persons as it makes "it possible for relatives and friends to reach them even if they cannot call themselves" due to their being illiterate. Not being able to participate fully in what your environment has to offer, creates a sense of alienation which threatens the notion of the at-home-ness and dignity of everybody in that space.

2.6 Poverty and the life situation of the poor Black older persons in South Africa.

Mathiso (2011:4) highlights how levels of poverty in South Africa are increasing, and that many poor Black older persons live in extreme poverty where they have to cope with the stress of deciding how to apportion their meagre 'earnings' in order to ensure the survival of the household. During the period 2001 and 2007 in the Eastern Cape there was a substantial increase in household size in the poorer municipalities. The plausible explanation for the increase is that poor households, "which are mostly headed by [poor Black] older persons, received an influx of indigent relatives and non-relatives during the period. Thus [poor Black] older persons, in addition to sustaining poor offspring, absorbed other poor members of the community" (Makiwane, 2011:21). This was done though the percentage of older persons who resided in households with a monthly expenditure of less than R1200 per month, is 56,1% for Africans, 23,9% for Coloureds, 19,6% for Indians against only 7.3% for whites, indicating the unequal distribution of poverty amongst the older person racial groups (Statistics South Africa (2010:91). Bohman *et al*. (2007:331) highlight the sense of responsibility poor Black older persons feel for their extended family, so much so that they are willing to use their pension income for food support to prevent their children from becoming involved in socially unacceptable behaviour or criminal activities. Mohatle and De Graft Agyarko (1999:30) report the findings of a research

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team of twelve persons on the situation of poor Black older persons. Relating to urban poverty seven older men of the Tamaho squatter camp in Katlehong, identify a number of causes and effects of poverty, which mirror views of people in Clermont and to some extent, Bungeni. The Flow Diagram on Poverty is illustrated below.

Poverty and its   linkages (causes and   effects)
This was constructed on the ground with 7 male community leaders of Tamaho squatter camp in Katlehong, 5-5-99

Poverty was described as inability to meet basic needs poor housing and living conditions cash poverty

Apartheid policies of forced removals, bantu education and land confistication

Jobs diminished after 1976 riot and more after the 1994 election: alleged to be some white people's backlash to discredit the Black Government

High Levels of violence

Loss of belongings

No pension support and jobs opportunities for older peopersns

POVERTY

poor dietary and hygiene

Marital problems spousal abuse divorce neglect of children emotional frustration ill health

Disease and malnutrition

lack of money to keep family : pay school fess, feed children and buy clothes

Loss of dignity, and diminish control of parents on their children

Truancy of children and low level of education

Youth turn to Crime, drug peddling and Prostitution

vulnerable older person

youth abuse older persons

poor job opportunities and avenues for youth

Source: Mohatle & De Graft Agyarko (1999:30)

Mohatle and De Graft Agyarko (1999:30) report that "this poverty flow diagram reveals that poverty is directly linked" to:

- The country's poor economy
- Historical policies of Bantu Education that led to very low levels of literacy amongst blacks and thus made blacks unemployable
- The country's inherent political violence

- Unemployment
- For older persons especially, not receiving a pension and no source of income
- Older African people measure poverty in terms of the absence of land and livestock for agriculture
- The traditional nature of extended families that emerge from polygamous relationships is an indicator of an accumulation of wealth
- Rural people associate poverty with the inability to build a "kraal" for the family. The concept of "kraal" is used to mean security, privacy, comfort and family and is indicative of success, status and well-being.

The characteristic of the poor Black older persons is therefore "that they are almost exclusively chronically poor within chronically poor households that are more likely to be female-headed, and on average have older household heads" (Mathiso, 2011:4). Bohman *et al* (2007:329) postulate how for the poor Black older persons in their study group from Majaneng, North of Pretoria, daily life is described as a constant lack of basic resources and a struggle to keep life as normal as possible. The standard of living within the group of participants is diverse:

> some live in brick houses with electricity and running water, while others have to cope with mud floors, are without electricity and rely on communal taps. The taps are distributed over the area. Water has to be fetched in buckets and carried over three to four blocks to their homes. Those who do have electricity complain about its unreliability. They can be without electricity for several days and often without prior notice.

Bohman *et al.* (2007:329) highlight that as no sewerage service is provided to the area where their research was done, lavatories are outside the house at the very end of the yard. In many households paraffin stoves are used to prepare meals. Within this environment of poverty "the poor people – stereotypically Africans and women in the South African context – are at risk of personal crime" (Budlender, 2000:134). The culture of crime that the country is experiencing currently is the result of, among others, the considerable unrest in the country especially after 1976 (Scholtz, 2005). Terreblanche (2005:43) is of the opinion that the high levels of crime and violence are also the result of serious deficiencies in the criminal justice system. Bohman *et al.* (2007:333) indicate how the poor Black older persons are affected by the risk of personal crime and how poverty creates unsafe living environments. With toilets being outside, the older persons in their study have to make use of chamber pots at night as they are too frightened to go out of their homes after sunset (Bohman *et al.*, 2007:333). Alcohol and drug use together with crimes and violence, are exacerbating the unsafe living environments of the poor Black older

persons. Although poverty could be defined differently, May (2000:5) postulates that the emerging consensus sees poverty as generally characterised by "the inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living". May (2003:5) argues that chronic poverty is related to broader concepts of social and economic exclusion. In these spaces of "economic exclusion" poor Black older people are more likely to have experienced illness than non-poor older persons at all ages (May, 2003:29-30), and are subjected to threats that they may not have the resources or power to avoid, or to minimise the impact of various shocks like fires, floods, job loss, crime, illness and death in the family, once it has occurred. Mohatle and De Graft Agyarko (1999:24) highlight that the Black older men remain the father figure with responsibilities to provide for, protect, and sustain their families. However, in cases where they do not have the financial capability to fulfil this role, these poor Black older men complain of a loss of purpose in their relations with the family as these roles are taken over by older women. Likewise May (2000:2) posits that although South Africa has undergone a dramatic economic, social and political transition in the last decade, poverty is continually reproduced.

South Africa's macroeconomic policy, according to May (2003:34), represents "a substantial shift from redistribution and social justice to neo-liberal reforms and widening inequalities". The irony is that at the beginning of the new democratic dispensation in the country it was found that the developmental social welfare embraced a system that is more just, equitable, participatory and appropriate in meeting the needs of all South Africans. The poor Black older persons came from a dispensation characterised by economic inequalities and, like all oppressed people, looked forward to an equal redistribution of resources and social justice. The future looks bleak for the poor Black older persons as "a new distribution coalition has been forged between the old White (mainly Afrikaners) and new African elite, to the detriment of the less wealthy Whites and the poorest 50 per cent of Black households" (Terreblanche, 2005:38). It is then further argued that if the ideology of neo-liberalism in the framework of global capitalism remains intact "we can expect an alarming increase in the unequal distribution of income between the top 20 per cent and the poorer 40 per cent of households" (Terreblanche, 2005:38). This has serious implications for the majority of the country's poor Black older persons, especially in view of the fact that "[a]bsolute poverty in South Africa had more than doubled under ANC rule" (Jeffery, 2010:318).

This shift by government to a neo-liberalist economic policy contaminates and clouds the living space of poor Black older persons with hopelessness and despair as it does not accommodate a developmental approach to the welfare of poor Black older persons.

2.7 The vulnerability, loneliness, marginalisation and social isolation of poor Black older persons in South Africa.

Vulnerability refers to the negative outcome of processes of change. The process of ageing brings with it physical, mental and social change which is

> marked by many different losses which present challenges on a personal and societal level. On a personal level, the loss of a spouse, siblings and life-long friends; autonomy and independence; deteriorating health and failing faculties; the use of assistive devices which may be resented; the loss of dignity (Law, 2012:4).

The change in their social and economic standing results in these vulnerable poor Black older persons having to use their meagre pension to supply for the whole household making them in many instances "vulnerable to malnutrition and food insecurity, as they do not have access to sufficient food" (UWC Community Law Centre's Workshop, 2011:10). This vulnerability to hunger "particularly affects vulnerable groups under a common bond of poverty and is particularly severe under conditions of high inequality and unemployment" (Statistics South African, 2010:86). Whereas approximately 4% of Indian and White older persons indicated living in households that have experienced hunger, the figure jumps to almost 18% for coloured and 24% for African older persons (Statistics South African, 2010:86). Central to the analysis of vulnerability, argues May (2000:7) "is the examination of the assets that can be called on to help people withstand or mitigate the impact of the threat in question". People with more better-managed assets are less vulnerable. Fewer assets are then associated with insecurity and poverty. Vulnerability, postulates May (2000:7), is characterised not only by a lack of assets "but also by an inability to devise an appropriate coping or management strategy in times of crisis". Howes (2007:179) explicates that growing old is a life transition that necessitates coping skills. Old age is accompanied by declining physical ability and health; the loss of a partner, family and friends; and changes in economic status. In addition to this the majority of poor Black older persons further have to cope with a lack of money, poor health, poor access to health care, memory loss, depression and a fear of being robbed, amongst others. These challenges, May (2003:18) posits,

"are the most serious problems affecting the quality of life of more than three-quarters of older Africans".

To effectively manage change or transition there should be some understanding of the process. Meleis, Sawyer, Im, Hilfinger, DeAnne, and Schumacher (2000:18) posit that to fully understand a transition process it is necessary to, among others, to uncover and describe the effects and implications of the changes involved on the individual, family and society. The devastating reality is that the study of the lived situation of the majority of poor Black older could be described as a study of a "vulnerable group in a time of transition" (Bohman *et al*., 2007: 336) as since early in the previous century the current cohort of poor Black older persons are part of a people constantly under the threat of forced removals and transitions, as indicated earlier in this chapter. Dealing with this was normally done in an ill-prepared way because of the inopportune manner and irrationality of politically forced removals in South Africa. Wilson and Ramphele (1989:181) highlight the plight of the poor Black older persons having to move from familiar surroundings, experiencing the loss of facilities, and an increasing sense of isolation when they had to deal with the disruption of forced removals. Currently the moving and transitions are the result of a search for better economic environments, as well as having to deal with the transitions to modern society. King and Wynne (2004:11) indicate the importance of effectively managing the "transformation of intergenerational relationships between elders and grown offspring, [as] the pursuit of family integrity often involves the transformation of other types of familial relationships within or across generations, between spouses, siblings, or other members of the extended family network". The effective management of especially this kind of transformation is of paramount importance for poor Black older persons in the light of the eroding of family and extended family structures, a phenomenon, that is seen as important in the Black culture. Bohman *et al*. (2007:335) emphasize the tension that is within poor Black older persons who, amidst the changing of society indicated of escalating crime incidents, the fear of an insecure future for children and grandchildren and the adaptation to a more "modern," westernized society, are trying to maintain normality and dignity. "All these changes have a multidimensional and complex effect on identities, roles, relationships, abilities and patterns of behaviour at the individual and family level, and on structure, function and dynamics at the societal level" (Bohman *et al*. 2007:335). These vulnerable older persons normally view the transition from

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"old times" to "modern times" as a loss of values and a great threat to the family traditions, and they verbalize the fear of being without care, as family support can no longer be taken for granted. Lombard and Kruger (2009:125) postulate how the erosion of family life and lack of support from the extended family have rendered the poor Black older person-headed households vulnerable, putting them at greater risk of social and economic deprivation. Makiwane and Kwizera (2006:299) capture this fittingly:

> Black elderly persons, instead of enjoying a leisurely retirement, now have to act as the last line of defence against the extinction of families' means of survival, and this is happening in the presence of the HIV and AIDS pandemic that has robbed some of the older persons of their children on whom they counted for emotional and financial support.

Together with understanding the process of change and transitions, there should be the ability to take control over what is happening in your life in order to effectively manage change and transition. South African history indicates that the poor Black older persons constantly had to live with external locus of control. They thus had (and currently have) no or little "voice" over their lives or their living environments. For to have "voice" is to have opportunities to participate in decision-making affecting the lives of those involved, and to have avenues to lodge grievances with the relevant authorities and institutions (May, 2003:25). This lack of "voice" over what is happening to them could easily result in the poor Black older persons developing a victim mentality with debilitating effects on their wellbeing. They may therefore lose their motivation to engage in behaviours that actually could affect what happens to them. Not only in old age but also when younger, living within the repressive and hostile environments, the current cohort of the poor Black older persons never really enjoyed "having choice". Thus the metaphor of spiralling out of control seems appropriate to describe the vulnerability of most of the poor Black older persons as they lack effective management of change in old age. It is arguable whether the poor Black older persons, whose energy is continually spent on overcoming adverse life conditions, as well as their lack of quality careers and access to needed resources to prepare adequately for financial security in old age, are well prepared for change and transition in old age.

Loneliness as a global phenomenon is on the rise among an increasing older population (Hunt, 2014). Loneliness "is generally closely associated with ageing as a consequence of multiple losses – loss of abilities, loss of and changes in personal relationships, loss of relationships with

familiar environments, and changed contact with friends and relatives resulting in reduced relationships" (Roos & Malan, 2012). Burns (2013) highlights that there is a "strong association between the feeling of loneliness, and poor health and disability in older persons". Darkwa and Mazibuko 2002:112) explicate that though the older persons in traditional African societies are revered and respected as they never cease to be productive members of the family, over the past few years, the impact of factors such as "migration, urbanisation, and industrialisation has weakened traditional social structures and the bonds of family solidarity that made it a joyful moral obligation to care for the elderly". Today the African family, postulate Darkwa and Mazibuko (2002:112),

> is undergoing changes in terms of form, proximity, roles and functions, relationships, power, and decision making hierarchies. Given the demands placed on members of the family who can sell their labour within the new economic system, the traditional role of caregiving to the elderly has been affected.

Chigali, Marais, & Mpofu (2002:23) argue that the threat to the extended family system had a serious negative impact on Black older persons. They no longer hold positions of prominence in societal structures, as they are no longer the folklore tellers of the past, nor are they considered "repositories of wisdom". Modernisation and the younger Black persons' adoption of Western ways of life, as well as the rural-urban migration could lead to breakdowns in family life and in social networks for poor Black older persons. This, together with the marginalisation of the poor Black older persons, could exacerbate the lost sense of community, with a destructive effect on their well-being. A study of the poor Black older persons at the community centre in Mfuleni Township in the Western Cape indicates high levels of "loneliness as well as social and emotional isolation" (Chigali, *et al*., 2002:23). Makiwane and Kwizera (2006:305) posit that a large proportion of their Mpumalanga participants (84.3%) report feeling lonely quite often. Pinquart (2003:31) explains two kinds of loneliness where the first indicates an absence of satisfying social relationships caused by a lack of social integration and social supports, and the concomitant stress. A second, "social-cognitive view defines loneliness as an experienced discrepancy between the kinds of interpersonal relationships the individuals perceive themselves as having, and the kind of relationships they would like to have". The quality, more than the quantity, is of importance here. Louw (2008:505) refers to existential loneliness resulting from loss of security and experiencing life as a vacuum, and religious loneliness where the experience

is separation and estrangement from God. Loneliness therefore, amidst all the other negative societal influences could be detrimental to the well-being of the poor Black older persons. Social isolation in general, but more so for the poor Black older persons in particular, is a consequence of being or feeling detached from a social network or community (Chigali *et al.*, 2002:23). The social isolation and marginalised state of the poor Black older persons is aptly indicated by Leonard (1984:180) "as being considered [as being] outside the mainstream of productive activity and/or social reproductive activity". In the present study the overwhelming majority of poor Black older persons are doubly marginalised in terms of race and being outside the economic productive system as it is currently operated "and are considered to be social problems" (Harrison, 1985:161). Due to their ostensibly limited social contribution, the poor Black older persons may develop low self-confidence and self-esteem, and with limited opportunities for meeting with others in common action to solve problems, this in turn could lead to feelings of disempowerment. In this position the poor Black older persons are stigmatised as worthless. An interesting aspect of marginalisation is that the identity of those marginalised is defined by the dominant group in society. What is essentially a socio-economic and historic event is presented as a "biological or an intrapsychic event" (Kagan & Burton, 2005:297). The biological aspects of poor Black older people are therefore the first to be thought about or commented upon as a justification for indifference by the dominant group. Kagan and Burton (2005:300) are also of the opinion that the selfhood and humanity of people involuntarily marginalised are threatened and their fundamental needs compromised. As human life is inseparable from the ability to enter into and critically negotiate social relationships, the inability of poor Black older persons thus marginalised "to meet these expectations has negative repercussions for their biological and psychological well-being" (Kagan & Burton, 2005:301). Bohman *et al.* (2007:332) emphasize the need for Black older persons to be with people when they say that "[s]ocializing is about being among people under any circumstances". Carstensen, Isaacowitz and Charles (1999:169) concur with this by mentioning that "older people not only interact with fewer people, they interact primarily with people who are well-known to them, and their inner social circles are composed primarily of old friends and family members, necessary to affirm a sense of self,[and] provide support in times of need". Howes (2007:188) in an explorative study of Black older persons finds that "members of the research group are embedded in their society through substantial social networks. This indicates the presence of

bonding social capital in the community", which according to Carstensen *et al.* (1999:166) "is core to survival" of the poor Black older persons.

The situation is as Ayete-Nyampong (2009) so aptly explicates it as follows:

> The once valuable, respected and productive elderly people who were cared for by the extended family, and supported and protected by the social structures of traditional society now seem to be aliens in the new world of modernisation. Formal education, the industrial market economy and being youthful are now dominant issues which have displaced and relegated the elderly to the periphery of social life and left them to struggle with poverty, ill-health and loss of status.

At this juncture it would be appropriate to describe the situation of the poor Black older persons philosophically. As Buber (1947:168) postulates: "Man can become whole not in virtue of a relation to himself but only in virtue of a relation to another self". Buber (1970:54) utilises the word pair "I-thou" to indicate that "[t]here is no I as such but only the I of the basic word I-You". The relationship can never be an I-it or an It-You, only in an I-thou can there be a perception of a relationship. From this philosophical premise human wholeness is only possible in relation to the other. According to Buber (1947:22) to have a life in dialogue with others, the opportunity of turning towards the other person must be there. Not having another to turn to in loneliness or social isolation, the poor Black older persons face the impossibility of having a meaningful "a life of dialogue. The Northern Sotho maxim *Motho ke motho ka batho,* which means that a human being is human only because of others, with others and for others is applicable to the social isolation and marginalisation. Schutte (1991:188) uses the Xhosa proverb *umuntu ngumuntu ngabantu* (persons are persons because of persons) to explain the understanding that humankind constitutes one family with relationships with both the living and the dead as a gift, and with no one a stranger. There is thus no growth, fulfilment or happiness apart from other members of the family with a reciprocal affirmative attitude. *Seriti*, according to Schutte (1991:193) is an energy or power force, explaining the dependence of persons on others to realise themselves as persons. It is as if, according to Setiloane (1976:42), each person were a magnet, creating together a complex field where any change in the degree of magnetisation, any movement, of one affects the magnetisation of all. Therefore, "to spill blood is not only to kill the body but to damage the '*seriti*', thus weakening the whole society of which its owner is an interlocking part" (Setiloane, 1976:41). Therefore the description of the situation of social isolation and marginalisation of the poor Black older persons, is not just an indication of how the

community is becoming constitutive of unrelated discreet human entities, but is about the destruction of human wholeness.

2.8 The poor Black older person's life in communities.

The poor Black older persons have much to contribute to family, society and the country. Edna Mowena, Minister of Social Development, in a speech at the opening of Phumula Old Age Home highlights that "[t]hrough the opening of Phumula Old Age Home we aim to promote and celebrate the contributions older people make in our society. We all know too well that the older persons in this country have made and continue to make an invaluable contribution to all aspects of South African life" (DSD, 2009). Mohatle and De Graft Agyarko (1999:24) indicate that traditionally most blood-related families place the older person as head of all members of the extended family in the household. In this arrangement, dependants need not necessarily be blood relatives to the older person, but may be drawn from the homes of other kinship relatives to cohabit under one roof. The research team researching the lived situation of Black persons indicate that some households visited in Claremont and Katlehong had older persons who were separated from their nuclear families, e.g. sons and daughters who have relocated to other towns for employment (Mohatle & De Graft Agyarko, 1999:24), highlighting that such "living arrangement puts older persons in a household-head role and thus put pressure on the elderly to retain a "parenting" role most of the time". Mohatle and De Graft Agyarko (1999:24) posit that

> [i]n all sites, older men retain their traditional and customary status as household heads irrespective of whether they are employed, disabled or unproductive. They also remain the father figure whose responsibilities are to provide for, protect, and sustain their families. However in cases where they did not have the financial capability to fulfil this role, older men complain of a loss of purpose in their relations with the family as these roles are taken over by older women.

Young adults in Katlehong regard older persons as an educational resource base (Mohatle & De Graft Agyarko, 1999:24) where the older people's lack of formal education is compensated for by their knowledge of basic "life" skills and experience in broad community issues. In areas that are steeped in tradition like Bungeni, and where the literacy level of older persons is low, "their contribution to preparing both young male and female adults for marriage is vital" (Mohatle & De Graft Agyarko, 1999:24). This role is instilled through their emphasis on respect and family values as core characteristics of successful marriages. Mohatle and De Graft Agyarko, (1999:24) highlight how

the country's political transformation has also generated the emergence of an image of old persons as former veterans of the struggle for equality. Their political affiliation to different structures was highlighted in their registration for the country's June 1999 democratic elections. It was discovered through focus group discussions in all sites that most old people had registered for the elections and thus demonstrated their willingness to contribute towards the building of a new country.

This is also an indication that most Black older persons in South Africa view themselves with an expanded future (Carstensen *et al*., 1999:167) with time on their hands for good use. Being involved in community and society is a way for poor Black older persons to maintain their active status within these structures, thereby reducing the risk of social abandonment. Mohatle and De Graft Agyarko, (1999:25) highlight the following.

- Older men's contributions are valued in traditional leadership structures like the "*kgoro*" (tribal council) in the Northern Province.
- The study established that older people are active in community-based initiatives when given opportunities. For example, in Bungeni and Claremont, older people are very active in local Policing Forums and older people and other community members regard this as an important contribution to the fight against crime.
- Older persons also participate in programmes that are managed by indigenous societies, for example the Muthande Society for Care of the Aged in Claremont, and the Elim Hlanganani Society for Care of the Aged in Bungeni.
- Apart from the roles of advisors, tutors, counsellors, custodians of traditional custom, health care providers and childbearing roles referred to earlier, older persons participate in their communities as in the Gugulethu Youth Club in Claremont where retired professionals are often engaged in programmes to address social and educational issues

Mohatle and De Graft Agyarko (1999:26) relate how participants in their study experience reduced levels of stress and how this "relieves them of some of their domestic concerns through participation in seminars and skills development such as literacy and sewing classes". It seems therefore that poor Black older persons' personal status is improved by their involvement in activities such as literacy classes, community policing, sewing, weaving, music and dance, luncheon clubs, home visiting, and prayer meetings. Religious involvement, because of the focus on inclusion, support, love, compassion, and empowerment for persons in all seasons of life is, according to Evans (2011:80), "a predictor of life satisfaction among both the general population of older individuals and especially the black elderly". Rakoczy (2007:44) concurs with this notion as the Christian community "is constituted by "being together" and "being for one another". The sad reality for many poor Black older persons is that while expressing the hope

that they should be seen as living, growing, engaging human beings who continue to have much to contribute to a community, they are in many instances seen as obsolete and "having served their time" (Address, 2011:7). The unconditional acceptance of the poor Black older persons as valued members of society is thus of paramount importance for ensuring "enabling and supportive environments", allowing them full participation in their own fruition thereby contributing to the building of society. Social abandonment could then be reduced and active participation for their well-being is then encouraged.

The "triple jeopardy" of being old, Black and female necessitates a separate focus.

2.9 The gender factor.

"Within the broader vulnerable group of older persons, older women are more vulnerable as they are seen as weak and defenceless" (UWC Community Law Centre's Workshop, 2011:16). Xavier Go´mez-Olive, Thorogood, Clark, Kahn and Tollman (2010:31) highlight that older women are 30% more likely than older men to report low health status as well as lower functionality than older men. As in other parts of the world, (United Nations Population Aging and Development, 2009), women are over-represented among the older persons in South Africa, a "phenomenon characterized as the feminization, of the aged" (Darkwa & Mazibuko, 2002:111). This is because women live longer than men. According to the United Nations Population Aging and Development (2009) the ratio between older men and older female 60 years and older is 83 to 100, and, the ratio between older men and older females 80 years and older is only 59 to 100. The situation of older women is generally worse than that of older men. Eckley (1996:48) postulates that "older women are poorer, more likely to be illiterate, experience more demands from families and are more prone to malnutrition, abuse, neglect and homelessness". Lombard and Kruger (2009:129) indicate that despite the vulnerability of poor Black older women they do not fall prey to their circumstances, "but try to find meaning in their lives. The fact that they are often the primary caregivers for children and grandchildren, and share their meagre income with intergenerational households, portrays the resilience of older women in South Africa". Brownell (2010:4) is in agreement when she posits that older women move into old age less advantaged financially than elderly men. Joubert and Bradshaw (2006:205) highlight that older women generally are more likely to be widowed than men are;

that they are more likely than men to experience domestic violence, tend to be less educated than men, have less formal work experience and tend to have less access to private income sources. This holds true for the poor Black older women. The situation of the poor Black older women is exacerbated by racism as well. As a result of these cumulative disadvantages (UN, 2002: Section 109) the poor Black older women are more likely to be financially under-resourced, and to suffer disabilities and disease in older age than are their male counterparts. Section 109 of The Madrid International Plan of Action of Ageing (MIPAA) (UN, 2002) also points that the poverty that the older women experience can also force them into situations in which they are vulnerable to sexual exploitation (DSD, 2001:2). Makiwani and Skwizera (2006:309) posit that poor Black older males reported a higher level of disability than their female counterparts. A possible cause for this could be associated with occupational hazards that males generally endure during their lifetime. In the Mpumalanga study of poor Black older persons more "resources were allocated to males over their lifetimes…Males have reportedly consumed highly nutritious food, like vegetables and meat. As "heads" of families, they are assumed to be entitled to the best allocation of many household resources including food" Makiwani and Skwizera (2006:309). This reflects an unfair disposition towards poor Black older women. Furthermore, compared to the poor Black older men, the poor Black older women are more likely to experience discrimination in accessing inheritances. Their inability to access their husbands property or pension monies upon their death places the poor Black older widows in extremely vulnerable positions where they can be exploited, and it is not uncommon to hear of situations where when Black older men died without a will or testament "property such as cars, livestock and houses are being seized by [the widow's] husband's relatives" (Maitse, & Majake, 2005:24; Ferreira, 2004:20). In South Africa the poor Black older women feel they are more disadvantaged than other older men "because they were still unable to own land or property in rural areas, unless they were married" (Maitse, & Majake, 2005:17). Another disadvantage that poor Black older women suffer is mentioned by the White paper on social welfare (1997:section 85) which indicates that customary marriages do not have the same legal status as civil marriages, and this is particularly detrimental to women with regard to social benefits, custody and guardianship of children, property, land and inheritance. This is a serious problem for women in urban areas where traditional community systems protecting women have broken down and where women are in danger of losing property and housing when their husbands die. Discrimination against

women continues to prevail in all spheres of life and women do not enjoy equal opportunities. The principle of shared responsibility and partnership between men and women is not accepted in society as the basis for achieving equity and equality. Despite this, Cronjé (2002:234) finds that where there is social capital with a stronger internal locus of control, the poor Black women in her study experience a higher quality of life, though the environment might be challenging. She finds that they are "ageing successfully because they see their lives as meaningful and therefore have significant life satisfaction" (Cronjé, 2002:235). Using only four retired domestic workers as participants in her study makes generalisation impossible. Yet it points to the possibility of the better life satisfaction the Black older women could have if they were living in enabling and supportive environments.

2.10 Conclusion.

This chapter on the description of the lived situation of the poor Black older persons starts with a description of the demographic information indicating that the poor Black older population is a growing population. This is followed by an outline of the nature of the philosophy of Apartheid under which the then cohort of poor Black older persons lived, and the current cohort of poor Black older person spent a substantial part of their lives. There is a description of how that philosophy shapes their situation destructively. The detailed inclusion of the findings of the South African Council for the Aged is necessary, as through its involvement with the older persons in South Africa a very authentic understanding of the lived situation of the poor Black older persons could be formulated. The various legal Acts promulgated by the then government resulting in the poor Black older persons together with the rest of the disenfranchised citizenry, experienced forced removals to reserves, bantustans and specifically demarcated areas of living with the concomitant suffering and hardships, serve to authenticate the description of the lived experience of the poor Black older persons as provided by the South African Council for the Aged, indicating the emotional and structural violence committed against these vulnerable older persons, whose dignity was also effaced.

In the description of the lived experience of these older persons a harrowing picture of the lived experience of the poor Black older persons within the much celebrated new democratic dispensation in South Africa, is presented. The abuse, neglect, and ill-treatment of older persons,

as well as the abuse of ageism, are highlighted in this chapter. The pension situation and the official South African policy as it relates to the poor Black older persons, leads to an appalling situation which is of concern to all of us who seek the wellbeing of all people. The policies and especially the promulgation of the 2006 *Older Persons Act* of which the *Regulations* were only approved in 2010, is a clear indication of the low priority the current government accords the development of the poor Black older persons. The focus in this chapter could also be placed on residential care; community-based care as well as the housing situation of the poor Black older persons, to indicate that even in these areas the poor Black older persons are not considered a priority. Education is linked with opportunity and development and the low level of formal education of poor Black older persons constrains the development of the capacity and capabilities of the poor Black older persons. The levels of poverty that the poor Black older persons endure contribute to inequality and underdevelopment. The vulnerability of the poor Black older person to hunger, malnutrition, exploitation, abuse and other negative life forces indicates that if a people in transition and flux do not have the necessary assets and skills to manage change, this is detrimental to all those involved. The social isolation and loneliness suffered by many poor Black older persons is indicative of the eroding of societal wholeness. Yet this chapter also reveals that the poor Black older persons are and could be a vibrant sector of society with much to contribute to societal growth and development. This reflects the urgency of the creation of a supportive and enabling environment for South Africa's poor Black older person population. That older men and women grow old differently is also acknowledged in this chapter. The inequality and challenges that the poor Black older women suffer necessitates urgent attention. In this chapter the fact that the poor Black older people are disadvantaged in every facet of their lived experience, is highlighted. They are disadvantaged in terms government's involvement in their lives, as well as society's disposition towards these vulnerable older persons as reflected in the prejudice of ageism.

The "systems of power, authority and domination" (Miller-McLemore, 2004:51) within South Africa clearly violate the integrity and dignity of the poor Black older persons, and oppress them in growth-crippling living environments. These "systems of power, authority and domination" are used to grant the White older persons greater access to resources, including physical resources, psychological resources, social resources, and economic resources and to deny the

poor Black older persons similar and equal access (Neuger, 2004: 67), causing them to be poor, marginalised and not able to contribute to their own and society's sustained living. It is clear that

The relevance of this description of the lived experience of the poor Black this growth-crippling consciousness invades the living environment of the poor Black older persons externally as well as internally, thus causing the individual to have low self-esteem. The identity of the poor Black older persons to a large extent is thus shaped "by the *mis*recognition of others" causing these vulnerable older persons to "suffer real damage, real distortion" as "the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves…[which] can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being" (Taylor, 1994:25).

The relevance of this description of the lived experience of the poor Black older persons is that it problematizes (Fassin, 2013, 111) the situation of the poor Black older persons making it a subject for reflection within the field of pastoral care. There is a need to find intellectual and moral tools within a pastoral care strategy with which to analyse these ideologies and influences which contaminate the living space of older people. There is also a need for a care approach that is liberative, and that embraces a political morality of inclusivity, enhancing relational justice, friendship and reciprocity. There seems to be a need for a pastoral care strategy that will present the poor Black older persons as valued and respected human beings, thereby helping government, society and the poor Black older persons themselves to work towards the creation of a space that will enable them to establish places where they can grow old with their dignity affirmed and acknowledged. It is the endeavour with the current study to provide such a pastoral care strategy towards the creation of "enabling and supportive" environments for the enhancement of existential well-being and meaningfulness in old age for South Africa's poor Black older persons. A theoretical analysis using various theories as they relate to old age in South Africa, seems to be needed to highlight the various aspects of old age and to understand and explain how old age is negatively shaped by a capitalist or neo-liberalist perception of old age, race, poverty and culture. There is then also a need to use these various theories to interpret the situation of the poor Black older persons morally and to engage theology in a dialogue about the horrendous situation which strips these older persons of their dignity and human worth. In the next chapter therefore attention will be given to this interpretive task, which entails using various

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social and other scientific theories in dialogue with theology to interpret old age and as such the lived situation of the poor Black older person.

Chapter 3

Interpreting old age using various theoretical perceptions.

3.1 Introduction

Within the design of the current study, the focus in this chapter is on the interpretive function using various interdisciplinary theories to indicate and interpret various aspects of the lived experience of the poor Black older persons. This interpretation of the lived experience of the poor Black older persons, guided by the good practice of Liberation Theology (Chapter 4.4), is also to indicate how, amongst others, capitalism, neoliberalism, poverty, racism and cultural ideologies "work in isolation or else in complex concert to initiate or aggravate the suffering of persons" (Lartey, 2003:127). This interpretation of the lived experience of the poor Black older persons is in line with the second core function, viz. the interpretive task of practical theology, the purpose of which is to draw attention to specific aspects of the lived experience of the poor Black older persons. The theoretical interpretation of these aspects will make it possible to engage in dialogue with theology in order to determine the appropriate pastoral strategy for use when the dignity of the older person can be recognised and affirmed.

To do justice to the situation of the poor Black older person requires a broad theoretical interpretation of their situation to account for the fact that they are old, poor, Black and living in a multicultural society. In the previous chapter it is indicated how the poor Black older persons are disadvantaged, negatively perceived and treated, because they are not only old, but old within a particular race group generically referred to as Black, within a multiracial society with a strong history and presence of racial oppression where Black people are oppressed and exploited by White people. Because all South Africans are situated within a multiracial environment the theoretical interpretation of race is important when explaining Howes's (2007:179) postulation about the social, economic and psychological damage that the poor Black older persons suffer because of racial discrimination. There is thus a need for a theoretical perception of race to explain its devastating influence on the lived experience of the poor Black older persons. Concomitant with race is its correlation with poverty shaping the lived experience of the poor Black older persons. A theoretical perception of poverty as it relates to the calamitous situation

of the poor Black older persons, is needed. The disadvantaged socio-economic positioning of the poor Black older persons within the multicultural South African society is the result of, among other things, the dominant ideology which has direct bearing on their dire lack of cultural capital. The inclusion of a theoretical perception of culture is necessary to provide a more complete understanding of the poor Black older person's being positioned at the very lowest socio-economic rungs within society. Societies "are themselves built upon ideological views", argue Connidis and McMullin (2002:597), and "theories must expose the ideas that are the basis for structured social relations". To provide a theory or to theorise "is a process of developing ideas that allow us to understand and explain empirical observations" (Bengtson, Silverstine, Putney & Gans, 2009:4). Theorising is about seeking explanations and meanings for what people observe or experience. Theories of ageing, posit Powel and Chamberlain (2012:8),

> "are important in establishing frameworks for understanding, interpreting, and problematizing aging, how the processes of aging are contested and negotiated, and the interplay between various levels at which social relations take place – including hitherto neglected aspects of aging experience such as inequality, body and identity, technologies of power, and subjectivity of risk society"

An example of the hitherto neglected theoretical approach to old age, according to Powel and Chamberlain (2012:9), is the theory of political economy of old age that "examines the structural inequalities that shape the everyday experience of growing old in modern society". The theories of old age, including theories of race, poverty and culture as they explain important aspects of old age, are the "several lenses…required to see the complexity and diversity" (Bengtson et al., (2009:5) of old age. The importance of being explicit about theories of race, poverty and culture as they relate to a theory of old age, rather than implying its importance, will be highlighted as notions such as the racial and economic inequality suffered by the poor Black older persons, their disadvantaged socio-cultural stratification in society, etc. could then be theoretically explained in more authentic ways. This eclectic way of addressing old age theoretically is also followed so as to highlight the role of human agency of the poor Black older persons as it is linked to socio-political structures within the micro-macro levels of society. As such the inter- and multi-disciplinary nature of this theoretical interpretation of the lived experience of the poor Black older persons will also be demonstrated. This understanding of theorising about old age within the South African situation is then also about knowledge production.

Following the introduction, theories of ageing comprising of the capitalist life course theory of ageing, cumulative advantage/disadvantage theory, the intergenerational theory, the biomedical theory of ageing, the theory of personality development, and the theory of successful ageing will be discussed. The theory of race including the theory of race as biology, race as a social construct, the theory of racism and racial inequality will then be presented. The theory of poverty as deprivation, and the social democratic approach theory of poverty will follow. The theory of culture as embodied in persons, the relational theory of culture, culture as resources, and culture as dominance will then be deliberated on, followed by the conclusion to this chapter.

3.2 Theories on Ageing

Through the various theoretical perspectives on ageing, as broad as possible an explanation on aspects of ageing will be presented to emphasise the disadvantage and negative perception of the poor Black older persons. A theory on the life course of ageing which include a theory on cumulative advantage/disadvantage will be presented first.

3.2.1. The life course theory of ageing.

The life of the poor Black older persons can be interpreted from the dominant Western theory of the life course on ageing. This theory has two important functions: it posits that old age can be thought of as a course in the life course, one of a series of transitions that people pass through between birth and death (Vincent, Phillipson & Downs, 2006:9); and it gives an indication of how predominantly economic-related experiences in the previous life courses shape old age. One of the premises of this life course theory is that it "focusses on age differentiated sequences of transitions…with transitions and trajectories as key concepts" (Lowenstein, 2003:108). A transition is "a passing from one condition, activity, place, etc. to another" (Collins concise English dictionary, 1978:799). In this respect Van Gennep (1960:2) indicates that "the life of an individual in any society is a series of passages…transitions from group to group and from one social institution to the next…so that a man's life comes to be made up of a succession of stages with similar ends and beginnings". Ferraro, Shippee and Schafer (2009:423) remind us that in physics a trajectory is thought of as the flight curve of a projectile and "[w]hen an object remains in flight, we have the known trajectory curve (past) and a projection of the curve (future) [and where] outside forces may alter future movement". Human trajectories may be conceptualised,

according to Ferraro *et al*. (2009:424), "as a sequence of transitions". Another key concept in this life course theory is the notions of "turning points" which, according to Wethington (2005:116) are distinguished from other types of transitions by "being decision points about future paths and commitments in which (in retrospect) an individual perceives life as having taken a fateful turn that defined all of life that came after it". The concept of a "critical developmental period" is also important in this theory of life course as it states that "events or exposures that occur at a particular or more vulnerable period of early life may have long-lasting effects on how a person or body develops" (Wethington, 2005:117).

"Life course" is a descriptive term referring to the "concrete character of a life in its evolution from beginning to end" (Levinson (1986:3). To study people within a life course theory it is necessary to have a conceptual understanding of both the terms "life" and "course".

According to Levinson (1986:3)

> *course* indicates sequence, temporal flow, the need to study a life as it unfolds over the years. To study the course of a life, one must take account of stability and change, continuity and discontinuity, orderly progression as well as stasis and chaotic fluctuation. It not enough to focus solely on a single moment; nor is it enough to study a series of three or four moments widely separated in time, as is ordinarily done in longitudinal research. It is necessary…to examine "lives in progress" and to follow the temporal sequence in detail over a span of years. The word *life* is also of crucial importance. Research on the life course must include all aspects of living: inner wishes and fantasies; love relationships; participation in family, work, and other social systems; bodily changes; good times and bad--everything that has significance in a life. To study the life course, it is necessary first to look at a life in all its complexity at a given time, to include all its components and their interweaving into a partially integrated pattern. Second, one must delineate the evolution of this pattern over time.

This is an indication of the level of life that this theory covers: from birth to death and the possibility of zooming in on a particular course, like old age, for particular study. Life course differs for men and women as "women often adjust their employment to accommodate family responsibilities" (Crockett & Beal, 2012:1728). Life transitions are not standardised over various societies but as Fry (1996:121) indicates, this life course works fairly well in the industrialised nation-states "where a bureaucratised public life promotes an informally aged graded and sequenced life course". In a different life course, such as within traditional Chinese society, life stages were closely associated with agriculture as sprouting, development, fruition and death and preparation for renewal in a never-ending cycle of life (Thompson, 1990:107). With the

introduction of industrialisation the metaphor of ageing in the traditional Chinese society was challenged as people were viewed as cogs in a machine with a focus upon "chronology - age metaphorised as number" (Thompson, 1990:115). Within the Vendan society in Southern Africa the beginning of the life cycle is not biological birth and the end is not biological death but at the beginning of the initiation rite of *domba*, the novice undergoes a symbolic death indicating the departure of a 'guardian' spirit and at the end of the rite undergoes a symbolic birth marking a "decisive phase in the independent growth of each one's 'soul', which would be expected to become an ancestor spirit at the time of physical death" (Blacking, 1990:129). This progressive development through life stages or cycles, irrespective of society or culture, involves everyone in the process of ageing, as everyone ages.

Inherent in this life course is the notion of a cohort. A cohort differs from a generation which refers to ranked placement within a family lineage and "at the macro-social level, the term is used to refer to age groups" (Vincent, Phillipson & Downs, 2006:10). A cohort refers to people "born at approximately the same time and who experience the same historical changes at about the same stage of life" (Vincent, Phillipson & Downs, 2006:10). In South Africa the "same historical changes" could be the Apartheid era and the transition to a democratic dispensation.

Cohorts experience historical periods differently. The experience of a particular cohort in the later stages of this life course, "defines what old age is during a particular historical time period" (Uhlemberg & Miner, 1996:209) for that cohort and it is informed by various factors. Uhlemberg and Miner (1996:209) indicate that the difference in the cohort composition (like size, gender, race, educational levels) and history (like war, Depression, Apartheid) are some the factors influencing cohort experience. Other factors influencing cohort experience are a change in the organisation of society where major social institutions (like those providing health care for older persons) providing opportunities for and constraining human behaviour, the technological development which impacts cohorts differently, and the structure of its linkages with cohorts occupying other life stages. Cohorts in this life course are always vitally linked to other cohorts through family, kinship, economic, political and social bonds. The further importance of the cohort theory is that it highlights the "importance of context and a corrective to the strong assumption of a universal or "natural" trajectory of human aging because it compelled recognition that patterns of aging are historical variable" (Dannefer & Kelley-Moore, 2009:392).

Each cohort, Ravanera, Rajulton and Burch (2004:529) emphasise, experiences transitions in this life course in different ways because members of each cohort live through a particular segment of time characterized by unique historical events, diverse environmental conditions, and social changes. By comparing patterns of ageing in different historical periods or across cultures "the profound significance of social structure on the life course patterns and outcomes" (Dannefer & Kelley-Moore, 2009:391) become apparent. Social structure is socially constructed by the dominant ideology (Chapter 3.5.4) which in this case is the capitalist or neo-liberalist philosophy positioning the poor Black older persons economically in a disadvantaged position as the theory of cumulative advantage/disadvantage will indicate.

3.2.1.1 Cumulative advantage/disadvantage theory.

Within the premise of the dominant Western life course theory the older person's population, says O'Rand (1996:232), is dispersed across "an income range represented at one end by the so-called "pension [or asset] elite" and at the other by the persistently poor or near-poor". This heterogeneity and inequality in old age spawned another theory in the life course i.e. cumulative advantage/disadvantage theory. This theory developed by Dannefer (1987:212) postulates that "aging be conceptualized, in part, as a consequence of social processes that regulate the internal differentiation of cohorts. Societal conditions of age grading, systematic sorting and allocation processes differentiate people within cohorts as well as between them". The analysis of intra-cohort differentiation, says Dannefer (1987:213) offers "the potential for integrating constructs of aging and the life course with social processes". O'Rand (1996:230) highlights how social processes of structural and institutional arrangements operate to "stratify cohorts as they allocate differential opportunities for the accumulation of value and reward…stemming from the market and the state that constitute the systemic determinants of inequality". Thus for O'Rand (1996:232) the inequality of older person's populations

> is not an instantaneous phenomenon, nor is it the simple averaged culmination of life decisions made by individuals living in identical social circumstances over time; rather, inequality is a product (interaction) of institutional arrangements and aggregated individual action over time.

These inequalities accentuated over time then serve as anchoring mechanisms and as constraints on the life course accumulation of resources" (O'Rand, 1990:198).

An individual's circumstances, experiences and/or characteristics earlier in the life course can thus be used "to explain and predict subsequent outcomes…[it is inevitable] that within each cohort the rich do indeed appear to get richer, while the poor get poorer" (Dannefer & Miklowski, 2006:31). The study of Elder (1974:163) finds that those who entered the Great Depression during the 1930s in North America with a disadvantage maintain that disadvantage over time as they were less "likely to achieve some upward mobility from first to last job". Compared to other cohorts, workers who entered the North American Great Depression as unskilled and semiskilled workers, "were least likely to move into the white-collar stratum by the end of their productive years" (Elder, 1974:163). This is confirmed by a later study of Crosnoe and Elder (2004:643) who find that in a study of highly intelligent persons from generally comfortable backgrounds those with "the less adjusted profile reported lower annual earnings later in life".

Drawing heavily on the work of Dannefer (1987) and O'Hara (1996), Ferraro *et al*. (2009:414-430) develop the theory of cumulative inequality highlighting that

> a. social systems generate inequality which is manifested over the life course and development processes.
> b. within the life course disadvantage increases exposure to risk but advantage increases exposure to opportunity.
> c. life course trajectories are shaped by the accumulation of risk, available resources, and human agency.
> d. the perception of life trajectories influences subsequent trajectories, where amongst other things a favourable review of a trajectory is associated with self-efficacy.
> e. cumulative inequality may lead to premature mortality.

The strength of this life course theory then is that it is a set of inter-disciplinary organizing principles and concepts. This theory is of cardinal importance as it explains that the poor Black older persons are part of the inevitable human ageing process; that they, with all other humans around the globe and through history, moved through various life transitions; and that old age is the final course of an ageing process. Old age is thus a legitimate life course, though different from other courses. This life course theory helps to position the poor Black older persons, as individuals and as a cohort, as a specific course in life to be studied in its historical and current context. The heterogeneity, diversity, inequality and the disadvantaged position of the poor Black older persons within the current South African older persons population could be

explained using this life course theory, especially the cumulative advantage/disadvantage theory, and the theory of cumulative inequality. It is explained by this theory how the previous dismal socio-economic experiences of the poor Black older persons shape and influence their later dire socio-economic life experiences, and the role that is played by social influence in shaping their appalling experience in old age. Louw and Louw (2009:188) argue that not only are divergent lifestyles of older South Africans incorporated in this theoretical perspective, but also that people are placed "in an historical and cultural context". The theory thus provides space to argue how the political and economic philosophies of Apartheid South Africa create opportunities for the White population relating to their socio-economic advantage, and constraints for the other population groups resulting in the poor Black older persons being disadvantaged with regard to their socio-economic positioning. The implication of this theory for a pastoral care strategy to the poor Black older persons is that it would not be appropriate to truly care for these vulnerable South African older persons within such a Western capitalist perception of a life course with its focus on the accumulation of disadvantage and inequality in old age. This theory is guiding theology in the development of a pastoral care strategy to the poor Black older persons to address not only the quality of their milieu being shaped by a dominant ideology but also to seriously reflect on how the dignity of people and especially the dignity of the poor Black older persons is denied within such a political and social milieu. This theory also indicates the need of a theological perception of a life course for the people of God where the Christian notions of care, love, equality, and humans as brothers and sisters of a heavenly Father are applied in shaping a life course, placing the poor Black older persons qualitatively in a position where their dignity is recognised and affirmed.

3.2.2 Theory on intergenerationality

This theory, emanating from a social work perspective, places the poor Black older persons within a familial interdependent context. This theory is grounded in social and generational relations, with the multigenerational family becoming increasingly influential as individuals and families continue to be interdependent (Antonucci, Jackson and Bigg, 2007:680). One of the theoretical frameworks of intergenerationality is the Convoy Model of the family. According to Antonucci *et al*. (2007:680)

the convoy is shaped by personal (e.g., age, gender, personality) and situational (e.g., role expectations, resources, demands) factors that influence the support relations experienced by the individual. People form the convoy and the convoy, under ideal conditions, provides a protective, secure base or cushion that allows the individual to learn about and experience the world. These personal and situational factors and social relations, in turn, affect that individual's health and well-being both contemporaneously and longitudinally.

Situated within the convoy model of the family the poor Black older persons could both be a beneficial or benefiting family member enjoying the protection that a family structure provides.

The Solidarity (and conflict) model of generational relations by Silverstein and Bengtson (1997:432) focusses on intergenerational relations (exchanges of assistance). This theory proposes six dimensions of solidarity:

(1)structure (factors such as geographic distance that constrain or enhance interaction between family members), (2) association (frequency of social contact and shared activities between family members), (3) affect (feelings of emotional closeness, affirmation, and intimacy between family members), (4) consensus (actual or perceived agreement in opinions, values, and lifestyles between family members), (5) function (exchanges of instrumental and financial assistance and support between family members), and (6) norms (strength of obligation felt toward other family members (Silverstein & Bengtson, 1997:432).

It is also indicated by Silverstein and Giarrusso (2010:1045) that the "intergenerational resource transfer is based on the notions of altruism and reciprocity where each generation provides to the other on the basis of need". This theoretical perspective places the poor Black older persons within the family situation as "a stabilizing factor; [where] they act as unifier between siblings and grandchildren…[and] as the bearers of traditional values and customs" (Bohman, Van Wyk & Ekman, 2009:451). Antonucci *et al*. (2007:681) argue that in terms of the notion of "developmental stake" the older generation has "more of a stake in the family and generational relations than does the younger generations". That this is the case is manifested by the report of "stronger feelings of solidarity among the older generations and greater generational distancing from the younger generations" (Antonucci et al., 2007:681). The findings of Ajrouch, (2007:745) suggest that among Arab-Americans with lower education levels, "intergenerational relations seem to confer a potentially significant benefit" for all generations involved. This intergenerational theory is indicative of an intimacy between generations that is succinctly captured by Meulink-Korf and Van Rhijn (2002:103) in the notion of

een dakpanconstructie: elke dakpan ligt deels over de vorige een. Elke generatie begint in de tijd van de volgende…De *consequenties* van deze (familiale en extra-familiale) dakpanstructuur blijven bestaan, ook als mensen geografisch ver van elkaar verwijderd zijn of als een van beide generaties niet meer in leven is.

The various factors and dimensions on which this theory is based could be an indication of the strength of this theory to provide explanations of life within the intergenerational familial context. The importance of family as an intimate support base for younger and older generations, captured in the *dakpanconstructie* is difficult to deny. This theory could be used to place the poor Black older persons within a family context of responsibility and reciprocity, explaining their psychological and economic usefulness within the familial environment, as well as their usefulness as family caregivers. It also provides a theoretical base for the reasons the poor Black older persons use state pension money to provide for the whole family, and take care of orphans due to HIV and AIDS related deaths. Within the familial context the poor Black older persons could then provide the basis for the upholding of cultural and family traditions. This theory also provides explanations for younger generations easily distancing themselves from the older generations within the family. The Church in dialogue with theology could address this situation endeavouring to foster a secure sense of responsibility within the younger generation towards the older generation. Theories on intergenerationality could expose the high regard that family members have for their older parents and grandparents, which could be used by the Church as a mirror to the community for holding older persons, and the poor Black older persons in particular, in high regard. It could then be argued how the interconnectedness of lives across generations are negatively influenced by migrant labour and forced removals during the Apartheid years, and urbanisation due to economic pressure in the post-Apartheid era.

3.2.3 Biomedical theories of ageing

The medical model of ageing focusses on the individual older person and indicates the biological processes of ageing. Medvedev (1990:375) indicates that there are over 300 biomedical theories of ageing. Some of these theories have been discarded as they could not be verified in subsequent tests (Viña, Borrás, and Miquel, 2007:253). Of these theories the "wear and tear" theory, which, according to Hatting (1996:33) is the "most reliable of all theories on ageing", indicates that the human body, like a mechanical device, wears out through continued use.

Ageing is therefore the process of the deterioration of organs in the body, or, "the 'secondary effect' of physiological work of cells" (Viña *et al*., 2007:252). One of the most prominent theories of ageing, according to Viña *et al.* (2007:251), is the free radical theory of ageing proposed by Harman (1956: 299) where "[a]ging and the degenerative diseases associated with it are attributed basically to the deleterious side attacks of free radicals on cell constituents and on the connective tissues". The free radical theory posits that "free radical reactivity is inherent in biology and results in cumulative damage and senescence" (Weinert & Timiras, 2003:1710). Free radicals are electrically charged molecules produced during normal metabolism, explains Hatting (1996:33), containing highly chemically reactive unpaired ions. It is the free electron which the free radical possesses that causes the damage to the body. The increased damage can be attributed to an increased rate of free radical production in older organisms (Viña *et al*., 2007:251). Viña *et al*. (2007:249) indicate that the consequence of ageing is the loss of the capacity to maintain homeostasis, an example of which is the lower capacity of older persons to "endure extreme temperatures, infections, or in general the situations in which stress occurs". The deterioration of the force and elasticity of the skeletal muscular system, a lower glomeral filtration in the kidneys, a lower pulmonary ventilation, and a lower maximal blood flow through the heart, are further examples cited by these researchers of decline in the maintenance of homeostasis (Viña *et al*. 2007:249).

Van der Merwe (1996:160) posits that it is unknown whether the age-related changes in the cardiovascular system "have any remarkable functional consequences", but in the musculoskeletal system "atrophic changes take place in all components of the musculoskeletal system and these have profound consequences for the functioning and appearance of the elderly" (Van der Merwe, 1996:166). Although all five senses show a general decline in function, Van der Merwe (1996:176) indicates that vision is most profoundly affected by the ageing process with glaucoma, cataracts and eye muscular degeneration the three most common eye problems (Van der Merwe, 1966:177). Bance (2007:925) reports the following percentages in hearing loss as a rule rather than an exception: 25%-40% for people over 65 years of age; 50% for those over 75 years of age, and 80% for those over 85 years of age. As hearing is so crucial in human communication, loss of hearing can affect the mental processes, mental and emotional health, as well as educational and occupational prospects, says Bance (2007:925), and in older adults "tend

to lead to social isolation, depression, withdrawal from daily activities, and frustration with and among family members and friends". The wrinkling of the skin is "influenced by consistency of expression, loss of subcutaneous fat tissue, and loss of skin elastic", explain Turner and Helms (1995:574), while the hair "continues to grey and lose its luster".

The strength of the biomedical theory lies in the properties of old age being objectively explained. This theory paints a very realistic picture old age, albeit a very negative one with a strong focus on decline of bodily functions. A wrinkled face, grey hair, a stooped posture, could also present a picture of beauty; and within a caring environment the failure of bodily functions could be better understood as part of the ageing processes of life, something the Church could highlight in sermons on the aesthetics of life. This theory allows for explanations how the affluent could arrest biological decline of the body through surgery, diet, healthy living in relative stress free environments. This privilege might not be available to the poor Black older persons as poverty poses serious threats to health which "accumulate over time for those exposed to persistent disadvantage across the course of their lives" (Wethington, 2005:118). The implication of this theory for a pastoral care strategy to the poor Black older persons is to alert the Church that health and bio-medical decline in old age is not purely medical per se. This theory also explains the decline in competence and productivity in old age and indicates the iniquitousness of the prejudice of ageism. This theory could serve as a reminder to the Church of the importance of healthy and hygienic living environments for human flourishing and dignity, something that the poor Black older persons might find a challenge within chronic poverty.

3.2.4 Theory of personality development

This is a psychosocial theory focussing on the personality development of the poor Black older person. According to the development stage approach each stage of personality development is characterised by a "crisis which refers to the adjustment the individual has to make during each psychosocial stage" (Louw & Louw, 2009:145). Erikson (1963:268) describes old age as the last psychosocial stage and as one of ego integrity characterised by qualities of contentedness and happiness with life "where human dignity stands or falls with the one style of integrity of which the person partakes". In the absence of or lack of these ego-integrations death is feared, and despair is experienced expressing "the feeling that the time is now short, too short for the attempt

to start another life and to try out alternate roads to integrity" (Erikson, 1963:269). Peck (1968:88) divides the second part of life into "several quite different kinds of psychological learnings and adjustments" as ego *differentiation versus work-role preoccupation*. In this stage the worth of the person retiring could be re-evaluated to find that other activities could be just as satisfying as the lifelong work role or career was. In *body transcendence versus body preoccupation* the mental shift should be to understand that "social and mental sources of pleasure and self-respect may transcend physical comfort". The new value system, while recognising that physical decline occurs in old age, acknowledges that there are actual social and mental powers that may actually increase with old age. In *ego transcendence versus ego preoccupation* the awareness should emerge that the certainty of personal death should seem less important than the more secure, meaningful and happier life for her or his descendants". Levinson (1978:35) indicates that during the late adulthood transition, "a man fears that the youth within him is dying and that only the old man…will survive for a brief and foolish old age". The task of late adulthood is therefore to sustain youthfulness in a new and appropriate form, while terminating and modifying the earlier life structure.

Havighurst, Neugarten and Tobin (1968:161) developed the activity theory according to which older people, apart from the inevitable biomedical decline, are seen as having the same psychological and social needs as their middle-aged counterparts. The experience of a decrease in social interaction due to a withdrawal from society is against the desires and wishes of the majority of older persons. The older person, who ages well, is the one who continues the middle-aged involvement in the social world, and adapts within this role as old age demands. On the other hand the disengagement theory that Cummings and Henry (1961:14) developed, indicates that growing older is "an inevitable mutual withdrawal or disengagement, resulting in decreased interaction between the aging person and others in the social systems he belongs to". This withdrawal, which may be initiated by the older person him- or herself or by others is concomitant with an increased involvement or even preoccupation with the self. The end result of this withdrawal process is that the "equilibrium that existed in the middle life between the individual and his society has given way to a new equilibrium characterized by a greater distance and an altered type of relationship" (Cummings & Henry, 1961:15). A value judgement is involved in both theories. Havighurst *et al*. (1968:161) highlight that

in the first the presumption seems to be that, at least in modern Western societies, it is better to be active than to be inactive…In the second theory, it is presumably better to be in a state of equilibrium than in a state of disequilibrium; and better to acquiesce in what is a 'natural', not an imposed, process of change.

This theory indicates self-reflection on the quality of life of the older person and opens up opportunities for poor Black older persons to reflect on the meaningfulness of life that they have lived in a South African landscape where meaning is to be discovered (Frankl, 1962:115). In reflecting on their lives lived in the socio-political context of South Africa, the question to be answered is whether the poor Black older person can be convinced of her or his place "in the pattern of creation which is the singular destiny envisaged for each one from all eternity" (Woodward, 2011:92), or whether her or his place was determined by negative socio-political forces. Essential also, according to the theory of personality development, are opportunities given to the poor Black older person to reflect on the quality of their "connectedness, of having satisfying relationships with significant others, with nature, and with God" (Marston, 2010:336), and to reflect on whether the life lived was worth living. This then is intimately linked to whether dignity was appreciated in a life lived in relationship with other entities, as existential awareness of life is related to the worthiness of the self in relation with others. This theory then opens opportunities for pastoral care givers to address this existential awareness in a pastoral care approach or strategy to the poor Black older persons.

3.2.5 The theory of successful ageing

According to Mortimer, Ward and Winefield (2008:200) the theory of successful ageing appeared during the middle of the twentieth century to "encompass a more socially engaged and higher functioning state of being than was previously considered to be the typical or 'usual' way of ageing". Rowe and Kahn (1997:433) define successful ageing as the combination of three main components: "low probability of disease and disease-related disability, high cognitive and physical functional capacity, and active engagement with life that represents the concept of successful aging most fully". Concomitant with their definition of successful ageing is the presence of resilience, "the rapidity and completeness with which people recover" from stressful life situations (Rowan and Kahn, 1997:439). Apart from the biomedical model, Bowling and Dieppe (2005:1549) highlight a socio-psychological model of successful ageing emphasising:

(a)   life satisfaction containing elements like zest, resolution and fortitude, happiness, relationships between desired and achieved goals, self-concept, morale, mood, and overall wellbeing;

(b)   a social participation and functioning embracing high levels of ability in social role functioning, positive interactions or relationships with others, social integration, and reciprocal participation in society; and

(c)   psychological resources including a positive outlook and self-worth, self-efficacy or sense of control over life, autonomy and independence, and effective coping and adaptive strategies in the face of changing circumstances.

Torres (2006:4) argues for the inclusion in the theory of successful ageing of problem-solving strategies, the concept of adaptive competence, and various other strategies older people use to age successfully. Knight and Ricciardelli (2003:237), based on their study of older persons' self-understanding of successful ageing, add personal growth, closed personal relationships, happiness, independence, and an appreciation of life to the criteria for successful ageing. Nimrod and Kleiber (2007:17) posit that innovation in old age, both "self-reinventive innovation" where the new activity has nothing in common with a person's history, and "self-presentation innovation" where new activities are consistent with old interests, "leads to greater well-being and satisfaction with life" and as such could be included in the list of predictors of successful ageing. Though there seems to be a similarity between older persons' understanding of successful ageing and that of the academic literature, and though there is not total universal understanding of what successful ageing is all about, it seems that health, independence, social relationships and life satisfaction are important indicators of successful ageing (Litwin, 2005:328; Fernandez-Ballesteros, Garcia, Abarca, Blanc, Efklides, Moraitou, Kornfeld, Lerma, Mendoza-Numez, Mendoza-Ruvalcaba, Orosa, Paul & Patricia, 2010:52). Louw and Louw (2009:256) are of the opinion that the following factors do play a significant role in successful ageing: ageism; personality characteristics such as a strong sense of meaning, emotional stability, flexibility, goal directedness, extraversion, low hostility level, and resilience; locus of control; poverty; major life events and daily hassles; active lifestyle; and loneliness. Knight and Ricciardelli (2003:240) have as factors for successful ageing: compensation for losses, faith or religion, the ability to accept one's situation, remaining active, and having close personal relationships. Litwin (2005:329) highlights that though there is a universal basis of successful ageing, "specific components of some of the general categories of predictors work in different ways among different population groups".

The very interdisciplinarity nature of the theory of successful living is an indication of the strength of this theory. This theory allows a general evaluation of old age on a personal level using a variety of indicators. The fact that health, independence, social relationships and life satisfaction seem to be important indicators for successful ageing as argued by Litwin (2005:328) and by Fernandez-Ballesteros *et al.* (2010:52), is an indication, as is explained by this theory, why poor Black older person might not be enjoying successful ageing as their more affluent White counterparts do. The awareness of this theory informs the Church to consider successful ageing, as it relates to health, independence, social relationships and life satisfaction, as important aspects of the poor Black older persons, to be creatively considered in a pastoral care strategy to these older persons.

The target group of this study is the poor Black older persons. The humiliation and suffering they endured and are still enduring have to a large extent to do with the colour of their skin. The way they are perceived and treated is informed by the notion of race. The fact that they are Black adds an additional prejudice against them: that of racism, making discrimination against them more destructive. Theories of race and racism are necessary to show how the blatant and cruel impact of racism exacerbates the humiliating effect of the prejudice of ageism against these vulnerable poor Black older persons, effacing their dignity.

3.3 Theories of race as they relate to the poor Black older persons living in South Africa.

Discriminating against the poor Black older persons because of the colour of their skin could be explained by a theory on the biological conception of race followed by a sociological theory of race. Racial inequality and racism are important factors to the understanding of the appalling lived experience of the poor Black older persons in South Africa, and as such theories on racial inequality and racism are included in this chapter to assist in interpreting the lived experience of these poor Black South Africans.

3.3.1 Theory on the biological conception of race

The biological conception of race covers an interdisciplinary perspective involving medical science, Anthropology, History and Sociology focussing on the genotypic (the genetic composition of a person) and phenotypic (observable attribute of a person) level of humans. The

level of focus is on the individual as a racial entity, whether race is construed as real or imagined. This theory will be presented in two parts: in the first the focus will be on the theory of race as immutable traits in the various human groups, while in the second the focus will be on the hereditary basis of human groups.

3.3.1.1 Race as immutable traits

Omi and Winant (1986:63) offer one of the most profound explanations of what is understood by a biological theory of race:

> Differences in skin color and other obvious physical characteristics supposedly provide visible clues to differences lurking underneath. Temperament, sexuality, intelligence, athletic ability, aesthetic preferences and so on are presumed to be fixed and discernible from the palpable mark of race. Such diverse questions as our confidence and trust in others for example, clerks or salespeople, media figures, neighbors, our sexual preferences and romantic images, our tastes in music, films, dance, or sports, and our very ways of talking, walking, eating, and dreaming are ineluctably shaped by notions of race. Skin color "differences" are thought to explain perceived differences in intellectual, physical and artistic temperaments, and to justify distinct treatment of racially identified individuals and groups.

This theory of race has a long history. This understanding of "race" referring to a "group or population having certain physical traits in common" was already in use in the English language in the sixteen century (Montagu, 1965:9). Though the nations of antiquity, the Egyptians, Jews, Greeks, and the Romans recognising the obvious difference between them and other peoples, they "seldom or never based those distinctions or racial grounds" (Montagu, 1965:13; Smedley & Smedley, 2005:18; Marks, 2008:21). The idea of race as a biological theory started with the rise of world political economy where "[t]he onset of global economic integration, the dawn of seaborne empire, the conquest of the Americas, and the rise of the Atlantic slave trade were all key elements in the genealogy of race" (Winant, 2000:172). Omi and Winant (1986:58) posit that at the initial contact of the Europeans with the natives of other continents they wondered whether those peoples "were indeed human beings with redeemable souls. [For] at stake were not only the prospects for conversion but the types of treatment to be accorded them". The concern of the Portuguese slave traders about the human state of Africans and whether they could be converted to Christianity (Schirrmacher (2012:45) was laid to rest when Pope Nicholas V on January, 5, 1455 published the *Dum Veritas* granting Alfonso, king of Portugal permission

to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery.

With the growth of the profitable trade in slaves "social rationalizations [had to be] designed to make everyone feel comfortable with the institution of slavery", suggesting that in servitude the slave is making payment to his master "for the privilege of protection and having his soul saved in the bargain" (Montagu, 1965:33). Later, in defence of slavery against the abolitionists, the difference between slaves and their masters was presented as based on biology. "The Negro, it was now argued, was naturally, [and] biologically, inferior to the white man" (Montagu, 1965:39). Confronted with the dominant political philosophy of this era, indicating "equality, civil rights, democracy, justice, and freedom for all human beings, the only way Christians could justify slavery was to demote Africans to nonhuman status" (Smedley & Smedley, 2005:19). Omi and Winant (1986:58) argue that "none of the ostensibly "objective" measure to determine and define racial categories was free from the invidious elements of racial ideology". This ideological base that "superior races produce superior cultures and that racial intermixtures result in the degradation of the superior racial stock" (Omi & Winant, 1986:59) has endured into the twentieth and twenty-first centuries. Smedley and Smedley, (2005:20) highlight the ideological foci of that era that:

(a) racial groups are designated as biologically discrete and exclusive groups, with skin colour, hair texture, eye shape, and other facial features as race status markers;
(b) races are naturally unequal and must therefore be ranked hierarchically;
(c) races have distinctive cultural behaviours linked to their biology;
(d) the physical features and behaviour are innate and inherited;
(e) the differences between races are profound and unalterable, thus justifying the concept of segregation; and
(f) racial classifications were stipulated in legal and social systems in support of these ideological foci.

Schirrmacher (2012:48) posits how these ideologies of the eighteenth and nineteenth centuries used to classify and hierarchically organise people into biological groups actually "served as basis for justifying colonialism and imperialism" which started in the fifteenth century with European powers subjecting other nations and exploiting them economically, and lasted till about the end of the Second World War in the twentieth century.

Irrespective of academic development in the perception on race, it seems that sections of the modern population still view race as biological constructs, as Omi and Winant (1986:59) indicate that "the attempt to establish a biological basis of race has not been swept into the dustbin of history". It should be noted that

> [a]lthough the concept of race appeals to biologically based human characteristics (phenotypes) selection of these particular human feature for purposes of racial signification is always and necessarily a social and historical process. There is no biological basis for distinguishing human groups along the lines of race (Winant, 2000:172).

The pervading persistence of this theory to categorise people racially, based on immutable human traits, places this theory about race in a dominant position. Today the mere observance that people tend to remain members of the same racial group throughout their lifetimes, is a strong indication that race might be an unchanging internal property that is biologically based and static (Williams & Eberhardt, 2008:1033). The study by Williams and Eberhardt (2008:1033) also highlights how "a biological notion of race saps people's desire to reach out to members of racial groups that have been historically disadvantaged", like the poor Black older persons.

This theory is essential in explaining why poor Black older persons, based on their "race" as biologically informed, are viewed negatively and considered to be an inferior people leading to "intergroup bias, conflict and misunderstanding" (Pentice & Miller, 2007:202). This interpretation is authenticated by the finding of Bastian and Haslam (2006:228) of how people who believe that human attributes are immutable are "particularly prone to endorse social stereotypes and to explain them with reference to innate factors". Keller (2005:699) highlights how this theory of race forms the basis for prejudice. This theory also explains why, in evaluating the behaviour of poor Black older persons as an out-group, it is usual "to attribute their behaviour to dispositional rather than situational causes" (Williams & Eberhardt, 2008:1033). Responding to this theory the Church is accorded the opportunity to elucidate the important notion of human dignity based on being created in the image and likeness of God to the community. This has bearing on being young as well as being old, and could be utilised by the Church to promote the awareness and affirmation of the human dignity of the poor Black older persons in a pastoral care strategy to these older persons.

3.3.1.2. The genetic theory of race

This theory has its base in the field of genetics and dealing on the level of the human genome. Koenig, Lee and Richardson (2008:1) report that "one specific, unified message accompanied the official announcement of the Human Genome Project: human beings are essentially the same". The human genome, as Wang and Sue (2005:38) explain, is organized into 23 pairs of chromosomes. These chromosomes carry the instructions for making proteins. Chromosomes are made of DNA and these in turn are made of the smaller units called bases. Four bases, adenine, thymine, cytosine, and guanine, are specifically paired; an adenine with a thymine, and a cytosine with a guanine to form a double-stranded helix. The human genome contains three billion base pairs and is estimated to have 21,000 - 25,000 genes. Based on genetics, parents contain factors that produce observable traits (phenotypes) in their offspring. Each parent has two such factors (XX or YY or XY) of which one is passed on to the offspring. These factors responsible for transmitting properties from parents to their offspring are termed "genes" (Johannsen, 1911:132). The gene is a long chain-like molecule made up of different kinds of links. By their sequence the links in the chain determine how the cell makes a particular cell component. These factors or genes are the causes for transmitting specific traits to the offspring. The genetic sequence of any human is estimated to be 99.9% identical to any other unrelated person. Koenig *et al*. (2008:1) also point out that of the 0.1% of the human genome that varies from person to person, only 3% to 10% of that variation is associated with geographical ancestry, thereby indicating that the "greater genetic variability "within groups" than "between groups" had been generally accepted as evidence that the human species is not divided into discrete races". As race is not considered a biological trait, as such there is not a gene for race, though "several phenotypic features strongly associated with conceptions of race are. Most obvious is skin color" (Dupré, 2008:47). Banton and Harwood (1975:50) explain how the genes in specifying the activity of the cells can be illustrated with reference to skill colour:

> Human skin colour is determined by the amounts of three chemicals whose presence in skin cells is gene-determined: a dark-brown substance melanin, which is found most of all in dark-skinned Negroes; a yellowish substance carotene which is found in higher proportions among people in China and eastern Asia; and, a reddish substance haemoglobin, which like the other two is found among all humans. Because Europeans have less melanin and carotene, the haemoglobin shows more in their colouring.

According to the genetic principle "race" is based on the following postulations (Montagu, 1942:371):

- that the original ancestral human species population was genetically relatively homogeneous
- that, by migration away from this original ancestral group or population, individual families, or groups of families, became dispersed through space.
- that some of the groups thus dispersed became geographically isolated from one another, and remained so isolated over more or less considerable periods of time.
- that upon all of these isolated groups several of the following factors came into play as conditions leading to evolutionary change:
  a. the inherent variability of the genetic materials composing each individual member of the group
  b. physical changes in the action of a gene associated, in a partial manner, with a particular character, that is, gene mutation.

The physical difference then between human groups is the result of random variation and the action of gene mutation (a sudden variation in some inheritable character) which are the primary factors upon which secondary factors such as ecological, natural, sexual and social selection, inbreeding and outbreeding, etc. build (Montagu, 1942:372). The character of every human individual and of every human group is thus the joint product of its heredity and its environment (Dun, 1952:14). This process of differentiation has to do with genetic mutation, natural selection and different geographical environments. As human populations began to migrate out of Africa and journey to other continents, groups came to inhabit markedly divergent environments. Because of natural selection and random mutations human populations began to differ genetically from one to another in the various geographic areas. Natural selection and genetic mutations "that favour adaptation to a certain environment, increase in frequency, while those that do not, decrease or disappear altogether" explains Sankar (2008:276). "Over time, these genetic differences took on a geographic pattern, and today people whose ancestors came from the same continent or geographic region often share a set of distinctive differences" (Sankar, 2008:277). By the turn of the nineteenth century the concept "race" had come to be understood as "subspecies" within a "fundamental taxonomic division of the human species" (Marks, 2008:22). This subdivision of the human species was based on the fact that they differ "from one another phenotypically, on the basis of ancestral geographic origins, or that they differ in the frequency of certain genes" (Smedley & Smedley, 2005:19). The latter twentieth century

recognises that the principal aspect by which humans differed from one another was cultural (Marks, 2008:24).

This theory certainly has a prominent presence in the natural scientific community. It is not one that is generally available to ordinary people for making informed decisions about race. For the poor Black older persons this theory will certainly be a welcome embracement as it places them on par "racially" with all other peoples of the world; something that the Church could utilise to place the poor Black older persons on par, humanly speaking, with all humanity. This theory also indicates that there is no ground for discriminating against poor Black older persons on the basis of race, and can be used by the Church in the pastoral care strategy to promote the acknowledgement and affirmation of the dignity of the poor Black older persons.

3.3.2 Race as a social construct.

In this theoretical perspective which is a sociological orientation, the understanding of "race" has shifted from "something that is thought to be inherent and genetic to something that is socially constructed and invested with meaning" (Byng, 2012:2). Social theorists may differ in the finer interpretation of the notion of race, i.e. whether the focus is on the political, economic, or social level, but in this theoretical perspective there is agreement on the "autonomy, the non-reductiveness of race and ethnicity as social feature" (Hall, 2002:40). In this respect Omi and Winant (1986:61) point to the importance of race as a "central axis of social relations". In the social understanding of race people are "racialised" in "a social type that is unified by social features rather than natural ones" (Haslanger (2008:64). The idea in sociology that people are "recialised" is a denial of race as "an essence, as something fixed, concrete and objective" (Omri & Winant, 1986:68). As such race should therefore be understood as "an unstable and "decentred" complex of social meanings constantly being transformed by political struggle" (Omi & Winant, 1986). Races, then, are those groups reflecting geographical connotations with perceived body types indicating how these groups should be viewed or treated (Haslanger, 2008:65). This viewing or treating of specific groups as races is dependent on context especially in the context with the potential for conflict with a different racial group. Markus (2008:654) argues that race is a dynamic set of historically derived and institutionalized ideas and practices that:

- sorts people into ethnic groups according to perceived physical and behavioural human characteristics;
- associates differential value, power, and privilege with these characteristics and establishes a social status ranking among the different groups; and
- emerges when groups are perceived to pose a threat (political, economic, or cultural) to each other's world view or way of life; and/or to justify the denigration and exploitation (past, current, or future) of, and prejudice toward, other groups.

Markus (2008:657) also highlights that the making and maintaining of differences between groups is a social process, and that the ideas of race highlight the interconnectedness of groups as well as the reality of social influence. This social process is defined by Omi and Winant (1986:61) as racial formation indicating the "process by which social, economic and political forces determine the content and importance of racial categories", which together with the meaning that is normally attached to race "are given concrete expression by the specific social relations and historical context in which they are embedded" (Omi & Winant, 1986:60). This racial formation theory stands as "one of the most influential contemporary theories of racial and ethnic matters in the social sciences, one that often moves to the centre of theoretical analysis of racial matters" (Feagin & Elias, 2013:031). Byng (2012:2) highlights that the racial formation theory developed by Omi and Winant (1986:60) "should not be underestimated".

The notion of race affects the individual as it is about the formation of an identity that is racially informed. Omi and Winant (1986:66) argue that at a micro-level the ways in which the individual understands him- or herself and "interact with others, the structuring of our practical activity – in work and family, as citizens and as tinkers (or "philosophers") – these are all shaped by racial meaning and racial awareness". Byng (2012:5) argues that race identities are based on interests, "those associated with public policy and law, with social morality and legitimacy, and with social acceptance or denigration". In arguing that identities are racially informed Byng (2012:5) posits that

> race is an assumed bodily and phenotypic identity. It is most definitely a legal status. Race is also a political commodity. The socially accepted meanings of race identities…inform the morality of race-based group differences, and they are the preconceived conceptualizations that individuals must negotiate. At each site there is a trade – the meanings assigned to race identities for what is at stake in the interaction: political legitimacy, social morality, rejection or acceptance from other people. Each exchange is interest-based and defined by desired outcomes, thereby making race a political commodity.

The idea of race and racial identities is therefore constantly in flux through the fluidity of social practices.

On the macro-level "race is a matter of collectivity, of the formation of social structures: economic, political and cultural/ideological" (Omi & Winant, 1986:67). Byng (2012:5) argues for the existence of a meso social level where race is dealt with in terms of societal morality and legitimacy. It is the meso social level that is the site of public discourses, (government and institutional addresses), and media (news broadcasts, television programming, newspaper publication) that create public knowledge and common sense. Byng (2012:5) also argues that racial meanings are legitimated at the meso level for enactment at the micro and macro levels of society, as it is at the meso level that "ways of knowing" are created, where images and discursive content are combined, and where both fact and fiction are created. The meso-level, argue Omi and Winant, (986:63), is then the level where the dominant racial ideology is powerfully shaped and promoted using the "tools of public discourse and the media". The social understanding of race, which is a reflection of the dominant racial ideology, "remains a significant predictor of which groups have greater access to societal goods and resources and which groups face barriers—both historically and in the contemporary context—to full inclusion" (Smedley & Smedley, 2005: 22). Shaw (2007:236) postulates that the "staying power" of this theoretical perception of race "derives from the lived experiences of inequality and privilege, legal prescriptions and remedies, and the structures that are the outcome of myriad decisions based on the premise of significant racial differences".

The strength of this theory is in its relevance for a multiracial country like South Africa. It explains why the notion of race is so constant in people's minds, and why the experience of the poor Black older persons cannot be appropriately understood without reference to race. This theory also provides an understanding as to why the poor Black older persons experience "differential access to opportunities and resources" (Shaw, 2007:236), and are facing exclusion on a variety of societal levels. There is an element of hope for the poor Black older persons as people are more emotionally impacted by racial inequalities based on the social theory of race, than where race is perceived as biologically constructed (Williams & Eberhardt, 2008:1038). This element of hope as provided by this theory draws the attention of the Church to the fact that with appropriate theoretical explanations people in general could be convinced to change their

attitude to societal challenges. The unconditional acceptance of the poor Black older persons as equal partners in the community is one of those societal challenges that a pastoral care strategy could facilitate.

3.3.3 The theory of racism and racial inequality.

The notion of racism is very closely knitted to racial inequality. These two notions will therefore be presented as one theory of racism and racial inequality. This part of the argument on the devastating effect of racism and racial inequality will include the effect of racial inequality on health thus postulating that race, though not biological, can become biological.

The enduring nature of racism has a serious historic base as is reflected in Benedict's (1942:97) understanding of racism as "the dogma that one ethnic group is condemned by nature to congenital inferiority and another group is destined to congenital superiority. It is the dogma that the hope of civilization depends upon eliminating some races and keeping others pure". Like the theory of race as biological, the doctrine of racism, according to Montagu (1965:44), seems to have been born in the defenders of slavery's presentation that "the Negro was biologically unequal to the white man, both in his physical traits and in his mental capacities". Racism is based on a "biologistic racist argument [where] the visible physical hereditary differences that certain peoples exhibit, and which distinguish them from other peoples, are inseparably linked with certain hereditarily determined behavioural traits" (Montagu, 1965:45). The social racist argument, says Montagu (1965:45), is that it is appropriate to make certain "racial" arrangements designed to achieve the following outcomes:

   (a)   to prevent the deterioration of the superior "race";
   (b)   to keep the "races" segregated so that each has the opportunity to pursue "life, liberty and happiness" within prescribed limits;
   (c)   to provide educational and social opportunities for the members of each "race".

In this respect Montagu (1965:46) posits that "the "superior race" of course, enjoying superior opportunities to those of which the "inferior race" is held to be incapable of taking advantage". Loury (2002:88) therefore argues that the ultimate mechanism of racism is the "withholding of the presumption of equal humanity". For Schirrmacker (2012:12) there are two core elements of racism: a) "the construction of ancestral groupings with alleged common features; b) the evaluation of these groups and differences for the utility of the racist and to the detriment of the

victim, thereby legitimizing privilege and aggression". Even the "construction of ancestral groupings" into races "is itself a racist theory, since race classification practically always serves to exclude people and to justify dependencies" (Schirrmacher, 2012:11). It is within this racial classification that the idea of white supremacy is to be found" (West, 2002:99).

Racism, explains Byng (2012:5),

> is not an era bound ideology, nor is it a static set of social relationships. It is a social process that assigns meanings to racial identities and as such it is less of a general precept and more of a flexible process of meaning making. It is not only about indicating the stratification of society, and about the concomitant racial inequality, discrimination, and privilege, but also about the legitimation of social policies and the current social practices. As such racism can reduce discrimination and inequality that exist between racialised groups as easily as it can impose discrimination and inequality.

Berman and Paradies (2010:216) share with Byng (2012:5) the perception that racism does not necessarily have to be depend on "ideological premises, does not have to involve prejudice or promote capitalist interests… racism can occur even in instances where treatment is equal when, in fact, it is unequal treatment that is fair and just (e.g. affirmative action)". Yet they define racism as "that which maintains or exacerbates inequality of opportunity among ethnoracial groups" (Berman and Paradies, 2010:217). Racism, according to these authors, could be expressed through stereotypes, prejudice and discriminations, and as such is a manifestation of oppression which is intrinsically linked to White people being "privileged and accruing unfair opportunities" (Berman and Paradies, 2010:217). Racism can occur at three conceptual levels which

> co-occur in practice. Internalized racism occurs when an individual incorporates ideologies within their world view which serve to maintain or exacerbate the unequal distribution of opportunity across ethnoracial groups. Similarly, interpersonal racism occurs when interactions between people serve to maintain or exacerbate the unequal distribution of opportunity across ethnoracial groups. Finally, systemic (or institutional) racism occurs when the production and control of, and access to, material, informational and symbolic resources within society serve to maintain or exacerbate the unequal distribution of opportunity across ethnoracial groups." (Berman and Paradies, 2010:217).

The systemic racism theory of Feagin and Elias (2013:931) is a "social science theory of race and racism that elucidates the foundational, enveloping and persisting structures, mechanisms and operations of racial oppression". The systemic racism theory refers to the "racial oppression

devised and maintained by whites and directed at people of colour…[which] is a material, social, and ideological reality" (Feagin & Elias, 2013:936). This reality then includes

- the many exploitative and discriminatory practices perpetrated by whites;
- the unjustly gained resources and power for whites institutionalized in the still-dominant racial hierarchy;
- the maintenance of major material and other resource inequalities by white-controlled and well-institutionalized social reproduction mechanisms; and
- the many racial prejudices, stereotypes, images, narratives, emotions, interpretations and narratives of the dominant 'white racial frame' designed to rationalize and implement persisting racial oppression (Feagin & Elias, 2013:937).

The systemic racism theory acknowledges that racism developed over centuries in the West, and that "a powerful worldview, a white racial frame, has been strongly established by whites" which is a dominant world view that "is materially and ideationally embodied and was created to rationalize and buttress the oppressive hierarchy and related societal structures of systemic racism" (Feagin & Elias, 2013:937). This theory also "explores on-going interrelationships among racially framed meanings, racial practices, racial hierarchy, and racial power networks and structures created and maintained by whites" (Feagin & Elias, 2013:945) which are best multi-dimensionally understood as not only focussing on the state and politics.

Stewart and Sewell (2011:210) posit that there are a host of factors shaping the "nature and magnitude of racial inequality". These authors present three broad theories for racial inequalities. The first broad theory has to do with the behaviour of a racial group based on a set of traits in that group that determine specific outcomes for other groups, like disinvestment in education. The important feature here is that "members of one racial group enact behaviours that are associated with an increase (or decrease) in an outcome for the underprivileged group" (Stewart & Sewell, 2011:211). Specific policies are usually employed to secure such inequalities. Their second broad theory has to do with the distribution of resources allowing one group to have better or more access to important resources for wellbeing than other groups, resulting in unequal access to specific services, like health insurance. The third broad theory relates to the social relations within society. This theory then asserts that "while the distribution of resources and behaviour of agents are important – and in constant flux – the relationships between the agents conform to a larger system of racial inequality" (Stewart & Sewell, 2011:211). The conclusion can then be reached that it is the uneven effect of the social arrangements between racial groups

that is the cause of racial inequalities. This seems to corroborate well with the opinion of King (1971:121) that the "racial inequality of ability as a political doctrine, is not out of conflict between the very dissimilar peoples of the earth, but from the class differences of western Europe".

The strength of the theory of racism and racial inequality is indicated by the various ways it affects life in South Africa. It explains why South Africa remains one of the "most socio-economically unequal countries in the world" (Durrheim, Mtose, & Brown, 2011:16). This inequality that has a strong racial character is the product of Apartheid. Apart from indications that this inequality is high and ever expanding, Durrheim *et al*. (2011:17) indicate a "partial deracialisation since inequality within race groups is now more extreme than inequality between groups". They further indicate that the highest level of inequality is within the Black African population where "the burden of poverty is overwhelmingly – but not exclusively – carried by the lower classes of the black African population" (Durrheim *et al*., 2011:17). This theory is of relevance to the poor Black older persons as the theory explains the link between racism and racial inequality and the distribution of resources. Though a decrease in racism has been observed since the advent of the new political dispensation in South Africa, the sad reality is as Durrheim *et al*. (2011:21) highlight that "the structures of racism that were established under colonialism and apartheid persist despite profound political and legislative transformation". Bond (2011:354) posits that with the defeat of "racial apartheid", "what we term "class apartheid" soon set in during the presidency of Nelson Mandela". Within "class apartheid" the poor Black older persons would occupy the lowest rungs, as the persistence of this lamentable situation can be attributed to "the mutually reinforcing effect of economic inequality" (Durrheim *et al*., 2011:21). This theory is a powerful reminder of how Jesus was constantly in the process of breaking down barriers of religion and class that divided people, and as such the mission of the Church in its pastoral care strategy to the poor Black older persons, should be the establishment of an inclusive community of equals: all humanity as God's family of mothers and fathers, children and older persons, brothers and sisters in Christ.

3.3.3.1 The theoretical evolving of race as biology

Gravlee (2009:47) postulates that the effect of racial inequality on the health situation of people evolves into the theory of race as biology. There are two senses in which race becomes biology, highlights Gravlee (2009:47):

> First, the sociocultural reality of race and racism has biological consequences for racially defined groups. Thus, ironically, biology may provide some of the strongest evidence for the persistence of race and racism as sociocultural phenomena. Second, epidemiological evidence for racial inequalities in health reinforces public understanding of race as biology; this shared understanding, in turn, shapes the questions researchers ask and the ways they interpret their data—reinforcing a racial view of biology. It is a vicious cycle: Social inequalities shape the biology of racialized groups, and embodied inequalities perpetuate a racialized view of human biology.

The theory of racism and racial inequalities in health brings this problem into sharp relief (Gravlee, 2009:51). Epidemiologic evidence shows that, in a very certain sense, race is biology, that there are, in fact, well-defined differences between racially defined groups for a range of biological outcomes, argues Gravlee (2009:52), "because it identifies the biological—but not genetic—pathways through which social disadvantage may be transmitted from one generation to the next". In support of this Schell (1997:71) indicates how lead poisoning was eightfold higher for black children between 6 months and 5 years living in an inner city environment than for White children of the same age group during 1976-1980 in the USA population. David and Collins (2007:1194) noted the elevated and rising levels of lead in the blood of Black women living in polluted neighbourhoods. Gluckman, Hanson and Beedle (2007:148) highlight how the concept of "maternal effects", whereby environmental influences (e.g. exposure to toxic harmful substances, and inappropriate diet) on one generation can have significant impact on the next generation, and potentially on subsequent generations. Collins, David, Handler, Wall and Andes (2004:2134) indicate a relation between African American women's exposure to interpersonal racial discrimination and pregnancy outcomes, highlighting that African American mothers who delivered preterm infants were more likely to report experiencing interpersonal racial discrimination during their lifetime than African American mothers who delivered infants at term. David and Collins (2007:1191) argue that patterns of racial disparities in "mortality and secular changes in rates of prematurity as well as birth weight patterns in infants of African immigrant populations contradict the genetic theory of race and point toward social

mechanisms". They highlight the "adverse birth outcomes for Black women exposed to neighbourhood violence, other unsatisfactory aspects of their residential environments, and stressful life events" (David & Collins, 2007:1194). Gravlee and Dressler (2005:203) find that "both self-rated and culturally ascribed colour—but not skin pigmentation—were associated with blood pressure" thus indicating that the relationship between skin colour and blood pressure is mediated by sociocultural processes.

The importance of this theory of how race becomes biological is of grave importance because it identifies the "biological—but not genetic—pathways through which social disadvantage may be transmitted from one generation to the next" (Gravlee, 2009:52). This theory can explain how socio-economic discrimination, political prejudice, and the experience of disadvantage impact the health of the poor Black older persons, and how that is accumulated over time. The "face" of the poor Black older persons is then to a large extent the "face" of accumulated socio-economic and political disadvantage. Of importance also is that this theory explains "how global political–economic structures shape the local context of people's lives and become embodied in individual sickness and suffering" (Gravlee, 2009:53). Under colonialism, the Apartheid era, and currently under global economic orientations, the local context is shaped where the poor Black older persons have their being in disadvantage and inequality. This theory is a powerful reminder to the Church of how in Genesis God created a context for human wellness in which humans were placed (Genesis 1:8-9 RSV). The Church should do well to heed to this reminder in its pastoral care strategy to the poor Black older persons.

3.4 Theory on Poverty

The target group of this study finds themselves in dire situations due mainly to chronic poverty. There are various theories related to poverty. The first theory on poverty important to this study is the theory on poverty as deprivation. This will be followed by the social democratic approach theory to poverty. The theory on the orthodoxy of neoliberalism as poverty generation theory will be discussed as well as the theory on how the new dispensation's opting for neoliberalism generated poverty

3.4.1. Poverty as deprivation

This theory is from a socio-economic perspective as it focuses on the level of what people do or do not do within a socio-economic milieu of being deprived of the needed resources for living.

The World Bank (2000:15) postulates that "poverty is pronounced deprivation in wellbeing". Wellbeing, according to Haughton and Knandker (2009:2), means the command people have over commodities in general so "people are better off if they have a greater command over needed commodities". Wellbeing "is concerned with a person's achievement: how 'well' is his or her 'being'?" (Sen, 1985:5), and is directly linked to the capabilities of people to function in society. The theoretical perception of poverty as deprivation posits that poverty is set within a complex "web of inadequacy and disadvantage experienced by the poor" (Alcock, 1997:85) where the experience of the poor "extends beyond reliance simply on an inadequate income". Poverty includes a "multifaceted combination of deprivations and unmet needs that prevent [the poor persons] from participating in society in the same ways that others do" (Alcock, 1997:85). The theory of poverty as deprivation recognises that deprivation can take many forms in societies and it further recognises that the extent of deprivation is a relative experience, "the impact of which can vary between different people and different sections of society at different times" (Alcock, 1997:85). Townsend, (1987:125) highlights that people can be deprived of commodities, "environmental, educational, working and social conditions, activities and facilities which are customary, or at least widely encouraged and approved, in the societies to which they belong". Housing deprivation is a serious dimension of deprivation (Alcock, 1997:89), resulting in poor people congregating in geographical contexts where housing is of poor quality and where overcrowding results in socio-medical problems affecting the quality of life of the poor persons (Alcock, 1997:91; Townsend, 1987:126). Deprivation is also manifested in the quality education the poor person receives, in issues of leisure, mobility, communication, and access to information systems. Through deprivation on various levels of society, the poor person is constantly, more that the more affluent section of society, the victim of crime. Social polarisation, accentuating divisions throughout the whole society, is then caused by the form of social exclusion resulting from this form of deprivation (Alcock, 1997:96). Jordan (1996:7, 13) argues how the theory of poverty and social exclusion is "an economic theory of exclusive groups", and that the historical and cultural dimensions of social exclusion should be considered.

As an extension of this theory of poverty as deprivation, Sen (1999:87) develops the theory of poverty as capability deprivation. In terms of consumer theory, a characteristic of a commodity may refer to a specific feature of that commodity. A capability, argues Sen (1984:315), "is a feature of a person in relation to the goods". It "reflects the various combinations of functioning ('being') he can achieve" (Sen, 1985:14). The functioning here refers to the "being" of the individual instead of the "doing"-function. Having a commodity, for example rice, gives the holder the capacity of functioning in a particular way like "satisfying hunger, providing stimulation, meeting social convention, offering the opportunity of getting together, etc." (Sen, 1984:315). The capability to function as such is intimately linked to the notion of positive freedom specifying "what a person can or cannot do, or can or cannot be" (Sen, 1984:516). This is acknowledged by the United Nations Development Programme (2002:52) indicating that "[p]olitical freedom and the ability to participate in the life of one's community are capabilities that are as important for human development as being able to read and write and being in good health".

In terms of this theory the notion of standard of living is not based on commodity ownership or the availability thereof (Sen, 1984:334) but rather on "the ability to do various things by using that good or those characteristics, and it is that ability rather than the mental ability in the form of happiness that, in this view, reflects that standard of living". Poverty then "is an absolute notion in the space of capabilities but very often it will take a relative form in the space of commodities or characteristics" (Sen, 1984:335). In the commodity space the collection of resources or commodities needed to escape poverty may vary from person to person and community to community, hence the "relative form in the space of commodities" (Sen, 1984:335). It can thus be argued that the capability for education function, for meeting nutritional requirements, to escape avoidable disease, to be sheltered and clothed, to be able to travel, to live without shame, to be able to participate in the activities of the community "are examples of capabilities with extreme variability resource requirements" (Sen, 1984:337). Development, the moving out of poverty is therefore not "a matter, ultimately, of expanding supplies of commodities but of enhancing the capabilities of people; the former has importance only in an instrumental and strongly contingent way, traceable to the real importance of the latter" (Sen, 1984:511). In the capability space the focus is to a very large extent on the need for self-respect (Sen, 1984:338),

as the deprivations of capabilities are of intrinsic importance to human beings, unlike low income, which is only of instrumental significant (Sen, 1999:87). This space is also indicative of the choices people have where those with the capability "to participate in the life of one's community—commanding the respect of others and having a say in communal decisions— is fundamental to human existence" (UNDP, 2002:51).

The relevance and strength of this theory is that it explains in no uncertain terms how the many deprivations the majority of poor Black older persons experience in their lives, rob them of opportunities to participate fully in societal affairs due to limited choices accorded them. The theory helps us to understand their lives within a "web of inadequacy and disadvantage experienced by the poor" (Alcock, 1997:85). This theory of poverty as deprivation also explains why poor Black older persons "in the South African context – are at risks of personal crime" (Budlender, 2000:134), experiencing medical problems, and being socially excluded. The message of this theory to theology and the Church is to consider deprivation as a destructive force to human flourishing and an indictment against human dignity. The notion of human dignity is of crucial importance to the gospel of Jesus and it should be so to the Church. Addressing deprivation as hampering the acknowledgement and affirmation of human dignity should therefore be of crucial importance to the Church in its pastoral care strategy to the poor Black older persons. To understand some other causes of poverty is as important as understanding poverty as deprivation and as capability deprivation, hence the inclusion of theories on poverty generation in this study.

3.4.2 The theory of the social democratic approach to poverty generation.

Contrary to the neutral approach where the causes of poverty are viewed in terms of fatalistic dimensions (Davids & Gouws, 2013:1215), the social democratic theoretical perspective on poverty suggests that "structural explanations are the cause of unequal conditions within society that create poverty, rather than the intellectual and cultural deficits of the poor" (Davids & Gouws, 2013:1214). In this theoretical perception the poor are not to be blamed for their own circumstances, as external factors have placed them in unfavourable social structures, and in a position often characterized by a lack of access to resources and opportunities (Davids & Gouws, 2013:1214). Bush (2007:3) argues that poverty is not because of a failure to be integrated into

the current economic systems, or through non-incorporation into such system "[t]he poor are poor precisely because of their incorporation into the reality of the contemporary capitalist economies". This inclusion is adversely differential. In South Africa, during and before the Apartheid regime, the indigenous people were included in the capitalist economies for providing cheap labour, resulting in chronic poverty persisting in the majority of Africans, and to a lesser extent the Coloureds in South Africa. These historic trajectories of poverty generation within the South African situation need highlighting. Wilson and Ramphele (1989:190) argue the importance of uncovering the roots "of a system which continues, despite rapid economic growth during a hundred years of industrial revolution, to impoverish millions of people".

3.4.2.1 The theory of colonialism as poverty generator in South Africa.

This theory reflects a historical perspective and focuses on the level of deprivation of the indigenous people of South Africa since the coming of European people to Africa.

It is generally known that since the presence of the Dutch and the British colonial powers in South Africa, the indigenous people have suffered the destruction of their cultural and socio-economic life. These European forces subjugated the indigenous people and humiliated them, they lost their property, their cattle and land, and their dignity as people, and they were disgraced and became providers of cheap labour. This historic process continued till the around the mid-1970 when "Africans ceased to be a docile and manageable work force" (Terreblance, 2005:378).

Cattle were and still are a source of wealth to African people. The white settlers who did not import cattle to South Africa (Setai, 1979:107) needed cattle to live on. Setai (1979:107) refers to the raids by Burgher groups into Xhosa areas in the Cape taking cattle from the indigenous people. The confiscation of African cattle was connected with the objectives of releasing the Africans to work in the mines or as squatters on the farms (Setai, 1979:108). The logical next step was the confiscations of their land so "that the Africans were not to have an inch of land which was suitable of European occupation" (Setai, 1979:46) and which was needed to produce food for the emerging urban and city markets. Deprived of their cattle and land, it was argued, Africans would then be in a position to seek employment in the mines and related industries (Setai, 1979:52). The ultimate deprivation of property and dignity of Africans was the passing of

the 1913 Native Land Act whereby Africans were not only illegally deprived of their land but were then restricted to live on specifically demarcated poor or non-arable Reserves spread over South Africa. Deprived of their livelihood and humiliated with literally nowhere to go the indigenous people had no option but to live either in Reserves or find labour on farms or as urban workers. Plaatje (1969:46) describes the emergence of squatters as a result of the 1913 Native Land Act. Hall (2013:30) indicates that the "promulgation of the Native Land Act of 1913 is an infamous moment in South Africa's history, and its many unwanted legacies remain with us". Land dispossession far preceded the Native Land Act of 1913 and in many respects the promulgation of it was "the culmination and confirmation of dispossession that had been under way in many parts of this country, in the Cape Colony at least, for several centuries" (Hall, 2013:30). The insidious land tenure system in the Reserves prevented Africans even from owning property in these Reserves where food production and food consumption was low, where suffering and malnutrition was rampant, and where poverty was evident everywhere, and contributed to the African people as a landless class becoming migrant workers (Setai, 1979:124). In 1970, 45% of the African population lived in these Reserves, mainly as migrant workers to supply cheap labour to surrounding farms and mines (Setai, 1979:125). On the farms Africans were "the silent sufferers in a highly oppressive and exploitative system" (Setai, 1979:128). The African urban workers' situation was not at all better than their counterparts on the farms and in the Reserves. They earned on average R60 per month, while their White counterparts earned R340 per month, and they had to migrate to the place of employment for protracted periods of time without family. This moved Setai (1979:158) to opine that the migrant labour system is not only uneconomic, wasteful both of human lives and resources, preventing the acquisition of skills, but above all "an evil canker at the heart of our whole society, wasteful of labour, destructive of ambition, a wrecker of homes, a symptom of fundamental failure to create a coherent and progressive economic society".

Reflecting on the situation of the black worker in South Africa, Setai (1979:134) has the following to say:

> The African worker is truly caught in a vicious cycle of poverty. He is exposed to a discriminatory and inferior education, which leads white employers to believe that Africans deserve low wages. Low wages in turn makes it impossible for an average family to send its

> children to school. Illiteracy grows and low wages persist. In addition, the government has passed all kinds of repressive laws which ensure that this state persists.

Simkins (2011:109) highlights how the segregated and disadvantaged system of Black education through inadequate funding leaves a "lasting negative impact that persists today". Fourie (2007:1277) argues that despite the prevailing inadequacies in the educational system, the lack of funds was not the primary reason for the poor education of Blacks but the government's "policy of separate development, a discriminatory initiative that began much earlier than the election of 1948… subordinated the education of Blacks to that of Whites". Seekings and Nattrass (2011:342) postulate how the Black South Africans, especially the African people were systematically "denied of access to privilege" by being denied opportunities to get a quality education and thus were excluded from access to better-paid occupations (Chapter 2.5).

The value and strength of this theory of poverty generation explain the trajectories of accumulated inequality and disadvantage that the poor Black older persons currently experience. This theory is also making the Church aware that the trajectories of accumulated inequality and disadvantage stretch over generations as is indicated by the life course accumulation of inequalities (Chapter 3.2.1.1 above). To ensure a better future, it is of paramount importance that a new historical trajectory should begin where equality and advantage are notions benefiting all of humanity. The Church has a crucial role to play in ensuring a better future for all humanity for whom Jesus died and to whom the Holy Spirit was sent to ensure the Kingdom of God which is about "righteousness and peace and joy in the Holy Spirit (Romans 14:17 RSV). This theory is also a powerful reminder to the Church that any pastoral care strategy to the poor Black older persons cannot be ephemeral; it has to span generations (Chapter 5.4 below). This theory not only explains the loss of material wealth but also the loss of dignity (Cottesloe Consultation, 1960:75), integrity and human worth that the current cohort of poor Black older persons have to deal with, and the inequality of the current cohort of South African older persons is thus highlighted. In addition to theories of the historic generation of poverty, theories of poverty generation in the post-Apartheid democratic dispensation are included in this study.

3.4.2.2 Neoliberalism as a source of poverty generation

There is an intimate affinity between the orthodoxy of neoliberalism to generate wealth for some and its inherent potential for poverty generation for others. This theory is utilised to focus on the socio-economical level of the South African society.

3.4.2.2.1 The theory of the orthodoxy of neoliberalism.

Liberalism, explains De Villiers (1991:18), as a political movement, was closely associated with the rise of the middle class during a time of growing industrialisation when the "bourgeoisie organised themselves politically to attack the social, political and economic constraints imposed on them by authoritarian states". Due to the resultant laissez-faire relationship between state and business a "new liberalism" emerged which "emphasised the importance of social justice and responsibility as an essential accompaniment to the commerce and trade of free markets" (Jones, 2012:10). The state's intervention in the economic and social life "to alleviate the worst effects of capitalist growth and development", and as a reaction to "the catastrophes of capitalism", revolutionised into the welfare state. The neo-liberals, a group of activist academics during the 1930s and 1940s in Europe and North America, "criticised the trends of large-scale government growth, increased state intervention and planning of the economy, and the development of the welfare state" (Jones, 2012:11). The basic tenet of neoliberalism promoted by this group is "personal liberty which is impossible without economic liberty, which they saw as intrinsic to the free market" (Jones, 2012:12). This neoliberalism is a radical brand of liberalism, argues Jones (2012:14), not only because it

> denied the importance or even possibility of state action to achieve positive freedoms, but because it accepted and enshrined inequality as an important characteristic of a free society. Thus it was not just the simple fact of growing inequality, much lamented among liberal and social democratic commentators that unsteadied the left. It was the idea that inequality didn't matter.

Comaroff and Comaroff (2009:50) posit that "whereas before the state directed and monitored the workings of the economy, the neoliberal turn makes the market itself the organizing and regulative principle underlying the state". Neoliberalism "reduces social life to economic cost-benefit calculation, and limits government to the artificially arranged protection of the entrepreneurial and competitive behaviour of economic-rational individuals" (Comaroff & Comaroff, 2009:50). Fine and Rustomjee (1996:244) argue that privatisation is "a form, not a

withdrawal, of state intervention which tends to favour large-scale capital, whether directly or indirectly". Neoliberalism is the principle on which the World Bank and International Monetary Fund operate. It is the business of the World Bank to lend money to, among others, developing African countries. As these countries defaulted on debt repayment and experienced debt repayment pressure, it is the "women and vulnerable children, the elderly and disabled people who are the main victims of debt repayment pressure, as they are expected to survive with less social subsidy" (Bond, 2001:22). Williams and Taylor (2000:22) highlight how the orthodoxy of neoliberalism shows a blatant disregard for the traumatic social consequences which arise from the imposition of unfettered market-logic. Brown (2005:43) explains:

> The model neo-liberal citizen is one who strategizes for her/himself among various social, political and economic options, not one who strives with others to alter or organise these options. A fully realised neo-liberal citizenry would be the opposite of public-minded; indeed it would barely exist as a public. The body politic ceases to be a body but is, rather, a group of individual entrepreneurs and consumers.

Turok (2008:47) argues that through the free market economic principles adhered to by neoliberalism, which are "not designed for the equitable sharing of national resources", economic domination is legitimated.

The neoliberal approach which is mainly favoured by Whites who benefitted from Apartheid perceives the causes of poverty in individualistic terms. This theoretical perspective is often described as individualistic since it focuses on individual failings or shortcomings of some sort. Theorists from this perspective see poverty as a kind of pathology, in which the poor are blamed for their own circumstances. Williams and Taylor (2000:22) posit how those embracing this approach live in a culture of contentment "in which those at the top of the social ladder ignore those at the bottom and spend their leisure time justifying the growing inequalities and demonising the poor as ignorant, lazy and criminally motivated". Welfare dependents such as the poor Black older persons "are viewed particularly blameworthy for their economic status and as such may be allocated fever resources to alleviate their plight" (Wilson, 1996:424) by neoliberalism conformists.

3.4.2.2.2 The theory that the new dispensation, opting for neoliberalism, generates poverty

The quality of the negotiations used to ensure a smooth transition from an Apartheid regime to a new democratic dispensation was crucial for the situation of poor Black older persons. Of importance here is the presence and role of South African big business representing neoliberalism as their business paradigm.

Neoliberalism entered South African economic situation in the late 1980s "resulting in very high real interest rates (from -7% in 1987 to +6% in 1989), privatisation (Iscor), export-oriented growth strategies and the implementation of the regressive Value Added Tax (which led to a two-day strike by 3.5 million workers)" (Bond, 2001:68). By the time of the South African transition into democracy in the early 1990s, neoliberalism with its free market philosophy was rampant in modern world history (Turok, 2008:44).

Williams and Taylor (2000:25) as well as Davies (2012:391) highlight how the ANC was persuaded by the protagonists of neoliberalism to embrace this orthodoxy. Marais (2011:78) posits how during the transition negotiations "an evident conviction that the appeasement of domestic and international capital had become unavoidable". This places these "mostly White and Afrikaner capital elites at the heart of the government's reform efforts…[where] the nature and organisation of these capital elites remains key in determining the trajectory of the post-apartheid economy" (Davies, 2012:392).

Taylor (2007:171) postulates that "big business" in South Africa is dominated by a handful of conglomerate companies which are "self-interested and increasingly externally oriented or even domiciled". Their real objective during the transitional negotiations, Basset (2008:194) argues, was for the freedom to "restructure their enterprises to take advantage of the new international trade and investment regime. In other words, they wanted the freedom to move their capital out". This results in Bond (2011, 355) arguing that the political resolution reached "was class-biased, containing within it the seeds of extreme inequality; doubling of unemployment; decline in life expectancy; and a variety of other ills mainly affecting black, poor, and working people, especially women, the youth, and the elderly". In the same vein Mbeki (2009:74) opines that the history of inequality was secret "negotiations between the white economic oligarchy and the

representatives of the black upper middle class". In 2008, fifteen years into the democratic dispensation, Turok (2008:47) postulates that "the inequality, unemployment and poverty remain at world-record levels, with appalling social effects in crime, HIV/AIDS and alienation". That neoliberalism is not offering benefits to the majority of South Africans, is highlighted by Basset (2008:197) and Seekings and Nattrass (2011:354). Davies (2012:394) argues that "[to] date, the credence of the globalised neo-liberal project in the domestic realm has undermined efforts at socioeconomic transformation and broad-based development, with income inequality persisting and even worsening". Seekings and Nattrass (2006:377) argue that the post-apartheid "distributional regime has underpinned and reproduced class advantage and disadvantage almost as emphatically as its predecessors stratified society on the basis of racial discrimination and segregation". In the same vein Davies (2012:400) postulates that

> despite certain interventionist measures, the government's economic policy continues to function within the constraints of the structural legacy of the apartheid era and globalised neo-liberal restructuring policies. Indeed, it is contended that many Afrikaner capital elites are among the best positioned to take advantage of this contemporary restructuring of capitalism, production and social relations. Despite policies aimed at transformation, contemporary South African society remains in large part distinguished by these 'inequalities of apartheid' which significantly include those relating to the distribution of economic power, of property and land, economic, entrepreneurial and educational opportunities and experience, and the share of income and per capita income of the different population groups.

For the political elite of the ANC who agreed to the preservation of neoliberalism ensuring that the Mineral-Energy Complex (MEC) remains in the hands of White capital, there was the Black Economic Empowerment (BEE). The MEC which includes the mining and energy sectors and a number of associated sub-sectors of manufacturing have constituted and continue to constitute the core site of capital accumulation in the South African economy (Fine & Rustomjee, 1996:71). One of the most important key characteristics of MEC is its dependence on abundant, cheap, unskilled labour. The old ways of maintaining cheap labour, argues Mbeki (2009:78), "could not be sustained after Southern African countries gained independence and once trade unionism grew among black workers in South Africa". Labour is now being kept cheap in some innovative ways, argues Mbeki (2009:79), for example by importing wage goods from cheaper producers in the global economy, especially from South-East and South Asia as well as Argentina. Mbeki (2009:79) also explains how the use of globalisation to provide cheap consumer goods for the "working class in the MEC has resulted in the destruction of the non-

MEC manufacturing sector, which is the root of growing impoverishment of South Africans leading as it does, to increasing structural unemployment". BEE, posits Jeffery (2010:165), was not a creation of the ANC but of the white business oligarchy who feared that the "new ANC Government might otherwise begin implementing the policy of nationalisation to which it had committed itself not only in the Freedom Charter of 1955, but also in many other policy documents since then". One of the first BEE companies started in 1992 was the New Africa Investment Ltd (Nail) created by Sanlam supported by the National Party government-controlled Industrial Development Corporation (Jeffery, 2010:165; Mbeki, 2009:66). The financial implications of BEE had specific objections in mind which were, according to Mbeki (2009:68), to

- wean the ANC from radical economic ambitions, such as nationalising the major element of the South African economy, by putting cash in the politicians' private pockets, packaged to look like atonement for the sins of apartheid, that is reparations to black people in general;
- provide the oligarchs with prominent and influential seats at the high table of the ANC government's economic policy formulation system;
- allow those oligarchs who wanted to shift their company's primary listings and headquarters from Johannesburg to London to do so;
- give the oligarchs and their companies the first bite at government contracts that interested them; and
- protect the oligarchs from foreign competition while opening up the rest of the economy, especially the consumer goods and manufacturing sector, to the chill winds of international competition.

Allowing the White business oligarchy the above, the Black elite then presented themselves as the Previous Disadvantaged Individuals (PDIs) with a right to reparations from the wrongdoers, perceived to be the White-owned business by transferring resources to the PDIs, and from the state by providing them high-paying jobs. "This transfer of wealth from the strong to the weak is what has come to be known as BEE" (Mbeki, 2009:69). The implication of this is that in order to pay reparations those having to pay it must maintain a privileged position, argues Mbeki (2009:70). It could therefore be postulated that post-apartheid South Africa is characterized by centralized, neo-liberal policymaking that perpetuates socio-economic inequalities inherited from the Apartheid era (Andreasson, 2006:303), negatively impacting on the poor, and the poor Black South African older persons in particular.

The strength of this theory and its relevance to the poor Black older persons is indicated by answers given to the question: who benefits from neoliberalism in post-Apartheid South Africa? Bond (2005:264f) endeavours to answer this question by mentioning the following:

- Based on the deal between the ANC and White business during the transition to the new political dispensation, it means that Black nationalists got the state, and White business and corporations got to keep their apartheid loot, much of which was moved out of the country.
- The pre-tax profit share for big business soared during the late 1990s back to the 1960s-era levels associated with Apartheid's heyday.
- To encourage business to invest, Pretoria cut primary corporate taxes radically from 48% in 1994 to 30% in 1999. Pretoria also offered tax concessions mainly to higher-income individual South Africans, worth R75b in the past ten years of liberation. Yet the regressive, controversial Value Added Tax – which catalysed a massive 1991 strike – was retained in the post-apartheid era.
- Reported in 2002, in real terms, average African household income fell by 19% from 1995-2000 (to the purchasing-power parity level of $3,174/year), while white household income increased by 15% (to $22,600/year).

With its coming to power the ANC presented the Reconstruction and Development Programme (RDP) (1994:15) which states that "attacking poverty and deprivation is the first priority of the democratic government, and the RDP sets out a facilitating and enabling environment to this end". Poverty alleviation by expanding employment and putting more resources in the hands of the poor (Jeffery, 2010:239) and the reconstruction of the economy were priority for the democratic government. Though some poor benefited by some of the projects of the RDP, this project failed dismally with various reasons for the failure given: "the skills shortage in South Africa, the theoretical thrust of the RDP, inconsistencies of the policy mix advocated by the RDP, insistence of affirmative action, and the falling rand" (Jeffery, 2010:242). The same happened with The Growth, Employment and Redistribution (Gear) plan that was introduced in June 1996 as a strategy for rebuilding and reshaping the economy in keeping with the goals set in the RDP (Jeffery, 2010:245). Bond (2001:41) posits that "between 1996 to 1999 virtually all Gear's targets were missed". The envisaged growth rates of 3.8% in 1998, 4.9% in 1999, and 6.1% in 2000, Jeffery (2010:247) indicates "did not materialise…instead a growth rate of 0.7%, 1.9% and 3.1% were realised for those respective years…with jobs also being shed by the hundreds of thousands, rather than created". While Saul (2004:81) highlights that GEAR was "such a dismal failure at home", Taylor (2007:183) posits how through GEAR "the

conglomerates, with their core business in sectors such as financial services, mining, and large-scale manufacturing, tended to perform at significantly higher levels". Davies (2012:399) and Southall (2004:318) indicate that despite these empowerment initiatives, 98 per cent of executive director positions of JSE-listed companies in 2002 remained in white hands. Ponte, Roberts and Van Sittert (2007:945) argue how BEE purporting to redress Apartheid's legacy in the education system and addressing the extreme, racially-based inequality and high levels of poverty which, in turn, depends on economic opportunities deriving from employment and wages, "performed dismally in all these indicators, with poverty alleviation realised largely through social grants targeted at the poor". As the emergence of a "new form of oligarch power, combined entrenched economic interests with those of a new 'black bourgeoisie' promoted by narrowly implemented Black Economic Empowerment policies" (Andreasson, 2006:303), the prospects for the socio-economic transformation of the poor Black older persons are becoming non-existent. The Church is therefore confronted with the economic reality of the new South Africa where the poor Black older persons live out their daily living. A pastoral care strategy to the poor Black older persons would not be meaningful if this economic reality were ignored. Unless the economic situation changes, poverty will continue to be a threat to the dignity of those suffering its devastating effects. This theoretical perception elucidates the concern of Wilson and Ramphele (1989:190) concerning the persistence of "a system which continues, despite rapid economic growth during a hundred years of industrial revolution, to impoverish millions of people", even today. This theoretical perception explicates the degradation of the poor Black older persons in presenting them as welfare beneficiaries to be characterised and demonised "as ignorant, lazy and criminally motivated" (Williams & Taylor, 2000:22). This low socio-economic positioning of the poor Black older persons necessitates a theoretical perception of culture to explicate such a positioning.

3.5 Theories on culture

Theories on culture are interdisciplinary with Anthropology, Sociology and Psychology as major contributors. They deal with, amongst others, the positioning of individuals in particular social, economic and cultural settings. The inclusion of theories on culture in this study is necessary to understand the low socio-economic positioning of the poor Black older persons.

Delanty (2011:637) highlights that the concept of culture is "amongst the most contested notions in the social and human sciences". To theorise about culture is not an easy endeavour, as indicated by Halton (1992:30) who states that the very term "culture is so indeterminate that it can easily be filled in with whatever preconceptions a theorist brings to it". Before the end of the nineteenth century the notion of culture was treated as a "kind of idea, or spirit, or Geist that provided a basis for characterizing a society, denoting its advancement and distinctiveness, and capturing its integrity" (Smelser, 1992:4). La Capra (1988:379) distinguishes between official culture referring to culture actively shaped or at least influenced by the state; high or elite culture referring the cultural practices of elites in the arts and sciences, and in the political, military, socioeconomic, bureaucratic, academic fields; mass culture referring to groups and audiences in middle class informed to a large extent by the media; and popular culture situated anywhere between elite and mass culture.

3.5.1 The theory of culture as embodied in individuals.

Delanty (2011:640) postulates that there is a new trend towards the cognitive dimensions of culture emphasising that

> [t]he general trend is towards a conception of culture that is post-representational in the sense that culture does not depict something external, but is itself a process of self-constitution. Culture does not merely transmit, but interprets and transforms that which it communicates. This view of culture stresses the importance of separating the normative, symbolic and cognitive dimensions of culture and giving an increased importance to the latter.

This perspective of culture is accredited to DiMaggio (1997:264) who laid the foundation for the view of culture as working through the interaction of shared cognitive structures and supra-individual cultural phenomena. Put simply, culture in this theoretical perception is manifested "in people's heads" (DiMaggio, 1997:272). As such culture consists, most simply, of the "knowledge people use to live their lives and the way in which they do so" (Handwerker, 2002:107). This knowledge is generated by experience and in turn is used to respond to the world of experience in patterned ways. Handwerker (2002:109) argues that for a specific person,

> culture, because it is constructed in that individual's mind out of the unique set and sequence of experiences that mark the trajectory of the person's life, embodies who that person is as an individual, what he or she knows and does, at specific points along that trajectory. As such, the individually unique system of mental constructions that allows each of us to understand and

> respond to the world of experience exhibits properties of superorganic wholes, too - a body of knowledge that, at least metaphorically, we use to live our lives.

In this theoretical perception culture is created by the unceasing mental processes by which individuals perceive, store, and manipulate information. Thus the development of specific schemata, which are forms of representation of knowledge and of information processing mechanisms, are important for the creation of culture through the organisation of social information (DiMaggio, 1997:269). Once schemata are formed, posits Baron (2003:80) "they exert powerful effects on several aspects of social cognition and therefore on our social behavior". Culture as such is stored in memory. These mental processes together with emotions and behaviour differentiate individuals from each other in unique ways, and are indications of the geographic and social situatedness of individuals (Handwerker, 2002:109). These cultural configurations are shared by individuals in various ways and also serve as helpful cues for the determination of the cultural orientation of a person. Over time and because of various influences, socio-political and otherwise, individuals perceive their world differently; activities are organised differently and the understanding of individuals become different. Through this theoretical perception of culture it is possible to understand how culture could constrain the development of people, and enables it as well (DiMaggio, 1997:268). Culture embedded in language and everyday practices "constrains people's capacity to imagine alternatives to existing arrangements" (DiMaggio, 1997:268), hence the same schemata and superorganic wholes are found in such environments over time. By paying attention to the changes in these cultural configurations individuals are enabled to make sense of changes in the circumstances of their lives, and of the changes in the cultures of peoples. Through social contact these changes occur and "produce the evolution of the personal cultures" (Handwerker, 2002:119). It could therefore be argued that cultures differ from one another to the extent to which people's recurring pattered experiences differ from those of other people. Changes in the properties of superorganic wholes are also possible, but this, however, "may come from the evolution of a personal or shared culture" (Handwerker, 2002:119). This perception of culture "refutes the way that people acquire a culture by imbibing it (and no other) through socialization" (DiMaggio, 1997:267).

The strength of this perspective is that it helps us to understand how various schemata developed in specific cultural situations, creating super-organic wholes or bodies of knowledge that the

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poor Black older persons live their lives by, and how it could make these poor Black older persons vulnerable to the change and fluidity of modern society. This theoretical perception of culture helps to explain how language and everyday practices constrain the perception of alternative cultural perspectives. In this respect the schemata and superorganic wholes by which the poor Black older persons live their lives by may create specific expectations, for example to be treated with respect, to be looked after and cared for in old age. If this is not forthcoming this theoretical perception of culture helps us to understand the resultant confusion and disorientation in many of the poor Black older persons. In the light of this theory the Church needs to consider an appropriate paradigm of thought, super-organic wholes and bodies of knowledge within a pastoral care strategy to the poor Black older persons, to endeavour and ensure communal change in behaviour and ideology towards these older persons. This theory has the capacity to assist the Church in presenting the poor Black older persons differently than the current negative picture painted by the community of these older persons.

3.5.2 A relational theory of culture

The relational conception of culture, argues Delanty (2011:637), provides the foundation for a theory of "cultural encounters, which…is better equipped to account for cultural challenges than is the notion of cultural diversity". Traditionally, cultural diversity is understood as "neatly bounded wholes whose contents are given and static – hence mainly to be 'protected' or 'preserved'" (Isar, 2006:372). As such culture is perceived as "an 'inalienable 'right', conceived of as a value in itself…[where] the values of different ways of life have risen to consciousness and have become the rallying cry of diverse claims to a space in the planetary culture" (Isar, 2006:373). This traditional understanding of cultural groups as cohesive and based on coherent identities in different contexts has not altogether disappeared from common perspective. Within this perception of cultural diversity, identity is constituted by the "ability to distinguish oneself from another; it can signal a strong sense of otherness through 'othering' mechanisms by which the Other is marginalized, exoticized, or persecuted" (Delanty, 2011:637).

The change that the cultural phenomena undergo and an explanation of the way the major sociocultural changes occur is best understood by means of the relational conception of culture where the focus is on the interactions of social groups, as opposed to culture being predefined

and static (Delanty, 2011:641). The relational conception of culture places the emphasis neither on the social actors as such nor on a cultural phenomenon, explains Delanty (2011:641), but rather on the relations between the social actors and the processes by which some of these relations generate enduring cultural regularities. It is in relationships that cultural phenomena such as identities, memories, values, beliefs, trust, etc. are generated (Delanty, 2011:641). This theoretical perspective of culture is not intended to downplay the importance of the individual as a social actor but rather "is an endeavour that seeks to explain the mechanisms and processes by which such cultural phenomena are generated and have particular impacts on the shaping of political community" (Delanty, 2011:641). Fluidity and continual reconstructedness are characteristics of this theoretical perception of culture. Innate in this theory is the notion of cosmopolitanism which is conceived of as openness and exchange, as drawing attention

> to a dimension of political and cultural change that is often neglected in favour of diversity-oriented approaches. Cosmopolitanism concerns not the fact of diversity itself, but the emergence out of the diverse cultures of the world of norms of dialogue and the overcoming of divisions. The cosmopolitan imagination does not seek a global culture and nor does it seek diversity for its own sake, but rather cultivates an attitude of critical deliberation and ways of imagining new ways of living (Delanty, 2011:641).

 One of the possible outcomes of cultural encounters, posits Delanty (2011:650), could be a trend towards hybridization, a mixing of cultures where cultures do not collide, but borrow from each other and adapt in different ways; another could be the promotion of unity in diversity. In this case the distinctive development is less a mixing of cultures and the production of new hybrid forms, than a reflexive inter-relation of cultures whereby the cultures undergo some change as a result of exchange (Delanty, 2011:651). Diversity is not eradicated by mixing but it also does not result in polarization or in domination of one culture over another (Delanty, 2011:651). Oommen (2004:519) highlights that endorsing cultural unity in diversity between the European Union (EU) and Indian Republic (IR) "endorsing equality, identity and inclusivity as values" is crucial for the success of such an endeavour. And as "the simultaneous recognition of equality and identity as values is common to both [EU and IR]" (Oommen, 2004:530) there is the possibility of success of the unity in diversity between these two units. Within multiculturalism the principle of equal citizenship must be universally accepted (Taylor, 1994:38) as "[e]veryone should be recognized for his or her unique identity…[for] their distinctness from everyone else". "Due recognition", highlights Taylor (1994:26), "is not just a courtesy we owe people. It is a vital

need" as people's identity is crucially dependent on the "dialogical relations with others" (Taylor, 1994:34). In this respect Skeggs (2004:178) argument is important that for an individual to make a recognition claim "one must first have a recognizable identity, and this identity must be 'proper': that is, it must have recognizable public value". This immediately presents a problem for those who are not considered to have "proper" identities and are continually mis-recognized. To withhold recognition "can inflict damage on those who are denied it…[and] discussions of multiculturalism are undergirded by the premise that the withholding of recognition can be a form of oppression" (Taylor, 1994:36).

Inherent in this perception of culture is the notion of equality of the social actor who enjoys recognition. The poor Black older persons never were or are in the position to embrace equality and recognition. As such this theory of culture explains not only the extent of their oppression in a multicultural society, but because they are mis-recognised, their uniqueness and distinctness as human beings are denied, their identities distorted, and thereby not considered worthy of cosmopolitanism. This theory indicates to the Church the need for the notion of recognition in a pastoral care strategy in order to present the poor Black older persons with "recognizable identity" as a "recognizable public value". This theory also sheds light on the inequality the poor Black older persons suffers within the multicultural South African community.

3.5.3 Culture as a resource

Hutnyk (2006:354) indicates that in this theoretical perception of culture, there is a move away from the notion of a culture "you belong to (unambiguous identity, fixed in place), to a conception of culture that replaces identification with cultural activity". Cornejo (2010:63) argues that the metaphor of culture as a set of resources "entails that there be an agent with a certain purpose, that every use of a cultural resource is an action, that is, something done with intention which is the basic condition for understanding human action". Culture in this theoretical perception is perceived as a "mode of capital that is accumulated and exchanged…in a field of power in which social actors engage in struggle" (Delanty, 2011:639). The meaning invested in the cultural resources, therefore, is not predetermined but is "an on becoming process" (Cornejo, 2010:66).

As a resource culture is essentially one of tradition in the broadest sense, which includes

the formal training of the young in a body of knowledge or a creed, the inheriting of customs or attitudes from previous generations, the borrowing of techniques or fashions from other countries, the spread of opinions through propaganda or conversation, the adoption – or 'selling' – of new products or devices, or even the circulation of legends or jests by word of mouth. (Dun, Dubinin, Lévi-Strauss, Leiris, Klineberg, Béteille, Essien-Udom, Tjwan, Rex & Bluckman, 1975:149)

Culture, then, say Dun *et al*. (1975:149) "comprehends all that is inherited or transmitted through society". Akinjogbin (1985:59) highlights that culture is the totality of the "moral, spiritual, economic, physical and social values which determines a people's conscious, subconscious and unconscious action at any given moment". Within this theoretical orientation culture could be informative of "the common forms of life of a national community that has achieved a national common identity and a homogenous value system and lifestyle" (Sotshangane, 2003:188). Myers (1987:74) argues that the outward physical manifestations of culture and its artefacts (i.e. specific languages, specific knowledge of tribal origins, customs, and rituals, African socioeconomic organization, and so on) are amenable to change and/or destruction. Even the belief systems on which these artefacts exist could collapse, leaving the individual with a sense of "bankruptcy of the central bank of symbolic capital" (Bourdieu, 1993:252). For Greif (1994:915) cultural beliefs are the ideas and thoughts intersubjectively shared that govern interaction-between these people, and serve as an indication of how other people will act. Individuals then think, act and relate differently in society. This difference is then to a large extent due to the fact that there are varying accesses to culture resources "as well as the use of these resources to make statements to each other about themselves" (Sotshangane, 2003:187). Changes in the action of people are then initiated by those who expect to gain from their action. Culture as a resource is then also a source of social and political difference. This difference is then manifested in "occupation, descent, the kinship system, social and political institutions, material culture, language, religion, artistic expression, etc." (Hurreiz, 1985:106). Ridgeway and Kricheli-Katz (2013:298) argue that cultural beliefs about social difference are "shared stereotypes, playing a powerful role in organizing social relations". As such these cultural beliefs not only "explain and justify the division of the (shared) resources but to also logically fit the cultural schemas" (Ridgeway & Kricheli-Katz, 2013:312). Access to these cultural resources is controlled by people within the social milieu constraining and determining to a large extent the behaviour of the individuals (Sotshangane, 2003:186). Using culture as a resource is one of the ways "morality is coded into social relations and institutionalised through property relations"

(Skeggs, 2004:174). Related to the metaphor of property, as centred on hierarchy and limitedness, and defined through exclusivity, sovereignty, territory, boundaries, title, etc., Skeggs (2004:174) highlights how property-thought or thoughts of property "regulates not only the distributions of resources in society but also our conception of self, knowledge, group identity, sexual identity, law and language". For Skeggs (2004:174)

> personhood and personality are structured through concepts of property, which rely on systems of knowledge to turn elements of persons into objects of knowledge. The principle feature of converting persons into property is based on a 'right' to exclude others…also a simultaneous right of access, of entitlement. Exclusion from, and access to objects, people and practices to propertize are central to both the formation of the possessive individual (in its various new configurations: aesthetic, prosthetic, reflexive, relational, enterprising, omnivorousness), and to the exclusion of others from self-formation.

Through this form of exploitation "the middle-class is formed, lived and experienced" Skeggs (2004:177). DiMaggio and Mohr (1985:1233) argue the positive impact that "interest in and experience with prestigious cultural resources" such as high educational attainment and marriage to a partner with high educational attainment, have on those to which it is available. Higher education, in particular, is a crucial prerequisite to the occupancy of the economy's most lucrative and influential positions. Likewise educated spouses are likely to have greater earning power, to be presentable in higher-prestige social circles, and to have broader and more influential social networks than men and women with less education. The utility value of cultural resources to be exploited for social and economic gain is its cultural capital which could exist in three forms: "In the embodied form, i.e. in the form of long lasting dispositions of the mind and the body; in the objectified state, in the form of cultural goods; and in the institutionalized state, resulting in such things as educational qualifications" (Skeggs, 2004:16). To be symbolically positioned within the working class, postulates Skeggs (2004:2), limits the trading and converting of their cultural resources as these are read and valued as worthless by those who participate and institutionalize "the dominant system of exchange". Working class men are read as "embodying physicality and endurance, rather than cleverness and self-governance", while Black working class men in particular are read "in highly racist ways by employees, suggesting that their cultural capital cannot be optimized at work, or used as an asset to rent as cultural property, because it is nearly always perceived and valued negatively" Skeggs (2004:75). This is indicative of "resources and assets accumulate in bodies and are carried across social

spaces…[and] how relative positions and the relations between these positions constitute forms of power enabling bodies to move in social space" (Skeggs, 2004:16). In this respect cultural capital is a cause of social inequality (Skeggs, 2004:70). The transformation of cultural capital into symbolic capital (the power, granted by the less socio-economically situated to those better socio-economically situated, "to obtain sufficient recognition" (Bourdieu, 2013:299) is "a fundamental operation of social alchemy". The "symbols of cultural capital, objectified or embodied, contribute to the legitimation of domination" (Bourdieu, 2013:300).

The strength and relevance of this theory of culture explains why the poor Black older persons being situated at the lower end of the social hierarchy have no or very limited access to resources and assets. Being thus differentiated within society, the poor Black older person is deprived of the capability to initiate action to make any difference in society. This theory also explains the "worthlessness" of the poor Black older persons as they have no cultural capital to be rented out or exchanged for their personal benefit and movement within their social space. The very lamentable reality is that the poor Black older persons in a very sad way "contribute" to social inequality and domination. This theory is making theology and the Church aware of the need to imbue the poor Black older persons with cultural capital for prominent positioning in the community.

3.5.4 Culture as dominance

Dominance, explain Keltner, Gruenfeld and Anderson (2003:266) is behaviour "that has the acquisition of power as its end". Barker (2008:277) highlights that dominance "represents a relationship that occurs not only between nations or ethnic groups but also within them". Culture, is "a source of dominance", argues Swartz (1997:1), as it "mediates practices by connecting individuals and groups to institutionalized hierarchies". Whether in the form of dispositions, objects, systems, or institutions, "culture embodies power relations" opines Swartz (1997:1). Power is defined as "an individual's relative capacity to modify others' states by providing or withholding resources or administering punishments" (Keltner, *et al*., 2003:265). Socio-economic status, group and class affiliation can provide certain individuals with the greater control over resources and punishments. This power manifestation in formal situations is, for example, by providing others with financial opportunities, contacts and referrals, or access to

decision-making processes or by demoting them or terminating their employment (punishment) (Keltner *et al*., 2003:268). Power seems to be pervasive at every level of social relations "where it operates as a coercive force which subordinates one set of people to another" (Barker, 2008:10). These power relations can best be described by Hofstede's (1980:99) notion of power distance referring to the extent to which the powerful can determine the behaviour of the less powerful and the extent to which the less powerful can determine the behaviour of the powerful within and between groups. In cultural differentiation, explains Hofstede (1980:99), "the tendency of the powerful [is] to maintain or increase power distances and the tendency of the less powerful [is] to reduce them". Hofstede (1980:99) highlights how this power distance norm spills over form one sphere of life into others and how "it is then likely that larger inequalities in power are also reflected in larger inequalities in other areas…in particular social status and prestige, wealth and rights". A logically conclusion is then that the socially powerful are more easily able to satisfy their own needs and desires, and the capacity to influence and control the behaviours of others is therefore paramount to the satisfaction of such needs and desires (Galinsky, Gruenfeld & Magee, 2003:454). Torelli and Shavitt (2010:704) indicate how this satisfying of "own needs and desires" and the promotion of their ideas and goals could happen when power holders with unrestricted ability also act without social interference. Bourdieu (1989:23) argues that power as symbolic power to manipulate the objective structure of society, is the possession of those who have authority and recognition gained over time. Another perspective on power is also argued by Torelli and Shavitt (2010:704) highlighting the possibility that power holders can also behave in a more benevolent or attentive way, showing concern about others' interests or attending to them as individuals.

La Capra (1988:388) highlights the very complexity of culture in the modern period and indicates that "its relation to social stratification and conflict would indicate the need for a concept of ideology…[where] a relatively specific sense of ideology refers to modes of legitimation and justification in public life". The common perception of ideology is "maps of meaning that, while they purported to be universal truths, are historically specific understandings that obscure and maintain power" (Barker, 2008:10). "Ideological representations are", argue Bourdieu and Zanotti- Karp (1968:693), "as it were, well founded errors of which the science of objective relations reveals at once theoretical fallacy and social function". Ideology, therefore, is

false consciousness, "the awareness that our total outlook as distinguished from its details may be distorted" (Mannheim, 1936:62) that can become a true consciousness. For the social actor, to make sense of her or his cultural position, it is imperative to reflect an understanding that culture, like social relations and institutions, because of its belonging to a system of relations among relations, is endowed with a necessary character which makes it appears to individuals as natural, at once as matter of course and as partaking of a human nature (Bourdieu & Zanotti- Karp (1968:689). Culture, like its concomitant relations and institutions, is not naturally, but socially constructed. It is of equal importance that the individual social actor, perceiving and locating her or his position in the immediate here and now, and though conceiving of a separate existence as if he or she "had a real autonomy", should also understand that it is produced within and by the system of social relations (Bourdieu & Zanotti- Karp, 1968:690). It is futile to hope, argue Bourdieu and Zanotti- Karp (1968:693), "that the revelation of the objective truth of social relations, by force of its own evidence alone, can break down the ideologies of 'participation' and 'communication' conveyed and guaranteed by certain kinds of social psychology". The difficulty in breaking down these "ideologies of participation and communication" is also due to its being presented as "organized and systematic resistance because they are supported by the whole social order they in turn help to support". Ideologies are used to produce and reproduce through social practices the interests of dominant groups, indicating how the limited and rather fixed ways in which subordinate groups adjust to and locate themselves within the existing order of things, reinforce the status quo (Smith, 1982:172). The main intellectual roots of culture as dominance are found in the class basis of dominance as elucidated by Marx and Engel (1976:59):

> The ideas of the ruling class are in every epoch the ruling ideas: i.e., the class which is the ruling material force of society is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas; hence of the relationships which make the one class the ruling one, therefore, the ideas of its dominance.

The strength, value and relevance of this theoretical perception of culture as dominance to poor Black older persons, is to make it clear to them not to be fatalistic about their low and undesirable social position. Their dismaying social position is not in the natural order of things. It is produced. As such their position of inequality, with limited access to resources, with no or

little cultural capital, could be changed. The hope that this theory has for the disheartening situation of the poor Black older persons should be embraced by the Church in its pastoral strategy to these poor older persons. There is no need to endure their humiliating lived experience for ever. The stereotyping of poor Black older persons in negative terms, the prejudice and discrimination against them is based on ideology as a false consciousness where the total outlook on the poor Black older persons is distorted by the detail of who they indeed are. To the Church the message is that it is imperative to change the community's consciousness and thinking about the poor Black older persons, thereby causing them to be treated differently. This theoretical perception also indicates to the Church the possibility that power abuse towards the poor Black older persons could be changed to power use to their benefit. This theoretical perception makes clear to the Church that by means of a pastoral care strategy the poor Black older persons could be assisted to demonstrate power to change their social situation. They need to resist subordination.

3.6 Conclusion.

In this chapter the various theories were utilised to provide an understanding of the dreadful lived experience of the poor Black older persons. The various foci important to an understanding of the unbearable experience of the poor Black older persons were highlighted. These various theoretical perspectives in dialoguing with the Church have the capacity to inform the Church's pastoral care strategy to the poor Black older persons to create desired situations for this valuable component of the population. Within the theories of ageing, the Western life course theory of ageing indicates that the poor Black older persons experience senescence as a valid and authentic life course. It points to the trajectories in ageing and how people's previous experiences shape their experience of old age. This theory provides a dais from where to explicate to the Church how the abhorrent socio-political processes in South Africa shape the ageing processes of the poor Black older persons, as this theory requires life to be studied in all it complexities. As the theory of the life course itself indicates, there are various life course theories according to which to perceive life and in particular old age. This makes the Church aware of the possibility of presenting to the world a different way of perceiving the various courses of life, perhaps in a more Christian and humane way. Explaining the inequality and heterogeneity experienced in old age by the poor Black older persons could be done by means of the theory of cumulative

advantage/disadvantage, as well as the theory of cumulative inequality. In reflecting on this theory the Church could ponder on the effects of the accumulation of disadvantage and inequality on dignity in old age on the poor Black older persons from this Western life course perception. To reflect on the meaningfulness, contentedness, and happiness (or not) of the lives of the poor Black older persons is made possible by the theory of personality development. As this theory is intimately link with existential life questions, it could serve as a way to reflect on the advantage of the normativity of human dignity for the poor Black older persons. The theory of intergenerationality places the poor Black older persons in a familial context where the element of protection, cushioning and generational support by and to the poor Black older person can be explained especially using the notion of a *dakpanconstructie*. The distinct and important role of children and grandchildren as successive generations to the preceding generation of the poor Black older person can therefore also be highlighted by the Church, using the commandment of honouring parents. The theological debate regarding the value and importance of intergenerationality is opened up by this theory.

How old age is reflected through the ageing body is explained by the biomedical theory of ageing, and how this process can be arrested or slowed down if one is rich enough is also highlighted. The Church is made aware by this theory of the reality of declining life, which theologically, could be viewed differently, even valued, so that the poor Black older persons can through a pastoral care strategy be presented as valued persons in old age. The theory of successful ageing with its focus on the various factors necessary for successful ageing, but with the low probability of disease and disease-related disability, high cognitive and physical functional capacity, and active engagement within society, provides the Church with a good barometer to measure how the poor Black older persons fare in terms of successful ageing especially within environments of high probability of disease, low levels of education, and being socially isolated and excluded. This can then inform a pastoral care strategy to the poor Black older persons on the need of continuing education, socially integrating these older persons in the community, and including them in community life.

The theory of race provides understanding of how the poor Black older persons negatively experience old age in a multiracial society. Viewing the poor Black older persons as possessing negative immutable traits inherent in Black persons is a strong indication of the discrimination

and prejudice against them. There is a need to correct such an understanding of the human. The Church should present the world with a Christian understanding of what it means to be human. The "anthropology" used during the Apartheid era was based on race as biology, explaining the low status accorded to those people not of European stock. This theory of race creates an occasion for the Church to reflect on the ideological functioning in the ageing process of the poor Black older person, and how this could be changed. The genetic theory of race, where the human genome is 99.9% the same, is a welcome theory, especially to the Church, to explicate equality of the poor Black older persons with the rest of humanity. The positioning of the poor Black older persons in a context of inequality and social exclusion is adequately explained by the theory of racism and racial inequality. But the genetic theory of race provides the Church with ample opportunity to preach and workshop the notion of human equality as it informs the pastoral care strategy to the poor Black older persons and emphasizes human equality. The theory of race as a social construct appears as a "softer" version of the theory of race as biology with no obvious respite in the discrimination orientation against the poor Black older persons. The medical disadvantage suffered by the poor Black older persons due to discrimination and prejudice and how this is accumulated is explained by the theory of race as biology, but not genetics. This theory of race as biological, but not genetic, elucidates that the "face" the poor Black older person is displaying is not natural but socially created, and thus false. Thus this theory provides hope that the perception of poor older Black persons can change.

The theories of poverty explicate why the Black older persons are poor. Poverty as deprivation theory explains that the poor Black older persons are deprived of wellbeing, of adequate commodities and resources necessary for wellbeing, and also deprived of environmental, educational, working and social conditions, activities and facilities which are customary and desired in societies where such deprivation is not so common. The theory of poverty as capability deprivation explains how the poor Black older persons are deprived of respect and human dignity. How this deprivation is engendered is elucidated by the theory of poverty generation during the colonial and Apartheid eras where Black people were deprived of possessions and dignity and opportunity. The vital deprivation of quality education resulting in inadequate qualifications for higher paid jobs, created a vicious circle the effect of which accumulates in old age for the poor Black older persons. That the democratic dispensation has

brought no relief for the poor Black older persons is explained by the orthodoxy of neoliberalism having no regard for the inequality suffered by the poor of whom the Black older persons are a prominent component. The theory that by embracing neoliberalism the ANC government generates further poverty thereby exacerbating the dire economic situation of inequality of the poor Black older persons, is explicated by dismal failures of the RDP and GEAR projects to improve the lot of the poor in South Africa. All these theories make the Church aware that poverty is not so much situated within the poor Black South African persons as deviant but that the poverty suffered by these older persons is structural and should as such be highlighted and theologically be dealt with on that level. The slight economic improvement brought about by state pensions and grants positions the poor Black older persons as incapable of improving their situation through developmental programmes; thus positioning them as worthless. It also positions these older persons with a double bind: there is really no economic improvement, as poverty is as prevailing as ever in their midst. Yet, as is the case in many situations, they are required to provide a livelihood to the rest of the household from their meagre pensions. This situation should then be appreciated by the Church in its pastoral care strategy to the poor Black older persons.

The positioning of the poor Black older persons is adequately explained by the theories of cultures. That the poor Black older persons find it difficult to adapt to the modern cultural changes is explained by the theory of culture as embodied within individuals and how language, mental schemata and super-organic wholes, constrain them from embracing new cultural practices. Yet these very seemingly hampering factors could be utilised by the Church in a pastoral care strategy to ensure different perceptions of the poor Black older persons. The poor Black older persons do not enjoy the necessary recognition and equality to move into a cosmopolitan relational culture. Their being mis-recognised in the move towards cultural unity in diversity could be construed as oppression within a multicultural orientation. This then begs to be highlighted in a pastoral care strategy to the poor Black older persons. The theory of culture as resources explains why the poor Black older persons do not have cultural capital that could benefit them. That this is due to their limited or no access to resources, positioning then at the lower end of the socio-economic stratification is explicated by this theory of culture. It is the theory of culture as dominance that is of crucial importance to this study. Through the use of

ideology as false consciousness it is elucidated that the low positioning of the poor Black older persons in the here and now, is not natural or due to natural processes, but is produced by dominant forces in society. Hope is then presented as a reality, hope that the positioning of the poor Black older persons could be changed and improved to provide them with cultural capital translated into symbolic capital, the recognised and legitimated form of cultural capital needed for the rightful at-home-ness of the poor Black older persons within the South African society. This hope can then form a crucial component of a pastoral care strategy to the poor Black older persons.

The various theories of old age, race, poverty and culture are intimately linked together to form a single theory elucidating the situation of the poor Black older persons. All these theories focus on the inequality of the poor Black older persons suffering from limited or no access to needed resources for quality living. Inequality is present in the theory of accumulation of inequality, within the theory of old age; within the theory of racism and racial inequality; within the theory of poverty generation, and in the theory of culture as resources and domination. The presence of ideology as a false consciousness is intimately linked to inequality within these theories as it pertains to the situation of the poor Black older persons. As such these various theories can thus be reduced into a single theory elucidating the inequalities suffered by the poor Black older persons due to their being deprived of appropriate access to needed resources and opportunities for their wellbeing and affirmation of their dignity. This deprivation is engineered by the dominant forces in society, amongst others by neoliberalism, based on their dominant ideological position. The Church in order to provide effective pastoral care strategy to the poor Black older persons, should consider operating from this theoretical perspective where inequalities as a result of deprivation because of the ideology of the dominant forces in society, are responsible for the untold suffering of the majority of the poor Black older persons.

The theories in this chapter are utilised to explicate the outrageous lived experience of the poor Black older persons, and in dialogue with theology and the Church to inform a pastoral care strategy to these older persons. The theories come from the social and other scientific disciplines. In the next chapter the focus will be on theological theories as normative to explicate the disgraceful lived experience of the poor Black older persons.

Chapter 4

The theological and ethical interpretation of the situation of the poor Black older person in South Africa.

4.1   Introduction.

In terms of the methodology used in this study, the focus in this chapter is on a normative theological perspective where the normative theological concept of human worth (dignity) will be used to interpret the horrid lived experience of the poor Black older persons. This chapter corresponds with the third core task, the normative task of interpretation, of practical theology (Chapter 1.9).

In the previous chapter there was a dialogue between various other social disciplines and theology interpreting the appalling lived experience of the poor Black older persons. In this chapter the discussion will be exclusively on a theological interpretation of the normativity of the theological concept of human dignity relating to the dire situation of the poor Black older persons. In chapter two focussing on the objective description of the dismal situation of the poor Black older persons, it became apparent how the human worth, dignity, and integrity of the poor Black older persons are eroded through inhumane socio-economic and political treatment. In Chapter three, through the use of various theories from the social and other sciences to interpret the appalling situation of the poor Black older persons, the socio-political, economic, cultural oppression as well as the inequality, domination and exploitation that these older persons have suffered under the Apartheid dispensation because of the policy and laws subjugating the indigenous people of South Africa, is confirmed. Their inhumane treatment even in the democratic era through the government's embracement of neo-liberalist economic market philosophy is highlighted. It is thus apparent how the human dignity of these poor Black older persons is breached.

In this chapter it will be argued that the theological norm of human worth (dignity), based on Christian anthropology and Scriptural themes of which being created in the image and likeness of God is an important one, is considered very important for a normative life. The argument in this chapter will then be that despite a theological anthropology and description of human dignity

presented as normative within humanity, the breaching of human dignity is still a grave reality in South Africa affecting the poor Black older persons being part of the oppressed Black people. In the theological interpretation of the dismal situation of the poor Black older persons, the following normative objectives as indicated by Louw (2008:269) will be utilised as guiding principles,

- to be basic criteria to assist in understanding the truth regarding being qualities, meaning of life, driving forces, and the destiny of things;
- to identify assessment criteria in order to distinguish and differentiate between good and evil;
- to describe limitations and act as guidelines for decision making and the making of responsible moral choices in order to direct human behaviour.

In the subsequent ethical interpretation of the situation of the poor Black older persons, the intention of the Church to develop a strategy for the sustained appropriate behaviour towards the poor Black older persons to facilitate the human dignity of these poor Black older persons and to encourage their human flourishing (Foster, 2012:2045) will become apparent. The central tenets of Liberation Theology are utilised as a guiding theological orientation for a clearer understanding of the theological implications of the breaching of human dignity as it relates to concepts like oppression, deprivation, exploitation, poverty, economy, and the like.

Structurally then this chapter will start with a description of the theological normative theory of human dignity as it relates to a personal human attribution and to its relational or social applicability. This theory will then be used as an assessment criterion for understanding the truth regarding the being qualities of the poor Black older persons. This will be followed by an ethical interpretation of the poor Black older persons' situation within such a normative theory of dignity indicating that a spirituality that "fails also to include the material, economic, psychological, and moral dimension of the human" (Browning, 2006:300) leads to theological reductionism, thus ignoring the full multidimensionality of the human being. In the ethical interpretation it will therefore, amongst others, be argued that "[h]uman dignity is a many-splendored thing and can be realized only through the full recognition of its complexity" (Browning, 2006:300). The chapter is then concluded with a section on Liberation Theology as good practice for the recognition and affirmation of human dignity of the poor Black older persons within the South African society.

4.2 Theological interpretation

The alarming lived experience of the poor Black older persons will now be interpreted using theological concepts to show an understanding of their situation from the perspective of the Word of God. For this purpose the theological normative notion of human worth, dignity, will be utilised to interpret the disturbing situation of the poor Black older persons. In order to do this effectively, the theological notion of human worth as dignity will firstly be explained. The theological anthropology to which human dignity is intimately linked, as well as the theological grounding of the notion of dignity will be presented. The importance of concepts like neighbour, equality, and human difference will be highlighted under the social dimension of dignity indicating "the effect the person has on the context [and] the way the context relates to the person" (Kirchhoffer, 2013:222).

4.2.1 Human worth as dignity

Witte (2003:121) posits that "[t]oday the concept of human dignity has become ubiquitous to the point of cliché – a moral trump frayed by heavy use, a general principle harried by constant invocation". Soulen and Woodhead (2006:2) indicate that the term dignity "has suffered a kind of inflation through undisciplined use to the point where its value is in danger". There is therefore a need for a "theological recontextualization of human dignity [which can] be robustly maintained only within the context of a vision of reality that revolves centrally around something other than and greater than the dignity of the human being" (Soulen, 2006:14). The term dignity is not inherent to Scripture but borrowed from Greco-Roman usage where it indicated an individual's distinctive rank in society or humankind's distinctive place within the natural order, and "[w]hile Christians also used the term in both ways they tended to give greater emphasis to the second sense in light of their faith in God's creative, redemptive, and consummating purposes for humankind" (Soulen & Woodhead, 2006:3). It is also in the second sense that the term dignity is used in this chapter to indicate the theological norm of the worth of all human beings created in the image of God. Human dignity, posits Mitchell (2009:43), cannot be touched, but "is that particular dimension of us that essentially defines us as human beings".

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4.2.2 The theological grounding of dignity

The concept of dignity (human worth) is intimately linked to a theological anthropology. The priestly creation narrative of Genesis 1: 26-27 posits that human beings are created בצלמנו כדמותנו (in the image and likeness) of God. The phrase: "being created in the image and likeness of a god" was well-known throughout the ancient Near East at the time of the writing of Genesis 1, and explicated the notion of an "effective representation of a person in an image: originally more in a statue, a relief, a stele" (Ammicht-Quinn, 2003:41). Based on the Near Eastern royal ideology in the Egyptian and Assyrian cultures the human rulers appear as 'images of the god' (Ruston, 2004:277) as is indicated by the name Tutankhamun, i.e. 'living image of Amun' (Ammicht-Quinn, 2003:41). In the same vein the image of the king represents his power and rule even in remote places (Ammicht-Quinn, 2003:41). This perception of human rulers as "images of the god" in the Near Eastern situation of that time carried within it the seed for extreme abuse of power and position. The formulation based on the creation account in Genesis 1:26-27 reflecting the knowledge of its milieu, is therefore then that human beings created in the image of God, are representations of the being, power and rule of God. In Genesis 5:3 Adam begot a son בדמותו כצלמו thus describing the similarity between father and son "in which the son makes his father present beyond his father's death" (Ammicht-Quinn, 2003:41). The importance of this assertion is explicated by Mays (2006:36), indicating that "that which in Adam made him an image/likeness of God is passed on in the generational process. It is specific to the species, alone to the individual first human". Reflecting on the two references of the creation of human being as new being and as offspring in the "image and likeness" is an indication that the human being is not only a representation of the being, power and rule of God but also "the expression of the greatest possible affinity between human beings and God" (Ammicht-Quinn, 2003:43). Being thus created in the image and likeness of God provides the human being with a unique personal identity, which, Schwöbel (2009:226) argues, is intimately dependent "on their participation – by grace and not by nature – in the communion of the Triune God which is grounded in the person of Christ and mediated in baptism". Schwöbel (2009:227) therefore postulates that

> [c]reated personal identity can be understood as unique in virtue of its relationship to the divine person in communion. In this way, personal identity as the irreplaceable and non-transferable existence in relation to others can be understood as being continually granted and upheld by the Trinitarian God – and not by the underlying human nature or the continuity of self-consciousness.

> The relationship of personal identity to the transcendental Trinitarian God constitutes personal dignity.

Being thus created by God, a specific nature and worth were given to human beings who are designated by the term *Imago Dei* which "has always been the central theme of theological anthropology" (Mays, 2006:35). An implication of the fact that human beings are created in the image of God is that "human dignity must be understood as creatively posited by God with the fact of human existence" (Schwöbel, 2006:51).

Apart from being created in the image and likeness of the Triune God indicating human worth, there are other Scriptural themes serving as groundings for human worth (dignity). The human worth and dignity is intimately linked to the human being becoming a לנפש חיה when God breathed his נשמה, the creative breath, from the very essence of God, into the first human being to become a living being (Genesis 2:7). Brueggemann (1997:452) has the following assertions on the נשמה being breathed into humanity:

- This means that the human person is, at origin and endlessly, dependent on the attentive giving of Yahweh in order to have life.
- The human person has vitality as a living, empowered agent and creature only in relation to the God who faithfully gives breath. Thus the human person is to be understood in relational and not essentialist ways.
- The articulation of "breathed on dust" in order to become a "living being" precludes any dualism.
- Human persons are not isolated individuals, but are members of a community of those authorized by the life-giving breath of Yahweh, and so have humanity only in that membership.

Vorster (2008:200) reflecting on Brueggemann's (1997:452) assertions, postulates "dat die mens menslik word en as menslike mens, menswaardig". It needs to be emphasised here the fact that God did not choose a solid substance like rock or steel, or a precious metal like diamonds or gold, but עפר (dry earth, dust) as the formation substance of the human being is an indication of the qualitative nature of human dignity: frailty. This creative breath blown into the nostrils of the first human being by the Triune God whose essence is indicated by the continuous relationship between the Father, the Son and the Holy Spirit within love, results in the human being's having God's essence, the capacity for relationships based on the ability to love. The frail human being thus created in the image and likeness of the Triune God is therefore part of the creative economy of God for relationships and love (Smit, 2003:19). Schwager (2004:360) postulates how this participation "in God's creative power is part of the inalienable dignity of humanity",

and De Gruchy (2004:446) posits that this dignity of human beings is affirmed by "all the great religious traditions". Bunge (2009:173) argues that the dignity and value of all human beings, the uniqueness of humanity, is intimately affected by the humanity of Jesus:

> Since Jesus himself was a human being, since God chose to reveal Godself through this particular human being of Jesus Christ, since God chose to identify with humanity by becoming a human being, since God chose to speak in and through the form of a human being,…the dignity and worth of each human being is in some way heightened.

The human composition and identity resulting from being created in the image of God "whether young or old, debilitated or healthy, angry, deformed, or limited in any imaginable way is sacred, and demands the dignity associated with compassionate and respectful…care" (Hoglund, 2013:230). This then "becomes a basis for a defence of human dignity and the basis to prime responsibility to God" (Rowland, 2004:25). The transcendent grounding of human existence, asserts Mitchell (2009:41), indicates that the human being belongs to God for without God the human creature cannot exist, and

> [t]his existence is a gift of God, an instance of profound grace. Such a grounding, in which humans are understood as creatures coram Deo (before God), is the first line of defense against the denial of the intrinsic value and worth of every human being.

If the uniqueness of the relationship of the human being to the divine is expressed as the relationship of a child to the loving Father and for whom the Son, Jesus Christ, died, then there is in each human being a "worth [dignity] absolutely independent of all usefulness to society" (Suggate, 2004:172).

Another theme serving as Scriptural grounding for human dignity is highlighted by Reiss (2011:181) who opines that the dignity of mankind is derived "from the setting of the image doctrine at the apex of the structure in the creation narrative and from the solemnity of the statement of divine deliberation with which it is introduced". Van den Brink (2012:7) explicates that it is from the unique responsibility given to humanity for the whole creation and of being a blessing to the rest of earth's many inhabitants "that our human dignity is derived". Voster (2008:202) postulates that human worth (dignity) is also grounded in the fact that humans are heirs of the new earth and highlights that

> [d]ie openbaringsfeit, dat God die mens as werktuig gebruik in die vernuwing van die skepping en die mens bestem vir die nuwe bedeling en kultuur, dui op die waarde wat God aan die mens

> heg. Daarvan kan die mens niks verdien nie. Hierdie menswaardigheid…rig die oë op God en op die besondere verantwoordelikheid wat Hy die mens oplê - die verantwoordelikheid om in gemeenskap met Hom te leef, om medemense te respekteer, om menslike lewe te eerbiedig en om die skepping te ontvou en te versorg.

In an age where the intrinsic worth, dignity, of the human being is not always recognised, it should be affirmed that through the speaking of the divine word human beings were created in the "image" and "likeness" of God, and that this initial affirmation is upheld in both the Hebrew Bible and New Testament (1 Corinthians 11:7; Ephesians 4:24; Colossians 3:10; James 3:9. Humanity did not create itself; God freely chose to create, and humanity "is the culmination of God's creative efforts. God also pronounced this: "very good"" (Mitchell, 2009:42). The truth of human dignity, highlights Taber (2002:102),

> is a component of the gospel and has no secure existence apart from the Gospel. This truth ought to be presented to the world, Western and non-Western, first of all, by the life of the church, inspired, empowered, and directed by the Holy Spirit; second by its proclamation of the Gospel and its invitation to the world to submit to the rule of God; third by its sacrificial service to the hurting and suffering people of the world, to the least and the poorest; and fourth by its prophetic confrontation and denunciation of all the principalities and powers that abuse human beings.

As the human being images the Creator, it implies, opines Mitchell (2009:43), that "some kind of dignity or glory surrounds who and what we are and that in some way we can (and must) recognize that dignity as something of value, something that warrants that each person be treated with respect and honor". For "[t]he quality of life", postulates Louw (2005:119) "is enhanced by the fostering of human dignity".

Human dignity as explicated above becomes meaningful in human relationality as is indicated in the notion of theological anthropology. A theological anthropology expresses the basic biblical conviction that the poor Black older persons as human beings in its complex diversity who are created in the image and likeness of God (Genesis 1:26) stand in a specific relationship to God, to other humans and to nature. This positioning of the poor Black older persons in relationship to others based on a theological anthropology is an acceptance and expression of their human dignity. The human relationality, an integral essentiality in theological anthropology, is explicated by almost all prominent theologians. Tillich (1951:176) indicates that no individual exists without participation, and no personal being exists without communal being, and based on this theological anthropology, the poor Black older persons are presented as participating and

communal beings; as fully developed individuals whose selves are impossible without the other fully developed selves within the community. Based on the assertion of Berkouwer (1962:195) the poor Black older persons as human beings are understood in their relatedness to God in all their creaturely relationships, and that without this relationship they cannot exist, representing the notion of "a phantom, a creation of abstracting thought". These poor Black older persons do not exist as solitary figures either, as they exist only through the "other" in the community and for them to exist, "others" must also exist (Bonhoeffer, 1963:32). Anderson (1982:44) emphasises how this theological anthropology is determined by the Word of God, and, as it is relevant to this study, by the selves of the poor Black older persons, and also by the other of the community as well, and that their human existence is experienced as co-existence, as existence with regard to the other. It is therefore important to the poor Black older persons that to be considered persons is to be constituted in particularity and freedom by others in the community which includes the non-personal world (Gunton, 1991:60). Schwöbel (1991:141) posits that the common element in most forms of anthropological thought and research is the "understanding of human being as relational being". This relationality that the poor Black older persons experience in co-humanity with others is even philosophically expounded as a thou in the I-Thou word pair, as Bonhoeffer (1963:32) indicates:

> If I call the individual the concrete I, then the other is the concrete Thou. But what is the philosophical status of 'Thou'? First, every Thou seems to presuppose an I, which is immanent in the Thou, and without which a Thou could not be distinguished from objects. Thus Thou would seem to be equal to the 'other I'.

From this philosophical premise human wholeness of the poor Black older persons is only possible in relation to the other, as Buber (1947:168) posits that "[m]an can become whole not in virtue of a relation to himself but only in virtue of a relation to another self". The phenomenological perspective as expounded by Ver Eecke (1975:243) reflects on the importance of the other to the poor Black older persons as follows: "I am not only for-the-other but also in need of mediation with myself, and that mediation can only be given to me by the other". Welker (2000:104) indicates that despite the considerable strength of the modern notion of the autonomous subject, it not only "fails to grasp the authenticity of the unique corporeal and sensual person, it also underestimates the contextuality of morality and the mutability of

relationality". The poor Black older persons can thus within the theological anthropology elucidated in this study never be isolated as autonomous subjects in the community.

An African anthropology, which is human-centred and socially oriented, is relevant to the situation of the poor Black older persons where

> individuals are continually reminded that a fulfilling life cannot be had in isolation from their human fellows. Rather life is possible only in communal relationships in which individuals try to strike a balance between the private and the social life, thus maintaining the network of relationships with their fellows so that every person is provided with a space to breathe and live a meaningful life (Maimela, 1991:11).

Prominent therefore in such an African anthropology is that God in both the Old and the New Testaments is portrayed as the Creator who creates covenants of fellowships with God's people of which the poor Black older persons is a substantial component in the South African community. At the centre of these covenants, is not law and its impossible demands which mortal humans cannot fulfil but life-giving relationships between God and human beings, relationships which make life possible (Maimela, 1991:13). Relevant to this theological anthropology as the basis for the pastoral care strategy to the poor Black older persons, is that humanity in Africa is defined in the context of community (Aguilar, 2002:311). As it has been in traditional religion, the humanity of the poor Black older persons is to be conceived as "being in relation" in a two-way relation: with God and with our fellow human being. The nature of this relationality in our co-humanity as it is currently experienced by the poor Black older persons, is compromised through poverty, suffering and human brokenness, which to a large extent is the result of human greed, exploitation, socio-economic injustices, oppression and racism as discussed in previous chapters of this study. Human dignity is also intimately linked to a theological anthropology where the actuality of *cura vitae* within human relationality of the poor Black older persons with God and others is possible; where these vulnerable older persons exist as a component of the renewed people through the death and resurrection of Jesus Christ. Humanity is then perceived and understood as co-humanity of the poor Black older persons with others in the community. Humanity is also then perceived as a community, a covenant, and within the realm of co-habitation the quality of being human is determined, and in a reciprocal way, the quality of community is constituted. The meaningfulness of this theological anthropology is that within the fraternity of human beings *cura vitae* is possible. It is possible by the mutual existence of persons in community

exercised by men to men, a mutua consolatio fratrum…i.e. the turning of one brother to another…[which] means a concrete actualisation of the participation of the one in the particular past, present and future of the other, in his particular burdens and affliction, but above all in his particular promise and hope in the singularity of his existence as created and sustained by God (Barth, 1962:885).

Based on this theological anthropology as elucidated here in this study, this pastoral care strategy to the poor Black older persons is presenting these poor Black older persons fraternally with others "in mutual consolation, so as to nurture and sustain humanity in particular, [and] not merely as a general principle" (Anderson, 1982:195). It is within such a fraternity that human exploitation, discrimination and oppression are considered injurious to the being function of the poor Black older persons and the quality of human relationality; whereas love, grace, respect and consideration have transforming properties. Such a theological anthropology thus indicates an understanding of the poor Black older persons being capable of being recipients and contributors within *cura vitae* both as autonomous and as relational beings within the establishment of the co-humanity wholeness in the community. Theologically this means intervention to restore and transform the injurious relationship between the self, as the poor Black older persons, and the others in the community as sisters and brothers of a heavenly Father who created each and every person in his image. Philosophically, it is to transform the poor Black older persons as an "it" in a "I-it" or "it-thou" word pair, to a "I-thou" word pair where co-humanity with the poor Black older persons is experienced as the "wellbeing" of the relationship between the "I" and the "thou". Pastoral energy in this pastoral strategy is therefore spent on transforming the quality of that relationality between the poor Black older persons and others in the community where "[e]ach relational moment, in its immediacy and in its specific context, nonetheless, contributes to the total potential for relational wholeness within the entire living web" (Neuger, 1999:132). Therefore the relationality of humanity must be a relationality of praxis (Dussel, 1988:8) as the actual here-and-now-manner of being between the poor Black older persons and the others in the community where praxis is the doing, an acting with and upon another person. The relationship of praxis is expressed in terms of "face to face" (Exodus 33:11; Deuteronomy 34:10; 1Corinthians 13:12 RSV), and "mouth to mouth" (Numbers 12:8 RSV), and "is the actualization of proximity, of the experience of being proximate," where praxis is the experience of constructing the poor Black older person "as a person, as an end of my action and not as means" (Dussel, 1988:9). Within the proximity of the three divine persons in communion, related but

distinct is "a conception of personal space: the space in which three persons are for and from each other in their otherness" (Gunton, 1991:56). Within this personal space the Father, Son and Holy Spirit "through the shape – the taxis – of their inseparable relatedness confer particularity and freedom on each other. That is their personal being" (Gunton, 1991:56). Creation by such a doctrine of God "becomes understood as the giving of being to the other, and that includes the giving of space to be: to be other and particular" (Gunton, 1991:56). The relational dimension then of being created in the image of God, perceived to be a communion of persons inseparably related, points to the fact that being human consists in their relatedness to others (Gunton, 1991:58); a relationship with God reshaped and realised in Christ in conformity with the Holy Spirit which is the creator of community; and a relation "first with other like persons but second, as a function of the first, with the rest of creation" (Gunton, 1991:59). Human beings are thus "in the image of God when, like God but in dependence on his giving, we find our reality in what we give to and receive from others in human community" (Gunton, 1991:59). This theological relationality of humanity is explicated by Zizioulas (1991:41) utilising the ancient Greek philosophical concept of ontology which in a metaphysical sense means "the transcendence of beings by being, i.e. in the sense of going beyond what passes away into what always and truly is" (Zizioulas, 1991:41). The human being as a particular (entity) can pass away. On the other hand a relationship is not a particular something that can pass away. By placing the human being (the particular) in a relationship, the human being becomes relational and the condition for ontology is satisfied (Zizioulas, 1991:41). The result of such an ontology, postulates Zizioulas (1991:43), is that

> [t]he particular is raised to the level of ontological primacy, it emerges as being itself without depending for its identity on qualities borrowed from nature and thus applicable also to other beings, but solely on a relationship in which it constitutes an indispensable ontological ingredient, since it is inconceivable for the rest of beings to be outside a relationship with it. This results into a reality in which each particular is affirmed as unique and irreplaceable by the others – a uniqueness which is ontological, since the whole being in question depends on it, due to the unbreakable character of the relationship.

The absolute uniqueness of the human being, posits Zizioulas (1991:45), "is indicated only through an affirmation arising freely from a relationship which constitutes by its unbrokenness, the ontological ground of being for each person". In such a situation "what matters ontologically

is not 'what' a person is but the very fact that he or she is and not someone else" (Zizioulas, 1991:45).

All human beings therefore have their being in relationship to God, to themselves, and to the world. It is important to note that the human beings "are indeed set within a structure of relationship which they have not constituted, but which is constituted for their being" (Schwöbel, 2006:47). These "relationships are not added on, as it were, after creation, but belong to what it means to be human, to have a human nature" (Ruston, 2004:279). Inclusion into this constituted relationship is not conditional on achievement or the lack of it, or on rationality or the lack of it, or needs or the possession of particular capabilities or incapabilities of the human being. The capabilities and needs "are placed within the relational framework, but do not define it" (Schwöbel, 2006:49). It is within this relational context that human dignity is located (Schwöbel, 2006:49) and as such it is possessed by human beings "independent of any capacities or qualities they possess in their relationship to themselves or to the world". Human dignity therefore has nothing to do with attempts humans may make to elevate themselves in the eyes of fellow human beings, usually at the expense of others (Mitchell, 2009:43) as the theological grounding of human dignity in Scripture, reinforces the notion of our interconnection not only with God "but with one another and the rest of the created order" (Mitchell, 2009:41). This is an indication that the humanness of humanity is tied to every other human being; that "our humanity is completed in the presence of others" (Mitchell, 2009:46).

Premised on this theological anthropology the current quality of relationality between the poor Black older persons and others in the community is not a given. It is a human construction. It can be changed (Alves, 1977:134). As human beings have created the oppressive and exploitative structures of society, human action is needed to bring about changes (Maimela, 1990; 176). To imagine the human world as a realm of human fraternity where the poor Black older persons can find a secure and rightful sense of at-home-ness with their dignity intact "requires more than academic analysis, or even empathy: it requires a will to solidarity which receives others as fellow- or sister-human beings" Mudge (1992:186). An important impetus in such a theological anthropology then is the overcoming of our differences and division through a process of transformation and socialisation that "comes both through our restoration to the oneness of our created nature and our redeemed nature in Christ" (Justes, 2004:145). When the relationship

between humanity and God is restored in Christ, all other relationships by which the poor Black older persons are characterised as relational beings are restored as well. Within such a theological anthropology as elucidated in this study, it is therefore appropriate to imagine the future in terms of the anticipatory freedom of human existence (Chopp, 1986:125) where the "truth of our relationship with God is measured by the truth of our relationships with others" (Boff, 1985:24), and in particular the relationality with the poor Black older persons in the local community where their acknowledged and affirmed dignity must find expression.

4.2.2.1 The relational component of human dignity

The meaningfulness of human dignity to human relationality is that human dignity is not only an individual human attribution, but "an essential part of the quality of human relationships" (Louw, 2005:119) as is explicated above. Kirchhoffer (2013:222) highlights that this social dimension to human dignity focusses on the context of the human being and the "effect that a person has on her context…This effect in turn modifies the way the context relates to the person". It is therefore within the human context that the human being is situated as a "historical, corporeal subject in relationship [and it] is where the value of the concept of human dignity as a normative criterion is most evident" (Kirchhoffer, 2013:245). As a moral good, human dignity "deserves the protection and respect of society" (Kirchhoffer, 2013:245) as the proper biblical understanding of human dignity is to acknowledge and affirm the divine basis for the common bond between humanity; it gives a religious basis for the cultivation of a culture of concern for each other; it provides a basis for challenging the nature of economic, social and political systems which hinder human life together; and it recognises that human dignity is a social and political reality (Mitchell, 2009:52).

This relational aspect of dignity, "a condition *sine qua non* for human and societal flourishing", (Kirchhoffer, 2013:245) is intimately link to the concept of the neighbour as it "is the outcome of an experience that one is accepted unconditionally without the fear of isolation and rejection" (Louw, 2005:119). The biblical injunction to love the neighbour is therefore to love an equal irrespective in which form or shape the neighbour is presented. The neighbour is your equal, and

> "loving your neighbor is a matter of equality. It is encouraging in your relation to a distinguished man, that in him you must love your neighbor; it is humbling in relation to the inferior, that you do not have to love the inferior in him, but must love your neighbor; it is a saving grace if you do

> it, for you must do it. The neighbor is every man; for he is not your neighbor through the difference, or through the equality with you as in your difference from other men. He is your neighbor through equality with you before God, but every man unconditionally has this equality, and has it unconditionally (Kierkegaard (1946:50).

Forrester (2001:149) highlights how the understanding of neighbour develops from its root meaning of a person who lives nearby; to neighbour as a stranger, the different one, the person who lives at the margins of the community, so that this neighbour may not be living physically close by; to the alien, so often understood as threatening, so often the victim of pogroms or public hostility; and finally to the neighbour as the enemy. The biblical injunction is to love them all as the neighbour for "God has made us all equal in neighbourly equality so that love and community may be possible" (Forrester, 2001:150). When heeding the commandment to love the neighbour it must be remembered that the difference between the person and the neighbour is only a disguise. For as was said,

> Christianity has not wished to storm forth to abolish the differences…but wants the difference to hang loosely about the individual, loosely, like the cape of the king casts off to reveal himself; loosely, like the ragged cloak in which a supernatural being has concealed itself. When the difference hangs thus loosely, then the essential order is always glimpsed in every individual, that common to all, that eternal resemblance, the equality (Kierkegaard, 1946:72).

Human difference, therefore, "lies in the fact that humans do not resemble each other as king, or beggar, or scholar, rich, poor, man, woman, and so on but in being a neighbor we unconditionally resemble one another" (Kierkegaard, 1946:73). Concomitant to this is the challenge to make space for otherness for "just as the natural environment depends on biodiversity, so the human environment depends on cultural diversity, because no one creed has a monopoly on spiritual truth; no one civilisation encompasses all the spiritual, ethical and artistic expressions of mankind" (Sacks, 2002:62). For nothing has proved harder in the history of civilisation "than to see God, or good, or human dignity in those whose language in not mine, whose skin is a different colour, whose faith is not my faith, and whose truth is not my truth" (Sacks, 2002:65).

Human equality is another concept that the relational dimension of human dignity is intimately related to. Forrester (2001:83) argues that the provision of Eve to Adam is to stress the incompleteness of the one without the other; "they belong together in relationship; they need one another and they are basically equal to one another…and belong together as equals". The Fall as

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is depicted in Genesis 3 introduced inequality and subordination "as one consequence of sin and disobedience; equal relationships are disturbed, and Eve is told that her husband will rule over her. Inequality is a punishment" (Forrester, 2001:83). The commitment to universal equal dignity is grounded not so much in "our relation to each other but in our relation to God, from whom…we are equidistant" (Meilaender, 2009:95). As such all human beings "share equally in this crucial, definitive characteristic. There is no question of some being more and other less involved in the Imago Dei as far as the created order is concerned" (Forrester, 2001:84). Equality of relationships is therefore imperative as well as

> the need to give equal respect, treatment and indeed reverence to all, for all bear the image even if now only in partial and broken form. Equality is ascribed by God in the work of creation; it is not a human achievement or an empirical characteristic of human beings. Equality before God and with one another is the original and proper human condition, and it is an aspect of the promised culmination of all things (Forrester, 2001:84).

Equality does not mean sameness; it is not "an erosion of difference" (Forrester, 2001:148). Of relevance here therefore is the South African voice appealing for the equality of all humans before God, but that such equality should not be equated with "standaardisasie of eendersheid" (standardisation and similarity), as meaningful human existence is only possible within the rich diversity of the other which is a gift (gawe) and as "'n voorwaarde vir menslike eenheid" (a condition for human unity) (Kinghorn, 1990:109). Difference, therefore is "the expression of plural human identity, thereby denying any anthropological basis to xenophobic or racist tendencies" (Tamajo-Acosta, 2003:77) or for classism, sexism, nationalism, heterosexism, and ageism. Through the difference within humanity it is indicated that "[o]ur very dignity as persons is rooted in the fact that none of us – not even genetically identical twins - is exactly like the other. Therefore none of us is replaceable, substitutable, a mere instance of a type" (Sacks, 2002:47). As such "[w]e are particular and universal, the same and different…Our particularity is our window on to universality, just as our language is the only way we have of understanding the world we share with speakers of other languages" (Sacks, 2002:56). In genuine love, as God loves the sinner, "one does not – and should not – identify the other with the help of their qualities (physical, social, moral, etc.), thus rejecting or accepting the other on that basis as a unique and irreplaceable partner" (Zizioulas, 1991:46). In assisting humanity to embrace their very own universality in difference, the Hebrew Bible "in no fewer than 36 places commands us 'to love the stranger'" (Sacks, 2002:58) as is indicated by verses like Exodus 23:9 "You shall not

oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt (RSV)"; Leviticus 19:33-34 "When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you and you shall love him as yourself; for you were strangers in the land of Egypt (RSV)". These enjoinments are imperative as "[t]he supreme religious challenge is to see God's image in one who is not in our image", to realise that universal human worth, dignity, of being created in the image of God, the equality of humanity "extends far beyond the boundaries of any one civilisation" (Sacks, 2002:60).

Through the theological notion of a preferential option for the poor as is explicated in Liberation Theology, the poor and wretched of the earth are presented as neighbours to be considered equals. This preferential option for the poor is based on God's option to liberate the poor and oppressed Israelites from Egypt (Pixley & Boff, 1989:27) thereby associating him with the poor and oppressed. This association and preferential option for the poor is also demonstrated by John's Gospel placing Jesus as operating mainly in Galilee and Samaria, areas viewed by Judea as on the periphery where the outcasts lived, those ignorant of the law, but who followed Jesus (John 7:49 RSV). Luke demonstrates this preferential option for the poor when Jesus declares his mission to be the proclamation of the good news to the poor (Luke 4:18 RSV). The deepest foundation of the preferential option for the poor "is not anthropological (humanist, ethical or political) in character, but theological, and especially Christological. At root, it is because Christians opt for Christ and for the Father of Jesus Christ that they opt for the poor" (Pixley & Boff, 1989: 115). It is God the Father who after declaring that "[h]eaven is my throne and the earth is my footstool…All these things my hand has made, and so all these things are mine" (Isaiah 66:1-2 RSV), boldly states: "But to this man I will look, to him that is poor (אל־עני) and of a contrite spirit (ונכה־רוח). But there is no reason to contrast this preferential option for the poor based on faith, with one based on a political orientation, which are "but different levels of the same basic option" (Pixley & Boff, 1989:115). Though these various levels have the capacity to be oppositional, it needs not be so as faith has the "capacity of assimilating, and deepening genuine natural and secular aspirations. Christians can very well find a valid and powerful motive for opting for the poor in the simple human feeling of com-passion in the face of their suffering" (Pixley & Boff, 1989:115). In the absence of the acknowledgement or affirmation of

personhood "the deliberate, systematic denial of that need for equality of respect exacerbates the experience of any material deprivation one might be forced to suffer" (Mitchell, 2009:45). The human being has been given the task of exercising dominion over "the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1:28 RSV), "and over the works of thy hands" (Psalm 8:6 RSV) but never that human beings should exercise dominion over their fellow human beings "since they are created by God 'after his own likeness'. All that the human creature possesses is designed not only to serve the good of the individual but to contribute towards the well-being of the larger community as well" (Ruston, 2004:270).

For a proper understanding of the relational nature of human dignity it is imperative to understand that human dignity does not belong "in the sphere of privacy and interiority but flows over into society and politics through a process of liberation that has to be carried out by human beings, with the liberator God as guide and companion" (Tamayo-Acosta, 2003:67). For human dignity to be recognised and regained there has to be an "instance of convergence between the dignity of the human persons and liberation through a long and complex process with God at the root of it" (Tamayo-Acosta, 2003:67). The Exodus serves as an example of this where the Hebrew slaves lived in a state of slavery and inhumanity with their dignity denied them by the pharaohs. Exodus 3:7-10 (RSV) indicates how God steps into the situation of denied human dignity, and through human effort and God's guidance an enslaved people could regain their human dignity through liberation by casting off the bonds of oppression. Though this process of regaining denied dignity involves a creation of a consciousness and awareness of dignity being denied, Tamayo-Acosta (2003:68) argues that it also "involves setting out on a journey so as to escape from the infernal circle of slavery and the eternal return of oppression". In the new land the dignity of especially the excluded persons such as emigrants, orphans, widows, slaves and labourers is enshrined in rights as laid down as a duty and became a rule that has to be complied with without exception, for example, 'You shall not oppress or wrong a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, they will cry out to me, I will surely heed their cry' (Ex. 22:21-2 RSV). The recognition of dignity "does not, then, remain on the formal level but is backed up by the laws imposing sanctions for behaviour that degrades people" (Tamayo-Acosta, 2003:69).

Concomitant with the backing of the law to ensure the recognition of the dignity of humans is the improving of human behaviour to assure the dignity of the self and other,

> by loving loyalty, desisting from doing harm, learning to do good, seeking what is right, giving the oppressed their rights, doing justice to orphans, championing unprotected widows, giving food to the hungry, welcoming strangers, consoling those who suffer, proclaiming the good news of liberation to the poor, and announcing liberty to captives and release to prisoners (Isa. 1:16-17; 61:1-3; Amos 5:14-15 RSV) (Tamayo-Acosta, 2003:70).

The ministry of Jesus of Nazareth presents another meeting point where liberation and dignity converge, as the central message and focus of Jesus was the "recognition of human dignity of those individuals or social groups excluded for reasons of religion, society, ethnicity, or gender: the sick, the poor, publicans, sinners, women…and their incorporation into the plan of salvation from which they were excluded" (Tamayo-Acosta, 2003:71). Human dignity, therefore, reflects the stamp of the divine on the creature made in the image of God, and like the image of God, this dignity (or glory) which is indestructible and cannot be taken away, is something that only God confers on us all. This theological view of human dignity understood in terms of the rights of persons to recognition and respect, including a conception of "social justice that requires democratic norms of equality and democratic political institutions…is the broad consensus today among Christians" (Kraynak, 2003:82).

Schwöbel (1991:158) asserts that sin "as the contradiction against God and as the violation of the relationship between God and humanity, immediately affects the interpersonal relationships of humanity". Social relations of sinful humanity are distorted "so that instead of being persons in community, human beings are alienated from one another and are even in their social forms of organisation, constantly endangered by mutual estrangement" (Schwöbel, 1991:158). In this sinful situation human relationships are oppositional and "experienced as a threat to human flourishing and not as the ground of its possibilities" (Schwöbel, 1991:158). One of the symptoms of this situation,

> is that we experience ourselves as being in the hands of other people for the determination of our identity and the exercise of our existence. The threatening character of this situation can be explained from the fact that where the relationship of God to humanity is denied, the limitation and determination of our social relationships through the relationship of all human beings to their creator is denied as well, and interpersonal relationships take the form of domination and subordination. In these relationships some human persons assume a superhuman place, with the effect that other persons are turned into instruments for the realization of an alien will. The

otherness of the human persons and the dignity of human persons are denied and they become extensions of the will of the oppressor (Schwöbel, 1991:158).

In the crucified and resurrected Christ, God himself "re-actualized" his image in fallen humanity "thereby re-establishing his conversation with humanity and re-establishing human's responsibility so that the re-creation of the relationship between God and humanity includes the re-creation of all created relationships that have been marred by the contradiction of sin" (Schwöbel, 2006:53). This new relational order then "receives its eschatological form as a filial relationship. In the power of God's Spirit, men and women are included as sons and daughters in the relationship of Jesus as the Son to God the Father" (Schwöbel, 2006:54). A new future and a new freedom are thus ensured for all humanity. Human dignity is therefore only possible when grounded in the relationship between God and humanity "in God's history with his creation" (Schwöbel, 2006:55). In Christ's association with the wretched of the earth "we see God's identification with those who have lost all dignity, we see God's identification with humanity at the point where all claims to dignity seem to be utterly futile" (Schwöbel, 2006:55). The crucifixion, depicted as Christ's undignified death, is then perceived as the "death of all dignity as defined by worldly standards [and is] raised to a dignity defined by the eternal life of God" (Schwöbel, 2006:56). Thus the violation of human dignity through alienation from God is restored through the death and resurrection of Christ and as such

> human dignity does not rest on a quality we have in virtue of our capacities, but on being qualified by God's grace, on being dignified through God's offer of communion to justified sinners. Our entry into the drama is not at the beginning before human dignity was defaced, but at the point where human dignity is recovered and revealed in the face of Christ (Schwöbel, 2006:56).

Through the incarnation Jesus gives a unique meaning to being in the image of God when he emptied himself of his former status to be born of human likeness (Philippians 2:7 RSV), setting an example to his disciples, teaching them that "the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (John 20:25-28 RSV). Forrester (2001:95) highlights that by serving, Jesus "broke through the barriers of status, and purity, of rank and power, of race and gender which keep people apart" to ensure the unity of all believers. By using the metaphor of the church as the

body of Christ, the diversity of the functioning of members depending on the diversity of the gifts through the Holy Spirit, are highlighted. But as all the gifts are for the good of the whole, the diversity of gifts and function "does not lead to diversity of worth, esteem or status" resulting in ranking and isolating humans from each other (Forrester, 2001:99).

The constitutional society of South Africa is committed to equal dignity of all people, but, postulates Schwöbel (2006:44), with reference to the German situation, which is equally applicable to the South African society; there is a "profound insecurity with regard to the practical application of the principle in most spheres of social and personal life". The applicability of human dignity in society is determined by answering the following questions:

- What are the implications of this principle for the political and social order of society?
- In what sense is the principle of human dignity to be observed in the economic realm?
- What does appealing to human dignity mean in a society that increasingly tends to arrange all form of social interaction according to the market-logic of supply and demand and thereby claims the factual primacy of economic values over all other values?
- How can human dignity function as an action-directing principle in the context of modern biotechnology, where modern techniques of genetic engineering offer prospects of medical progress which seem to imply that the boundaries between genetic diagnostics, gene therapy, and genetic enhancement become increasingly blurred? (Schwöbel, 2006:44).

Reflecting on possible answers to the above questions Schwöbel (2006:45) highlights that "[a]lthough human dignity is formally affirmed as a universal principle, it seems to have lost its capacity of providing orientation for human practice". In this respect Ammicht-Quinn (2003:39) opines that the writing of dignity into the texts of constitutions "can also be read as a phenomenon of crisis: in an awareness of the impotence of dignity, an attempt begins to be made to frame a binding regulation about how it is to be observed". Even the Church, unless it embraces its own normative theological theory of human dignity may reflect an "impotence to address moral issues" (Browning, 2006:316). Within situations where dignity lacks the power to direct appropriate human behaviour, the breaching of human dignity becomes evident.

4.2.3 The breaching of human dignity.

Mitchell (2009:50) postulates that the boldness to speak about human dignity as the human glory that comes from being made in the image and likeness of God, must be matched with a boldness to speak about the threats to that dignity through the actions of individuals, communities and

nations. The assault on the dignity of a human being is called by Mitchell (2009:50) "the sin of defacement" which amounts to denying others the respect and honour due to them by virtue of their full humanity; failing to see their sacredness; dismissing persons as having no value or worth; the erasure of their presence and a challenge to their right to exist; being treated as invisible and inconsequential to genocide. Junker-Kenny (2003:62) indicates that "in addition to blatant practical violations of human dignity…there is also an inner erosion of the concept of dignity". The sin of defacement can be corporeal or communal when

> our communities engage in activities that exclude other racial and ethnic groups from the advantages of a decent life by denying them access to the benefits of good neighbourhoods, decent schools, and well-paying jobs. The sin of defacement can become embedded into legislation and social policies that make it legal and the natural order of things to keep minorities from the opportunities needed to participate effectively in national life (Mitchell, 2009:51).

This sin of defacement is especially evident "in its communal and socio-political manifestations in the context of black slavery and the Jewish Holocaust" (Mitchell, 2009:53). This context is reflected by several common features, for example, utilising

> the psycho-social notion of "in-group/out-group" was utilised by the non-Jews who consider themselves as belonging to the in-group and regard Jews as the out-group invested with negative traits of being greedy, mercenary, deceitful, and deviously shrewd; and by white people to construe black people as belonging to the out-group with the negative traits of being childish, shiftless, lazy, and licentious (Mitchell, 2009:64).

Participating in maintaining and sustaining the negative traits of the out-group "was one of the surest ways an in-group member could elevate his or her status within the in-group and be viewed as one who upholds the "purity" of the caste system, for this "purity" is seen as a common good" (Mitchell, 2009:65). On the other hand the dignity of those in the out-group was neither respected nor honoured, nor was the sacredness of their humanity before God seen or acknowledged (Mitchell, 2009:65). The enforced segregation of both groups from "the body politic led to the suffering that results from ostracizing" (Mitchel, 2009:64). This suffering "engendered by communal pressure of the larger community led to physical, mental, and spiritual suffering" (Mitchell, 2009:65).

Another form of the sin of defacement, "in its most violent forms seems omnipresent in our day…This new form of slavery is called debt bondage" (Mitchell, 2009:51). This debt in economic globalisation is created based on the notion of artificial scarcity referring to "the

pervasive sense that reality itself is governed by the lack of the conditions for life…This presupposition is not so much about shortages as a metaphysical lack that pervades life" (Meeks, 2006:206). Human beings, and especially countries in Asia, Africa and Latin America, engage in debt as a way of dealing with scarcity. Meeks (2006:206) posits that "[t]he sense that one lacks what it takes makes one susceptible to the market's commodified offer of security, future, and happiness and the compulsion to buy it on credit". As such, debt then, "becomes the primary rationale of obligated human relations [which] leads inexorably to slavery or to exclusion from community" (Meeks, 2006:206). Human enslavement to debt could also be the inevitable consequence of economic globalisation where the massive wealth generated by economic globalisation "stems primarily from the resources that are set loose by the destruction of inefficient practices through competition and that are then lodged in the financial markets" (Meeks, 2006:199). Within the operation of economic globalisation, firms and entire industries that were previously state-owned, subsidised and protected by regulations and tariffs have been targeted, destroying the secure jobs of their former employees. While millions lose their livelihoods "the architects and beneficiaries of global change are enriched at a rate and scale never before seen. Economic efficiency increases but so do societal inefficiencies" (Meeks, 2006:199) and as such the global market endangers human dignity "by putting all localities and communities in jeopardy, thus preventing for great numbers of people, the communal belonging necessary to human dignity". Within economic globalisation, respect for economic, social and cultural rights are often at odds with the most recent developments in the world's financial markets where the ethic of individual self-interest and self-fulfilment "have been given free reign in economic globalization and have become the most powerful currents affecting human beings" (Botman, 2006:77).

Contemporary South Africa is deeply affected by globalisation and South Africans are now faced with a "risk-filled existence played out on the stage of globalization. This current reality comes on top of the former apartheid situation where people were stripped of their dignity through centuries of oppression and repression" (Botman, 2006:79).

The bedrock of the process of defacement started with the development of the autonomous human. This view of humanity beginning with "the Renaissance, strengthened by the Enlightenment and reinforced in modernity is that human beings are autonomous and, whether

innately decent or innately power-hungry, responsible for their own destiny" (Mitchell, (2009:72). No longer are human beings viewed as owing their existence to God and "incapable of participating in their own salvation" (Mitchell, 2009:72). The future of humanity which is no longer based on God's commandments "is a future that is no longer given but must be gained…Their status will not be a dignity conferred by God but a self-acquired dignity" (Schwöbel, 2006:52). The implications of this is that

> [h]uman dignity is threatened where it is not understood as dignity conferred upon humans by God in a divine creative act, [and] then human dignity becomes something that is conferred or withheld by other finite entities. Human dignity becomes a social construct that is constituted in interpersonal relationships. It is no longer acknowledged and recognized as something that is already there in virtue of the fact that human life in every stage of its development is created in the image of God, but instead becomes something actively constituted in social relationships between humans. If it is constituted in this way it can also be denied and destroyed in this way. Conferring or denying human dignity becomes an act of creative human freedom (Schwöbel, 2006:53).

As the predominantly religious structures which provided the foundation for the concept of dignity "are no longer compellingly binding or even illuminating in the secular world", postulates Ammicht-Quinn (2003:40), the predominantly philosophical approaches that in modernity provide the "foundation, which recognize dignity on the basis of the freedom, reason or personality of the human being, are problematic precisely where dignity is now in question", for example the status of the embryo as a person, the rationality of the person ill with dementia, or the freedom of the dying. In these situations the Christian doctrine that every human being is created in the image of God is to a large extent considered counter-cultural. Evidence of this, argues Ruston (2004:288), is that for centuries, differences of social status, and later economic status inhibited any practical political outcomes of the basic equality that is implied in the image of God doctrine. The long period of acceptance of slavery was not because Christianity did not condemn it, but because "a social institution inherited from the ancient world was so powerfully entrenched in people's minds that the basic human equality and commitment to natural freedom present in Christian theology was for a very long time powerless to challenge it" (Ruston, 2004:288). Within modernity the philosophy of liberalism posits itself focussing on the importance of the liberty of the individual to pursue a fulfilling and satisfying existence in this life. Within this philosophy "the abstract individual [a] totally unrestrained agent acting solely for their own interest before agreements are with other…the abstract individual of the history of

ideas" is taken as its starting point for ethics rather than the common good" (Ruston, 2004:288). This is contrary to the community ethos of the Christian Church where the individual is "from the outset beholder to a natural law of reciprocity which governs relations between strangers as well as compatriots and co-religionists" (Ruston, 2004:288). The fatal paradox of modernity "with respect to the vigorous pursuit of liberty for oneself is the vehement denial of freedom and fulfilment to others" (Mitchell, 2009:74). The "others" in this respect refers to a large extent to the "inferiority of non-Europeans" (Mitchell, 2009:74) within the hegemony of white supremacist ideology.

In order to overcome the abstractness of the concept of human dignity, Mitchell (2009:48) argues for the notion of the human face as the physicality of the expression of human dignity. It is in the face of the dehumanised person that the experience of dehumanisation is most vividly expressed and where the human dignity "is concrete and physically palpable" (Mitchell, 2009:48). In encountering each other, human beings are confronted facially where the face as a synecdoche reflects the "visible, concrete manifestation of their value and worth in the eyes of God. This worth suggests a sacredness that we must not breach. The sacredness that we see in the face of another says…"You are connected to me"" (Mitchell, 2009:48). Thus dignity, as is apparent from this normative theological theory of dignity, can only be perceived of in relation with another human being. The body in this perceiving of dignity therefore is the place of personal presence, and cognition is only possible through embodiment, and the connection between the body and the person is crucial for coming to know the other persons and respecting their human dignity (Meilaender, 2009:103). Though Meilaender (2009:103) contends that in knowing human beings in this way, "we do not assess their personal dignity – or their equality with us – on the basis of the presence or absence of various characteristically human capabilities", in many instances this is a judgement situation of ignoring or granting acknowledgement of their dignity.

4.2.4 Utilising the normative theory of dignity to assess the lived experience of the poor Black older persons in South Africa.

This normative theological theory of dignity will now be utilised as basic criteria to assist in understanding the truth regarding *being* qualities of the poor Black older persons under the Apartheid regime and in the new democratic dispensation in South Africa.

This part of the argument about the utilisation of the theological normative theory of human dignity in assessing the truth about the poor Black older persons will not be complete without the contribution of the Christian Church to the effacement of human dignity within the South African atrocious socio-political and economic situation. The horrendous racial and economic oppression within the South African situation which effaced the human dignity of the oppressed people of which the poor Black older persons are a part, is unique because of "the role of the Christian church, not just in creating an openness to racial prejudice, or in justifying racial prejudice after the fact, but in the actual shaping of policy based on racial prejudice and oppression" (Boesak, 2008:4). The dominant theological understanding of the South African situation as represented by the White Dutch Reformed Churches, the churches with the closest affinity to the Apartheid government as it relates to the theological anthropology affecting the human dignity of South Africans, will be presented to indicate the grave violation of human dignity that the poor Black older persons were subjected to in their lived experience under Apartheid. This theological understanding of the South African situation as represented by the White Dutch Reformed Churches is considered the dominant theological position within the South African situation and it is so regarded within the media, through synodal and academic publications and generally. In total opposition to a theological anthropology recognising and affirming human dignity as is discussed above, the oppressed people in South African of which the poor Black older persons are a valuable component, have been subjected to a collective consciousness that informed an anthropology of racial dominance (Pillay, 1991:47) where those not being of European origin, were considered not to possess a universal dignity grounded in their being created by God and other Scriptural themes as discussed above, "rather that they possess of a utility value and could therefore be used to fulfil a social function determined by those who controlled or had the means to control colonial societies".

Landman (1991:32) indicates that the anthropology of apartheid is "dualistic in contents, and that it uses a method in formulating this dual anthropology which is based on principles ex-tracted from the Bible and not on the experience of people". This dualistic anthropology can take at least three forms:

- In its most basic form, a dual anthropology accentuates the differences between groups of people, that is, the differences between blacks and whites and between men and women. This distinction is often made at a biological level.

- In its more advanced form, a dual anthropology acknowledges that people are equal but different. This anthropology claims that whites and blacks are equal in the eyes of God but are divinely destined to stay apart because of national differences between them. This anthropology also presupposes that men and women are equal but that they are different in order to be complementary to one another.
- In its most sophisticated form, a dual anthropology acknowledges the emancipation of people but still works with the presupposition that groups of people need to be polarised in order to effect this emancipation (Landman, 1991:32).

The relational essence of the Christian anthropology where the human being finds true humanity and an affirmation of human dignity, is absent from this dual anthropology of Apartheid. The theological environment where the poor Black older persons grew up and suffered indignity, is based on the formulation of *Die grondbeginsels van die Calvinisties-Christelike staatkunde* in 1951 by the Synod of the Dutch Reformed Church. This document asserts human oppression by indicating that "die gesag van mens oor medemens, ouer oor kind, baas oor kneg, owerheid oor onderdaan, ens. is geen vinding van die mens nie maar genadegawe Gods aan 'n bedorwe geslag" (Die grondbeginsels van die Calvinisties-Christelike staatkunde, 1951:62). As a motivation for excluding Blacks from the right to vote it postulates that the

primitiewe en onmondige mens kan berus in passiewe medeseggenskap en maar gedwee buig omdat sy beskawingspeil geen stemreg regverdig nie, maar die volk wat tot mondigheid gekom het, en by uitstek dan die Christelike volk, durf nie met so 'n skamele krummel van politieke vryheid geen genoeë neem nie (Die grondbeginsels van die Calvinisties-Christelike staatkunde, 1951:69).

Though recognising that the people are created in the image of God, the notion of human equality is denied and the extension of voting rights to the Black population is considered "blote soewereiniteitswaan, verset teen God" (Die grondbeginsels van die Calvinisties-Christelike staatkunde, 1951:70).

In the 1974 publication of the General Synod of the Dutch Reformed Church, *Human relations and the South African scene in the light of Scripture* (1974:66) it is highlighted that relations among various disparate peoples in the same country must be regulated with the object of preserving peace and equitable order in the best possible way. This challenge to establish relations of order and peace between people is especially exacerbated when there is the temptation of "egoism, exploitation and discrimination by the privileged against the less privileged and, on the other hand, the temptation for the latter group not to accept responsibility

for their own development" (Human relations and the South African scene in the light of Scripture, 1974:64). Within such a theological understanding to establish relationships between peoples "a heavy burden of responsibility [is placed] on the privileged people and societies to let justice be done to all, in particular because certain measures, essential to maintain order in certain situations, may cause suffering and hardship for some" (Human relations and the South African scene in the light of Scripture, 1974:64). Such a top-down approach in this theology affirms the supremacy of the privileged White group to initiate their understanding of justice with the other groups as the recipients thereof. The indignity of such a situation could not be more apparent.

The human dignity of the poor Black older persons was also denied them by a church who welcomed the establishment of bantustans where within the "framework of autogenous (separate) development sufficient viable living space (Lebensraum) for the various population groups is of the outmost importance" (Human relations and the South African scene in the light of Scripture, 1974:73). The graveness of the situation is made worse when the church with the closest possible affinity to the Apartheid government blames Black people in the bantustans for not making "a contribution to the development of their homelands…which inevitably retards the development of a conservative middle class, so essential for a sound national life" (Human relations and the South African scene in the light of Scripture, 1974:73). The degrading of the Black person in her or his dignity is also aggravated by the following assertion of the Dutch Reformed Church:

> Although the migrant labour system cannot be said to be contrary to the teachings of the Bible, as such it should be eliminated as far as possible to avoid its disruptive consequences…A radical acceleration in the development and consolidation of the homelands can be a significant factor in finally eliminating the whole migratory labour system…The church has a comprehensive educational task in order to convince the Black man of the worth and significance of labour as the calling of God to serve His kingdom. (Human relations and the South African scene in the light of Scripture, 1974:76).

The cruel denial of the appalling reality in the bantustans is an equal denial of the human dignity of those who have to stay in degrading situations in the bantustans.

Concerning the so-called "coloured" people, a component of the Black South African population, the *Human relations and the South African scene in the light of Scripture* (1974:77) indicates that they are South African by origin and have had a close relationship with the Whites ever

since the first settlement at the Cape. This is so as the so-called "coloureds" were "[t]he children born out of white males cohabiting with the local women [and] became the responsibility of their mothers, not the white community" (Pillay, 1991:48). From the very beginning this group was isolated alongside the Khoisan and slaves. The Population Registration Act, posits Pillay (1991:48), created a whole civil service department to intensify and oversee this separation including the race classification committee whose task it was to decide in "doubtful cases" whether children born to white families were "white" or "coloured". A person's whole status depended on the "accidents" of genes. Skin colour and hair texture became the basis to adjudicate a person's social and racial grouping which in turn determined his or her whole social existence and humanity. Children who did not "pass the test" were taken from the white family and made available for adoption to a "coloured" family. *Human relations and the South African scene in the light of Scripture* (1974:78-9) highlights the indignity suffered by this component of the poor Black older persons by indicating that since 1948 they suffered uncertainty about their political and economic future; they suffered inconvenience and privation due to the proclamation of group areas and forced removals; they suffered a clear sense of a lack of belongingness. The establishment of and the maintenances of separate congregations for "coloureds" and Africans within the Dutch Reformed Church family is an indication of a theology of separateness; of denying universal human worth, to be included in the equality of church members being all children of the Most High. This is affirmed by the Dutch Reformed Church's support of the prohibition of "mixed marriages" as the social and political "equilibrium may be disturbed by the contracting of racially mixed marriages and in these circumstances the preservation of "peace" in the Biblical sense would be of more importance to the authorities than the choice of marriage partners by certain individuals" (Human relations and the South African scene in the light of Scripture, 1974:97).

The publication of *Human Relations and the South African Scene in the Light of Scripture* in October 1974 by the General Synod of the Dutch Reformed Church was followed by a decade of intense resistance to the Apartheid regime including the Soweto uprising that spread throughout the country. The request for a revision of the *Human Relations and the South African Scene in the Light of Scripture* by the General Synod of the Dutch Reformed Church in 1982 can be seen as not surprising in the light of socio-political developments in South Africa. *Church and Society: A testimony of the Dutch Reformed Church* published in October 1986 did not change

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the situation of the poor Black older persons and the denial of their dignity. The following comments based on *Church and Society: A testimony of the Dutch Reformed Church* are indicative of this assertion:

- The Bible, (par 10:43), because of the decisive spiritual character of its message cannot be used in solving social, economic or political problems. Thus the poor Black older persons cannot appeal to the Bible or Church to deal with the degradation of human life and indignity.
- The idea of the fundamental unity of the human race is of immense importance when it is related to the biblical view of the dignity of every person (101). However, this Biblical truth should not be used as an ideology to negate the diversities between nations. Thus the basic tenets of separate development (Apartheid) are defended by the church.
- Though racism is rejected as a sin (par.112), the mere highlighting "that a sincere attachment to one's own people, aimed at creating and preserving one's own culture, must not be seen as racism" (par.113) could be interpreted as the old group formation in terms of Apartheid philosophy in a new guise. This group formation seems underlying in par. 121 in indicating that though the Bible "contains no direct prescriptive formulas regarding the regulation of relationships amongst peoples…we have to look for it in the Biblical guidelines for inter-personal behaviour". Inter-personal behaviour as a guide to inter-group behaviour seems contradictory as the notion of groups should fade away in an inter-personal environment.
- The unity of the church indicated by sections par. 14.1, 14.2 is countered by par. 256 indicating that in reality they are institutionally separate: each with its own organisation, church laws, liturgy, and decision-making authority to amend its own confessional basis; and by the "indigenizing of the church in the context of the specific languages and cultures of the people" (par.119).
- Par. 14.3 indicates that on confession a member becomes, however, a member of a local congregation according to the Group Areas Act. Thus membership is politically determined and a threat to human dignity.
- In par. 306 the fact that Apartheid as a political and social system adversely affected the dignity of people is confirmed.
- An ambivalence is apparent in on the one hand (par. 326) indicating that when a government's legitimacy is altogether suspect, as is the case with the Apartheid government, it should be replaced by another; yet on the other hand it does not "alter the ethical demands for reform"; together with the rejection by the Dutch Reform Church of non-violent means for achieving radical political change there seems to be an indication of maintaining white minority rule in South Africa thereby compromising the dignity of all in South Africa.
- While par. 350-354 deals with equal and just wages for work free of "a discriminatory policy of job reservation whereby individuals or groups are treated unequally on the grounds of colour or culture", par.359 denies a "universal equality in possessions" thereby affirming inequality of worth in human beings.

- Section 12.3.5, par. 177 presents human dignity in a liberalist orientation focusing on the superior individual and that his relation to other human beings is based on charity which is dehumanising and an affirmation of indignity.

Keet (1957:11) succinctly describes this relation of the White "superior individual" to other human beings as "uit die hoogte neerbuigend".

Landman (1991:33) emphasises that there is a strange dichotomy in the anthropology of Apartheid: on the one hand, people are ignored as human beings; on the other hand, people are treated as a part of a group and their differences in relation to other groups are emphasized. This anthropology with its European roots "viewed the indigenous people not only as different, but also as not being "present," that is, as not having a claim to the land on which they lived" (Landman, 1991:33).

The Kairos Document which is a theological comment of the political crisis in South Africa, goes beyond the Apartheid theology of the White Dutch Reformed Churches that tried to justify Apartheid by appealing to certain texts in the Bible, and refers to the theology of the Apartheid state as State Theology which is "the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy" (1987:3). This State Theology was used by the Apartheid state during the state of emergencies during the nineteen eighties to "re-establish the status quo of orderly discrimination, exploitation and oppression by appealing to the consciences of its citizens in the name of law and order…that the government has the God-given right to use violence to enforce its system of law and order…in order to re-establish the status quo of oppression" (The Kairos Document, 1987:6). This theologised socio-economic and political situation resulting in the effacement of human dignity was confronted by the Uniting Reformed Church in Southern Africa, a member of the Dutch Reformed Church family in South Africa in its *Confession of Belhar* (1986). Though the Confession of Belhar reflects a strong ethical content (Botman, 2006b:242) in its response to the deplorable socio-economic and political situation in South African, its importance here is that it confirms the existence of the horrendous situation within which the people of God as oppressed peoples of South African had to live with their dignity effaced, the existence of which was formulated "existentially in accordance with the experience of oppression and by oppressed and marginalized people themselves" (Botman, 2006b:241).

The South African crisis which moved the Uniting Reformed Church in Southern Africa to the moment of the *Confession of Belhar* (1986)

> was both political and spiritual. South Africa was then in the grip of the apartheid system, a system of racial oppression, domination and economic exploitation that held sway over every area of our lives. It dehumanised black people while according an idolatrous status to whites. Skin colour determined everything: from education to employment, from the courts of law to the definition of human dignity. It caused immense suffering amongst millions. It was a system inherently violent and indescribably destructive, and required ever more draconian laws and growing physical violence to keep it in place. The impact of these laws, the wide range of powers given to the police, security apparatus and the military, and sequential states of emergency proclaimed by the government arguably made the 1980s the darkest period of the apartheid era. However, at the same time it called forth the strongest and most persistent resistance to the system (Boesak, 2008:3).

The *Confession of Belhar* (1986) states in the second thesis that the unity of the people of God must be manifested

> and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another;… together know and bear one another's burdens, thereby fulfilling the law of Christ; that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against everything that may threaten or hinder this unity (Boesak, 2008:22).

Such a description of the unity of the people of God is in line with the theological anthropology elucidated above where human dignity could be recognised and affirmed. That this was clearly not the Christian position within the South African situation is confessed in the *Confession of Belhar,* 1986 rejecting "any doctrine which absolutises either natural diversity or the sinful separation of people…[where] believers of the same confession are in effect alienated from one another". The third thesis of this *Confession* states that "God has entrusted the church with the message of reconciliation in and through Jesus Christ" but

> that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity (Boesak, 2008:23).

In the fourth thesis of this *Confession of Belhar* (1986) it is stated that

> the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice,

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> so that justice may roll down like waters, and righteousness like an ever-flowing stream (Boesak, 2008:24).

This imperative in the *Confession of Belhar* (1986) is an indication of the unjust situation in the country, hence the following imperative

> that the church, belonging to God, should stand where God stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others (Boesak, 2008:24).

This reaction of the Uniting Reformed Church in Southern Africa to the effacement of human dignity is an indication what ought to be done for the recognition and affirmation of the human dignity of all South Africans. The sin of defacement that Mitchell (2009:53) finds evident in the communal and socio-political manifestations in the contexts of black slavery and the Jewish Holocaust, could then in equal manifestations apply to the socio-political situation of Apartheid South Africa with the poor Black older persons part of the out-group invested with the negative traits of racial inferiority and undeveloped, with the Whites being part of the superior privileged in-group. This effacement of human dignity is succinctly stated in the judgement passed in the Constitutional Court case of the *State v. Makwanyane* (1995:780) that "Apartheid was a denial of a common humanity. Black people were refused respect and dignity and thereby the dignity of all South Africans was diminished". With this judgement a serious indictment was presented against the Christian church in South Africa. For, instead of upholding the theological normative theory of human dignity based on the theological anthropology and other Biblical themes elucidated in this chapter, it either shamelessly permits the defacement of the dignity of the Black oppressed people and the vulnerable poor Black older persons as part of the oppressed people as the White Dutch Reformed Churches did by condoning it; or by highlighting the denial of human dignity as was done by the member churches of the World Council of Churches in the Cottesloe Consultation of 1960 (Cottesloe Consultation, 1960:75); or by not doing enough to prevent the effacement of human dignity as was admitted by the Uniting Reformed Church in Southern Africa (Submission of the Uniting Reformed Church in Southern Africa to the Truth and Reconciliation Commission, 1997).

The hope that the dignity of the poor Black older persons would be upheld in the democratic dispensation of South Africa was soon destroyed. In an endeavour to build a humane society the African National Congress government promulgated *The Promotion of National Unity and*

Reconciliation Act (34 of 1995) indicating "that the pursuit of national unity, the wellbeing of all South African citizens and peace require reconciliation between the people of South Africa and the reconstruction of society" (RSA, 1995:2). Reconciliation "is a practice with consequences for the restoration of human dignity" (Botman, 2006:74). In the democratic South Africa, after the demise of institutional Apartheid, a commitment to reconciliation emerged (Botman, 2006:74) rooted in the idea that "apartheid has broken the dignity of all people, whether they were perpetrators or victims. It dehumanized black people through wide-ranging inequalities but it also distorted the human dignity of both black and white in the course of its history". The political freedom of the disenfranchised in South Africa removes the need "for the distortion of the human dignity of whites by the consequent erosion of white supremacy and white superiority. This is the full extent of the gift of reconciliation" (Botman, 2006:74). As such reconciliation "restores human dignity on all fronts and offers the gift of unity and humane living" (Botman, (2006:75). Reconciliation as an instrument for restoring human dignity has the power

> to bring embrace in a context of conflicting and irreconcilable causes…Through the practice of reconciliation, the victim and the perpetrator seek mutual embrace and freedom from conflict. A very important component of this quest for restoring dignity lies in dealing with painful memory. Remembering the past may lead to festering hatred, but within the context of reconciliation, memory can be redeemed from the vicious cycle of conflict and retaliation. Redeemed memory becomes constructive in the remaking of a community and the restoration of dignity (Botman, 2006:75)

Reconciliation is also deeply rooted in restorative justice for the restoration of human dignity by seeking "the meeting and embrace of hurt, degraded, and angry human being within the framework of reconciliation. Reconciliation, for its part, provides the optimum conditions for mercy, truth, justice, and grace" (Botman, 2006:75). Reconciliation then, as a practice with a consequence for the restoration human dignity, is incompatible with retributive justice seeking revenge and retribution, but opts for restorative justice taking "its point of departure from the belief that the healing of memory and the embrace of people are possible through legitimate and communal processes" (Botman, 2006:76). But by not embracing distributive justice in the national reconciliation process to restore human dignity by returning survivors, the Black oppressed people and the poor Black older persons in particular, to a better social and economic status, the reconciliation process of the Truth and Reconciliation Commission and thereby the

democratic South African government fail to a large extent in restoring human dignity to the poor Black older persons. This failure, argues Maluleke (1997:327), is evident when it is recognised that the Truth and Reconciliation Commission is considered part of the political settlement where the Black nationalists got the state, and White business and corporations got to keep their Apartheid loot, much of which was moved out of the country (Bond, 2005:264); and secondly by acknowledging that *The Promotion of National Unity and Reconciliation Act* no 34 of 1995 defines and puts significant limits to what the Truth and Reconciliation Commission can and should do and achieve. At stake with the Truth and Reconciliation Commission was "political power and impunity rather than national healing" (Maluleke, 1997:327). The concern, opines Maluleke (1997:329), is that "[u]nless 'judicial reconciliation'…is accompanied by economic and other forms of reconciliation, we are unlikely to experience full and genuine reconciliation in South Africa". Reflecting theologically on the work of the Truth and Reconciliation Commission and exploring the many silences around the work of the Truth and Reconciliation Commission as well as "the spirituality and theology of the Truth and Reconciliation Commission process, inspired as it is by legal and political-settlement motivations", Maluleke (1997:337) postulates that "[t]here is a plausible theology being cooked…to pacify the victims and rationalise the inequalities. It is a devious theology". It is a theology where "[s]olidarity with the poor has made way for the notion of 'critical solidarity with the state'"; where "'commitment to the poor' has now become a 'shared commitment' with the state"; where the "appearance of a government which is allegedly committed to a 'just/democratic society and national reconstruction' has not eliminated poverty from South Africa" (Maluleke, 1997:337). It is therefore arguable whether the human dignity of the poor Black older persons could be recognised and affirmed within such a devious theological orientation especially as it is perpetrated in the democratic dispensation in South Africa.

The preamble of the Constitution of the Republic of South Africa indicates that one of its objectives is to "improve the quality of life of all citizens and free the potential of each person: (RSA, 1996:1). That this is not necessarily the case in the lives of the poor Black older persons is evident in how the "new" South African democratic dispensation concerns itself with the human dignity as it relates to the socio-economic rights of the poor. The South African Constitutional Court as the most important component in the Judiciary of the state responsible of upholding the

Constitution of the Republic of South Africa, fails to uphold the dignity of the poor of which the poor Black older persons is such an important component. Human dignity is not merely an individual attribute, it is essential to a healthy democratic society, and "[b]y failing to redress the social and economic conditions of those whose capacity for development and agency is stunted by poverty, we undermine the very foundation of our new Constitutional democracy (Liebenberg, 2005:12). The failure by the Constitutional Court of South Africa to redress the socio-economic rights of the poor and vulnerable in the country is complicated by section 26 (2) and section 27 (2) of the Constitution stating that "[t]he state must take reasonable legislative and other measures, within its available resources, to achieve the progressive realisation of the right" to housing, health care, food, water and social security to all the citizens of South Africa. Unlike the civil and political rights enshrined in the Constitution, socio-economic rights are qualified by reference to 'progressive realisation' and 'available resources' which are intimately linked to the economic policy of the country informed by neo-liberalist market-related economy. In the very first leading case brought before the Constitutional Court dealing with socio-economic rights under the Constitution (Soobramoney versus the Minister of Health, 1997:1708) human dignity as a founding value of the Constitution was denied the applicant based on section 27 (2) of the Constitution, though the Constitutional Court in its judgement states:

> We live in a society in which there are great disparities in wealth. Millions of people are living in deplorable conditions and in great poverty. There is a high level of unemployment, inadequate social security, and many do not have access to clean water or to adequate health services. These conditions already existed when the Constitution was adopted and a commitment to address them, and to transform our society into one in which there will be human dignity, freedom and equality lies at the heart of our new constitutional order. For as long as these conditions continue to exist that aspiration will have a hollow ring (Soobramoney versus the Minister of Health, 1997:1700).

In other leading cases concerned with socio-economic rights such as the *Mazibuko versus City of Johannesburg* [2009] human dignity was not considered in the assessment of reasonableness on the part of the state with reference to the socio-economic rights of the indigent. Though in the case of the *Government of the Republic of South Africa and other versus Grootboom and others* (2001:86) the decision that the state was in breach of its duty to the applicants seems to be linked to a concern for human dignity, yet "there was no further elaboration of how concern for human dignity is to be incorporated into the reasonableness enquiry" (Grant, 2012:249). Analysing abovementioned and other leading Constitutional Court cases such as *The National Coalition for*

Gay and Lesbian Equality and Another v Minister of Justice and Others (1998), and *Khosa and Others v Minister of Social Development and Others* (2004), Grant (2012:258) postulates that the "reasonableness standard used by the South African Constitutional Court to assess the extent to which the legislature and the executive have carried out their obligations to implement the socio-economic rights of the poor and vulnerable protected under the Constitution, is flawed". Though the reasonableness review "provides the courts with a flexible, context-sensitive tool for adjudicating positive socio-economic rights claims, its application in relation to claims involving a deprivation of basic necessities of life is inadequate" (Liebenberg, 2005:22). As such the dignity of the poor and the poor Black older persons is again effaced and denied as it was under the Apartheid dispensation.

The dignity of the poor is also compromised when successful litigants on socio-economic rights issues have to "wait in vain for any tangible benefit to flow from the costly process of litigation" and the positive delivery on socio-economic rights "has, to an extent, been exacerbated by the reluctance of the Court to follow through with the implementation" (Davis, 2006:314). This reluctance of the Court to "impose positive obligation on the state" in the facilitating of the socio-economic rights "may place Constitution at war with government policy on a key issue, that is the shape of the economy" (Davis, 2006:315). In this respect Grant (2012:237) opines that denying human dignity in cases dealing with socio-economic rights is not merely based on section 27 (2) or 26 (2) of the Constitution but also based on the Court being "dominated by separation of powers concerns and that insufficient attention is paid to its own constitutional role and the underlying values of the Constitution, especially the value of human dignity". Too much deference to the Executive "whether in the scope given to a socio-economic right or in the limited use of supervising relief, may result in the dissipation of huge energy by the disempowered in the ensuing ligation for no gain" (Davis, 2006:326) leaving the dignity of the poor and vulnerable such as the poor Black older persons compromised. Perhaps the true reason for not granting socio-economic rights to the indigent and a dignified existence is that in the "age of neo-liberalism, constitutional rights have limited capacity to advance non-market notions of social justice into areas that require wider state intervention and more public expenditure" (Davis, 2006:325). The notion of a normative theological theory of human dignity has no place in such a market system as the neo-liberalist market system which "requires sacrifices for its

success. Even more disturbing is the fact that it tends to feed on the poor and weak members of the community" (Tsele, 1996:71). Reflecting on the ANC's embracement of such a market system, Tsele (1996:78) postulates that "our situation seems to be destined to fail the majority of our people and sentence them to the permanent status of the underclass" where dignity is denied them.

By using the normative theological theory of human dignity to interpret the situation of poor Black older persons, assessment criteria were thus identified to determine to what extent the dignity of the poor Black older persons in the Apartheid past was undermined. It also indicates that in the democratic dispensation dignity was denied the poor and vulnerable through the Truth and Reconciliation Commission by not considering the notion of distributive justice, and by the Constitutional Court not holding the state accountable to "[i]mprove the quality of life of all citizens and free the potential of each person" (RSA, 1996:1). In view of the theological normative theory of human dignity, it should be clearly stated that the denial and defacement of the dignity of the poor Black older persons is not in line with God's desire for his people created in his image and likeness, and as such is therefore evil and unacceptable. Attention will therefore now be paid to the third function of norms, which is to respond to the question of what should be done to direct human behaviour to ensure the affirmation of human dignity.

4.3 The ethical interpretation

Ethics, explicates Louw (2008:268), is fundamentally about "paradigm, i.e. the patterns of thinking and relatedness to norms", and is concerned amongst other things about the "ought of human behaviour", the "tension between good and evil", "the quality of responsible decision-making and value judgements", "the understanding of the will of God" and "the promotion of human dignity". The challenge therefore in a Christian ethics "is not to imitate Christ, but to imitate the gospel and the message of Christ" (Louw, 2008:271). Various ethical imperatives by the Church will now be offered to indicate how recognition and affirmation of the theological norm of human dignity could be facilitated in the lived situations of the poor Black older persons as an endeavour to secure their flourishing as human beings. If what it means to be human and "this notion of human dignity were not to be practiced in a social context where these theological ideas are embodied in a social form of life it would simply remain idle theological speculation"

(Schwöbel, 2006:56) (Chapter 1.8). This enhancement of the recognition and affirmation of the theological norm of human dignity begs therefore to be realised within a socio-political as well as the cultural-economic context where the poor Black older persons live.

4.3.1 The Church as the community where dignity is reconstituted.

Schwöbel (2006:56) indicates that the social context where the theological ideas are embodied in a social form of life is the Christian church as the very life of the Christian church is "the enactment of the relationships in which the human being as relational being is constituted and reconstituted". It is in baptism that

> the individual human person receives the promise of God's grace as that which constitutes an inalienable identity and an inviolable dignity that has its foundation in the relationship of God to this specific person, thereby renouncing all other relationships that could claim to be the foundation of human life. In holy communion this relationship is reconstituted through Christ in the Spirit over against the disruption of this relationship by human sin (Schwöbel, 2006:56).

The Church as the context where the constituting and reconstituting of dignity and identity is realised, has (is) the ethical imperative to proclaim this "truth also in all public contexts where human dignity appears to be at risk" (Schwöbel, 2006:57). The theological grounding of human dignity emphasising that all human beings have dignity is crucial to the understanding that human dignity cannot be privatised, and as such it is the Church's obligation to create the public spaces in which the foundations of the understanding of human dignity are defended, and to criticise other groundings of human dignity that define it "on the basis of observable attributes based on the capacities of human nature that humans may possess to a greater of lesser degree" (Schwöbel, 2006:57). Essential to this ethical imperative is the upholding of the notion that human dignity as it is grounded in God's relationship to humanity, requires absolute respect for human life in all its stages and in all forms. To be an authentic message of the Church it is of paramount importance that this proclamation must happen where the dignity of humans is abused and violated as it was in the crucifixion of Christ. As dignity was re-created in the resurrection the Church is called to share "the situation of those who have lost their dignity in human eyes and to communicate to them the message that their dignity is re-created by the one who first bestowed it upon them…because humans are dignified by God" (Schwöbel, 2006:58). Jenson (2006:60), arguing from the premise that the human personal being is a "being in community" and that "community is a 'condition of the possibility' of personhood", postulates that the church

community created by people with the desire for God is the condition for human personhood and "also the condition of the possibility of human dignity". The possibility in the Church for personhood and human dignity is because in the Church there is reliable dialogue; a turning to another person face-to-face, to have an address and a response (Jenson, 2006:64). The notion of dialogue is further possible because of the bodily availability of persons each to the other and where this mutual embodiment is realised in the presence of the embodiment of the risen Christ (Jenson, 2006:66). The presence of the embodiment of the risen Christ is the assurance and guarantee that the mutual availability for and to each other cannot fail and so the possibility for personhood and human dignity is secure. Linked to the mutual availability of persons to each other within the presence of the risen Lord, is that each narrative of each person is intricately linked to the meta-narrative which is God's narrative (Jenson, 2006:68). Thus the direction of each life in the Church is "guaranteed by nothing less than the eternal coherence of God's life" (Jenson, 2006:68), and the innate worth (dignity) of the person being created as a communal person is affirmed in the community-enabling community of the Church. The ethical imperative of the Church as the community-enabling community relates also to the function of enabling "other communities' ability to do somewhat likewise" (Jenson, 2006:63). Starting with the triune God as the enabling archetype of created community, Jenson (2006:69) argues that the Spirit as the Enabler of all dynamisms and their spontaneity, natural or historical, is therefore "the communal spirit of the church community". The Church, therefore, having this ability "must enable other communities also historically" (Jenson, 2006:69). As in the Church "all classes and races drink from the one cup and eat the one bread, and so share equally in the good that gathers the church" (Jenson, 2006:71), other communities enabled by the Church could have as the chief goal of its political strivings the equal sharing of the common good of the community.

In order for the Church to be a community where dignity of, in particular the poor Black older persons, is being affirmed, a consciousness for that needs to be created through a specific reading of Scripture, preaching, Bible study and the other instruments within the church. Lack of clergy education for "social ministry" where a consciousness for a recreation of human dignity could be established and for "faithful participation in efforts to transform society, and personal growth in a nurturing community" (Hessel, 1992:5) presents the Church with a serious challenge. The curriculum of the Joint Board for the Theological Studies in Southern Africa where pastors of the

Church are trained does not include pastoral education in this respect, and it seems to be the situation in many theological seminaries or schools around the country. It is therefore apparent that there is a need to include curricula in the theological seminaries and colleges for the equipment of pastors to empower congregations for the affirmation of human dignity. Hessel (1992:5) also indicates how in many churches, social ministry is considered optional and as such not the core ministry of the church; and that denominational authorities and key lay persons in the local church might not embrace what is termed in the church vernacular as "political preaching". This is also the situation in the Church. This ethical imperative for the recreation of dignity within the Church is seriously challenged by the socio-economic fragmentation of the heterogeneous South African society where racism is still endemic. It is arguable that the poor Black older persons who to a large extent are ignored in the broader society could find authentic embodiment necessary for community and dialogue in the Church. This ethical imperative begs for an understanding of a church where the poor Black older persons can be at home to have their dignity acknowledged and affirmed. As Buber (1947:22) postulates: to have a life in dialogue with others, the opportunity of turning towards the other person must be there. Apart from the socio-political, the socio-economic situation of the poor Black older persons should also be addressed by the Church to restore their denied dignity.

4.3.2 Affirming dignity within the South African socio-economic situation.

The realisation of the recognition and affirmation of human dignity "requires positing equality and freedom in the realm of concrete human existence rather than in mere abstract rationality alone" (Botman, 2006:73); and establishing equality amongst people "restores dignity through the empowerment of dehumanized people" (Botman, 2006:74). Though the state in the new South African dispensation has done much through the Constitution and the Constitutional Court and affirmative action to address "historically entrenched distortions of equality" (Botman, 2006:74), more is required as economic inequality rooted in neoliberalism's market economy distorts the dignity of people, in particular the poor Black older persons as a vulnerable group. Equality is a complex notion (Botman, 2006:74). Rae (1981:149) concludes that "radical equality flies in the face of society's established structure and complexity, and that it is

> [o]nly by effacing social pluralism, by attacking the division of labour, by centralising allocations
> in unprecedented and unimaginable degree, by smoothing out all the "lumps" that distinguish one

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status or plot of land or baby from another, by ignoring or bleaching out all differences of human need, homogenising all human ends, mixing all human tastes, by insisting on absolutes – only then can the most radical equality ever be brought into practice. It is a daunting prospect.

But this needs not be such a daunting prospect. Tawney (1964:173) reflecting on the conditions for economic freedom within liberalism in early twentieth century England, highlights that what is required for equality is that everybody should use her or his liberty to do to others what is desired that others must reciprocate. This is then, based on the ethical teaching of Jesus that "whatever you wish that men would do to you, do so to them" (Matthew 7:12 RSV), is that human dignity is secured through the notion of equality in all spheres of life. This ethical imperative of the Church to teach and practise this core teaching of Jesus ensuring equality within human freedom then finds its realisation within the notion of *oikos* which could be translated as household or community, and as a theological metaphor is

> a God-given place for living. It enables relationship, evokes neighbourliness and living for the other rather than for mere greed and self-interest. It has an ecological structure that displays boundedness and openness, independence and relationship, the familiar and the alien, rest and movement (Botman, 2006:80).

Oikos is given in creation and unfolds in Israel with "house rules" to sustain relationships and to maintain true humanity, and especially "to protect the humanity and the livelihood of the weakest and poorest in the *oikos*" (Botman, 2006:81). As God dwells in Israel (Exodus 25:8 RSV) and that Israel is "God's house" (Jeremiah 12:7 RSV), so through Jesus God dwells amongst the people and "where the Spirit is present the group becomes a household" (Botman, 2006:81). The first church in Acts is depicted as a household of shared and corporate life where the common meal was eaten together and prayed for by God's people, and where "the weakest, the exploited, and the poorest are preciously protected within the household. They all say: Abba! Father!"(Botman, 2006:81). Within the *oikos* everybody's dignity was preserved. The current economic globalisation poses a threat to the *oikos* and thus to human dignity. There is therefore a need within the neo-liberalist market economic system for a different perception of the human being as a mere consumer of commodities to be exploited for profit; and a different perception of progress as only material; as well as a need for the "realizing of an economy of mutual benefit for all human beings and of nature, which is their home" (Meeks, 2006:211). To salvage human dignity within economic globalisation Meeks (2006:200) develops the theory of the "economy of grace". The "economy of grace" refers to the embodiment of God's people created Coram Deo

and is held together in the crucified and risen Son of God in order to serve God's creation, ensuring a home for all God's creatures (Meeks, 2006:200). The economy of grace reflects a specific economic system "of common loves (sic) upheld by trust in God's promise and praise for God's faithfulness aimed at a new polis" (Meeks, 2006:200). Central to the economy of grace is the metaphor of "table" relating to "table manners" that "constitute the ways in which the household members are to relate to each other and the world, so that merely sitting at this or that table comprises a whole world complex of relationships" (Meeks, 2006:201). Being able to sit at a table situated within a household in which the social goods necessary for life are distributed "to stave off our hunger and slake our thirst, to give us name and recognition, confidence in ourselves, embrace by those who forgive us, and hope for our future" is thus the most important blessing or right or achievement of any human being (Meeks, 2006:201). The economy of grace begins, posits Meeks (2006:202), with the new bread (manna) which is the opposite of Pharaoh's storehouse commodity bread, for "[i]t cannot be stored. It cannot be accumulated for hoarding. It cannot be priced. It cannot be exchanged for value received. The reason is simple: it is a gift, the embodiment of God's grace". Central to the economy of grace is the teachings of the Torah, the prophets and Jesus, not to exact interest from the poor; not to harvest all the way to the edges but to leave gleanings for the poor; to practice hospitality, the tithe and the Sabbath. In the Christian anthropology, posits Meeks (2006:203), the story of God and bread "culminates in the eucharistic elevation and breaking of the bread that is the body and future of the crucified risen Jesus" where the gracious self-giving of God for the redemption of the world is manifested. Within an economy of grace is the petition of Lord's Prayer to give us today our daily bread. Created in the image of a Triune God who is constituted by the mutual self-giving of the Father, Son and Holy Spirit to each other and for the world's redemption, human beings as creatures of God's acts of love participating by God's grace in this "communion of giving, we are to be and to give like God. God's being as love seeks affiliation, a society of persons who are both free and connected through acts of excessive and mutual giving" (Meeks, 2006:204). The concrete practice of the economy of grace within the congregation, as well as within entrepreneurs, corporation executives, and financiers, argues Meeks (2006:211), can form beliefs, dispositions, virtues and habits for changing the public economic narrative of quid pro quo to a narrative where the logic and law of grace can govern. An example of this is the shrewd manager in the parable of Jesus (Luke, 16:1-14 RSV) whose shrewdness in giving is approved by his master.

Based on this parable, Meeks (2006:211) highlights that the Church "should look to such shrewd players in the market, converted by the economy of grace, for humanizing changes in the market system". Within the economy of grace, giving is a notion of paramount importance, postulates Meeks (2006:212), "as it is the only lasting strategy against the regime of money and it's pricing of goods". The economy of grace, according to Meeks (2006:212), opens up "spheres that are beyond pricing and therefore can be shaped by gifs which are not returnable". The unreturnable gift within the economy of grace is meant for further giving as the "reason for giving to the needy is their participation in community, not making strangers between donors and recipients" (Meeks, 2006:212). The aim of such public giving is for sustenance but also aimed at the "recipients' thriving through the generation of the generations, raising children well, education in an information and high-tech economy, and other factors that relate to their dignity as full participants in the community" (Meeks, 2006:212). Contrary to the global economic market system where profit is generated by relative exclusion, an economy of grace is based on the inclusion of all on a win-win principle (Meeks, 2006:213). Concomitant with this is the meaning of freedom within an economy of grace. Freedom is not fundamentally a choice, posits Meek (2006:213), "[f]reedom is life with the other. The practice of the economy of grace therefore focuses on the creation of the commonwealth that mutually assures dignity for all". Linked to the notion of *oikos* and household rules for restoring human dignity, Tsele (1996:73) argues for the realisation of the Biblical concept of the Jubilee (Leviticus 25:9-10 RSV) to restore lost human dignity and Ubuntu in the rebuilding of a broken South Africa. The Jubilee, posits Tsele (1996:74)

> is a new lease of life, and opportunity to begin anew and avoid the errors of the past that led into debt, slavery and loss of their land in the first place. Those who had gone into exile, had become landless, were in bondage or indebted, had to receive restitution, forgiveness of debts and reclamation of their lost dignity. What they had lost was not simply material possessions such as property and land, but the very essence of their humanity, their self-esteem, human dignity, identity, culture, religion.

Tsele (1996:75) postulates that the notion of Jubilee could be constructed in the history of South Africa where "[l]ike the returning Israelites, we confess that the God of Jubilee is actively involved to liberate us from bondage of every strand and urges us to be involved in this task".

The notion of *oikos* is a powerful metaphor for the at-homeness of the poor Black older persons with the rest of humanity. The ethical teaching of Jesus to do unto others what you would like others to do unto you is already imbedded in Ubuntu/Botho which, as an enjoinment for life, is well known in the Black community. The economy of grace is not a foreign or strange concept to Black South Africans as the notion of giving to the wellbeing of others is also evident in financial projects such as a Stockvel where the individual benefits through communal giving in the absence of a quid pro quo. The symbolism and meaning of the Biblical Jubilee is also evident in the journey of the South African Black population out of Apartheid into a new political dispensation. That the dreams of the Jubilee did not materialise within the South African poor Black population could be construed as a betrayal of hope in a new dawn. This seemingly betrayal could be linked to the disappointment of the disciples at the crucifixion of Jesus urging them to go back fishing as if the lost dignity of the cross and not the affirmed dignity of the empty tomb is the ultimate conclusion of the gospel. The Church should do well to heed the opinion of Davis (2006:326) that "when the law is seen as part of a broader political strategy, the result may well be more progressive outcomes". Unpacking this assertion, Davis (2006:326) indicates that the distinction in the outcomes of the *Government of the Republic of South Africa and other versus Grootboom and others* (2001) Constitutional Court case where the applicants were not successful in obtaining immediate relief for their socio-economic needs, and that of *National Coalition for Gay and Lesbian Equality and Another v Minister of Justice and Others* (1998) Constitutional Court case, where the applicants were successful in obtaining relief, "can , in part, be attributed to the ability of the Treatment Action Campaign to organise politically and utilise legal strategy as but one tool in their kit, as opposed to squatters who have no political power". Davis (2006:326) posits therefore that "those who have no emancipatory strategies available to them, other than the law, find that the law provides less protective covering than a fig leaf for the lack of any ability to protest outside of the court room". The Church as an emancipatory strategy should radically embrace the gospel of Jesus Christ to be practised as the ultimate ethical imperative for the acknowledgement and affirmation of the human dignity through socio-economic rights and to "improve the quality of life of all citizens and free the potential of each person" (RSA, 1996:1), especially of the poor Black older person population. In this respect Vorster (2008:203) argues for the importance of dignity grounded in Scripture as only

> 'n Christelike perspektief op menswardigheid sal 'n oog hê vir die belange van die armes. Teenoor die onkritiese aanvaarding van die matelose voordele van die neo-liberalistiese filosofie van die ekonomie sal hierdie perspektief pleit vir die implementering van sosio-ekonomiese regte en wys op die plig van die staat in die versorging van die armes.

This begs the Church as well as other church communities to embrace its public role in the transformation of the socio-economic life of the community.

4.3.3 Human dignity and human complexity

Human dignity "is a many-splendored thing and can be realized only through the full recognition of its complexity" (Browning, 2006:300). Contemporary endangerments to human dignity have many sources such as tyrannies that "deprive humans of their political rights. Natural disasters rob humans of the necessities of life. Spreading technologies render humans as means to ends over which they have no control" (Browning, 2006:299). Racism, ableism and heterosexualism are other endangerments to human dignity. What is common to these various assaults on human dignity is failing to respect the multi-dimensional character of the human being (Browning, 2006:299). These endangerments to human dignity "all reduce humans to a limited portion of their full multidimensionality" (Browning, 2006:300). In this respect the ethical challenge of the Church is to identify these anthropological reductionisms and through practical wisdom ascertain whether they pose a threat or lead to the enhancement of human dignity. Reductionisms emerge, explicates Welker (2006:318), when certain phenomena of an area of possible experience, or certain theoretical or experimental tools and certain figures of thought that can help to disclose this area, "are taken to be the only phenomena, the only guiding principle, or the sole key to disclose it". When generating new insights with successes in theory and praxis dealing with a particular area of possible experience, a reductionism has the potential of becoming powerful (Welker, 2006:318), impacting not only scholarly opinion or ensuring its way into textbooks, but also political and economic policies with positive outcomes. But as soon as its potential to "generate new insights ceases, it can be seen as have been a reductionism…It then has to make room for corrected, broader, and more subtle views on the topic it is concerned with" (Welker, 2006:318). There is however the danger that a reductionism becomes so powerful "that it systematically blocks and distorts other processes of research and potentials of insight" (Welker (2006:310). An example of this is the theological reductionism presented by Woodhead (2006:244) where technological treatment to female infertility assisting her to produce children

without the possibility of harm to others, might be considered an endangerment to human dignity. Anthropologies "that only work within a (post-) Cartesian, a (post-) transcendental approach" are also considered questionable for the affirmation of human dignity (Welker, 2006:319). Recognising the complexity of human experiences and the harmfulness of anthropological reductionisms, Welker (2006:320), using the analogy of micro- and macro-economics, proposes the conception of a macro-anthropological approach comprising of various micro-anthropological orientations where the various aspects like the "canon, large-scale history, multi-loci dogmatics, and ecumenical and interdisciplinary tasks challenge theological thinking to deal with macro-anthropological constellations and contents. They offer multicontextual, multisytemic, multiform locations and descriptions of human beings and affairs". This might ask for a grounding of human dignity in an anthropology inclusive of both theological and other orientations which might result in an integration of various narratives to form a macro-anthropological orientation with the Christian and others as micro-anthropological orientations in the according of respect to and the affirmation of human dignity. Dignity grounded in a macro-anthropology emphasising "the self's inner certainty, its ability for autonomy, its immediate relation to "the Divine," and the grounding of human freedom, equality, and dignity in this basic God-relation" (Welker, 2006:320) could integrate philosophical, legal, political and religious modes of conceiving the human. In a similar vein Watts (2006:249) argues for a distinction between various senses of dignity, an absolute or universal concept that everybody has due to the creation *Coram Deo*, and a relative or qualitative concept of dignity that humans do not have yet in all its fullness, but which is a future potentiality. Within this argumentation of endangerments to human dignity by reductionisms, Watts (2006:253) posits that reductionisms in respect of humanity from Psychology or Anthropology and other sciences ought to be interpreted on the relative or qualitative level as they indicate "how we function qualitatively as human beings, but they do not yield absolute, ontological conclusions about what we are. It is the absolute forms of reductionism that are pernicious, incompatible with religious views, and to be resisted". An example of this is an anthropology based on reason, free will, communication through language and an aptitude to dominate time which then "turns into its opposite, once it is noted that certain 'persons' are deprived of the these eminent qualities or have lost them…paradoxically the most suffering, the most wretched or the most dependent" (Valadier, 2003:52). These absolute forms of reductionisms, argues Watts (2006:260), could be interpreted as reflections of an alienated

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human experience which in human relationships may be called lack of empathy, something to be destroyed in recognition of human dignity. Thus Watts (2006:253) opines that the mere assertions that reductionist approaches to human nature are a "betrayal of human dignity will not convince. Others may find them attractive precisely because they seem to usher in a new and more satisfactory approach to human dignity". Arguing for the inclusion of other reductionisms into a theological understanding of human dignity to accommodate human complexity, Watts (2006:253) uses the analogy and examples that medicine gets better results "when it adopts a "whole-person" approach, rather than treating human bodies as pieces of machinery to be repaired. Even industrial production is better for treating workers as people with dignity".

An inclusive perception of anthropology could then lead to the sustained integration of the perception of human dignity benefiting the whole of humanity. This is confirmed by the perception of dignity within the South African Society where the use and reference to human dignity is also grounded within an African anthropology as is apparent in the notion of Ubuntu/Botho. As a moral or ethical concept Ubuntu refers to a view according to which moral practices are founded exclusively on "consideration and enhancement of human well-being; a preoccupation with human welfare. It enjoins that what is morally good is what brings dignity, respect and contentment, and prosperity to others, self, and the community at large" (More, 2004:157).

Ubuntu/Botho is intimately linked with an African anthropology where an individual is understood as a human being only in the relationships with others and which is reflected in the Sotho-Tswana expression of *Motho ke motho ka batho babang*, and in the Nguni languages of Xhosa, Zulu, or Ndebele *umuntu ngumuntu ngabantu* meaning respectively" a person is a person through other persons" and " I am because we are" (Metz & Gaie, 2010:274), or in the Chewa language *Kalikokha nikanyama; tuli tuwili nituwanthu* (What is alone is a brute animal; whatever or whoever has a partner/neighbour is a human being) (Kaphagawani, 2004:337). Ubuntu is a demand for respect irrespective of the situation of the other person and as such forms a basic principle of social and political relations with the objective of peace and harmony through the sharing of all forms of communal existence (More, 2004:157). Ubuntu/Botho indicates that the only way to develop one's humanness is to relate to others in a positive way. One becomes a person solely "through other persons", which means that one cannot realise one's true self in

opposition to others or even in isolation from them. Therefore Wiredu (2004:17) posits that in the African perception a person is "definable only in terms of membership in a society". This communally defined understanding of the human person is also due to the presence of one of the three fundamental elements composing the human being according to the Akan conception of a person, which is a spark of the Supreme Being (Onyame), *okra* (life-giving entity) (Kaphagawani, 2004:332). As every human being has *okra* it means that every human being has an intrinsic value, the same in each, which they do not owe to any earthly circumstances. Flowing from this value is a concept of human dignity which implies that every human being is entitled to an equal measure to a certain basic respect. In the same vein Deng (2004:501) posits that according to the Dinka tribal thought, God created all of humankind, and that every human being, no matter what his race or religion, "has a sanctity and moral or spiritual value that must be respected…Implied in this formulation is the right of each person to the dignity bestowed upon him or her as God's creature". The norm in Ubuntu/Botho "concerns the way it defines a positive relationship with others, namely, in strictly communal terms…the proper way to relate to others…is to seek out community or to live in harmony with them" (Metz & Gaie, 2010:275). The "developing or respecting community (harmony) is an objectively desirable kind of interaction that should…guide what majorities want or which norms become dominant" (Metz & Gaie, 2010: 275). The importance of Ubuntu/Botho for the theological norm of dignity is that it explicates the quality of the cultural within the Black community of Africa; a culture

> which places some emphasis on communality and on the interdependence of the members of a community. It recognises a person's status as a human being, entitled to unconditional respect, dignity, value and acceptance from the members of the community such a person happens to be part of (State versus Makwanyane and Another, 1995:752).

As such dignity grounded within the notion of Ubuntu/Botho contributes to a sustained integration of the perception of human dignity that benefits the poor Black older persons. This could also be true of the notion of human dignity as acknowledged and confirmed in the *Universal Declaration of Human Rights*, which was adopted by the United Nations General Assembly on 10 December 1948. With the end of the Second World War, and the creation of the United Nations, the international community vowed not to allow the atrocities committed during the Second World War to happen again (Mitchell, 2009:108) and this international document on human rights and human dignity purports to make that dream a reality. The preamble of the

Universal Declaration of Human Rights starts with the affirmation that the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world" (United Nations, 1948). Article 1 of this document states clearly that: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood". The imperative that this document has for the human rights of every human everywhere in the world is that by "keeping this Declaration constantly in mind", everybody shall strive "by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance" (United Nations, 1948). Thus there can be no human rights without a basic respect for human dignity. These affirmations are recognised and have been ratified by the vast majority of states, and they constitute "the ethical horizon of modern humanity", the recognition of these conditions lead everyone "to act in a brotherly and sisterly way" (Valadier, 2003:49). Similarly the South African Constitution speaks of a dignity which is interpreted and defended by the Constitutional Court of South Africa. In this respect Ackerman (2013:35) explicates that the worth (dignity) of human beings

> must be absolute, because the image of the infinite is reflected. Furthermore, since all human beings reflect this infinite image, it must follow that all human beings individually have an image (worth) that cannot be qualitatively or quantitatively distinguished from that of any other human being, and therefore all human beings are equal with respect of their own image (worth/dignity).

The theorising of this perception of dignity here is qualitatively different from the dignity grounded in Scripture. Yet this notion of dignity is affirmed and protected in chapter 1, section 1, of the Constitution of the Republic of South Africa which opens with the statement that "The Republic of South Africa is one, sovereign, democratic state founded on the following values: Human dignity, the achievement of equality and the advancement of human rights and freedoms" (RSA, 1996:3). Section 10 of the Constitution states that "[e]veryone has inherent dignity and the right to have their dignity respected and protected" (RSA, 1996:7). Ackerman (2013:95) postulates that viewing section 10 of the Constitution in the context of section 1 (a) "makes it clear that human dignity, besides being a value and a right, is also a categorical imperative. The phrase '[e]veryone has dignity'…is a constitutional proclamation about the essence of the natural

person respected and protected by the Constitution". Ackerman (2013:95) then explicates that section 10 of the Constitution

> is a supra-constitutional declaration – an onto-anthropological statement if you will – of what this person already is, what she has, before the invocation of any right under the Constitution. Human dignity is not acquired by the human being from the Constitution; it is already inherent in every human being. It is not something to be acquired at a later date; it already existed in every human being. However much the right to dignity may suffer infringement in an imperfect world, the inherent dignity that everyone has cannot be destroyed.

Section 10 of the Constitution, therefore, must also be read with section 7 (2) which provides that "[t]he state must respect, protect, promote and fulfil the rights of the Bill of Rights" (RSA, 1996:6) and section 8 (1) indicating that "[t]he Bill of Rights applies to all law, and binds the legislature, the executive, the judiciary and all organs of state" (RSA, 1996:6). There thus seems to be a "double emphasis on the state's duty to protect the human dignity of all, namely in s 10 itself and in addition in s 7(2)" (Ackerman, 2013:95). Though considering human dignity of such paramount importance as to confer upon it the status of a founding value, the South African Constitution does not describe in any detail what is meant by this perception of human dignity. In acknowledgement of this fact and in order to make sense of the jurisprudence flowing from the Constitution, Ackerman (2013:19) explicates the universal characteristic of human dignity is that human beings, "regardless of their many other differences are equal in law with regard to their human dignity (worth) and may not be discriminated against in a manner that negatively affects their human dignity". It is the appeal by Liebenberg (2005:11) that the notion of human dignity in jurisprudence should be perceived of "as a relational value". Understanding human dignity as a relational value should highlight the fact that "we are interconnected beings. Our sense of self-worth, personal development and well-being is inextricably bound up with the extent to which we are valued by others and by society at large" (Liebenberg, 2005:11). This understanding of human dignity is also expressed by O'Regan in the Constitutional Court case of the *State versus Makwanyane and others* (1995:777) when he says that

> the right to life was included in the Constitution not simply to enshrine the right to existence. It is not life as mere organic matter that the Constitution cherishes, but the right to human life: the right to live as a human being, to be part of a broader community, to share in the experience of humanity…right to life is more than existence, it is a right to be treated as a human being with dignity: without dignity, human life is substantially diminished.

Human dignity as a relational value, argues Liebenberg (2005:11), has the capacity "to constitute positive social relations which both respect autonomy and foster the conditions in which it can flourish". This human flourishing has to do with "the needs and equal worth of others and the available resources in society" (Liebenberg, 2005:12). In the Constitutional Court case of *Khosa versus the Minister of Social Development* (2004:599) this idea is expressed as follows:

> Sharing responsibility for the problems and consequences of poverty equally as a community represents the extent to which wealthier members of the community view the minimal wellbeing of the poor as connected with their personal wellbeing and the wellbeing of the community as a whole. In other words, decisions about the allocation of public benefits represent the extent to which poor people are treated as equal members of society.

It is therefore implicit, postulates Liebenberg (2005:12) that in a relational concept of dignity

> claims on social resources are strongly justified when people lack the basic material necessities of life to enable them to survive and develop as members of the community. If we are to constitute ourselves as a society that respects human dignity (as we have through the founding values of our Constitution), we are committed to redressing the social and economic conditions of those whose capacity for development and agency is stunted by poverty.

The Constitutional Court of South Africa has provided some very important pronouncements relating to the dignity of humans of which the cessation of the imposition of capital punishment is one. The convicted murderer has dignity to be respected. In the Constitutional Court case of the *State versus Makwanyane and others* (1995:791) based on the dignity of the human being, the Court found that "[e]veryone, including the most abominable of human beings, has the right to life, and capital punishment is therefore unconstitutional". Part of the judgement in this case is that "it is not necessarily only the dignity of the person to be executed which is invaded. Very arguably the dignity of all of us, in a caring civilisation, must be compromised" (State versus Makwanyane and others, 1995:762). Likewise in *National coalition for Gay and lesbian equality and another v. Minister of Justice and others* (1999:1539) the dignity of gay and lesbian human beings was upheld as the criminalisation of consenting sex between same sex partners is a severe limitation of gay people's right to equality in relation "to sexual orientation, because it hits at one of the ways in which gays give expression to their sexual orientation. It is at the same time a severe limitation of the gay man's rights to privacy, dignity and freedom". The harm caused by the criminalisation of sexual orientation can, and often does, affect gay people's ability to achieve self-identification and self-fulfilment. Based on the Constitution's affirming the right to be different by stating in the Preamble of the Constitution that "South Africa belongs to all who

live in it, united in our diversity" (RSA, 1996:1), an important part of the judgement in this case is that "our future as a nation depends in large measure on how we manage difference. In the past difference has been experienced as a curse, today it can be seen as a source of interactive vitality" (National coalition for Gay and lesbian equality and another v. Minister of Justice and others, 1999:1576). In the Constitutional Court case of *Ferreira versus Levin NO* (1996:28) it is indicated that human dignity cannot be fully valued or respected unless individuals are able to develop their humanity, their "humanness" to the full extent of its potential. As such

> [h]uman dignity has little value without freedom; for without freedom personal development and fulfilment are not possible. Without freedom, human dignity is little more than an abstraction. Freedom and dignity are inseparably linked. To deny people their freedom is to deny them their dignity (Ferreira versus Levin NO, 1996:28).

In the Constitutional Court case of *Khumalo v. Holomisa* (2002:17) it is pronounced that dignity "concerns the individual's own sense of self-worth, [and] included in the concept are a variety of personal rights including, for example, privacy". This pronouncement highlights the basic fact that human dignity is enshrined in specific human rights as set out in chapter 2 of the Constitution of the Republic of South Africa. Though section 10 of the Bill of Rights makes the general statement that "[e]veryone has inherent dignity and the right to have their dignity respected and protected" (RSA, 1996:7), only the rights of children (section 28) and arrested, detained and accused persons (sections 35) are in particular highlighted indicating the importance accorded to these groupings in society. That the poor Black older persons per se are not mentioned in the Bill of Rights like children and arrested, detained and accused persons is a clear indication that the wellbeing of the poor Black older persons are not accorded the same seriousness by the ANC government as that of the two groupings mentioned. The above South African situation is indicative of the fact that both theology and secular thinking have a sense of human dignity as universal (Watts, 2006:254), and as such the ethical imperative of the Church should be to convince the world that this dignity is God's gift to humanity. This is of great theological importance as there is no counterpart to dignity as gift "in the approach to dignity in the secular philosophy of the Enlightenment" (Watts, 2006:254). To have a sense of dignity as a gift from God is beneficial to those who feel that of their own they have no dignity, and acts to protect them against a sense of inadequacy; and to those who feel they are entitled to have their

dignity respected and who are most likely to "stand on their dignity", dignity as God's gift to humanity "is a safeguard against arrogance" (Watts, 2006:255).

Within modernity with its focus on the autonomous person and autonomous morality, Ammicht-Quinn (2003:43) argues for two public places for theology which anchors dignity in being in the image and likeness of God:

- The first is constructed by the recognition that ethical argumentation is not everything, that the step from knowledge to action is accompanied by the question of motivation and meaning. The culture developed by statements of faith, is one in which sensitivity and moral feelings are shaped reflecting a sensitivity that humankind is not a club to which access is restricted, and a moral feeling that "the living human being – bound up with time and risk – is valuable and not least a source of endangered human happiness;
- The second place is where there is a social struggle for clear norms. The theological rooting of dignity in the image of God indicates an experience that is transparent to another reality and the reality of others and as such these experiences based on faith also extend into the secular world and secular life.

The argument of a theological or philosophical foundation for the human dignity should fade into the background so that the "need for shared action comes into the foreground. [And the] point at which a consensus theory of ultimate truths is no longer possible could be the place where a consensus theory of dignity could arise" (Ammicht-Quinn, 2003:44). Such a consensus theory of dignity where human beings are transparent to each other "sees the human being as more than a being which can be repaired and controlled. The human being is a living being" (Ammicht-Quinn, 2003:44). Based on this assertion, Ammicht-Quinn (2003:44), argues for the ethical imperative first that there must be resistance to

a picture of the human being which still or again separates off other human beings on the basis of race, religion, class or gender...And secondly, there must be an ethical formulation of resistance to a picture of human beings which declares the liveliness and risk of human life first to be an illness and then an unbearable burden.

Those who attempt to "preserve and monopolize the claim to dignity for those with particular achievements", should be confronted with the fact that Christianity has the capacity "to oppose the modern reservation of dignity for an élite conscious of its autonomy" (Junker-Kenny, 2003:63) because "in antiquity Christianity succeeded in universalizing the notion of external dignity, which was the mark of only a few, through its belief in God and deepening it through interiorizing it". But it is when the "moral awareness is again being eroded in Christianity [that]

the idea of dignity is also dropping back to the level of its originally external dimension" (Junker-Kenny, 2003:64) and this is where Christianity by embracing its value system could lead to a "concentrated resistance against any shift in the value system". The value system of "total self-production" of human autonomy is to be confronted by a value system of "the indebtedness of all that exists" (Junker-Kenny, 2003:64). This recollection "of the 'absolute dependence' of all men and women whose awareness, as is well known, grows along with the awareness of freedom…could be the contribution of theology towards strengthening human dignity and the anthropology on which it is based" (Junker-Kenny, 2003:64). Valadier (2003:53) highlights how currently

> both the great moral traditions and the gospel tradition converge on a central point relating to respect for the dignity of human beings. This dignity is not to be respected primarily for its eminent qualities, its noble and lofty traits, but precisely where it loses these sublime characteristics. Where it has lost human form, it is entirely dependent on the care of its brothers and sister in humanity.

Unpacking this assertion, Valadier (2003:54) argues that there is a strange convergence between Oedipus in Greek tragedy who murdered his father and committed adultery with his mother, thereby breaking common socialised humanity, who claims that "it is when I am nothing that I am truly a man" (Sophocles, 1988:56); and the suffering servant of Isaiah 61 whose appearance is in no way human, yet giving him a claim to the recognition of others. This convergence, postulates Valadier (2003:54), is "in the affirmation that one is no less human and worthy of respect if one cannot enumerate the qualities of a 'proper human being' as these are listed by an 'anthropologically correct' rationalism", and that is also affirmed by the parable of Jesus about the Good Samaritan. The Samaritan in the parable did not respect the unfortunate man left for death because he was a member of his own religious community or out of a solidarity which put an obligation on him in the name of transcendent religious principles, but quite simply because,

> reduced to nothing, this unknown man 'without qualities' was delivered over to his indulgence, his vigilant attention, his human compassion. He took care of him in the name of a humanity which had been undone, abandoned into his hands, which had lost all human form. It is the Samaritan who showed dignity, not because he wanted the moral law or triumphant reason to rule in the wounded man, not because he discerned in him an autonomous and 'major' human subject, but because the man's wounds had awakened his respect for a disfigured humanity. He was raised to human dignity by not continuing on his way, like the priest or levite, but by taking on concretely and effectively the burden of a humanity undone, without any of the characteristic features of an eminent dignity (Valadier, 2003:54).

The shame felt for the violation of others is the flip side of the social dimension of human dignity, postulates Mitchell (2009:43) and humanity is "capable of experiencing repugnance, horror, and heaviness of heart in response to the dehumanization of others". By the parable of the Samaritan a "morality of solidarity" is introduced where by honouring the "naked humanity of another" humanity itself is honoured, affirming that "dignity is not an attribute peculiar to persons and their singularity; it is a relationship, or rather it manifests itself in the gesture by which we relate to others to consider them human, just as human as we are" (Valadier, 2003:55). This happens even if the appearance of the other in their broken humanity suggests non-humanity, or even inhumanity. Of importance is to note that the Samaritan's action "does not prescribe the right conduct and, for example, the parable does not canonize the conduct of the Samaritan…but it opens up towards the duty to show humanity to abandoned groups or people in distress" (Valadier, 2003:55). It is the ethical imperative of the Church to indicate that this solidarity and reciprocity of morality "is identified by taking responsibility for our common humanity" (Valadier, 2003:55). The theological presuppositions on which the parable of the Samaritan is based are not unacceptable to reason; the behaviour of the Samaritan is not based on religious obedience, but the main force of the gospel text consists in presenting "the action as the logical consequence of a duty of humanity, in which the Samaritan shows his own human dignity, and at the same time recognizes in the mute wounded man an equal human dignity". (Valadier, 2003:56). The universal character of the *United Nations Charter of Human Rights* based on human dignity is rescued if the Christian church could make room for other non-threatening reductionist perceptions of human anthropology where "human beings in their lack of dignity are the ones who can appeal to it, since despite their physical, psychological or moral wretchedness…and by their distress can each appeal to their human dignity" (Valadier, 2003:56). This dignity, posits Valadier (2003:56), is a matter of being "delivered over to the care of one another and seeking to keep up with this eminently human task, with all the intelligences and sensibility that such mutual responsibility presupposes" within homogeneous or heterogeneous societies.

The effort of finding a consensus theory of dignity could be beneficial for humanity and for the poor Black older persons in particular, as their situation reflects the multi-dimensionality of life: gerontologically, economically, racially, politically, sociologically and culturally. The

embracement of a consensus theory of human dignity by the Church could be beneficial to the poor Black older persons as in their poverty and human wretchedness they have very little to offer in terms of sublime human characteristics of rationality and autonomy as bases for human dignity but only their humanity. It is therefore in highlighting the bare humanity of the poor Black older persons by means of a pastoral care strategy, that the dignity of these older persons could be acknowledged and affirmed. As the Church is challenged to make space to accommodate otherness (Sacks, 2002:62), and as the Church in her freedom is able to do unto others what she expects others to do unto her, the church should also be free, in the language of Nouwen (1979:91),

> to let others enter into the space created for them and allow them to dance their own dance, sing their own song and speak their own language without fear. Then our presence is no longer threatening and demanding but inviting and liberating.

4.4 Liberation Theology as good practice.

In line with the methodology followed in this research, Liberation Theology is now presented as a good practice to guide the Church in facilitating appropriate action for the affirmation of the dignity of the poor Black older persons. The perspective from which Liberation Theology is being done and its theological foci make Liberation Theology an appropriate theological orientation to address the socio-economic and cultural-political plight of the poor Black older persons through which their human is dignity denied as "Liberation theology is a primary theological approach with a reliance on critical theory that lifts up the ecological consciousness linking the pain of individuals with the systemic, political distortions that interweave their particular distress". (Ramsay, 2004:164). As a genuinely spiritual phenomenon Liberation Theology "has its origin in the inadequacy of the theology of earlier time [and] is directed against major social evils such as class, race and sex domination" (Maimela, 1990:172). The need of the poor Black older persons to have the negative impact of racial and economic dominance in the effacement of their dignity acknowledged could therefor best be addressed by this theological orientation.

Unpacking the "inadequacy of the theology of earlier times" Maimela (1990:172) explicates that since the time of Constantine who converted to Christianity in 313 AD, the Western church allowed itself to be co-opted by the ruling class and, as a result, its interests, hopes, struggles,

and ambitions were aligned with those of particular sections of Western society, resulting in it becoming alienated from the common people, who were oppressed by the rich and powerful nobles who were predominantly white and male. The church and its theology, therefore, tended to "legitimise the social, political, and economic interest of the powerful few at the expense of the oppressed majority" (Maimela, 1990:172). The plunder, exploitation, and impoverishment of the colonised countries and the oppression of all people of colour in Africa, Latin America, and Asia went to a large extent "unnoticed" in the Christian West as Western liberal theology "being conditioned by the values of the ruling groups, not only became racist and exclusivist, but also became a theology of oppression that justified the economic bondage and domination to which all non-whites were subjected" (Maimela, (1990:173). Within such a Western liberal theological orientation the plight of the poor Black older persons would not be appropriately addressed. A different theological orientation is thus necessary that is from the perspective of the oppressed majority, of which the poor Black older persons are part, promoting their interest and affirming their dignity. Liberation Theology fulfils this need as it is a reaction to a theology in support of religious and social systems that neglect the rights and human dignity of the poor, sentencing them to a life of misery, deprivation and oppression while giving the rich and powerful everything they want. It is Liberation theologians' "response to the practical challenge of the large majority of global residents who control neither their victimization nor their survival" (Chopp, 1987:128) that is relevant to this study. The embracement by Liberation Theology of the "norm of relational justice and the ecological consciousness that links care for particular persons with care that engages systemic, public policy dimensions of well-being…" (Ramsay, 2004:163) makes this theological orientation appropriate for facilitating the normativity of human dignity to the poor Black older persons as it centre-staged "the cause of the poor and oppressed, and tries to liberate the gospel itself from its captivity to the ideology of the ruling class and ideology which distorts the gospel by turning it into a justification for oppression" (Maimela, 1990:174). That the normativity of human dignity in the lives of the poor Black older persons is a realisable reality is linked to the element of hope in Liberation Theology that "God is not a guarantor of a fixed social order in which one class of people enjoyed all the benefits and the rest were poor and oppressed…[but that] history is changing, unjust societies can be overthrown, and God is on the side of the poor and oppressed in their struggle for freedom" (Maimela, 1990:175). The serious concerns within Liberation Theology for the oppression and exploitation of the poor in Latin

America, Africa and Asia, and therefore also for the poor Black older persons, and the violation of their dignity, make Liberation Theology also an ideal good practice for ensuring the normativity of the dignity of the poor Black older persons. The perception and understanding of notions such as poor, poverty, exploitation, oppression, liberation and the like, within Liberation Theology make it a good practice for relating to the dire situation of the poor Black older persons. Poverty, within Liberation theological understanding, "is not simply backwardness in the sense of lack of material development. This is still a factor, but no longer the most important one" (Pixley & Boff, 1989:6). Poverty is endogenous to a system of uneven and contradictory development where the rich get richer at the expense of the poor, so that poverty is understood as "oppression and dependence in social terms, and injustice and social sin in ethical terms" (Pixley & Boff, 1989:6).This is of paramount importance for a proper Biblical understanding of the situation of the poor Black older persons. The poor are poor because of systems that exploit and exclude them, which is dialectical as "the growth of poverty is dependent on the growth of wealth" (Pixley & Boff, 1989:7). This is the socio-economic category of poverty. The socio-cultural category of the "poor", as perceived by Liberation Theology, includes those discriminated against based on racial, sexual and ethnic orientation, as well as the physically and mentally handicapped, and old people (Pixley & Boff, 1989:7) such as the poor Black older persons. Within such an understanding of the notions of poor and poverty, the dignity of especially the poor Black older persons could be acknowledged and affirmed. Relating to the situation of the poor Black older persons the notion of the "preferential option of the poor" finds a dogmatic basis in Scripture according to Liberation Theology. The social condition that the Messiah was born in "was that of a poor person" (Pixley & Boff, 1989:110), and as such "the clearest sign of the Messiah is the most real form of poverty". The apostle Paul's reminder to the church about how "generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty" (11 Corinthians 8:9 RSV) is according to Liberation Theology an indication of the mystery of his self-humbling and self-emptying "[s]o that it is not a matter of indifference that the Messiah should have appeared in the form of a poor worker and not that of an emperor; as one of the poor, not one of the rich and powerful" (Pixley & Boff, 1989:110). To have chosen "real poverty as the setting for the revelation of God" is an indication that "the Christian God cannot be understood without the poor, the defenceless, the despised, all

those in need" (Pixley & Boff, 1989:111) placing the poor Black older persons within a category of theological importance.

The conviction therefore in Liberation Theology, according to Pixley and Boff (1989:112), so relevant to the context of the poor Black persons, is that

> the preaching of the gospel can never dissociate announcing Jesus Christ from proclaiming liberation to the poor. The kerygma of eschatological salvation must include the kerygma of historical liberation, just as Jesus himself made it do (see Luke 4:18-10), and just as we see the early church doing, when its leaders, James, Cephas and John, in approving Paul and Barnabas' mission to the pagans, insisted only that they should 'remember to help the poor' (Galatians 2:10).

In Liberation Theology the liberal understanding of the poor Black older persons as simply backward, underdeveloped, not enjoying the fruits of material progress, and "[t]o escape from their situation, the poor need only wait a while, with the help from the others, the rich, they will then reach the level of the classes and peoples called developed" (Pixley & Boff, 1989:7), is rejected, as such a theological understanding might compromise their dignity. Ministry to the poor Black older persons, within Liberation Theology, is not about "helping and charity" to the indigent but by a liberating praxis to create an entirely different social order (Chopp, 1987:121) where the dignity of these vulnerable older persons can be recognised and be affirmed. For it is as Heitink (1998:192) explicates:

> Pastoraat dat zich alleen bezig houdt met het verzorgen en oplappen van de slachtoffers en zich niet richt op bewustwording en maatschappelijke verandering speelt de bestaande samenleving in de kaart en houdt deze mee in stand.

"The 'nonpersons', the poor, the exploited classes, the marginalised races, all the despised cultures", highlights West (2007:161), as well as the poor Black older persons, are therefore the chief interlocutors within Liberation Theology, people whose dignity is affirmed by being created in the image and likeness of God. Instead of allowing for an epistemology focussing on the separation of religion from other aspects of life there is within Liberation Theology "an epistemological paradigm shift in which the poor and marginalised are seen as the primary dialogue partners of theology" (West, 2007:161) recognising that theological reflection begins with the reality, experience, needs, interests, questions, and resources of the poor and marginalised [Black older persons]. For Liberation Theology the point of religion, according to Chopp (1987:129), then has to do with emancipation and enlightenment "of persons in history

and is formulated in a number of different ways: the option for the poor in Latin American liberation theology, the dangerous memory of those who suffer in political theology, and women's experiences in feminist theology". As such Liberation Theology sees the poor [Black older persons] as "the champions of a new humanism" (Tlhagale, (1991:57), where the "[t]rue liberation of humanity is therefore liberation from pain and suffering, from exploitation, from discrimination and from fear. It also means a vigorous protection of basic human rights" thereby affirming their dignity. All this is indicative of the basic awareness that Liberation Theology brought to the church "that salvation and spiritual well-being of people are realised in the context where people have their daily living" (Gutiérrez, 1973:189). The contextual importance for the affirmation of the dignity of the poor Black older persons could therefore be acknowledged theologically.

In order to better understand poverty, economic exploitation and oppression as the denial of human dignity, the notion of economics, "in the general sense of the critical study of production, distribution and consumption of wealth in human society" (Fitzgerald, 2007:248) is a central theme in Liberation Theology. Though not interested in addressing the technical questions that constitute modern economic theory, Liberation Theology concerns itself "with the broader issues of the way in which economic organisation relates to the historical experience of humanity in general and the 'infinite value' of the poor to God in particular" (Fitzgerald, 2007:248). The criterion for judging economic institutions is therefore a concern for life. The perceptions of "life" and "death" in Liberation Theology, not as abstract notions, enhance the good practice of Liberation Theology for the study of the lived experience of the poor Black older persons and the normative practice for the affirmation of their dignity. After God created the first humans "the Lord God planted a garden in Eden…And out of the ground the Lord God made to grow every tree that is pleasant to the sight of man and good for food" (Genesis 2:8-9 RSV) as a living being a human needs food to eat. Without food, drink, health, kindness, sharing/hospitality there is no life (Sung, 1999:48). Thus it could be postulated that within Liberation Theology, as it is within the biblical message, the fundamental contradiction is not the Cartesian dichotomy between body and soul, but rather between life and death (Sung, 1999:48). "Life", highlights Fitzgerald (2007:252), has a clear meaning: it is the tangible human life expressed by work, land, house, food, health, education, family, participation, culture, and environment; and "death" is immoral:

unemployment, hunger, and illiteracy. "Life" within this theological orientation, postulates Fitzgerald (2007:254) "must be seen as something human and tangible, otherwise it evaporates into an abstract and purely spiritual theology. God is the God of Life because His will is essentially that all men and women should have life and life in abundance (John 10:10)". Matthew (25:31-46 RSV) teaches that this set of virtues, fundamental to life, will be the evidence by which God shall judge humanity though salvation does not come from a concern with food and drink, but from a concern with the real life situations of people, especially those unable to provide for themselves (Sung, 1999:48), like the poor Black older persons having to rely on state pensions for their livelihood. In emphasising the relationship between theology and economics, Sung (1999:49) postulates that, "[w]hoever knows the God of Life is on the side of the life threatened by the logic of social exclusion, and 'gets into economics' in the name of faith so that economics shall be at the service of all human beings". Liberation Theology in its understanding of wealth, so important and relevant to the situation of the poor Black older persons, is critically aware that the present civilisation of wealth "is seen to be based upon the private accumulation of capital by individuals and firms with the support of the capitalist state, in search for ever greater personal wealth and corporate power" (Fitzgerald, 2007:250). It is generally evident that this historical process has brought benefits, but, argue the Liberation theologians, "these benefits have not been put at the disposal of society as a whole, and that they have been achieved at the cost of massive human and environmental destruction" (Fitzgerald, 2007:250). What is needed, argues Liberation Theology, is not a correction of the errors of capitalism but rather its replacement by

> the civilisation of poverty…which will make the universal satisfaction of the basic needs of ordinary people that growing solidarity between them its central aims. The civilisation of poverty is thus counter posed against the civilisation of wealth not as a form of 'universal pauperisation', but rather as a manifestation of the gospel tradition – a tradition firmly rooted in Jesus' own teaching and continued by the Christian saints (Fitzgerald, 2007:250).

Jesus himself insisted that wealth must be replaced by poverty in order to enter the Kingdom (Luke 18:22 RSV). Liberation Theology takes the neo-liberalist global market economy where the basic needs of the poor are ignored as a serious threat to the human dignity of the poor Black older persons, as the satisfaction of these basic needs is the "necessary condition for any model of true economic development based on human dignity, and thus must be achieved as a right and not as charity" (Fitzgerald, 2007:251).

In a world in which "death from hunger and repression have become commonplace", and where human dignity is easily being denied, Boff and Boff (1988:50-2) posit that it is important, especially so for the poor Black older persons, to stress those characteristics of the Christian God that directly address the practice of liberation:

- God who "dwells in inaccessible light" (1 Timothy 6:16 RSV) and who is beyond the scope of our understanding is the basic mystery of Liberation Theology faith;
- Beyond the divine transcendence God is not a terrifying mystery but full of tenderness;
- **G**od is especially close to those who are oppressed and hears their cry and resolves to set them free (Exodus 3:7-8);
- God is father of all, but most particularly father and defender of those who are oppressed and treated unjustly, and out of love for them, God takes their side against the repressive measure of all the pharaohs;
- This partiality on God's part shows that life and justice should be a universal guarantee to all, starting with those who are at present denied them;
- God is glorified in the life-sustaining activities of men and women, and is worshipped in doing justice;
- God does not stand by impassively watching the drama of human history in which, generally speaking, the strong impose their laws on the weak, for God is presented as גואל (Go'el) who does justice to the weak, father of the orphans and comforter of widows;
- The Triune God, a trinity of persons Father, Son and Holy Spirit who co-exist in mystery from eternity in a relationship of equality and reciprocity, provides a prototype for what society should be, enabling persons to live in such communion and collaborations with each other as to constitute a unified society of equals and fellow citizens.

Jesus, postulates Liberation Theology, is God in human misery living as a Jew at a certain time in history and in a particular social setting (Boff & Boff, 1988:53) making it possible for the poor Black older persons to associate intimately with this Jesus. When Jesus publicly set out his programme in the Synagogue in Nazareth (Luke 4:16-21) "he took on the hopes of the oppressed and announced that they were now –"this day"- being fulfilled. So the Messiah is the one who brings about the liberation of all classes of unfortunates" (Boff & Boff, 1988:53), and particularly so of the poor Black older persons and the affirmation of their dignity. God's kingdom which is God's gratuitous gift to all humanity, and which became present in Jesus' concrete action, is also liberation from sin "but this must not be interpreted in a reductionist sense to the point where the infrastructural dimension in Jesus' preaching stressed by the evangelists is lost sight of" (Boff & Boff, 1988:54). Whereas the crucifixion is the expression of the human rejection of Jesus,

> his resurrection is the definitive triumph of life and of hope for a reconciled kingdom in which universal peace is the fruit of divine justice and the integration of all things in God. The resurrection has to be seen as full liberation from all the obstacles standing in the way of the lordship of God and the full realization of all the dynamic forces for life and glory placed by God within human beings and the whole of creation. The resurrection also, and especially, reveals the meaning of the death of the innocent, of those who are rejected for having proclaimed a greater justice - God's justice – and of all those who like Jesus, support a good cause and are anonymously liquidated…Those who have been unjustly put to death in a good cause share in his resurrection (Boff & Boff, 1988:54).

Within Liberation Theology the Holy Spirit takes hold of persons, fills them with enthusiasm, endows them with special gifts and abilities to change religion and society, breaks open rigid institutions and make things new (Boff & Boff, 1988:55). The activity of the Holy Spirit is especially evident when the oppressed rise up to take history in their own hands and to bring about the transformation of society "in the direction of the dream in which there will be a place for all with dignity and peace" (Boff & Boff, 1988:56). The history of the struggles of the oppressed for their liberation is "the history of the call of the Holy Spirit to the heart of a divided world. It is because of the Spirit that the ideals of equality and fellowship…will never be allowed to die or be forgotten under the pressure of resignation" (Boff & Boff, 1988:56) filling the poor Black older persons with hope. This postulation of Liberation Theology is paramount to the Christian dream of human wholeness and fruition where the poor Black older persons can find their rightful sense of at-home-ness in the community.

One of the most characteristic contributions of Liberation Theology, posits Fitzgerald (2007:254) has been the concept of 'structural sin' or sinful structures "which includes the systematic violation of civil rights but where economic injustice holds a central place…that conduct which favours one's own greed or that of one's family at the expense of the life and dignity of many others" (Fitzgerald, 2007:254), as the poor Black older persons are painfully aware. This contribution of Liberation Theology makes it possible to perceive the sin committed against the poor Black older persons as society's discrimination against these vulnerable older persons. Liberation Theology, indicates Tlhagale (1991:61), while it admits that there are structural causes to sinful or unjust socio-political structures, "also maintains that sinful situations are ultimately attributable to a responsible individual or a collective will, a will to reject God and

other human beings…Sin defaces persons. It leads to a forgetfulness that all are made in God's image". Sin, postulates Chopp (1986:128), results in the

> suffering of creation groaning in travail, the suffering of children without any hope. Sin manifests and embraces suffering, the suffering of lost identity, the suffering of freedom without a future, and the suffering of a future with freedom. Sin extracts its price as the victimization of the poor, the suffering of the tortured, and the dispossession of the homeless. These are victims of sin not because of moral inferiority or human depravity, but because they bear the brunt and carry the special burden of the world's sin. In the retrieval of this symbol, sin's arena is human praxis and its primary realization is massive global injustice.

Of paramount importance to the normativity of human dignity as it relates to the situation of the poor Black older persons, is the fact that Liberation Theology is not concerned about the crisis of cognitive claims;

> it is concerned with the practical crisis of the victims of history and needs a method that can critique and transform situations…Liberation Theology opts for a method best called a critical praxis correlation which includes a de-ideologization of scriptures, a pragmatic interpretation of experience, a critical theory of emancipation and enlightenment, and a social theory to transform praxis (Chopp, 1987:131).

Praxis is understood in Liberation Theology as the practices of agents and institutions of which the first referent "is the broad matrix or web of social systems and structures, social being and doing, [it] seeks to transform and "remake" history, thus praxis in liberation theology is future-oriented" (Chopp, 1987:132). Praxis is then based on the assumption "that human activity and social systems are co-constituted by producing and reproducing each other" (Chopp, 1987:133) as was the case during Apartheid and now with neo-liberalist market economy systems as they relate to the dignity of the poor Black older persons. Praxis has political implications "precisely as it shows new ways of being in the world, new relations of power, interests, knowledge, and so on" (Chopp, 1987:135). The political is thus the context and condition for all reflection and action in Liberation Theology, an important emphasis in the pastoral care strategy to the poor Black older persons. Liberation Theology, posits Tlhagale (1991:62), re-instated the poor, the wretched of the earth, "as subjects of their own history. They are no longer to be on the margins of society at the mercy of the wealthy and the politically powerful. They too have been created in God's image". Liberation Theology has underscored the absolute value of persons, their dignity, and that human beings are not a finished product but become true persons "when they work for justice, when they turn away from their selfishness and create communion by recognizing others

as persons" (Tlhagale, 1991:62). Liberation Theology has therefore "re-interpreted and enriched Christian anthropology [by] the establishment of persons as an absolute value - all persons and not just the poor, and that the vocation of human beings is to abandon sin and to create a just social order and communion for all" (Tlhagale, 1991:62). This perception of the value of persons in Liberation Theology as good practice for a pastoral care strategy to the poor Black persons is a necessary anthropological emphasis for the affirmation of the dignity of these poor older persons.

The value of Liberation Theology as good practice for pastoral care strategy to the poor Black older persons is also the assertion that "pastoral care is, to a great degree, determined by the social, economic, and political location of the congregation (Alves, 1977:133). This forms the "concrete experience of the poor" as the starting point for doing pastoral care from a Liberation Theology methodology (Lartey, 2003:123). It is understood that the "meaning of life is not something that can be achieved by means of emotional and interpretative manipulation of one's subjectivity" (Alves, 1977:133), but that in Liberation Theology it is understood "that pain and suffering cannot and should not be "healed" by means of any sort of emotional or interpretative manipulation of one's inner life…The individual finds its wholeness as a member of a community that sows the seeds of a new future". The perception in Liberation Theology is that "[t]o unite the powerful and the powerless, and to provide them both with consolation, is to give religious legitimation to the good fortune of the former and religious consolation to the suffering of the latter" (Alves, 1977:135). In this way both the powerful and the powerless become adjusted to and reconciled with the world as it is and the creative impetus is aborted. The poor and the wretched of the earth of which the poor Black older persons are a part, are the people who constitute the social setting of the pastoral care strategy as elucidated in this study, and within the congregation the loyalties of members - which in the last instance are social, economic, and political - must be taken into consideration when a pastoral care strategy is administered (Alves, 1977:135). As such Liberation Theology, as good practice, is able to assist the congregation with new theological insights and understandings for the restoration and affirmation of the human dignity of the poor Black older persons.

4.5 Conclusion.

In this chapter the worth of human beings (dignity) grounded in Scriptural themes of being created in the image and likeness of God, is used as a theological normative theory to interpret the lived experience of the poor Black older persons. This dignity grounded in being created Coram Deo is a gift of God to all humanity and as such is indestructible and not subject to human accomplishments. Also the relational quality of human dignity: relationship with God and with the rest of humanity is asserted. The notions of human equality, neighbourliness and human difference are intimately related to the relational understanding of human dignity and serve as a basis for human and communal flourishing. It is also indicated in the theory of the theological norm of dignity that poverty is a threat to human dignity and as such the poor should become neighbours to enjoy equal regard.

It is also highlighted how in communal life, human dignity tends to lose its power as a guiding principle for human action. Attention is also paid to the breaching of human dignity as the defacement of humanity. Sin destroys human dignity as it allows for skewed human relationships and the relationship with God. In using the Christian normative theory of human dignity to interpret the situation of the poor Black older persons, it is found that the theological dominance within the Apartheid era deprived the poor Black older persons of human dignity by refusing to acknowledge their equal status within the South African community. In the democratic dispensation in South Africa the human dignity of the poor Black older persons is affirmed in terms of their socio-political status but not in terms of their socio-economic status. By "dealing lightly with the wounds" of the poor Black older persons as part of the majority of the poor Black population by not granting them distributive justice, the Truth and Reconciliation Commission, and thereby the democratic South African government, fail to affirm the dignity of the target group of this study. The Constitution and the Constitutional Court, by not radically improving the socio-economic status of the poor Black older persons, also fail to affirm the dignity of these vulnerable human beings. The conclusion seems logical that as both the Apartheid government and the democratic government of South Africa failed to respect, uphold and affirm the human dignity of the poor Black older persons, their human worth is effaced in a similar manner as the dignity of the Black slaves during the slave trade and Jews during the Holocaust were effaced.

The ethical imperative of the church to affirm and uphold human dignity is highlighted in this chapter where dignity is recreated through the sacraments of Baptism and Holy Communion, and based on the crucifixion and resurrection of Jesus. The Church, because of the very nature of the activities within the Church, is a condition for human personhood and human dignity. Concern in this respect is raised about the lack of ministerial training for the promotion of human dignity within the Church agenda, as well as the unwillingness of some denominational authorities and local key lay members to opt for a gospel interpretation to promote human dignity.

The notion of *oikos* and an economy of grace are presented as another ethical imperative of the Church to promote human dignity through the economy. The third ethical imperative of the Church for the facilitation of human dignity is to acknowledge human complexity and to embrace other non-threatening reductionisms of human anthropology for a holistic approach to human dignity. To do justice to the human complexity, the ethical appeal is for the Church to acknowledge the use of dignity grounded in an African concept of Ubuntu/Botho as well as that grounded in philosophy. In this respect the Church must allow for space of convergence of theological as well as philosophical and other groundings of human dignity in order to serve humanity better. The plea is for these groundings to fade into the background and for human dignity to glow in the foreground.

Liberation Theology is presented in this chapter as good practice for facilitating the theological normative theory of human dignity for the promotion and affirmation of the human dignity of the poor Black older persons. As a reaction to other theological orientations such as liberal theology that focus on the promotion of the dominant grouping in society, Liberation Theology considers the poor and oppressed as the primary dialogue partner and as such is the ideal good practice for the promotion of the dignity of the poor and wretched of the earth. Liberation Theology reflects a keen interest in the situation of the poor and is dedicated to a total transformation of the lived experience of the poor and oppressed, thereby restoring human dignity to all. To do justice is to worship God who is presented in Liberation Theology as showing a preferential option for the poor, and intimate concern with the situation of the oppressed, and is committed to deliver them out of bondage. The affinity between Jesus and poverty is highlighted in Liberation Theology, his suffering on the cross as a denial of human dignity and the resurrection as a confirmation of dignity. The Holy Spirit is then the Enabler of the transformation of humanity. Sin is viewed in

its structural form in Liberation Theology, and praxis as the activity of humans and institutions is important for practical theology in the transformation of an unjust society. The value of Liberation Theology as good practice for pastoral care lies in the emphasis that pastoral care is not limited to the private inner life of the individual but that it is to a large extent determined by the social, political, economic and cultural location of the congregation where the poor are the champions of a liberated society.

This chapter then forms an important link with the previous chapter where the various theories from other social and scientific disciplines confirm the violation and breaching of the human worth and dignity of the poor Black older persons. Liberation Theology as good practice for the facilitation of the human dignity of the poor Black older persons, and for the creation of enabling environments for human flourishing, forms an appropriate guide for the presentation of a strategy for the desired situation for the poor Black older persons where they can be true to their "own originality..[with] their chance to be themselves unimpeded" (Taylor, 1994:31), and experience a secure and rightful sense of at-home-ness with their dignity affirmed and recognised. This will be further elucidated in the next chapter.

Chapter 5

Strategy for affirming the dignity of the poor Black older persons utilising a moral economy.

5.1 Introduction

Within the research methodology followed by this study this chapter will focus on the pragmatic task of practical theology which focuses on the developing strategies of action that will influence the situation of the poor Black older persons in ways that are desirable. This chapter is designed with reference to Osmer's fourth task of practical theology – the pragmatic task (Chapter 1.7). Osmer (2008:176) postulates that the pragmatic task

> often provides help by offering models of practice and rules of art. Models of practice offer leaders a general picture of the field in which they are acting and ways that might shape this field towards desired goals. Rules of art are more specific guidelines about how to carry out particular actions or practice.

An analysis of the previous chapters will indicate that the essential problem that the poor Black older persons face is the problem of recognition or lack of recognition. The description of the situation of the poor Black older persons in Chapter 2, responding to the core question of what is going on within the dire situation of the poor Black older persons, indicates that these older persons are not recognised as worthy of better or more humane considerations within the various strata and loci of the community. The various theories utilised in Chapter 3 responding to the core question of why this situation of the poor Black older persons is the way it is, indicate that the poor Black older persons are not recognised worthy human beings in terms of the various theoretical understandings of old age, racial theories, theories on poverty, and the various cultural theories. Based on the mis-recognition of their human worth or dignity these older persons suffer inequality within the social, economic, racial and cultural fields of the community. Chapter four, responding to the core question of what ought to be going on within the situation of the poor Black older persons, presents a normative imperative for appropriate behaviour towards these vulnerable older persons, the normative theological theory of human dignity. Based on the evidence presented in the previous chapters on the appalling lived experience of the poor Black older persons, it is evident that a pastoral care strategy is needed to present the poor Black older

persons with "recognizable identity as recognizable public value" (Skeggs, 2004:178), and to be acknowledged as human beings with worth (dignity) to be embraced by the community. In the light of the above this chapter therefore is concerned with the research question of this study namely how the Church in Southern Africa can construct a contextual pastoral care strategy to positively impact the lives of the older persons and help them live a meaningful life in old age.

In contributing this pastoral care strategy to the poor Black older persons, it is recognised that the philosophy of liberalism, and neoliberalism in particular, is not conducive for the realisation of communal or global sisterhood or brotherhood as in this philosophy the focus is primarily on individual autonomy (Chapter 4.2.2; Welker, 2000:104). In this chapter an alternative to the neoliberal market economic system for the realisation of the dignity of the poor Black older persons and community as a whole is presented. The notion of a moral economy that "encourages - indeed, requires - us to look beyond the "appearance of things" at the underlying foundational assumptions, facts, loyalties, and values" (Clark, 1999:148) shaping dominant ideologies in society, and with its ability to uncover and analyse the "hidden" dimension of values (Clark, 1999:148), will be introduced as a basis for enabling the construction of a different perception of the poor Black older persons, affirming their dignity within the community. Following a description of the notion of a moral economy, this notion is then utilised to affirm the recognition of the human dignity of the poor Black older persons, and ensuring that these poor Black older people are perceived as a social good with symbolic capital. Within the notion of relationality as elucidated by the theological anthropology with its intimate affinity with human dignity, this pastoral care strategy to the poor Black older persons is contributed intergenerationally based on the moral economy values. The importance of social contexts as places and spaces where the poor Black older persons can find a rightful and secure sense of at-home-ness with their dignity affirmed within the community is also highlighted in this pastoral care strategy to the poor Black older persons. The context of the poor Black older persons needs to be infused with positive opinions about these vulnerable older persons for the affirmation and recognition of their dignity. Attitudinal change is of crucial importance for this affirmation and recognition of the dignity of the poor Black older persons (Louw & Louw, 2009:255). In this chapter there will be a description of how the listed institutions can be used for

that purpose: the church, family, educational institutions, residential care facilities, and the municipalities.

It will be stated that within this pastoral care strategy to the poor Black older persons the notion of mainstreaming the poor Black older persons, and old age, in the community is the preferred approach. Mainstreaming in this respect "is a methodology for ensuring that issues of ageing (and indeed, age), and older persons, are brought into the "mainstream" of the policy-making process, rather than simply being treated as an add-on" (United Nations, 2008:12). In this strategy the poor Black older persons are not treated as a separate group in need of remedial care but their "concerns and experiences [are considered] an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres" (United Nations, 2008:12). As the human worth and dignity of the poor Black older persons are seriously being effaced by their horrendous socio-economic situation, the current practices of the Church like having special days for the poor Black older persons, occasional special forms of services for them, and assisting them by means of charity, though important, are clearly not effective strategies of action to acknowledge and affirm the dignity of these poor Black older persons. By utilising a moral economy orientation and the methodology of the good practice of Liberation Theology this pastoral care strategy to the poor Black older persons will move away from intervention on an individual level and focus on intervention on a structural level. This pastoral care strategy will contribute pastoral care for the poor Black older persons as "care for public life…, not in the consulting room, but in nature and the direction of the life made possible in the world community" (Lyon, 1985:85). It also contributes an approach where "the church and its ministers will engage in whatever social, political, and missional activities are appropriate to seek the transformation of societal attitudes toward aging" (Gerkin, 1989: 83) and liberating the poor Black older persons "to seek new uses for the skills and experience accumulated over a lifetime" (Robb, 1991:124). The objective of this pastoral care strategy to the poor Black older persons is a contribution to re-affirm "their place at the heart of our community and constantly cultivating their sense of belonging" (Ranson, 2011:3). As this pastoral care strategy will utilise a moral economy for the affirmation and recognition of the normative theological theory, the human dignity of the poor Black older persons, an understanding of a moral economy is necessary.

5.2 The notion of a moral economy as a paradigm for a pastoral care programme.

Within this study the political economy philosophy with its intimate affinity to a neoliberal market economy is presented as the root cause of the dire and appalling lived experience of the poor Black older persons within Apartheid South Africa and the democratic dispensation of South Africa. This economy is related to the abuse of these poor Black older persons (Chapter 2.4.1.1); it defines the South African older persons' pension situation (Chapter 2.4.2); it negatively affects the implementation of the official policy of South African older persons (Chapter 2.4.3); because of it the residential care for the poor Black older persons (Chapter 2.4.4), their housing (Chapter 2.4.6), and their health care and welfare situation (Chapter 2.4.7) are negatively affected; it is responsible for the fact that these older persons suffer poverty (Chapter 2.6), and to a large extent contributes to their loneliness and vulnerability (Chapter 2.7). The capitalist life course theory of ageing is informed by this neoliberalist orientation (Chapter 3.2.1) resulting in the disadvantaging of the poor Black older persons in their old age (Chapter 3.2.1.1); impacting negatively on intergenerationality of these poor Black older persons (Chapter 3.2.2); robbing them of opportunities to biomedically improve their physical conditions in old age (Chapter 3.2.3); causing unsuccessful ageing in terms of the high probability of disease and disease-related disability, and low cognitive and physical functional capacity (Chapter 3.2.5). This economic philosophy is largely responsible for the fact that the Blackness of these poor older persons counts against them (Chapter 3.3.1.1, Chapter 3.3.2) resulting in these older persons having to suffer the prejudice of racism and racial inequality (Chapter 3.3.3). Due to this economic orientation the "face" of the poor Black older persons is then to a large extent the "face" of accumulated socio-economic and political disadvantage (Chapter 3.3.3.1). The economic deprivation the poor Black older persons suffer (Chapter 3.4.1) because of the generation of poverty in South Africa (Chapter3.4.2.1, Chapter 3.4.2.2.2, Chapter 3.5.2) is due to the neoliberalist economic philosophy. It robs the poor Black older persons of cosmopolitanism (Chapter 3.5.3); of cultural capital (Chapter 3.5.4); and positions these vulnerable older persons for socio-political and cultural dominance (Chapter 4.2.3). It has a devastating influence on the effacement of the human dignity of the poor Black older persons (Chapter 4.3.2). Liberation Theology as good practice highlights the saturating role played by the neoliberalist market

economy in the lives of people based on individual autonomy, where suffering is regarded as "a private experience and vulnerability a sign of human deficiency (Hudson, 2012:62). The socio-economic environment of the majority of people and the poor Black older persons in particular is negatively impacted by the neoliberal market economy "against which even the largest governments confess themselves to be powerless. It is a sovereign power ruling public life" (Newbigin, 2003:114). And as such the philosophy of a neoliberal market economy is an enormously powerful "ideology which now rules us. We are dealing here with an idol, the idol of the free market, and idols do not respond to moral persuasion" (Newbigin, 2003:119). Within the current neoliberalist market economy philosophy human recognition is achieved through market and politically related productivities (Vincent, 1995:54) to the detriment of the poor Black older persons who clearly have no social or symbolic capital. As it is therefore impossible to present the desired situation for the poor Black older persons within this neoliberalist market orientation, it is imperative that this pastoral care strategy to the poor Black older persons should contribute a different Zeitgeist, a different paradigm, a way of thinking and thought patterns where the moral value of these poor Black older persons is affirmed and where, in full recognition of the dignity of these members of the community whose communal and theological roles are fully recognised, they are presented as the change-agents of their own destiny. What is required is that an appropriate moral identity be ascribed to these poor Black older persons especially as "the self-designation of the agent of action appears to be inseparable from the ascription by another who designates me in the accusative as the author of my actions" (Ricoeur (1992:329). The different Zeitgeist this pastoral care strategy to the poor Black older persons is contributing is a moral economy which expresses "a moral concern about the violations of the systems of norms and obligations" (Fassin, 2013:112).

The notion of moral economy operates within three broad spheres of activity: within the capitalist economy, as an alternative to the capitalist economic system; and as a web of norms and values to critically direct wellness. Näre (2011:400) highlights how "the concept directs the attention to how market as well as non-market, informal as well as formal systems of transactions are laden with cultural norms and values".

The notion of a moral economy was first introduced by Thompson (1971:79). When studying the highly-complex food riots in eighteenth-century England it became apparent that there was "in

almost every eighteenth-century crowd action some legitimizing notion" (Thompson, 1971:78) indicating that the grievances of the rioting crowds

> operated within a popular consensus as to what were legitimate and what were illegitimate practices in marketing, milling, baking, etc. This in its turn was grounded upon a consistent traditional view of social norms and obligations, of the proper economic functions of several parties within the community, which, taken together, can be said to constitute the moral economy of the poor. An outrage to these moral assumptions, quite as much as actual deprivation, was the usual occasion for direct action (Thompson, 1971:79)

In the food riots of eighteenth-century England the "legitimising notion" was indicated as a fair opportunity for the poor to buy corn at the local market, and not via middle men; and that corn should be sold in the area where it was produced (Thompson, 1971:98). The indignation of the poor working class was inflamed against dealers of corn disrupting the customary supplies of the local community through commitments to an outside market forcing the poor local community to buy at petty retail shops where prices were enhanced (Thompson, 1971:100). The motivation for riots also arose when the authenticity of weights and measures was questioned by the working class (Thompson, 1971:102) when they had to buy cereals in small parcels; and the fact that dealers "could immediately pass on any increase in the price of corn to the consumer" (Thompson, 1971:104). It was especially "[w]hen, in 1757, new lessees sought to prohibit the importation of flour to the growing town, while at the same time managing their mills (it was alleged) with extortion and delay, flesh and blood could indeed bear it no longer" (Thompson, 1971:105). This resulted in "scores of petty riots outside bread shops… [where] the crowd very often "set the price" of bread" (Thompson, 1971:106) in a climate where the "persuasion upon farmers or dealers to lower prices was an offence against political economy" (Thompson, 1971:130). Though "the remedy for disturbance was the military" the consumers defended and thereby clearly articulated their old notions of right stubbornly (Thompson, 1971:132). In the same vein Scott (1976:3) in his analysis of peasant politics in Southeast Asia, explains their moral economy, as their "notion of economic justice and their working definition of exploitation - their view of which claims on their product were tolerable and which intolerable".

However, recent sociological literature on moral economy has broadened the notion to refer to various economic fields in contemporary societies" (Näre, 2011:400). Griffith (2009:433) indicates how the concept of moral economy has been expanded "linking it to ideologies

concerning rights to subsistence, economic security, and independent production, expectation of the state's response to economic crises, the character of social movements, transnationalism, and the political construction and dismantling of markets". Moral economy therefore could be viewed "as a process wherein economic actors view production as a proper and inalienable right because they produce quality products – including, not insignificantly, quality human beings" (Griffith, 2009:435). As such it reflects in "a general sense that the economic behaviour should conform to what is considered proper, just, correct or fitting" (Griffith, 2009:434). A moral economy could then be understood as "indicative of the efforts made by ordinary individuals to take responsibility for distant or adjacent others thereby highlighting their agency in relation to the political and economic forces that structure their everyday life" (Su, Wang & Wen, 2013:231). As the moral norms within a moral economy are "compromised by the logic of capital accumulation" (Su, Wang & Wen, 2013:232) there is the need to emphasise the imperative to synthesize responsibility and profit in order to understand the moral economy of tourism looking at how "entrepreneurs understand the goodness of businesses and exploring how these understandings are then integrated into their moral frameworks of responsibility to their employees and local community and into their ways of doing business with tourists" (Su, Wang & Wen, 2013:235). Furthermore, the norms and sentiments embodied in moral economy transcend matters of justice and equality to conceptions of the good, raising questions about ''the ends of economic activity. These theoretical tenets highlight the importance of situating moral economy in a capitalist world and of exploring individuals' engagement with others in the process of capital accumulation" (Su, Wang & Wen, 2013:236).

Situating moral economy within the field of science, as opposed to the corn markets and the setting of the right price, Daston (1995:3) expands the understanding of a moral economy, and like Thompson (1971:78), "appeals to a broader sense of legitimizing notion". By acknowledging the presence and influences of emotions and values in science, and by examining in a new light those ways of knowing, quantification, empiricism and objectivity, once thought to exempt science from the realm of emotions and values, "a study of moral economies may illuminate the nature of the rationality that seemed to exclude them" (Daston, 1995:24). The notion of a moral economy could therefore highlight that fact that

> [h]onor among scientists is not quite what it was among gentlemen, asceticism among scientists is not quite what it was among the devout. Swimming against the stream of contextual studies of science, moral economies reassert rather than dissolve the boundaries that separate the mentalities and sensibilities of scientists from those of ambient society. Science is not thereby privileged - an analysis of moral economies sometimes has the power to render the practices of the tribe of scientists as bizarre as those of any other tribe - but it is distinct.

In order to achieve this objective a moral economy is construed of as "a web of affect-saturated values that stand and function in well-defined relationship to one another…is a balanced system of emotional forces, with equilibrium points and constraints" (Daston, 1995:4). Fassin (2013:112) extending this understanding of a moral economy even further, presents it as

> the production, distribution, circulation, and utilization of moral sentiments, emotions and values, norms and obligations in the social space…Understood in this way, moral economy is constructed around social issues, such as immigration, violence, poverty – and children – in particular historical contexts. Tensions, contradictions, and conflicts arise, crystallizing issues and provoking debates. The concept is therefore dynamic (Fassin, 2013:112).

The concept of moral economy is employed by Fassin (2013:112) to explore the "interface between the global circulation and utilization of moral sentiments with regard to children and their local production and distribution, as part of a larger project of a moral history of the present focus on humanitarian reason". By means of a moral economy Fassin (2013:126) could highlight how in South Africa "focussing on so-called AIDS orphans implies that orphanhood is almost exclusively a consequence of the epidemic. This assumption contradicts the demographic evidence and constitutes a denial of history". Coutant and Eideliman (2013:259) postulate how the theory of moral economy could provide them with the insight to understand the delinquency of immigration youth in France beyond just a connection "between adolescent unwellness and family uprootedness". It could focus on the "articulation between local-level moral transactions, the sites where symbolic capital is constructed, devalued and exchanged, and the global level, where political, social, and legal changes influence the legitimacy of institutions and moral figures", and the extent to which "macrosocial transformations inform the moral experience of actors on the local scene, according to their memberships and social positions" (Coutant & Eideliman, 2013:264). Bolton, Houlihan and Laaser (2011:121) postulate how a "moral economy lens views employment as a relationship rooted in a web of social dependencies, and considers

that 'thick' relations produce valuable ethical surpluses that represent mutuality and human flourishing". Moral economy is understood as

> a conceptual scaffold that views economies as socially, politically and economically embedded systems, fuelled by norms and values. Such a framework acknowledges the context of fierce capitalism, and external discourses of efficiency and customer service which shape, determine and sometimes disconnect the preferred actions and choices of managers and workers…at the heart of moral economy is a normative understanding of mutual reciprocality and embedded sociality that raises questions of how to support wellbeing and the human capacity to flourish or suffer (Bolton, Houlihan & Laaser, 2011:121).

Moral economy then allows an analysis where the notion of humanity is important and where workers as social actors are capable of moral commitment embedded within "social relations that oil the wheels of market exchange and create the space for human flourishing" (Bolton, Houlihan & Laaser, 2011:122). A Moral economy then emerges as an alternative perspective in which "economic, social and human dimensions work together in necessarily complex ways: navigating the dense web of varying motivations, norms and values whilst placing the agent and his/her needs and capacities for suffering and flourishing at the core" (Bolton, Houlihan & Laaser, 2011:123). It is then argued by Bolton, Houlihan and Laaser (2011:129) "that by moving away from models of market society and homo economicus it is possible to include a more rounded picture of the people, dynamics and dilemmas involved". Moral economy therefore

> admits not only the formative context, but the humanity and agency that go to the heart of relational and social connection. It offers a rich portrayal of people and their dependency as vulnerable beings who receive a sense of self-worth through respect and recognition from others. These are the ingredients of human flourishing (Bolton, Houlihan & Laaser, 2011:130).

Within gerontology tentative attempts have been made to discuss aspects of old age in terms of moral economy, such as to take account of distributive and economic justice and the norm of generational equity (Estes, Biggs & Phillipson, 2003:22); and the "proposition that the needs of older adults should be grounded in moral precepts with a long term understanding of giving and receiving, rather than short-term and individualizing market-based imperatives" (Conway, 2004:88).

The Christian notion of oikos for economy as house rules in a moral economy is important. Through Jesus God dwells amongst the people and "where the Spirit is present the group becomes a household" (Botman, 2006:81). The first church in Acts is depicted as a household of

shared and corporate life where the common meal was eaten together and prayed for by God's people, and where "the weakest, the exploited, and the poorest are preciously protected within the household" (Botman, 2006:81). Within the oikos in a moral economy everybody's dignity is preserved. The current market economic globalisation poses a threat to the oikos and thus to human dignity. The notion of economy could then also refer to "table manners" that "constitute the ways in which the household members are to relate to each other and the world, so that merely sitting at this or that table comprises a whole world complex of relationships" (Meeks, 2006:201). The notion of economy in moral economy then refers to "an organized system that displays certain regularities" (Daston, 1995:4).

The concept of moral in a moral economy is important as a moral economy represents "systems of transactions which are defined as socially desirable (i.e. moral), because through them social ties are recognized, and balanced social relationships are maintained" (Cheal, 1988:15). The central issue within a moral economy therefore is to structure society so as to maximise possibilities of a decent life for all (Hendrick & Leedham, 1991:58). Normative terms are "to enable us to live well" (Sayer, 2007:261). Moral norms are not merely conventions, but "embody assumptions about what well-being consists in" (Sayer, 2007:261). Sayer (2007:262) postulates that the term 'moral' refers to "dispositions, sentiments, valuations and norms regarding how people should behave with respect to others so as to harmonise conduct and maintain actors' well-being". For Näre (2011:400) the term 'moral' in a moral economy is understood as referring to exchanges that have "other goals than that of economic profit. Among such goals are maintaining social status and prestige: that is, the accumulation of symbolic and social capital, social cohesion of a group, or long-term stability of an economic system". Kleinman (2006:2) indicates that within a moral economy what is

- moral is not synonymous with good in an ethical sense as a moral life is closely connected to the idea of ethics aspiring to values that transcends the local and guiding us in living a life. Therefore in the first sense what is moral needs to be understood as what is local, and the local needs to be understood to require ethical review (scrutiny from the outside and from those on the inside who challenge accepted local values);
- In its more focused meaning, moral refers to our sense of right and wrong where a moral life embodies moral commitments; feeling responsibility for others and act on that feeling.

- Seeking to live a moral life may bring about the awareness that the moral environment in which people live is wrong; criticism, protest, and personal effort is then used to do what is right.

Kleinman (2006:227) is of the opinion that political action could re-moralise the world and the persons by "transforming what was most at stake to serve the interests of peace and well-being". There is a need to change how we regards ourselves and others with the result that "suffering, well-being, and the ethical practices that respond to human problems are constantly changing as local worlds change, and as we, the people in them, become something new and different" (Kleinman, 2006:227). Of importance for the maximising of the possibility for a better life for all within a moral economy are the operational norms and values inherent within a moral economy of interdependence (Robertson, 1999:75), the notion of reciprocity (Scott, 1976:167), use value of persons versus their exchange value (Hendricks & Leedham, 1991:56), community and responsibility (Su, Wang & Wen, 2013:232). The notion of a moral economy is employed in this study to contribute to the affirmation of the dignity of the poor Black older persons. The contribution towards the acknowledgement and affirmation of the human dignity of the poor Black older persons is a strategy of action that will influence the situation of the poor Black older persons in ways that are desirable. In order to assist these vulnerable older persons to embrace human flourishing, and experiencing a rightful and secure sense of at-home-ness with their dignity recognised and respected, the focus in this chapter will therefore be on the following important aspects of human dignity as they relate to the recognition and affirmation of the dignity of the poor Black older persons:

1. The aspect of the personal attribution of dignity to show how the dignity of the poor Black older persons is Biblically grounded and innate to their being as older persons. (referring to Chapter 4.2.2).
2. The aspect of the relationality of dignity to indicate how their dignity is affirmed through their relationships within and between generations (see Chapter 4.2.2.1).
3. The aspect of the communal context of dignity to highlight how the identity of people and their context are relationally and reciprocally shaped (see Chapter 4.2.2.1)

5.2.1 Towards the affirmation of the dignity of the poor Black older persons as a personal attribution

The description of the appalling lived experience of the poor Black older persons as depicted in Chapter 2 is a vivid indication that the poor Black older persons are not considered with the

necessary respect due to people with dignity. The theological normative theory of human dignity posits that all persons are created in the image and likeness of God and became a לנפש חיה when God breathed his נשמה, the creative breath, from the very essence of God, into the dust formation (Chapter 4.2.2). Yet despite this theological normative theory of human dignity the dignity of the poor Black older persons was defaced during the Apartheid regime as well as within the democratic dispensation of South Africa. A moral economy, which is to a large extent a reaction to the violations of normative systems as indicated above, will inform a pastoral care strategy to the poor Black older person in "understanding the truth regarding [the] being qualities" (Louw, 2008:269) of these poor Black older persons. In terms of the operational norms and values within a moral economy all persons, and especially the poor Black older persons, should be considered for their use value, where people are considered as ends within themselves and not for their exchange value (Hendricks & Leedham, 1991:56) where people are considered as a means to an economic market end which is so common in a neoliberal market economy. Utilising Liberation Theology as a good practice (Chapter 4.4) will show how Christian anthropology has been re-interpreted and enriched by the establishment of persons as an absolute value (Chapter 4.4). This absolute value of the poor Black older persons is also mentioned by various verses in Scripture which enhance human dignity (Chapter 4.2.2). It is also guided by the good practice of Liberation Theology, and demonstrates that these poor Black older persons can show us "new ways of being in the world, new relations of power, interests, knowledge" (Chopp, 1987:135). The "new way of being in the world" has implications for the formation of the different identity accorded to the poor Black older persons: an identity not earned or achieved but an identity ascribed by God who accords old age special attention. In Leviticus 19:32 the people of God are enjoined to "rise up before the hoary head, and honour the face of an old man, and you shall fear your God; I am the Lord" (RSV). The intimate affinity between respect for the older person and the fear of God is affirmed in this verse, indicating that care of and respect for the poor Black older persons are an indication of the fear of and respect for the Lord. The fact that the old people are singled out as a category for the ethical imperatives of honour and respect is an indication of the important consideration given to old people in Scripture. Old age is also a category of promise: "Honour your father and your mother that your days may be long in the land which the Lord your God gives you" (Exodus, 20:12 RSV). Based on this promise old age should be viewed as a gift and as such to be appreciated by appreciating older persons and in

particular the vulnerable poor Black older persons. It is also a specific category of being carried into by God: "Hearken to my, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from your birth, carried from the womb; even to your old age, I am He, and to grey hairs I will carry you." (Isaiah, 46:3 RSV). The commitment of God to his people is that he will carry them into old age: from beginning to end. Within a moral economy then, the truth of old age could be construed of differently than within a capitalist life course. Within the capitalist life course notion, operational within industrialised nation-states (Fry, 1996:121) and based on political economy informed by neoliberal market economic principles, old age is characterised by the accumulation of advantage/disadvantage (Dannefer, 1987:212), as well as the accumulation of inequality (O'Rand, 1996:232; Ferraro, Shippee & Schafer, 2009:414-430). The focus in such a perception of a life course is on production of economic commodities for profit where the human being is valued in terms of its effectiveness to be productive within an industrial economy. It is also based on the work pattern of industrial society that "is largely set by issues of material security" (Vincent, 1995:57). Within this framework of a capitalist life course the poor Black older persons are no longer described in terms of high status such as they enjoyed in pre-literate societies, nor do they enjoy the ascribed roles such as in traditional societies, but are accorded low status with roles based on achievement (Vincent, 1995:54). With markedly reduced ability for market economic production, and as consumers within such a market economy, the poor Black older persons are deemed as of little value and thus not worthy of recognition. By contrast Isaiah, 46:3 (RSV) indicates old age as a category into which God's people are being carried by Yahweh who is and remains "the only faithful and mighty God of his people. As he did before…he will continue to sustain his people" (Koole, 1997:501). By using the Hebrew word נשא (to carry) from the womb, the idea of being carried by God from the womb could be linked with the notion of carrying something with ease. The subsequent description of being carrying into old age is indicated by the Hebrew word סבל (bear a heavy load) (Brown, Driver & Briggs, 1978:687) indicating that the notion of being carried into old age is burdensome (Koole, 1997:501). Irrespective of being a burden, the basic motivation for carrying His people into old age is the essential nature of God as love. Koole (1997:501) highlights that

> [a]lthough Israel has already wearied God in the past (43:24f) God will continue to bear and bear with her in the future…Here, as in 44:23, the issue is Yahweh's actual government of the world, in which he asserts his will despite opposition and makes good his word despite faithlessness.

As God created the world in its totality in the first place as an expression of his love (Smit, 2003:16), his carrying his people into old age should be seen as an on-going creative activity as an expression of his love. Old age as a category of being carried into by a loving God accords older persons the status of being valued and as such having their dignity affirmed. Barker and Kohlenberger (1994:1123) commenting on Isaiah 46:3-4, highlight that "the repetition of the fact that He is the God who carries his people gives place suddenly and dramatically to a new fact: he promises to rescue them". Old age could thus also be construed as a category of being rescued by God. Informed by the good practice of Liberation Theology, this could indicate to the poor Black older persons that they are being carried into old age by a loving God and as such being rescued from whatever danger to their human fruition. The clear reality is one of a different lived experience than the appalling lived experience described in Chapter 2.

Having thus been carried into old age by God has clear implications for the value and meaningfulness of old age. Minkler and Cole (1999:46) highlight that "there is a collapse of meaning and an erosion of quality of life in old age. This is a failure of communication and legitimation in the social order as a whole. Confronting this crisis will mean building a new moral economy of the life course and the institutions that support it". Using the notion of a moral economy and the methodology of Liberation Theology as a good practice, the theological meaningfulness of old age could find expression in a pastoral care strategy to the poor Black older persons. Theologically, the meaning of old age is intimately linked to the restoration of the Jewish community during the Achemenid-Persian period after the end of the Babylonian Exile, when Cyrus the Great, in 538 BCE had issued a charter granting the Judeans the right to rebuild their temple in Jerusalem (Levine, 2008:12). The restoration of the Jewish community followed a period during which the Lord in his anger had scattered the people of the Lord "with a whirlwind among all the nations which they had not known" (Zechariah 7:14 RSV). When the nation was called back to its country, the instructions to them were to be a holy nation as God is holy. In Zechariah 8:3 God said: "I will return to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts, the holy mountain (RSV)". An indication that God has returned to Jerusalem to restore and renew the Jewish society with new possibilities and opportunities of life, and new ways of becoming, the sign of the presence of the Lord in the Holy City is: "[o]ld men and old women shall again sit in

the streets of Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its streets" (Zechariah 8:4-5 RSV). It should be noted that since the return of the Exiles they have faced difficult life situations (see for example Nehemiah chapter 4-6). Calvin (M.DCCC.XLIX:195) comments on Zechariah 8:4-5 as follows:

> Since the time the Jews had returned, they had been harassed, we know, by continued wars; and it could hardly be expected that they could live long in a state of incessant troubles, while new fears were daily disturbing them. Since they were thus in incessant and endless danger, the prophet gives them relief, and promises them that there would be a quiet habitation, so that both men and women could live to extreme age…Hence Zechariah shows that the Jews would be in no danger of falling by the hand of the enemies, as they would live securely without any external disturbances;…in a state of peace and quietness, undisturbed by the enemies.

Barker and Kohlenberger (1994:1529) agree that this restored society indicated by Zechariah 8:1-8, will have a qualitatively different character where the "weakest and most defenceless members of society will be able to live securely". God will provide the peace and tranquillity necessary for that. Achtemeier (1986:139), based on Zechariah 8:4-5, compares the Kingdom of God with a public park

> where the elderly can sit together and talk and bask in the sun, and little children can play in contentment and safety with nothing to threaten them…This is a picture of a world made new by the coming of God – its goodness confirmed and restored to that wholeness that its Creator intended for it from the beginning.

Then follows the declaration: "if it [the presence of old men and women in the community, and children playing in the streets] is marvellous in the sight of the remnant of this people in these days, should it also be marvellous in my sight, says the Lord of hosts?" (Zechariah 8:6 RSV). Centre staging, or mainstreaming, the presence of the two most vulnerable categories of society older persons and children affirming the return of the Lord to his people, and affirming the goodwill of God towards his people indicates the meaning and value God accords older persons and old age. The implication of this text is that when God in his anger scattered his people amongst the nations, the vulnerable category of the older persons had not enjoyed the privilege of being centre-staged within the community. As part of God's restoration of his people, the category of older persons was pulled, as it were, from an obscure marginalised position in the community (or non-position in the community) to a position of prominence to become signs and symbols of God's renewed goodwill towards his people, making life into old age a reality again. The pastoral care strategy to the poor Black older persons as elucidated in this study follows

Levin (2008:12) who postulated that the ethical imperatives for the restored community in the Land of Israel after the end of the Babylonian exile, "also includes non-Israel, indicates an eschatological notion" (Chapter 1.7). In the restored Jewish community after the Babylonian Exile, the presence of older persons in the streets of communities, and the playing of children in their presence, reflect the presence of shalom in that community (Calvin, M.DCCC.XLIX:195). This serves as an eschatological symbol and sign of the restoration of God's community and world in Christ (Barker & Kohlenberger, 1994:1529). When reading Zachariah 8:1-8 under the guidance of the good practice of Liberation Theology, (Lartey, 2003:129) and using liberation as a hermeneutical key (Boff & Boff, 1985:26), the focus is placed on the liberation of the older persons from threats to their very existence, and the existence of the rest of the community, and as such they are signs and symbols of a new humanity in Christ; a humanity reflecting the fruition of human life into ripe old age; a humanity reflecting new possibilities and new ways of becoming in Christ. The poor Black older persons, dependent on a state pension, are within a Liberation Theology orientation, the category of the new poor (Pixley & Boff, 1989:9) being part of the marginalised and exploited classes in need of liberation from threats to their being and human dignity as indicated in chapter 2 of this study, for example from the threat of "a perverse economic system" (Pixley & Boff, 1989:3).Within the restored community in Christ, the poor Black older persons, following the good practice of Liberation Theology, are a liberated category of the poor and as such "the champions of a new humanism" (Tlhagale 1991:57) where these poor vulnerable older persons are privileged as the eschatological signs and symbols of God's renewed goodwill towards his people in Christ. This positioning of the poor Black older persons, together with all older persons, as eschatological signs and symbols of God's goodwill towards restored communities in Christ, is then construed of in this pastoral care strategy based on the orientation of a moral economy and the methodology of Liberation Theology, as the ultimate secure affirmation of their dignity in the community free of threats to humanity. In such a restored community in Christ these poor Black older persons can experience human fruition with their dignity recognised and affirmed. Within such a "new humanity" the poor Black older persons are liberated from marginalisation and loneliness, and from socio-economic exploitation and abuse; they are treated with respect by health and social services; and the prejudice of ageism against these poor Black older persons is a counterproductive activity (Chapter 2). Based on the good practice of Liberation Theology, the Holy Spirit is crucial to this "new humanity" of

the poor Black older persons, as the Spirit "endows them with special gifts and abilities to change religion and society, break open rigid institutions and make things new" (Boff & Boff, 1988:55). The activity of the Holy Spirit is especially evident when the marginalised and oppressed poor Black older persons will "rise up to take history in their own hands and bring about the transformation of society in the direction of the dream in which there will be a place for all with dignity and peace" (Boff & Boff, 1987:56) (Chapter 1.7). Within the good practice of Liberation Theology, the understanding is confirmed that "the Christian God cannot be understood without the poor, the defenceless, the despised, all those in need" (Pixley & Boff, 1989:111) thus placing the poor Black older persons within a category of theological importance as dignified people within the restored community in Christ. A moral economy accommodating the meaningfulness and importance of the poor Black older persons as a moral objective is necessary for the flourishing of life for all in the community (see Bolton, Houlihan & Laaser, 2011:122 above). Being an eschatological symbol and sign of God's presence in the midst of his people, and of his people being in the presence of God, older persons, and as the target group of this study, the poor Black older persons, are ascribed a new theological meaning, and as such these poor Black older persons can never be unessential within the community. God's anger towards humanity, as is indicated in the Eli saga, is reflected by the absence of "your strength and the strength of your father's house so that there will not be an old man in your house" (1Samuel 2:31 RSV). The visible absence of older persons, particularly the absence of the poor Black older persons as vulnerable people, is thus an indication of a community at peril. As the eschatological symbols and signs of God's goodwill towards a restored community in Christ, and being a category of people having been carried into old age by God, and being a sign of God's faithfulness who promised that if parents are honoured old age will be granted as a blessing, a different perception is given to the older persons and the poor Black older persons in particular. The perception of the poor Black older persons within a moral economy is ascribed with new theological meaning where such a theological experience "indicates an experience that is transparent to another reality and the reality of others and as such these experiences based on faith also extend into the secular world and secular life" (Ammicht-Quinn, 2003:43). This new ascribed meaning and identity to the poor Black older persons should be perceived as a new form of branding of the poor Black older persons and as such be conceived of as a social good.

As persons with absolute value based on a theological anthropology as elucidated above (see Chapter 4.2.2) it should be highlighted that, after the human beings were created by God, it is stated in the first chapter of Genesis that "God saw everything that he had made, and behold, it was very good (Genesis, 1:31 RSV). As an entity with absolute value created by God as good, the poor Black older persons presents the potential to be considered a social good. Arnold (2001:90) explains that social goods are "objects and qualities whose possession or consumption confers some kind of benefit and satisfies human needs and wants". Social goods, to be considered as such, "are the objects of cultural assessment" (Walzer, 1983:7). But, postulates Walzer (1983:7), all God's goods "are exempted from this rule as what God made (See the first Chapter of Genesis) is innately good and as such not subject to cultural or human assessment". Guided by the good practice of Liberation theology within a moral economy, this pastoral care strategy presents the poor Black older persons as social goods to be accorded communal respect and appreciation, and should contribute to their receiving what they need, based on just distributive principles (Arnold, 2001:90).

As a social good the poor black older persons are also presented by this pastoral care strategy as "a modern triumph of the maintenance and extension of life on a scale unparalleled in human history" (Clark, 1999:161). It is a modern triumph especially when the stressful and challenging life situations under racist Apartheid and neoliberal market economy are considered. Having been uprooted, forcefully removed, dumped in reserves, bantustans and demarcated areas for specific group life, deprived of economic and educational opportunities, being humiliated and exploited, their humanity violated, the question needs to be asked: "Whence the strength?" to have made it into old age. This pastoral care strategy responds to this question based on the paradigm of solutogenesis, as opposed to pathogenesis, emphasizes the origins of health or wellness (Strümpfer, 1990:265). Within the solutogenic paradigm it could be argued that the poor Black older persons have made it into old age because of any of the possible "generalised resistance resources" such as religion; or a "hardy personality" having had the ability to moderate stress-health relationships; or "potency" as the enduring confidence in a person's capacity to cope; or "stamina", that physical and moral strength to resist or withstand disease, fatigue, or hardship (Strümpfer, 1990:268-71). Or it could be argued as in this pastoral care strategy that they have been carried into old age by God. The beneficial characteristics attributed

to attaining old age such as the ability to, amongst others, resile, survive, adapt, endure, serve in particular for the poor Black older persons, as the basis for legitimacy in the community. When the legitimacy of old age of the poor Black older persons is established, then the moral obligation to honour and respect them must be embraced; and those qualities leading to old age under dire circumstances should be emulated. Reaching old age should be beneficial to these older persons, and should satisfy the human need for achievement and recognition "for having made it in life". As a social good, old age is the necessary component to experience equilibrium in a life begun as an infant. Older persons, especially the poor Black older persons are sources and depositors of values necessary for community building such as endurance, the ability not to give up, to rise up against all odds, and the like. As a social good old age affords the opportunity to prepare to exit this life form, and, as believers, to prepare for the next; it affords the opportunity to reflect on the existential issues of life in a way similar to being able to see the stars only during night time and not while the sun is shining (Isaiah 43:5). Old age as a social good reflects the possibility for celebrating gratitude towards God for making it possible to reach old age, and for allowing the privilege of life albeit under difficult and trying circumstances. The distributive principles for dispensing old age as a social good are based on God's grace, love, and justice, and moral obligations of responsibilities. It is therefore a social good "for which it is the task of a theory of justice to provide distributive principles" (Swift, 1995:254). Thus the presence of the poor Black older person imbedded within a moral economy, receives legitimation to be communicated throughout contemporary community as symbolic capital (the power to obtain sufficient recognition) (Bourdieu, 2013:299). As a social good within a moral economy the poor Black older persons are people with symbolic capital. Positioned as such where they should not be read and valued as worthless by those who participate and institutionalize "the dominant system of exchange" Skeggs (2004:2) as in a neoliberalist market economy. They are as a social good, imbued with cultural capital translated into symbolic capital; the recognised and legitimated form of cultural capital needed for their rightful at-home-ness within the community (Chapter 3.5.3).

5.2.2 The affirmation of the dignity of the poor Black older persons through the notion of relationality.

It is within the notion of relationality that the dignity of the poor Black older persons is denied as these older persons are to a large extent mis-recognised in their interaction, or lack of it, with

others, resulting in the prejudice of ageism (Chapter 2.4.1.1). The theories of intergenerationality discussed above (Chapter 3.2.2) indicate the poor Black older person could be a beneficial or benefiting family member enjoying the protection that a family structure provides under "ideal situations". These theories also indicate how generations do not have an equal stake in the wellbeing of the older persons within the familial situation. By utilising the values of community and responsibility (Su, Wang & Wen, 2013:232), reciprocity (Scot, 1976:167) and of interdependence (Robertson, 1999:75) operational within a moral economy, it is possible to position the poor Black older persons within human relationality as valued persons whose dignity is recognised and respected.

The notion of reciprocity in a moral economy needs to be explicated to indicate its relevance and importance to the pastoral care of the poor Black older person. Reciprocity, serving as the basis for the notions of community and responsibility, is best understood as the Golden Rule "that one should do as one would be done by" which according to Green (2008:2) is "perhaps humanity's most familiar ethical concept" as the notion of community building is the ultimate visible indication of humanity's responsibility for each other. Within the operation of the Golden Rule as the "abstract mandate" the use of the ethical imperative of reciprocity is "the fundamental guide to the way we consider, conceive, carry out, and assess our actions towards other people" (Green, 2008:2) and in particular to the poor Black older persons. Levine (2008:11) indicates that the clearest paradigm of reciprocity in the Hebrew Bible is the vow which is a "conditional, covenantal agreement between an individual Israelite and his God, usually with cultic accompaniments. As expected, reciprocity is an active principle of biblical law, a predicate of justice, and a tenet of wisdom". The formal statement of reciprocity is found as a positive commandment in Leviticus 19:18 "but you shall love your neighbour as yourself (RSV)", and is placed by Christ himself as the second to the great and first commandment: "You shall love your neighbour as yourself" (Matthew, 22:39 RSV). Levin (2008:12) postulates that it is the "comparative "as yourself, equal to yourself" that conveys the notion of reciprocity". Within this ethical imperative is demonstrated the quintessential notion of equality between the self and the other. As Leviticus 19 is the centre piece of the Holiness Code in the Hebrew Bible, Levin (2008:12) opines that all the Israelites, both individual and collectively, are instructed to be holy and in the process presents a portrait of a holy community with the ethical imperative of

reciprocity. Central in the teaching of Jesus indicating equality amongst humanity and respect for the other, is the ethical imperative of reciprocity: "So whatever you wish that men do unto you, do so to them" (Matthew, 7:12 RSV) which is linked to the love for God and love for the neighbour (Matthew, 22:34-40 RSV). Chilton (2008:78) posits that Jesus equates the love of God with love of the neighbour and presents it as indivisible where love "of God was love of neighbour, and vice versa. According to Jesus, God's love transforms the world…and every person, friendly or not, needs to be seen in the context of God's presence". Therefore the poor Black older persons are, together with every other human being on this planet, "equidistant" from God (Meilaender, 2009:95; see Chapter 4.2.2.1). Within this transforming love of God, Jesus places the ethical imperative of reciprocity. This is in line with moral economy's understanding of reciprocity, namely that "a gift or service received creates for the recipient, a reciprocal obligation to return a gift or service of at least comparable value at some future date" (Scott, 1976:167). The liberal and individualistic tendencies within liberal societies operating on neoliberal market economic orientations, to a serious extent, "undermine the quintessential fabric of society" (Johnson, 1999:64). The shift in the "emphasis from individual motivations to the system of reciprocal relations could operate multi-directionally within a moral economy" (Kohli, 1991: 274). The quality of the notion of community where the poor Black older persons have their being could then be interpreted within the notion of a covenant relationship where the Golden Rule of love for one another and the ethic of reciprocity are considered paramount. It is then within a theological anthropology, as elucidated above (Chapter 4.2.2), of selfgiving and the creation of space for the other, as in one generation giving to the next generation, and in the quality within and between life courses that the notions of reciprocity, responsibility, obligation and interdependence inherent in a moral economy exhibiting "the collectively shared basic moral assumptions constituting a system of reciprocal relations" (Kohli 1991:275) are utilised.

The pastoral care strategy to the poor Black older persons which contributes to the affirmation and recognition of their dignity, is intergenerational. Meulink-Korf and Van Rhijn (2005:103) depict the value of interdependence within generations as a "dakpanconstructie" where "elke dakpan ligt deels over de vorige heen. Elke generatie begint in de tijd van de vorige, en dus leeft elke generatie ook al in de tijd van die volgende". The notions of interdependence and reciprocity within such a depiction emphasise that "een kind persoon wordt niet alleen door zorg

en betrouwbaarheid te ontvangen maar ook door te kunnen geven" (Meulink-Korf & Van Rhijn, 2005:107). The moral economy value of reciprocity between generations is therefore understood as an "[i]nvesteren in de toekomst. Door aandacht en consideratie voor de behoefte van een ouder betaalt een kind in zekere zin terug" (Meulink-Korf & Van Rhijn, 2005:107) and "[r]echtstreeks kan dit de vorm hebben van oplettende aandacht voor de lichamelijke, emotionele en geestelijke behoeften van een ouder als deze bejaard of gebrekkig wordt" (Meulink-Korf & Van Rhijn, 2005:108). The complexity of the intergenerational structure is expressed in the axiom that one generation is not only "erfgenaam" but also "erflater" and thus the act of giving, or "paying back" to parents is also a giving to the next generation (Meulink-Korf &Van Rhijn (2005:116). According to Johnson (1999:61) "[w]e "repay" the generosity of the preceding generation by giving in turn to our successors" which is of cardinal importance in the pastoral care strategy of the Church to the poor Black older persons, indicating appreciation for their input in building a community inherited by the succeeding generation. The notion of "generativity" of Erikson (1980:71) focussing on the direction set and followed by parents in the contexts of their communities so that the generation that follows may profit from the virtues that they have acquired over the years (Eybers 1991:38), is of cardinal important to the dignity accorded to these poor Black older persons. It is also highlighted that within a moral economy and across generations within a moral economy the ethical quality governing intergeneration relationships is based on the "inescapable recognition of social exchange and reciprocity" (Johnson, 1999:62) which is obligational and associated with the principal ingredients of consent and trust. This compact of trust and consent, according to Johnson (1999:63), "is not only between unknown parties, it is between the dead and living and the unborn. It is a moral responsibility to maintain the core of trust". Eybers (1991:39) posits that within the notion of generativity "adults and parents will assume responsibility for the contribution that their society makes to care for the next generation". This demands a high level of non-economic productivity on cultural, psychological, sociological, anthropological and theological levels. The community therefore needs to be infused by values and norms necessary for the formation of the next generation. For this to happen, argues Eybers (1991:39), there should exist a mutuality and a relationship of "trust…between the adult and his/her community that real care can evolve or becomes possible. That means that their personal, creative, and ideational life must blend or be harmonious with that of their community". Within a pastoral care strategy to the poor Black

older persons, the dynamic of generativity should be embraced as an affirmation of the notion of reciprocity to morally inform the next generation, which then indicates an affirmation of the human dignity of the poor Black older persons. Thus in order to enhance the moral quality of the various generations, the Church in its pastoral care strategy to the poor Black older persons should embrace the notion that, apart from the restricted or vertical view of reciprocity, there is also a more inclusive view of reciprocity that "includes indirect exchange in that what is received from the preceding generation is returned to the following one" (Robertson, 1999:83). Vincent (1995:149) highlights that within such a generalized reciprocity there "is a generalized expectation of generosity and a right to receive but no specific counting of who gives or receives".

The "care giving from parents to children and back to parents at the family level" (Robertson, 1999:83) based on a moral obligation, reflects a vertical view of reciprocity which resonates with the biblical injunction to honour the parents (Exodus 20:12 RSV). The honour extended to parents is in turn received in old age. The injunction to honour the parents is a moral as well as biblical obligation placed on the child. The Biblical imperative to honour parents is thus now also enforced by means of values inherent in a moral economy. This honouring of the parent is all pervasive within society and as such has a saturating effect on all vertical as well as horizontal relationships. "Honour your father and your mother, that your days may be long in the land which the Lord your God gives you" (Exodus 20:12 RSV) carries within it a blessing for those doing morally and biblically right by holding their parents in high esteem. By honouring parents

> [v]olwassen kinderen geven ook niet in de eerste plaats iets terug, maar ze geven dóór…In dit vijfde woord gaat het niet zomaar om teruggeven van verdiensten maar om 'geven'…'Geven heeft te maken met de mogelijkheid om entitlement, als vrijheid voor het verdere leven, te verwerven. En wanneer je het niet doet, wanneer je oud geworden ouders laat barsten! Snijd je dan niet een tak af waar je zelf op zit? Wij hebben de indruk dat dit wel de praktijk van het leven is (Meulink-Korf & Van Rhijn, 2005:126).

This biblical injunction reflects a system where the young in society are inculcated with an ethic of respect and the willingness to bestow honour and recognition on not only those responsible for their coming into existence, but on those responsible for the maintenance of their well-being,

such as educators and other community leaders. It reflects a taking of responsibility for their wellbeing as well. In this respect Meulink-Korf and Van Rhijn (2005:128) highlight that

> [r]espect van het kind voor de verleden wordt het meest creatief uitgedruk in her gerecthtigd zijn te nemen wat in het verleden is gegeven, de verdienste envan in te schatten en uiteindelikjk om te vormen tot doeltreffende wijzen waarop aan de toekomst zorg kan worden gebonden.

The formal theory of reciprocity as is explicated by Falk and Fischbacher (2006:294), is relevant to the situation of the poor Black older person situation where the intended kindness in many instances did not materialise due to their living in the Apartheid era with its dehumanising environments. In this respect the kindness to be awarded to the poor Black older persons "comprises both the consequences as well as the intention of an action" (Falk & Fischbacher, 2006:294). Thus, "intention matters for the perception of kindness and the corresponding reciprocation" (Falk and Fischbacher, 2006:295). The giving or paying back to parents is not only the responsibility of healthy children but "ook ernstig belemmerd kind geeft een bijdrafwe aan het leven van ouders" (Meulink-Korf & Van Rhijn, 2005:107) though not to the extent that the healthy children do. The abusive and exploitative labour practices within Apartheid South Africa (Eybers, 1991:131) made it to a large extent impossible for Black parents to have the means and quality time to provide for the wellbeing of the children, although they intended or would have liked to do so. Eybers (1991:125) highlights the painfulness of Black parents having to raise children in a militarized society amidst boycotts and states of emergency, and to explain to children the dynamics, causes and effects of the various Apartheid situations (Eybers, 1991:135), and how the ideals you set for your children are destroyed by a vicious negative environment (Eybers, 1991:136). With children being systematically broken down by the Apartheid system, it is a difficult challenge to "bring up the child with a faith in a God who is "against" all of this, a faith centred in Christ" (Eybers, 1991:137). The many discriminatory laws and "Whites only" signs limited Black parents' ability to be true parents, as Apartheid took away their ability to be human, leaving them with their with parental authority in tatters (Eybers, 1991:128). The inability to provide properly for their children does not constitute a shrinking of responsibility of poor Black parents but it reflects the harsh reality of the environment of their lived experience. Through the kindness of providing, amongst others, quality education opportunities could not be brought to fruition within the Apartheid era due to discriminatory laws and policies, and in the democratic dispensation due to socio-economic deprivation, the intention

to do so should be construed as weighing the same as the consequence of the provision of the education and life opportunities, and as such should be considered worthy of reciprocating kindness to those poor Black parents, recognising and affirming their dignity.

Within a moral economy there is no polarization between the younger generation and the poor Black older persons; and no need for a "generational equity debate which has been spawned in the absence of adequate social programs to meet the needs of families over the entire life course" (Clark, 1999:161). This lack is found within capitalist societies. Within a generational equity debate the growing fragmentation and group-based nature (Clark, 1999:161) of industrial nation states are exemplified, reflecting the struggles of competing forces of young and old over scarce commodities, and how the ensuing social inequalities are inadequately confronted. To overcome the concerns of generational equity, Robertson (1999:83), proposes the notion of generational interdependence within a life course imbedded within a moral economy, which "lies at the heart of…generational equity". Johnson (1999:64) expresses the concern that for generational equity to be preserved and enhanced, "it will be important to reinforce the fragile superstructure of societies and states" due to liberal and individualistic tendencies where "the ideology is evident in the tendency to define problems as individual rather than as social, political or economic" (Clark, 1999:160). The notion of a generational equity within a moral economy of intergenerationality is not based on or informed by the notion of dependency of old age on society, economic productivity, and the competition for scarce commodities, but by the ethic of reciprocity where care of the generations is paramount. In responding to these concerns of the generational equity debate, the pastoral care strategy to the poor Black older persons is guided by the good practice of Liberation Theology in its oppositional stance against "liberal and individualistic tendencies", so that within a moral economy the focus of such pastoral care is on the systems operating in the community and the qualitative structure of the community where the poor Black older persons have their being (Chapter 5.5 below). Within this pastoral care strategy to the poor Black older persons the operating systems within a moral economy are decidedly informed by the Golden Rule of doing unto others what you would others to do unto you. The moral boundedness to the Golden Rule is intimately linked to humanity's being created in the image of God (Louw, 2005:156). Bonhoeffer (1963:31) postulates that it is "a Christian recognition that the person, as a conscious person, is created in the moment when a man is

moved, when he is faced with responsibility". The moral economy notion of responsibility utilised by this pastoral strategy to the poor Black older persons is based on the fact that people are "responsible 'to' but also responsible 'for'. To be human means to be committed to someone and to live with a vocation to do something for someone" (Louw, 2005:156). This moral value of responsibility, highlighted by Louw (2005:156) as *respondeo ergo sum*, "I am responsible therefore I am", is reflected in God indicating his responsibility to carry his people into old age (Isaiah, 46:1-4). These values indicated by a moral economy are normative and it is when "these values attain an obligatory character, thus having ethical implications, that they attain a normative character which appeals to a person's sense of responsibility" (Louw, 2005:214). Not to express the moral economy notion of responsibility to and for the poor Black older persons could be viewed as a "shirking of responsibilities [which] reflects a desire to follow one's own will rather than God's" (Moskowitzt, 2002:402). Indications are that many of the Black younger generations, as a reflection of their moral obligation and responsibility to their ageing parents, are more than willing to reciprocate the kindness extended to them over the life course (Malan, 1990:30). Strober (2010) mentions the seriousness with which some of employees take their responsibilities for their older parents, when it is suggested that employers should "provide geriatric care managers to help their employees with elder-care responsibilities".

Within a moral economy focusing on moral values as they relate to the dignity of the poor Black older persons, the notion of human equality between the poor Black older persons and others is affirmed as indicated by Tawney (1964:173) in the ethical discussion on human equality in Chapter 4.3.2 above. Within a moral economy old age is also regarded as a social construct, but not as Estes and Linkin (2000:155) and Conway (2004:87) postulate as "shaped by the outcome of the conflict between and within the state, business and labor, and the role of the economy", but by considering the poor Black older persons in terms of the grounding of their dignity in Scripture, and the meaningfulness of the value accorded them by Scripture, and within a moral economy affirming their use value by means of the moral values of responsibility, community and reciprocity. This positioning therefore, apart from enhancing the social capital of the poor Black older persons within the community, enables them for cosmopolitanism for "overcoming of divisions" and for seeking "ways of imagining new ways of living" (Delanty, 2011:641) as is discussed above in Chapter 3.5.2. This relational aspect of the dignity of the poor Black older

persons will remain an abstract perception unless it finds concretisation within the community context.

5.2.3 Towards the affirmation of human dignity within the community context.

Kirchhoffer (2013:222) highlights that the social dimension of human dignity focusses on the context of the human being and the "effect that a person has on her context…in turn modifies the way the context relates to the person" (Chapter 4.2.2.1). This assertion is crucial for the pastoral care strategy to the poor Black older persons. The importance of space and place for identify formation, which has important implications then for the affirmation or denial of human dignity, is highlighted by Massey (2004:5) who postulates that "[i]dentities are forged in and through relations…In consequence they are not rooted or static but mutable on-going productions". A precise parallel is "found in the reconceptualisation of spatial identities" such as places, regions, nations, the local and the global, which are products of practices, trajectories and interrelations, as well as interactions, and as such are being created in relational ways as well (Massey, 2004:5). The importance of this postulation is that the identity of the space and the identity of those who inhabit that space is not only relationally but reciprocally shaped (see figure 2).
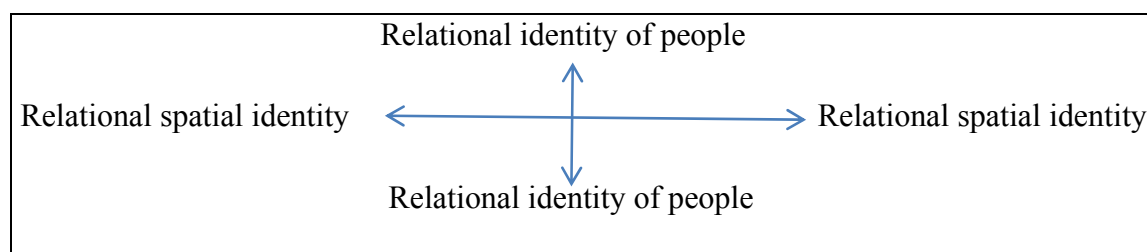

Figure 2. Identity of people and spatial identity are relationally and reciprocally shaped.

The identity of the poor Black older persons was shaped within the relational spatial identity of Apartheid South Africa informed by notions of racial oppression, exploitation, engineered inferiority, deprivation, and human degradation. As such the poor Black older persons were without cultural, social or symbolic capital to reciprocally inform the spatial identity of the Apartheid communities structurally for the affirmation of their dignity. This negative perception of the poor Black older persons is to a very large extent perpetuated within the spatial identity of the democratic dispensation in South Africa informed by a neoliberal market economy. The Church and other local community institutions are important "opinion-forming associations

which specialise in issues and contributions and are generally designed to generate public influence" (Habermas, 1996:355) and as such are crucial in creating an intersubjective awareness of the dignity of the poor Black older persons, or lack of awareness of the dignity the poor Black older persons as was done in the Apartheid era, as well as in the neoliberal market economy of the new political dispensation in South Africa. Within this study a reconceptualisation of relational spatial identity is constructed within a moral economy, where, concomitantly, the pastoral anthropology of relationality between the poor Black older persons and others is established on the precepts of the Golden Rule, and on the moral economic principles of reciprocity of kindness, respect, friendship, community and responsibility, and where the operationalization of the use value of these older persons instead of their exchange value is accepted as the established practice (Hendricks & Leedham, 1991:52). In a moral economy the quality of these spatial identities is important for the affirmation of the dignity of the poor Black older persons. This assertion is in line with the argument of Townsend (1981:8) who states that

> the changes which are taking place "in the external community and the whole system of institutions, and in the central value system and economic and political value systems of society, ramify and infuse the particular relationships between old people and others in the family, the community, and the social services".

With regard to the mainstreaming of the poor Black older persons the Church has a crucial role to play in changing the community and systems of institutions to imbue community with the affirmation of the dignity of the poor Black older persons, as the Church is "the context where the constituting and reconstituting of dignity and identity is realised", [and] has (is) the ethical imperative to proclaim this truth also in all public contexts where human dignity appears to be at risk (Schwöbel, 2006:57) (Chapter 4.3.1 above). This pastoral care strategy to the poor Black older persons that is intersubjectively creating an awareness of the dignity of the poor Black older persons, must be perceived of as "a type of adult socialisation where socialisation is any structured social relationship for the purpose of enhancing learning, coping, and developing new attitudes and perspectives" (Furniss, 1994:56). In this "structured social relationship" informed by the theological normative theory of human dignity, the local Church serves as the reference group to the other opinion-forming social institutions such as the family, the local educational institution, residential care facilities, and the municipality. The creation of "social change and different forms of consciousness", embracing, as in this study, the affirmation of the dignity of

the poor Black older persons within the community, "seems to be particularly evident in social analysis of the formation of modern societies" (Phillips, 2002:614) "for it opens the possibility of representing the absent and distant as being integral to the local" (Albrow, Eade, Washbourne & Durrschmidt, 1994:375). Thus the pastoral care strategy to the poor Black older persons contributes to the "absent" poor Black older persons becoming a visible integral part of the local community (see Chapter 5.3.1). As such the pastoral care strategy to the poor Black older persons embraces the postulation of Jenson (2006:60) explained in the previous chapter, that "a community should be a condition of the possibility of personhood", becoming a community affirming the personhood and human dignity of the poor Black older persons contextually because of reliable dialogue between the poor Black older persons and others, their face-to-face encounters, and their authentic addresses and responses that Jenson (2006:60) mentions and which are highlighted in Chapter 4.3.1. It should be a community where the bodily availability of the poor Black older persons and the other members, each to the other, is realised, and "where this mutual embodiment is realised in the presence of the embodiment of the risen Christ" (Jenson, 2006:66) as indicated in Chapter 4.3.1. Within the quality and nature of such a community the dignity of the poor Black older persons created in the image and likeness of God is affirmed, and these older persons are honoured in their used status and in their theological status as a social good. Thus this pastoral strategy utilising a moral economy approach "places community at the centre of any understanding of reciprocity" (Conway, 2004:88) where all the community's institutions and structures network together for the wellbeing for all its inhabitants. The gift of the Trinity postulates Hudson (2012:63),

> is to enfold us into one community where we do not exist for our own sake but for the sake of each other. In this vibrant, joyful community no person is excluded and no-one needs fear abandonment. We are welcomed, not because we all look alike and think alike, but because we are different from each other and could not exist without each other. This mutuality and reciprocity is the warp and woof of a community's spirituality: the thread that holds the fabric together.

The "powerful emotional bonds" (Phillips, 2002:601) then created in a community where the awareness of the dignity of the poor Black older persons is intersubjectively mainstreamed is based on the attachment to Jesus Christ and his Gospel message of love preventing negative outcomes such as xenophobic fear and hatred, economic exploitation, and racism (Anderson, 1983:129), or classism, sexism, nationalism, heterosexism, and in particular ageism. The quality

of the community where the awareness of the dignity of the poor Black older persons is mainstreamed through a pastoral care strategy to the poor Black older persons has the potential to be in a positive way "powerfully consequential for other aspects of social life" (Phillips, 2002:602).

The importance of the local spatial identity in this pastoral care strategy to the poor Black older persons is crucial and therefore cognizance should be taken of the principles postulated by Gibson-Graham (2003:51) for the quality of a community focussing on the wellbeing of all, of which the first principle is to recognize particularity and contingency, establishing "parity between global and local, existence and possibility. It bids us acknowledge that the global universal is a projection, on a world scale, of a local particularity". Acknowledging the functionality of "particularity" beg the recognition of the concomitant concept of contingency: a concept highlighting that what is universal or global is not only particular or local in its origins but is "subject to the movements of history. It has been installed (perhaps by force) and can therefore be removed" (Gibson-Graham, 2003:52). That "things could be otherwise, is the positive implication of contingency and the sign of political possibility" (Gibson-Graham, 2003:52).

In line with the methodology embraced by this study, is the pragmatic task of the practical theological interpretation of "forming and enacting strategies of action that influence events in ways that are desirable" (Osmer, 2008:176). It will now be indicated how the local opinion forming institutions could be utilised for the socialisation of the notion of human dignity of the poor Black older persons, enhancing the desirability of improving the situation of the poor Black older persons. In order to do this I will focus on the following community institutions with opinion forming abilities such as the local Church, the nuclear families, the local educational institutions, local residential care facilities, and the local municipalities.

5.2.3.1 The local Church.

To be effective in ministry to the poor Black older persons, the Church should heed to the call of, amongst others, Caldwell and Caldwell (2010:211) indicating that there is a need that the Church must adopt a new understanding of ageing if older persons are to find meaning and value in life and as members of churches; and that all of society, old and young alike, must truly learn that

"aging is not what it used to be" (Dickerson & Watkins, 2003:211). The Church, in order to be an effective instrument for initiating this pastoral strategy and contributing to an enabling and supportive environment for the empowerment for sustained living of the poor Black older persons, needs to embrace the pastoral anthropology as elucidated by this study as the basis for this pastoral strategy, a moral economy orientation, as well as transformational leadership within the congregation in order to transact deep change which can lead "an organization through a process in which its identity, mission culture, and operating procedures are fundamentally altered. In a congregation this may involve changes in its worship fellowship, outreach, and openness to new members who are different" (Osmer, 2008:177). An important aspect for the successful management of this pastoral care strategy is the appropriate training of the pastoral leadership to drive and supervise this pastoral strategy. Thus empowered the pastor has the moral responsibility to equip the local church leadership and membership for the pastoral ministry to the poor Black older persons as explicated in this study. The preferred method managing resistance within the church to this pastoral care strategy is by utilising the Aristotelian notion of *phronesis* (practical wisdom). The notion of *phronesis* is crucial in "making good sense" and in "understanding and making judgements" in yielding genuine knowledge (Allen, 1989:363) about the identity, meaning and ministry to the poor Black older person. The motivation for suggesting transformational leadership utilising *phronesis* is that "phronetic sense-making is neither theoretically detached nor value neutral. It is always practically engaged, recognizing that our own participation (making sense) and value judgments (making good sense) play an essential role in the kind of knowledge phronesis yields" (Allen, 1989:363). As this pastoral care strategy is about a specific form of praxis towards the poor Black older persons, the knowledge obtained through a phronetic approach of this pastoral care strategy, making good sense, is imperative to understand the need for building an enabling and supportive environment for these older persons. An important aspect of the practical engagement of a phronetic approach is that it is "communally nurtured" where

> the value judgments essential to phronetic sense-making inescapably arise from the trust and loyalty we already have for the communities that have formed us. What is perhaps most noteworthy about these communal bonds of trust and loyalty is that, while carrying some of their own risks, they also import resources for self-criticism into the heart of our practical engagements. For loyalty brings a sense of being accountable to others for the judgments we

make, and trust brings an expectation that those others will consider themselves similarly accountable to us (Allen, 1989:364).

The "phronetic sense-making" within this pastoral care strategy to the poor Black older persons goes beyond just overcoming resistance to explicating an understanding of the theology and of the notion of a church conducive to such a pastoral care strategy. It is imperative that the Church utilising this pastoral care strategy to the poor Black older persons should embrace a theology that perceives of God as "radically identified with the relational web, that is, the totality of everything that exists at a particular time. To the extent that we are in the web and the web is in us, our experience is the incarnation of God" (Poling, 1991:189). Within this pastoral care strategy the Church is making allowances for a proper "dialectic of the relationships of Kingdom-world-Church" (Boff, 1985:10) where the characteristics of the Kingdom, δίακαιοσυνη, είρήνη, and χαρά (Romans 14:17) are realised historically (Chapter 1.7), and the world of the Black older persons as the poor and marginalised, the overlooked and disregarded, as the "sub-world", is to be transformed into the world of mutual human sharing (Boff, 1985:10). As the goal of the Church is the ultimate establishment of the kingdom of God, this truism is acknowledged within this pastoral care strategy to the poor Black older persons. Hence the need for a perception of a prophetic understanding of a public theology and a public church to minister to the poor Black older persons utilising pastoral anthropology as elucidated in this study, a moral economy, and the presentation of these poor older persons as a social good. Within this pastoral care strategy the poor Black older persons' true humanity is understood as the new humanity of Christ in whom humanity is recreated and restored (Schwöbel, 1991:144). A theological understanding is therefore embraced in this pastoral care strategy where the "first referent of praxis is the broad matrix or web of social systems and structures, social being and doing" seeking to transform and "remake" history, thus a praxis that is future-oriented as in Liberation Theology, and not present-oriented as in liberalist-revisionist theology where the "first referent of praxis has to do with the regions of intentional application" (Chopp, 1986:132). A theology is embraced that offers the model of Christ's "liberating culture as a practical correlation between the quest for human justice and the Christian praxis of solidarity with those who suffer…because of God's option for the oppressed…[and] justice as a primary analogue of faith" (Chopp, 1986:131). The most basic theological assumption that is adopted in this pastoral care strategy to the poor Black older persons

is that the material, social and political dimensions of existence are of fundamental theological concern. The social and the political realm is the primary arena of divine concern and Christian response. Religion is not just personal, and there is no separate "secular' political realm in which Christians have no part or interest. The political and material are of spiritual and theological concern (Pattison, 1994:65).

Another theological assumption considered in this pastoral care strategy is a theology that "constantly calls for reconstruction of human thought and life in every age" (Anderson, 1982:198), as well as a theology that is involved in the modern historical awareness of the causes of suffering and the way people react to it (Maimela, 1990:175). This pastoral care strategy as it reflects the "politieke dimensie van het pastoraat" (Heitink, 1998:190) falls within the cadre of a public theology where pastoral care to poor Black older persons has as its object the renewal or transformation of the community as many forms of personal trauma and suffering of these older persons are the result of pressure from political, economic and societal factors (Lyon, 1985:85). But this public theology is also a pastoral theology "that sheds the light of the saving word on the reality of injustice so as to inspire the Church to struggle for liberation" (Boff & Boff, 1988:17) of the new poor of which the poor Black older persons are considered a part. Within such a pastoral theology the focus is on "orthopraxis i.e. correct action in accordance with the contemporary will and purposes of God who desires to set the captives free" (Pattison, 1994:33).

The perception of a church effective to and successful with a pastoral care strategy to poor Black older persons, embracing a pastoral theology and anthropology embedded within a moral economy is to be embraced as a church in service of humanity; a church present where human suffering and need is; a church present in the world; a church where Christians are "called back into the world by Christ's invitation to serve their neighbour" (Couture, 1991:166). It is a church that "doet niet aan partijpolitiek, maar trekt wel politiek partij en wel voor de armen, de vernederden en vertrapten. Zij is partijganger der armen, vriend van proleten, metgezel van de verlaten" (Heitink, 1998:191). The dynamic of where the Church is, is in line with Liberation Theology's understanding of the Church as a servant community "especially of the poor and the oppressed and should be prophetic concerning the real needs of the day" (Tracy, 1994:90). This pastoral care strategy to the poor Black older persons understands a church that is present according to Matthew 25:31 with "the least of these my brethren" of which the poor Black older persons are a particular component. As part of phronetic sense-making it is required of the

leadership in the Church to be informed about the class struggles in the community, about the conflict between rich and poor (Boff, 1985:111), and how the dominant classes, in their strategy for power, try to incorporate the Church in the widening, consolidation, and legitimation of their dominion, especially in order to gain acceptance of the rule by individuals and groups, and how the Church therefore has often become the legitimating religious ideology for the imperial social order. Within the traditional "neutral" church the position of the poor Black older person is indeed precarious. A church, in order to be successful in managing such a pastoral care strategy to the poor Black older persons as elucidated in this study, should serve as a herald for the ideal of fraternity, participation and communion present in Jesus' practices and message; a church that is willing to embrace the suggestion of Wilbanks (1993:36, 37) "to educate and equip their members for creative public involvement, as greater weight should be placed on generating involvement in grass-roots organisations and movements that are seeking transformative change". The understanding should not be about "faith and society" or "church and community" but the more integrated approach of "church within society" (Louw, 2005:117). Such a church needs to realise that in proclaiming the gospel it proclaims "faith as a public praxis, one geared to transforming dehumanizing political structures…Faith as public praxis [that] is an invitation to participate in the healing of human brokenness made possible by the liberating ministry of our Lord Jesus Christ" (Goba,1979:9). The implication of Liberation Theology's unity between God's saving action and human history is that the Church is no longer the primary place where salvation is concretised; it is to be found amongst the poor and oppressed in their engagement in human history in general (Pattison, 1994:43). In this respect there is therefore a need for Christian communities to discover ways to bring about the social conditions that will make the language of covenant, faithfulness, and reconciliation meaningful to the world, and hence, really and more firmly, to themselves (Werpehowski, 1986:301). In the tradition of public Christianity

> [t]his message translates into an expectation of personal-social conversion and a call for active church participation in the formation of public policy. The spirituality (or spirited mission) of a public church is concerned with more than healing individual hurts or gathering in believers' communities. It combines faith commitment with civil dialogue, prophetic passion with public sense (Hessel & Hudnut-Beumler, 1993:299).

The Church's membership needs to be informed of a notion of a church able to relate to the prevailing social order where institutions such as the family, educational institutions, residential care facilities for older persons, and the municipality as concrete socialising agents and systems

of actions, constituted and maintained or changed by human activity, are the contexts in which experience is organised and from which modes of thoughts and plans of action arise. This is the context where the poor Black older persons have their being. This is also where the dominant values of the system (dominant ideologies) [of ageism] are reproduced symbolically in the individual and through the typical channels of socialisation (Smith, 1982:158) such as other opinion forming structures in society "dominated by mass media" (Habermas, 1996:355). The public church should thus be in alignment with "numerous organizations both within and without the churches" (Paris, 1993:58) for effecting social justice through structural social changes by means of pastoral care to the poor Black older persons. It is imperative therefore that the leadership as servant leaders convince its membership that the public church as a language community "has the capacity to disclose the community forming work of the Holy Spirit in the world, the people [including the poor Black older persons] in whose life God has a "dwelling place"" (Mudge, 1992:204). The assertion of Jenson (2006:63) (discussed in the previous chapter) about the Church as a community-enabling community where the Spirit as the Enabler of all dynamisms and their spontaneity, natural or historical, is "the communal spirit of the church community" (Jenson, 2006:69) with the imperative to "enable other communities also historically" (Jenson, 2006:69) forms then an integral part of this pastoral care strategy. Within such a community enabled historically by the Church this pastoral care strategy is utilised to mainstream the poor Black older persons as an integral part of humanity with human worth (dignity) as a result of being created in the image and like of God. Dussel (1988:11) explicates that within relationality in co-humanity with the poor Black older persons "Christian respectful love is lived in the plural, in community where community is the real, concrete agent and mover of history. In the community we are "at home," in safety and security, "in common"". The New Testament imperative to "put on the new nature, which is being renewed in the knowledge after the image of its creator" (Colossians 3:9b-10 RSV) refers to the poor Black older persons as well. They are part of the new humanity where "Christ is all, and in all" (Colossians 3:11 RSV) and as such can never be treated as an add-on to the rest of humanity.

As an opinion forming social institution, it is therefore incumbent on the Church, as the ethical imperative of the Church, to be the community-enabling community (Jenson, 2006:63) (discussed in Chapter 4.3.1 above) to inform the community of this pastoral anthropology, as

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well as the theological meaningfulness of older persons as a contribution to change negative communal attitudes towards the poor Black older persons and to affirm their dignity

The family constitutes one of the core community institutions where the poor Black older persons have their being.

5.2.3.2 The local nuclear family as the context for the affirmation of the dignity of the poor Black older persons.

In Chapter 2 the family is presented as a site of abuse and exploitation for many poor Black older persons due to poverty and AIDS with grandparents taking care of children and grandchildren without the necessary support and financial means to do so. However, Louw (2012:107) argues that

> the family is a functional unit for the creation of a warm space of intimacy in which people can develop a mature stance in life. Family is viewed as the we-space in life for interconnectedness and coexistence…Family is a place for a hermeneutic of life learning…and the discipline of responsibility.

It is within the family as a life support system enriching the "processes of interaction and to enhance mutual understanding" (Louw, 2012:107) that the moral economy notion of reciprocity, so important for the affirmation of the dignity of the poor Black older persons, could be realised intergenerationally. The family as a life support system is also the context where the moral economy value of responsibility as "self-responsibility and other-responsibility" (Louw, 2012:108) is nurtured within generations, inculcating the value of taking responsibility to reciprocate kindness extended intergenerationally. Within a family support system the mature question to be asked by family members is not: "How can one gain through others and friendship?", but "What can one offer and contribute in order to create a humane environment?" (Louw, 2012:112). The family as a support system is then a context to "foster human dignity…[and] creates an opportunity to exercise the value of unconditional love [where]" people can develop into mature and responsible human beings" (Louw, 2012:112). It is also within the family structure that the blessings of old age based on Exodus 20:12 (RSV) are to be situated intergenerationally. The family therefore is the context for the liberation of the poor Black older persons from obscurity, abuse, crime, exploitation and humiliation to centre staging these vulnerable older persons as signs and symbols of God's presence within the household and

community. The presence of happy and contented poor Black older persons with their theologically ascribed meaningfulness and identity in the family homes is of paramount importance as an indication of God's goodwill toward the restored community and households in Christ. The family as an opinion-forming social institution is important to the pastoral care strategy to the poor Black older persons as the family must communicate the appreciation of the being functions, the use status, the joy and happiness of the poor Black older persons within the household, and the high regard these older persons enjoy within the Christian family structure to the community. Within families, agues Townsend (1981:13), older people are regarded as grandparents, parents, brothers or sisters and friends or neighbours first and foremost and as such these poor Black older persons enjoy family regard. Family members are therefore valuable partners with the Church in this pastoral care strategy in communicating the high regard that the poor Black older persons enjoy in families, where it is a reality, to the wider community indicating an appreciation of their recognised dignity.

Depriving the poor Black older persons of education has, as indicated above (Chapter 2.5), in a major way contributed to the denial of their human dignity. Education for the poor Black older persons is an important strategy that can be used to improve the situation of the poor Black older persons.

5.2.3.3 The local educational institutions as the context for the affirmation of the dignity of the poor Black older persons.

The appalling situation of the poor Black older persons is, to a large extent, due to the structured absence of formal schooling or low levels of formal education indicated in Chapter 2.5. Within a moral economy with the moral values of community and interdependence, the dignity of the poor Black older persons can be affirmed through the local educational institutions. Education is also an important deterrent for ageism as indicated in Chapter 2.4.1.1. Lin and Bryant (2009:420) are of the opinion that the older person with a high level of competence is considered more deserving of respect. Bringing the poor Black older persons from the community to the local educational institution could result in a "learning environment resulting in a multigenerational community" (Dingerson, 2014). Kaplan (2001:3) postulates that in recent years, there has been a

> groundswell of intergenerational program activity occurring on an international scale. At an
> unprecedented level, new initiatives are emerging which aim to bring young people and older

adults together in various settings – to interact, stimulate, educate, support, and provide care for one another.

Within this context the intergenerational educational institutions focus on how intergenerational programmes enhance and reinforce "the educational curriculum, contribute to student learning and personal growth, enrich the lives of senior adult participants, and have a positive impact on the surrounding communities" (Kaplan (2001:3). Walsh, (2008:3) indicates that the intergenerational educational institutions have the capacity to "enable young and older people to become increasingly active participants within their communities and [to build] a true understanding and respect between generations". Walsh (2008:10) finds that the intergenerational educational setting, to which older participants "really look forward to"

- provides a wide range of benefits to older people within our communities, particularly in relation to social engagement, education, health and well-being and improved respect.
- addresses and reduces stereotypes, fears and anxieties regularly associated with the younger generations, whilst positively promoting the valuable role of older people within our society.
- provides stimulating activities that are proven to deliver positive impacts upon health and well-being. This is particularly significant in relation to mental health; as well as being likely to improve an individual's happiness and self-esteem, and stimulating activities increase brain activity, slowing the development rate of dementia.
- fulfils a natural desire to 'nurture the young' through passing on skills and experiences.
- provides an opportunity for the younger generation to share skills such as how to use the internet
- enables older persons to stay in-touch with people from outside their immediate surroundings, allowing them to use their social skills to build and maintain relationships that would not otherwise exist.

George, Whitehouse and Whitehouse (2011:390) highlight how the creation of local, intergenerational learning communities, while connecting and collectively educating individuals of any age has the capacity to nurture

social, civic, and environmental responsibility and [encourage] informed action. Schools are powerful organizations in every community that can facilitate shared learning environments but are often limited by age-segregated classrooms and the ideology that learning is the province of the young…such learning environments may provide youth with limited perspectives and, in some cases, even be detrimental to positive youth development

Thus the local intergenerational educational institution aim to provide an educational experience embracing both the younger and older generations, and while sustaining and connecting past,

present, and future generations it accommodates "the meaningful fusion of ideas and emotions that emerge from conversations and experiences shared between the generations and inspires actions that benefit individual minds, social lives, and the natural world" (George *et al*., 2011:391).

In mainstreaming old age and the poor Black older persons, the educational institutions become important sites for inculcating within children and youth the value and meaningfulness of older persons in society as elucidated above, the important roles they play in family structures and households, and in instructing youth in cultural matters, and the necessity of older persons as stabilising factors in communities. This pastoral care strategy to the poor Black older persons could therefore assist the local educational institution to become an intergenerational educational setting not only benefitting the poor Black older persons by affirming their use value and their dignity, but it could be beneficial to the younger generation and community at large, as indicated above.

The need for continuous education in old age is associated with budgeting and the effective use of limited resources (Makiwane & Kwizera, 2006:310); improving the employment opportunities of the poor Black older persons (Lam, Leibbrandt & Ranchod (2006); improved use of the Internet (Czaja, Charness, Fisk, Hertzog, Nair, Rogers & Sharit (2006:333); and taking a "mind over body" attitude towards aging and health (Mukherjee, 2011:259). This finding is in line with that of Mohatle and De Graft Agyarko (1999:26) who relate how participants in their study experience reduced levels of stress and it "relieves them of some of their domestic concerns through participation in seminars and skills development such as literacy and sewing classes". The Church in promoting this pastoral care strategy could negotiate with the school management board, the introduction of courses relevant to the sustained living of the poor Black older persons such as sewing classes, home cooking courses (which could lead to the production and publication of home cooking recipes by older persons), child care facilitation, and the like. The reception of awards by older and younger people at joint award ceremonies at these local educational institutions will be a powerful message about intergenerational harmony. That the poor Black older persons could benefit from being present at the local educational institution is a conviction of this pastoral care strategy. No stone should therefore be left unturned in ensuring the presence of as many as possible poor Black older persons at these institutions. As many of

these older persons are isolated at home, attending classes at the local educational institutions for improving formal education and becoming computer literate could provide in an overlooked need. Of importance then is that the poor Black older persons at these institutions will not only be the recipients but also the dispensers of knowledge for, although, they may lack formal education they certainly do not lack general knowledge (Mohatle & De Graft Agyarko, 1999:22). The importance of older persons in an intergenerational educational setting is highlighted by Boström (2009:438) who indicates that the "work of the class granddad, both together with the teacher and outside during the breaks, also influences in a positive way the social capital between the pupils and the teacher". The local educational institutions thus could become a place for formal as well as informal learning. This presence and involvement of the poor Black older persons in educational institutions could then lead to better intergenerational, as well as inter-cohort connectivity and the better appreciation of older and younger generations in the community where they have so much in common. Thus the quality and importance of the local educational institutions may be enhanced and transformed from an isolated institution focussing on educating the youth as indicated by George, Whitehouse and Whitehouse (2011:390) to an open intergenerational learning and training institution effectively serving the educational needs of the broader community as indicated above by (Kaplan, 2001:3; Walsh, 2008:10; George *et al.*, 2011:391). The introduction of such themes for intergenerational learning and training in the curriculum of local educational institutions could be challenging initially but needs to be understood within the establishment of a "new humanity" where the poor Black older persons empowered by the Spirit, are endowed "with special gifts and abilities to change religion and society, break open rigid institutions and make things new" (Boff & Boff, 1988:55). The local educational institution as an opinion-forming institution in the community could influence the community's perception about the educational acumen of the poor Black older persons in a very positive way. The benefits obtained from the local educational institutions could then be enhanced by the involvement of the poor Black older persons in, amongst others, the local civic and political organisations within the community.

5.2.3.4 Residential care facilities

Hudson's (2012:55) suggestion that residential care facilities should reflect a community of people, of older persons, family, staff and the wider community, where strangers are welcomed

is embraced by this pastoral care strategy to the poor Black older persons. The residential care facility as a refuge for the older poor Black older persons must not be an alien community where these older persons have to succumb to the rules and regulations of a residential care facility but where they are welcomed for whom they are: people with an ascribed theological identity and meaning who deserve to be treated with warmth, love and respect. The tendency within these residential care facilities is for it to be a facility of order. The "order" within these facilities is normally for the benefit of the staff, it is there to make it easy for the staff to do all that is required of them. This pastoral care strategy needs to insist that such "order" within the residential care facility can never be at the cost of the "personhood potential" and human flourishing of these poor Black older persons. It must be possible for the poor Black older persons to be themselves without being labelled or branded by staff as being "difficult" for not abiding by institutional rules and regulations (Hudson, 2012:60). It should be a place where the poor Black older persons are not regarded as "recipients of care" suggesting "a passive one-way relationship" (Hudson, 2012:60) but it should be a community where the dynamics of reciprocity of care and kindness elucidated within this study, is operational and encourages self-help and self-management (Townsend, 1981:20) and promotes human flourishing. In order to secure such a situation within the residential care facilities, the Church in its pastoral care strategy to the poor Black older persons should ensure, with the proper authorities, that there are appropriately skilled leadership and staff, sensitive to the needs of the poor Black older persons in the residential care facilities, and that these facilities support human fruition and flourishing. It must be a community where families are welcomed and not just tolerated (Hudson, 2012:59). The availability of recreational and social activities within a residential care facility is an important aspect. It therefore embraces what Hudson (2012:59) posits residential care facilities should be:

> intergenerational environments, where meaningful activities, animal companionship and comprehensive spiritual assessment should be part of the daily programmes, which are antidotes to the three plagues of loneliness, helplessness and boredom, which account for so much suffering in nursing homes.

The Church needs to be part of the staff appointing committee to ensure appropriate assessment criteria for staff, commensurate salaries to be paid to staff, and that the quality of care should be on par with residential care facilities through the country. The Church needs also, as part of its pastoral care strategy, be represented on the management team to ensure the regular visits by

medical personnel, as well as their availability for the poor Black older persons, the availability of medicine and the appropriate control thereof. The government subsidy programme to residential care facilities requires the special attention of the pastoral care programme to the poor Black older persons to ensure equal subsidies with equal unit cost per resident per month. In its pastoral care strategy to the poor Black older persons in the local residential care facility the Church needs also to negotiate the training of social workers steeped in geriatrics and displaying sensitivity to local cultural preferences regarding older persons in residential care facilities. Of paramount importance is that the Church in its pastoral care strategy should heed to the recommendation of Brown and Canca (1995:266) (discussed in the previous chapter) of placing poor Black older persons in residential care facilities. The Church, as part of its pastoral care strategy, should cultivate with the other role players such as the families and municipality the much more time-consuming activity of developing local home-care facilities within the community. It should negotiate with state at local municipal level not to phase out social workers dedicated to the older persons in the community working in both state settings and within NGOs because of the global ageing of the population. In lieu of this, the training of local people by the state needs to be encouraged to assist the poor Black older persons especially in the development, operation and maintenance of the local home-care facilities where the frail poor Black older persons could be taken care off. The quality programmes of care within these care facilities should reflect the high regards for these poor Black older persons. The positive opinions of the poor Black older persons as frail residents with value and dignity within these residential care facilities should be communicated to the wider community. The place of negotiation with the state is the local municipality which is the other organisation in the network of mainstreaming the poor Black older persons within the community with high opinion forming capacity.

5.2.3.5 The local municipality and the poor Black South African older persons

In this pastoral care strategy the Church should partner with the state (Munro, 1998:41) at the local congregation and municipal level. The municipality is the constituency of the local municipal ward councillor and Member of Parliament and is involved in community well-being (Turok, 2014:101). This partnership is important as it is the responsibility of the state to manage society and normally to invoke "a normative framework for such actions that connects public

goods and social provision to community membership" (Munro, 1998: xxi). The state therefore, on municipal level, should be involved "in self-conscious and determined efforts to (re)structure the public sphere – the sphere of citizenship" (Munro, 1998:45) in order to create a supportive and enabling environment for the all the older persons, in particular the poor Black older persons, in the community (United Nations, 2002:32). To realise Priority Direction III of The Madrid International Plan of Action on Ageing, namely to create enabling and supportive environments for the older persons, the commitment of governments "to create inclusive, cohesive societies for all - women and men, children, young and older persons – is also essential" (United Nations, 2002:33). As this commitment of governments is realisable on municipality level, the assistance of civil society is central to the creation of such an enabling and supportive environment (United Nations, 2002:33). As it is based on the moral economy principles of reciprocity, responsibility and community, the Church as an institution of civil society should partner with government for the formation of such an enabling and supportive environment in the South African community. To create the political and cultural context necessary for confirming in a reciprocal way the dignity of the poor Black older persons and thus finding a sense of at-home-ness, the state should on municipal level

- seriously affirm its role as the final arbiter of the community membership [of the poor Black older persons] as valued members (citizens) of the local community capable of making economic as well as socio-cultural contributions to a stable society;
- seek to be actively involved in the spatial reorganisation of living arrangements and social practices [of the poor Black older persons] such as quality and appropriate physical and social living environments, and in the care of older persons;
- be involved in the co-opting or creating of local institutional structures as the locus of accountability for the wellbeing of [the poor Black older persons] (Munro, 1998:45).

The liberative praxis of this pastoral care strategy to the poor Black older persons should encompass a concern about both the socio-political and economic environment in order for the poor Black older persons to find human fruition. Within such a socio-political and economic environment the Golden Rule and the love ethic of Jesus should be the primary operation force for the creation of a quality life for all, especially the poor Black older persons. This means that the notion of dominance in the community be addressed within this pastoral care strategy. As discussed in the previous chapter (Chapter 3.5.4) it is through culture, as a source of dominance, that, according to Swartz (1997:1), the poor Black older persons are positioned within

institutionalized socio-political hierarchies, and as such dominance has to do with the transformation of cultural capital into symbolic capital (the power, granted by the less socio-economically situated to those better socio-economically situated), "to obtain sufficient recognition" (Bourdieu, 2013:299). These "symbols of cultural capital, objectified or embodied, contribute to the legitimation of domination" (Bourdieu, 2013:300). In Chapter 3.5.3 Skeggs (2004:174) also indicate how the poor Black older persons were prevented from the formation of self-hood within the notion of dominance. An integral part of the liberative praxis of the pastoral care strategy to the poor Black older persons is to embrace the notion of hegemony as explicated by Gramsci (2010:12) to counter and address the notion of dominance of the poor Black older persons. Within the South African situation the image of the dominant group within the Apartheid era was that of the Afrikaner white male, and in the democratic dispensation it is represented by the neoliberal market economy elite. In both these instances consent was given

> by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is "historically" caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production (Gramsci, 2010:12).

Whether the consent was spontaneous or coerced, it resulted in dominance of the Whites males during the Apartheid era and the neoliberalist market elite over the poor Black older persons within the democratic dispensation to their detriment and degradation as human beings. It resulted in their being labelled the poor Black older persons. In the pastoral care strategy as elucidated in this study, the ideal hegemonic approach suggested by Gramsci (2010:104) that the interest and aspiration of various groups in society should be married to achieve "leadership" instead of "dominance" in the community is embraced. The new humanity of the poor Black older persons established by the Liberation Theological reading of Zachariah 8:1-8 should be part of the "leadership" within the community driven by the local congregation of the Church in partnership with the municipal ward councillor and MP for the particular local constituency. The negotiations needed to achieve this awareness and implementation are to be initiated by the local congregation of the Church in its embracement of the good practice of Liberation Theology in the transformation of the community. In "dominance" the poor Black older persons are viewed in terms of their "exchange value", as commodities within a market economy power context (Hendricks & Leedham, 1991:62). But within a moral economy linked with the Gramscian ideal

of hegemony, local organisations will be structured within the local municipality so that the poor Black older persons "and other interested parties may participate in formulating policies and decisions affecting their lives" (Hendricks & Leedham, 1991:60), and for the development of "models of social organization allowing for the emancipation of older and younger citizens alike" (Hendricks & Leedham, 1991:62). Walzer (1983:19-20) establishes a basic principle for the assurance of equality where domination is impossible based on the criterion that "[n]o social good x should be distributed to men and women who possess some other good y merely because they possess y and without regard to the meaning of x". In contributing to equality within the community the pastoral care programme to the poor Black older persons should be mindful of the assertion highlighted by Minkler and Cole (1999:46) that as long as the local community is organized "in ways that prevent abundance from actually becoming available to all, the emancipatory possibilities of our new abundance of life cannot be realized". In this respect the pastoral care strategy to the poor Black older persons should, based on Liberation Theology as good practice, take the neo-liberalist global market economy where the basic needs of the poor are ignored, as a serious threat to the human dignity of the poor Black older persons, as the satisfaction of these basic needs is the "necessary condition for any model of true economic development based on human dignity. This dignity must be seen as a right and not as charity" (Fitzgerald, 2007:251). And as the deprivation of the poor Black older persons is engineered by the dominant forces in society, amongst others by neoliberalist, based on their dominant ideological position, it is therefore imperative for the Church in its pastoral care strategy to the poor Black older persons, to renegotiate with the state on municipal level "to establish new forms and institutions of political participation and representation at local level" (Munro, 1998:45). The liberative praxis within this pastoral care strategy to the poor Black older persons should highlight the notion of "cultivating capacity" which Gibson-Graham (2003:54) explicates as the radical "repositioning [of] the local subject with respect to the economy" where "the ethical practice of subject formation requires cultivating our capacities to imagine, desire, and practice noncapitalist ways to be". In order to do just this, the Church in its pastoral care programme to the poor Black older persons will do well to reflect an understanding that

> "neoliberalism" is an approach to economic regulation that emerges from a single economic tradition, presenting a particular understanding of the economy, presuming a particular economic subject, and focusing on enhancing particular types of economic practices—capitalist market

practices, to be precise. As a hegemonic particularity, it has set the global regulatory agenda for the past decade or more, obscuring and often destroying local economic practices devalued as traditional or parochial, or invisible as nonmarket and noncapitalist (Gibson-Graham, 2003:52).

Thus for the Church in its pastoral care strategy to the poor Black older persons to cultivate "new ranges of capacities in the domain of the economy we need first to be able to see noncapitalist activities and subjects (including ones we admire) as visible and viable in the economic terrain. This involves supplanting representations of economic sameness and replication with images of economic difference and diversification" (Gibson-Graham, 2003:55). In support of this assertion, Gibson-Graham (2003:55) highlights how feminist economic theorists

argue that the noncommodity sector (in which unpaid labor produces goods and services for nonmarket circulation) accounts for 30–50 percent of total output in both rich and poor countries. According to the familiar definition of capitalism as a type of commodity production, this means that a large portion of social wealth is noncapitalist in origin.

The poor Black older persons in their positioning as carers of family situations, and with their capacity to build and sustain stable communities, while being marginalised within a neoliberalist market economy, has the capacity to accumulate "noncapitalist social wealth". It could therefore be argued that the benchmark "poor" in the target group of this study, the poor Black older persons, is of importance only within a neoliberalist market economy where "[i]ndividuals are evaluated in terms of market potential – their capacity for economically productive labor" (Hendricks & Leedham, 1991:56) but not so within a moral economy. Contrary to a neoliberalist market economy where competition for scarce resource is a constant reality, Hendricks and Leedham (1991:60) opine that adopting a moral economy "grounded in use value, would mean that competition between generations for resources would be replaced by the question of how to allocate resources so as to provide an acceptable standard of living throughout life". Within this paradigm even "productivity is contingent on human need, and policies are judged in terms of the quality of life made possible for all members of society" (Hendricks & Leedham, 1991:60). As part of "the quality of life made possible for all members of society" the Church in its pastoral care strategy to the poor Black older persons must recognise and acknowledge the new form of debt slavery that the poor Black older persons are subjected to (see 4.3.2). In this respect the challenge to the Church is to translate the ethical imperative of the Church to salvage human dignity within economic globalisation as suggested by Meeks (2006:200). For all to be able to sit at a table situated within a household in which the social goods necessary for life are distributed

"to stave off our hunger and slake our thirst, to give us name and recognition, and confidence in ourselves" (Meeks, 2006:201) should be negotiated by this pastoral care strategy to the poor Black older persons and the municipal ward councillor, and MP. Within the moral economy the Church in its pastoral care strategy to the poor Black older persons should kick-start the "radically repositioning [of] the local subject with respect to the economy" by embracing the notion of "economy of grace" explicated by Meeks (2006:212) as discussed in the previous chapter, where giving to the poor Black older persons is a notion of paramount importance, not only as an initial programme to break the bonds of economic enslavement of the poor Black older persons but also to ensure their participation and thriving in the community (Meeks, 2006:212), and to enjoy freedom in life with others. Concomitant with the "economy of grace" the Church would do well in this respect to utilise the Apostle Paul's premise when appealing for donations for the church in Jerusalem that those who have should not have too much and those who do not have should not have too little so that there should be equality (2 Corinthian 8:14 RSV). After kick-starting the "radically repositioning [of] the local subject with respect to the economy" this pastoral care strategy should then endeavour the just distribution of goods and services within the municipality taking care not to disadvantage the poor Black older persons (Albanie, 2014). Pastoral care should also be seen as an integral component shaping the local context where the German notion of a "work society" instead of an "industrial" or "capitalist society" is to be preferred. "Work" in a "work society" is conceived of

> as a reality not only of the economy but also of culture and life-world; it emphasizes how people are engaged into society, in other words, how social life in the broadest sense is regulated. The impact of work goes far beyond simply assuring material survival or organizing economic and political interest; by providing the legitimate basis for the allocation of life chances in a very broad sense, it defines the cultural unity of modern society as well as the identity of its members (Kohli, 1991:276).

A pastoral care strategy contributing to the establishment of a context for the affirmation of the human dignity of the poor Black older persons should be intimately linked to care of the physical environment, the ecosystem, and the earth as the ultimate source for human utilisation and wellbeing. Within a moral economy, work within a work society, should pertain to "sustainability" referring "to the relationship of a just society to its natural environment (McDaniel, 1990:20) where the needs of the present are met "without compromising the ability of future generations to satisfy their own needs" (Fourie, 2003:33). Such "sustainability"

imbedded in a moral economy should be based on an ecological theological notion of treating the physical local environment within which the poor Black older persons are having their lived experience, with respect. This respect should be indicative of "long-term conservation of resources rather than maximizing the production of a single crop" (McDaniel, 1990:95). This imperative finds its support it the assertion of Conway (2004:88) that within a moral economy "the needs of older adults should be grounded in moral precepts with a long term understanding of giving and receiving, rather than short-term and individualizing market-based imperatives". Within a moral economy the moral impetus to change how people regard themselves and the poor Black older persons, should also reflect a moral regard for the wellbeing of the physical environment. This is best reflected in the notion of stewardship towards the physical environment, for both its intrinsic value as well as its usefulness have direct bearing on a pastoral care strategy utilising moral concepts of kindness and consideration. The pastoral care strategy to the poor Black should include aspects of the following as highlighted by McDaniel (1990:20) namely that

- renewable resources be well within the earth's capacity to supply them;
- the rate of emissions of pollutants be below the capacity of the ecosystem to absorb them;
- manufactured goods will be built to last; durability will replace planned obsolescence, and where possible material will be recycled;
- there be an equitable distribution of what is in scarce supply and that there be common opportunity to participate in social decisions;
- the emphasis be on life, not things; on quality, not quantity; on service, not on material goods.

The commandment in the Priestly account of Genesis 1.28 (RSV) to subdue the earth cannot be embraced within an ecological theological notion of sustainability as the Hebrew word כבש also has the meaning of conquer, violate, bring into bondage, force, keep under. To tread the earth and physical environment in this manner is more characteristic of a neoliberal market economy ethos. In a moral economy the commandment in Genesis 2:15 to till the garden and keep it is to be preferred as the Hebrew words utilised by the Yahwist, עבד, apart from meaning to till, also means serve, or work; and שמר also could mean guard, protect, or preserve. As such the commandment in Genesis 2:15 would serve as an appropriate basis for a pastoral care strategy to the poor Black older persons ensuring sustainable life for all including the physical environment.

As such the municipality can become a context for the affirmation and recognition of the human dignity of all, and help keep the dignity of the poor Black older persons intact. Within such a context the poor Black older persons could enjoy what Sen (1984:338) above refers to as the "capability space" where the need for self-respect and human dignity is affirmed, allowing the poor Black older persons "to participate in the life of [their] community—commanding the respect of others and having a say in communal decisions— [which] is fundamental to human existence" (UNDP, 2002:51).

5.3 Conclusion

This chapter begins with the assertion that the root cause of the appalling lived experience of the poor Black older persons is the neoliberalist economic orientation, and that a pastoral care strategy towards them is virtually impossible within such a market philosophy. An alternative paradigm of a moral economy with its focus on moral operational values such as the use value of older persons, interdependency, reciprocity, community and responsibility is introduced as a Zeitgeist for the realistic affirmation of the dignity of the poor Black older persons. A combination of a moral economy orientation and a Liberation Theological methodology is utilised for the affirmation of the dignity of the older persons. It is asserted they have been carried into old age by God, and are eschatological signs and symbols of God's goodwill toward the restored community of God's people. Focussing on Zechariah 8:1-8, and guided by a Liberation Theological reading of that text, the poor Black older persons are presented as the new poor, liberated from isolation, loneliness, marginalisation and obscurity, and contributing to a new humanity in Christ. Within the notion of relationality the dignity of the poor Black older persons is affirmed using the moral economy value of reciprocity, responsibility and community intergenerationally where the reciprocation of kindness between and within generations is highlighted with no polarisation existing between the younger and the older generations. This chapter contributes that the dignity of the poor Black older persons is affirmed within the caring for generations. With their dignity affirmed the poor Black older persons are then presented as a social good with recognisable identity as a social value. The need for a social context where dignity as a personal attribute as well as a relational concept of the poor Black older persons can be affirmed, is indicated as the social context is not only relationally but reciprocally constructed. The Church as a dignity affirming community context as the key context within this pastoral care

programme to mainstream the dignity of the poor Black older persons, is presented as a community forming community. The local Church congregation context is then presented as the reference group that network with other opinion-forming contextual structures within the community to affirm the dignity of the poor Black older persons intersubjectively. The enriched family context is highlighted and promoted as a site for the promotion and affirmation of the dignity of the poor Black older persons, followed by the local education context as intergenerational institutions providing in the educational and training needs of both young and old. The connectivity thus established between younger and the older generations within the intergenerational educational institution affirming the dignity of all, is then to be communicated to the wider community for the recognition of the poor Black older persons in the community as persons with competence. This will negate the prejudice of ageism. The residential care facilities of the poor Black older persons as communities of older persons open to interaction with the rest of the community contribute to this positive opinion of the poor Black older persons affirming their dignity even within their frail state of old age. The contribution of the local municipality affirms the dignity of the poor Black older persons both socio-politically as well as socio-economically within the community. Thus this pastoral care strategy to the poor Black older persons influences their lived experience in ways that are desirable. The Church is thus able to present the poor Black older persons many of whom are members of the Church, with recognizable identity so that these vulnerable older persons will be recognised as a social good with symbolic capital (the power to obtain sufficient recognition) placing them in positions of respect and honour. This recognition accorded the poor Black older persons is then expressed in humane treatment in the community as it relates to improved pension situations, health and service delivery situations, as well as community care situations. Utilising a moral economy orientation with the moral values of reciprocity, responsibility and community and intergenerationally indicating the interdependence of people within the community, this pastoral care strategy to the poor Black older persons is in fact a pastoral care strategy of care and respect for the uniqueness and otherness of God reflected in the uniqueness and otherness of the poor Black older persons. Thus the Church can construct a contextual pastoral care strategy to positively impact the lives of the poor Black older persons and help them to have a rightful and secure sense of at-home-ness within the community of God's world with their dignity recognised and affirmed.

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In the next chapter I will attempt to make some concluding remarks about this study.

Chapter 6

A pastoral care strategy to the poor Black older persons. Evaluations, recommendations, research contribution and conclusion.

6.1 Introduction

This chapter concludes the study on the pastoral care strategy to the poor Black older persons affirming their dignity so that they can experience human fruition and human flourishing. It is apparent that the current pastoral care strategy to the poor Black older persons does not perceive its task only within the realms of individual or even groups of individuals, but embraces a perception of pastoral care as *cura vitae*. It shares the conviction of Furniss (1994:56) on the importance of affecting attitudinal change towards older persons, especially towards the poor Black older persons for the affirmation of their dignity and for perceiving them as people with "recognizable social value". By utilising a moral economy orientation intimately linked with a Liberation Theological methodology, this is realised within a research design of practical theology by Osmer (2008). This concluding chapter presents an evaluation of the findings of this study. This is followed by recommendation enhancing the social context as a strategy for affirming the dignity of the poor Black older persons; the contribution of this study to research on older persons; an outline of possible areas of future research; as well as the conclusion of this study.

6.2 An evaluation of the objectives of this study.

Based on the appalling and dire lived experience of the poor Black older persons as citizens of South Africa, community inhabitants and members of the Church, the research question is:

> In which way can the African Methodist Episcopal Church in Southern Africa construct a contextual pastoral care approach to positively impact the lives of the older persons and help them live a meaningful life in old age?

Osmer's (2008:4-12) four tasks of practical theology were used (Chapter 1.7) to formulate the questions:

What is going on?

Why is this going on?
What ought to be going on?
How might we respond?

Each of these four questions serves as the focus of the four core tasks of practical theological interpretation of the situation of the poor Black older persons. The descriptive task helps to objectively describe the situation of the poor Black older person. In the interpretive task theories from the arts and sciences were used to better understand aspects of the poor Black older persons' lives. The normative task was done by utilising the normative theological theory of human dignity to interpret the situation of the poor Black older persons, and Liberation Theology was presented as a methodology of good practice for ensuring the affirmation of the normative theological theory of human dignity. The pragmatic task was the developing of strategies of action for the affirmation of the human dignity of the poor Black older persons.

By gleaning information from available and relevant literature from the theological and other relevant fields, data were gathered for the construction of a pastoral care strategy to the poor Black older persons affirming their dignity. I will now refer to the various objectives stated in Chapter 1:6 and then discuss them to indicate whether the objectives were reached.

6.2.1   Objectives

The objectives in this study were:

- To research an objective description of the appalling lived experience of the poor Black older persons within the South African community.
- To make the Church aware of the various aspects of old age through the use of social and other scientific theories and indicate to the Church how the poor Black older persons are discriminated against in practically all spheres of life; and how the Church in its pastoral care strategy to the poor Black older persons should take these aspects into consideration.
- To investigate why the poor Black older persons having been created in the image of God and having a dignity grounded in Scriptures should be accorded respect and regard.
- To provide tentative guidelines for the formation of a contextual praxis theory for a pastoral care strategy to the poor Black older persons, who are a substantial part of the membership of the Church and the South African community, ensuring a rightful and secure sense of at-home-ness with their dignity affirmed for human flourishing and fruition. Ethical norms are then to be

constructed to guide the necessary construction of identities for recognition, and learning from good practice, how best to facilitate this process.

6.2.1.1 Objective description of the appalling lived experience

To research an objective description of the appalling lived experience of the poor Black older persons within the South African community.

This objective was addressed in Chapter 2 where the horrendous lived experience of the poor Black older persons within the Apartheid era, as well as their dire lived experience within the democratic dispensation of South Africa is presented. To better understand the ghastly effect of the Apartheid philosophy on the lived experience of the poor Black older persons, the nature and ideology of this philosophy which is also known as separate development was described as it relates to the breaching of the human dignity of these poor Black older persons. The various draconian laws promulgated during the Apartheid era to regulate and contain the lives of those not part of the minority White population is indicative of the then government's attitude toward these indigenous people of which the poor Black older persons were a substantial part. Examples of such laws are discussed to indicate their effects on the lives of these oppressed and exploited people: the *Native Land Act* of 1913, the *Development Trust and Land Act* of 1936, the *Bantu Homelands Citizens Act* of 1970, and the *Group Areas Act* of 1950. These Acts resulted in what is known as forced removals of large numbers of people leading to untold suffering, degradation, humiliation and the deaths of many people. Some research results of the Surplus People Project were included in the description to indicate the abysmal life situation of the oppressed people of this country. The atrocious lived experience of the poor Black older persons was described. They had to deal with inequalities in subsidies for residential care facilities, with no grants or a low bi-monthly grant; with poverty, unsafe and cramped unhygienic living conditions and inadequate clean water and sanitation. It was indicated how these poor Black older persons had difficulties in accessing affordable transport and paying hospital fees. Many died from curable diseases like colds, flu and infections. They were alienated from their families due to the migrant labour system and there was little family support in cases of need. Research on the older persons during the Apartheid era was mainly done by White researchers focusing on the White older persons.

This gave a clear indication of the non-importance of the other older persons in the country. Thus the dignity of the poor Black older persons was denied.

There was no real visible improvement to the lived experience of the poor Black older persons after 1994. This is apparent from the research documented in *The Mothers and Fathers of the Nation: The forgotten people?* published in 2001 by the Department of Social Development. Various forms of older person abuse are still rife with the poor Black older persons taking the full brunt of it, with denial of their rights, forced confinement, and neglect not abating. Sexual abuse of poor Black older persons on the Cape Flats in the democratic dispensation outnumbers all other forms of abuse, with financial abuse still the most frequently reported single cause for abuse of the poor Black older persons (Marais & Eigelaar-Meets, 2007:20). Though the *Older Persons Act* was promulgated in 2006 there seems to be the lack of political will in South Africa to fully implement this Act and other policies purporting to improve the lives of Black and other older persons, as "their needs are invariably accorded a lower priority than those of children and the youth in resource allocation" (Mathiso, 2011:5) thereby showing a grossly lack of respect towards the older persons in general and the poor Black older persons in particular. This is an indication of the non-recognition and the non-visibility of the poor Black older persons even in the democratic dispensation in South Africa. The state old age pension that is not inflation linked (DSD, 2001:22) is dismally low, and as many of the poor Black older persons could not access employment in the formal sector owing to past discriminatory practices, they have to face old age without secure retirement benefits (Wachipa, 2007:6). In the majority of cases the meagre pension is used for the upkeep of the entire household and to keep grandchildren in school. Because of the bleak picture of housing in South Africa, the poor Black older persons are continually being robbed of decent places and spaces where they can live in safety. Virtually none of the poor Black older persons have any medical insurance. Yet, Joubert and Bradshaw (2006:215) posit that the transforming health care in South Africa has not benefitted the poor Black older persons. The lack of formal education seriously disadvantage the poor Black older persons and exacerbates the problems of budgeting and the use of limited resources (Makiwane & Kwizera, 2006:310) presenting "enormous challenges in terms of the scale of the needs in the older population" (RSA, 2008:3) and placing these older persons at a grave disadvantage in the modern age of information technology. Social and economic exclusion is a real experience for

the poor Black older persons, exposing them to illness, and incapacitating them due to lack of resources to effectively deal with the impact of various shocks like fires, floods, job loss, crime, illness and death in the family (May, 2003:5, 29-30). The overall lack of opportunities to participate in decision-making affecting their lives, and having no avenues to lodge grievances with the relevant authorities and institutions easily result in the poor Black older persons developing a victim mentality with debilitating effects on their wellbeing. The description of the abysmal situation of the poor Black older persons indicates clearly that they do not experience a secure sense of at-home-ness in the country of their birth, leaving them vulnerable to illness, abuse, exploitation and pathology. With their dignity totally effaced and denied, there is the necessity for a pastoral care strategy to the poor Black older persons which can recognise and confirm their dignity.

6.2.1.2 Social and other scientific theories used for interpretation

Social and other scientific theories indicating how the poor Black older persons are discriminated against in practically all spheres of life.

This objective is to make the Church aware of the various aspects of old age and how the poor Black older persons are discriminated against in practically all spheres of life; and how the Church in its pastoral care strategy to the poor Black older persons should take these aspects into consideration. In Chapter three the interpretive task of practical theology as indicated by Osmer (Chapter 1.7) was utilised using various theories as they relate to the poor Black older persons, viz. the various theories of old age, of race, of poverty, and of culture. It is the sub-divisions of these theories that are indications of the various aspects of old age that could inform a pastoral care strategy of areas of concern. As part of the theory of ageing, the capitalist theory of the life course indicates that old age is a legitimate course being the result of previous life experiences. The value of the life course theory is that it highlights how old age is influenced by social, economic, cultural and other factors. It also explains the notions of accumulated inequality and disadvantage in old age explaining the discrimination against the poor Black older persons. Focussing on the theory of intergenerationality indicates that in the family it is becoming difficult for the younger generation to care for older persons in a meaningful way due to urbanisation and economic pressure. Other aspects of old age that the Church should be aware of

are the decline of the body in old age and existential concerns such as the meaningfulness of life. These theories of old age explicate the notion of being old in the target group, the poor Black older persons, and highlights their inequality with regards to their White more affluent counterparts. The second group of theories explicates the notion of race and assists the Church to better understand how the notion of race negatively affects these poor Black older persons. As Black older persons they experience old age in a qualitatively different way from their White counterparts as race was a legal dividing and dehumanising principle in the Apartheid era, and the democratic dispensation in South Africa is still dealing with the residue of racism. The importance of the theories of race for the Church's pastoral care strategy is spelt out, and the opportunities for the correction of the understanding of race through preaching are indicated. The Church could also be made aware of the cruel and dehumanising emphases of racism and racial inequality and their devastating effect on these poor Black older persons. The need for theoretically expounding the fact that the target group of this study is poor is addressed by the various theories of poverty. The theory of poverty as deprivation explicates it as an all pervasive concept and is linked to income deprivation, housing deprivation and education deprivation. There is also social exclusion. Capability deprivation as explicated by Sen (1999:87) drew the attention of the Church "to what a person can or cannot do, or can or cannot be". Sen (1984:516) points out how the poor Black older persons experience capability deprivation in their situations of poverty. The social democratic approach to poverty makes the church aware of the unequal conditions within society that create poverty, rather than the intellectual and cultural deficits of the poor" (Davids & Gouws, 2013:1214). This is highlighted by the good practice of Liberation Theology. In this respect the Church could understand the importance of colonialism in poverty generation resulting in the older Black persons being designated poor; and how neo-liberalism within the democratic dispensation is the cause of intense poverty among the poor Black older persons. The embracement by the current ANC-government of neo-liberalist market economy poses a serious threat to the dignity of the poor Black older persons, and, like the philosophy of Apartheid, is a concern of the Church that can be addressed through a pastoral care strategy to the poor Black older persons. The theories old age, race, and poverty clearly highlight moral concerns regarding the various aspects of old age of the poor Black older persons to be considered by the Church in a pastoral care strategy. The theories of culture are important to make the Church aware of the low socio-economic positioning of the poor Black older persons in

the community. These are the results of false thought patterns and destructive attitudes of the community towards these older persons who experience a lack of symbolic capital. The awareness is brought to the Church through the theories of culture that the low socio-economic positioning of the poor Black older persons is an indictment against humanity, although it need not be so - it could be changed through a pastoral care strategy to these poor Black older persons.

6.2.1.3 A dignity grounded in Scripture

To investigate why the poor Black older persons being created in the image of God and having a dignity grounded in Scriptures should be accorded respect and regard.

To indicate that the poor Black older persons are an integral part of humanity having a dignity grounded in Scripture and as such should be accorded respect and regard, the normative task of practical theology of Osmer (Chapter 1.7) is employed. This objective is addressed in Chapter four where the appalling situation of the poor Black older persons is interpreted by the normative theological theory of human dignity as it is grounded in Christian Scriptures. Christians believe that all humanity is created in the image and likeness of God and as such has human worth and dignity, which establishes the right of the poor Black older persons to be positioned as part of common humanity. This study acknowledges that apart from human dignity as a personal attribute, it is in human relationality that the worth and dignity of people is affirmed and respected, and as such the relational aspect of dignity is highlighted. This normative theological theory of human dignity is then employed to theologically interpret the horrendous lived experience of the poor Black older persons. The general theological understanding of Apartheid was promoted by the Dutch Reformed Church, this church having had the closest affinity to the Apartheid government. Apartheid was used by Whites to deny the human dignity of the poor Black older persons, thereby denying them the right to be considered part of humanity. The democratic dispensation in South Africa with its initial focus on national reconciliation, though it has the potential to acknowledge and affirm the human dignity of the poor Black older persons, fails dismally in this respect. The acknowledgement and affirmation of human dignity is intimately linked to the notion of distributive justice for those disadvantaged through the philosophy of Apartheid. In failing to focus on distributive justice, and in failing to improve the socio-economic conditions of the oppressed and exploited majority of South Africans (Maluleke,

1997:327), the dignity of the poor and in particular the poor Black older persons, is denied. With regard to the ethical interpretation of the dire situation of the poor Black older persons, the normative theological theory of human dignity highlights that the Church community has the capacity to enhance human dignity, and the capacity to enable other communities to do likewise (Jenson, 2006:63). This ethical imperative, together with Meeks's (2006:200) "economy of grace", was used to acknowledge human dignity economically. It is crucial in the pastoral care strategy to acknowledge and affirm the dignity of the poor Black older persons. The good practice of Liberation Theology was then presented as the best theological methodology for the facilitation of the dignity of the poor Black older persons as a component of the poor of the world.

6.2.1.4 The formulation of a pastoral care strategy

To provide tentative guidelines for the formation of a pastoral care strategy to the poor Black older persons for the affirmation of their dignity.

Chapter five is aimed at the construction of a pastoral care strategy to the poor Black older persons to affirm their dignity, utilising the pragmatic task of Osmer's practical theological methodology (Chapter 1.7). The realisation was expressed that the root cause of the dire lived experience of the poor Black older persons is the philosophy of the neoliberal market economy "against which even the largest governments confess themselves to be powerless. It is a sovereign power ruling public life" (Newbigin, 2003:114). This neoliberal market economy is "an enormously powerful ideology which now rules us. We are dealing here with an idol, the idol of the free market, and idols do not respond to moral persuasion" (Newbigin, 2003:119). The impossibility of constructing strategies of action for the affirmation of the dignity of the poor Black older persons within such a neoliberal market economy philosophy became evident. Therefore the notion of a moral economy is presented for the realisation of the recognition and affirmation of the dignity of the poor Black older persons who are then presented as a social good with symbolic capital. Within the moral economy orientation with the emphasis on morality, with values such as reciprocity, responsibility and community, dignity as a personal attribute of the poor Black older persons was presented. This is done through recognition of the importance accorded to old age in Scripture, especially the Liberation Theological reading of

Zachariah 8:1-8 where the poor Black older persons together with other older persons, are seen as eschatological signs and symbols of God's renewed goodwill towards his restored community. The relational aspect of the dignity of the poor Black older persons is affirmed utilising the moral economy values of reciprocity and responsibility intergenerationally.

The importance of the social context where the affirmed dignity of the poor Black older persons is to be realised and recognised, is indicated as there is a reciprocal and relational relation between the dignity of the poor Black older persons and the social context that they live in. The Church as a dignity-affirming social institution with opinion forming capacity is presented as such a social context for the affirmation of the dignity of the poor Black older persons. The social support system as it finds expression in the family as social context where dignity is nourished intergenerationally is then presented as another context for the affirmation of the dignity of the poor Black older person. This is followed by the context of an intergenerational education institution for the intergenerational affirmation of the dignity of the poor Black older person. The residential care facilities as communities for human flourishing are also indicated as a context for the affirmation of the dignity of the frail poor Black older persons. The municipality is resented as a context for the affirmation of the dignity of the poor Black older persons socio-economically and culturally.

In addressing these objectives the initial research question indicated in Chapter 1.5 is answered. .

6.3 Recommendations

Two categories of recommendations will be presented in this chapter. The first category of recommendations is based on the importance of context for the affirmation of the dignity of the poor Black older persons as discussed in Chapter 5.2.3. The second category of recommendations relates to further concerns emanating from this study.

6.3.1 Referring to the first category of recommendations the following are highlighted:

Referring to the first category of recommendations the following are highlighted:

6.3.1.1 The availability of this strategy for all.

It is recommended that this pastoral strategy should be made available to other denominations having poor Black older persons as members. In this respect the following recommendations are made:

- The mainstreaming of the poor Black older persons, and old age, in the Christian community as a strategy of action should be done by means of preaching and work shopping the orientation of a moral economy; regularly highlighting the meaning of being carried by God into old age, and of being eschatological signs and symbols of the restored community in Jesus Christ, and a social good; as well as the important role the poor Black older persons are playing and could play within intergenerational families and in the community. This mainstreaming can also be done by arranging regular special intergenerational worship services focussing on support to and appreciation of the poor Black older persons, and their contributions as mainstays in Christian households; or worship services where the poor Black older persons are accorded special acknowledgement for being who they are as sisters and brothers of all. Specific presentations, workshops and discussion groups are important for such mainstreaming as they afford opportunities for questions and answers and various inputs. Church auxiliaries such as ministries for older persons are to be established to meet regularly in clubs and to present activities and programmes devised specially for older persons. It should be acknowledged that the Church already enjoys legitimacy amongst the poor Black older persons as "the main source and provider of comfort and support" (Mohatle and De Graft Agyarko (1999:26).

- For the local congregation as a context for the affirmation of the human dignity of the poor Black older persons to be successful as a reference group in this pastoral care strategy, the local congregation in networking with other community structures for the wellbeing of the poor Black older persons, needs, as a practical imperative, to determine precisely who all the poor Black older persons in its constituency are, and to capture a concise biography of each. The purpose of such an endeavour is to determine the level of economic enslavement, literacy efficiency, of substance abuse and older person's abuse, and the level of appropriate housing. Such biographical profiles should be updated regularly to inform the church of the success of its pastoral care strategy to these poor Black older members in the community.

- It is therefore through the pastoral visits that the level of wellbeing of these older persons is ascertained: Is there a presence of God awareness, and what is the nature thereof? Is there any form of economic enslavement or exploitation present? Is there any form of older person's abuse

present? Is the role the older persons play in the family household functional and does it enhance their wellbeing? Is the older person appreciated within the family situation? Is the older person healthy and well? An integral part of these pastoral visits to the family is to present an understanding of the poor Black older persons within a theological anthropology of co-existence, as well as the ascribed identity of being carried into old age, and the theological meaning of the presence of older persons in the community and family, and to instil these understandings in the poor Black older persons themselves as well as in the rest of the family. These pastoral visits are also opportunities to highlight how the interrelations that occur between the poor Black older persons and the rest of the family "create a sense of security and emotional comfort [and] the presence of grandchildren is also seen as a source of emotional contentment…[and] the closeness retained by nuclear family members is crucial to their sense of well-being, security and health" (Mohatle and De Graft Agyarko (1999:59). This form of pastoral visit is best done within family group dynamics. Because of the importance of the quality and nature of these pastoral visits within this pastoral care strategy, it is necessary to make appointments to ensure the presence of all family members during such pastoral visits. The quality of prayer and the reading of scripture as part of the pastoral visit should reflect appreciation of old age, instilling hope, gratitude, and beauty. This is important as "Scripture could be used to "design a new lifestyle…with transforming influence, (Ephesians 4:23 reads "to be renewed in the spirit of your minds" (RSV)" (Louw, 2005:385). The poor Black older persons should never feel abandoned after the pastoral visit as if attention is not paid to their socio-political, economic and cultural situation. Hence there is need to encourage these poor Black older persons to be involved in the community's structures. Although the appropriate metaphor for this pastoral care strategy to the poor Black older persons is the "living human web" (Miller-McLemore, 2004:51), the individual attention paid by the pastoral care giver to these poor Black older persons in the family structures cannot be ignored. The giving of the sacrament of Holy Communion thereby mediating the presence of God to those present (Bosch, 1991:11), listening to personal challenges or victories or concerns, as well as responding to personal questions, are important components of the pastoral care strategy to these poor Black older persons. Reflecting on these individual components of the pastoral care programme Miller-McLemore's (2008:4) suggestion of the "living document within the web" is therefore also considered to be appropriate to this pastoral care strategy to the poor Black older persons.

6.3.1.2 Affirmation of the dignity intergenerationally

The focus of this pastoral care strategy is the affirmation of the dignity of the poor Black older persons intergenerationally. As such this pastoral strategy should be presented to the local education institutions indicating to them the value of the local educational institution becoming an intergenerational educational context for the affirmation of the dignity of the poor Black older persons. The following are recommended:

- Talks or lectures on subjects that would interest older persons can be offered at educational institutions. Topics and themes to be covered could be the purpose of growing old; older persons as mainstays in stable communities; the presentation of older persons in their biblical and cultural importance; the importance of sound relationships between generations in the community to create caring communities; and notions of equality/inequality in old age. These topics and themes could be presented as an integral part of the approved curriculum subjects of the institution. In language lessons the positive identity and roles of the older persons within the family and community should regularly be used as topics for essay writing, oral presentation as well as topics for debates. As part of the subject matter of the Life Orientation course, within the section on human relationships, beneficial relationships with the older persons could be highlighted.

- Competitions in creative writing, and various art forms, depicting old age and in particular the poor Black older persons in a positive light should be encouraged. The branding or stigmatisation of old age in text books is a powerful ideological tool to marginalise older persons. Correcting such negative branding is therefore an important part of the Church's pastoral care strategy to the poor Black older persons within these educational institutions.

- Apart from the curriculum importance of the older persons, and the poor Black older persons in particular, the physical presence of these older persons on the premises of the educational institutions as assistants to educators for maintaining order in the classrooms, assisting in administrative tasks, and maintaining a positive presence could do much to enhance the value of old age and in particular that of the poor Black older persons in the community. Standing in for absent educators could be a wonderful opportunity to entertain young minds with how these older persons have survived through life, or just what life was like in the old days, and so help young people to understand their local histories. As many local educational institutions have feeding schemes, the poor Black older persons could play a very important role in these schemes, feeding the younger generation. Supervising afternoon classes for learner improvement could be included in the functions of the poor Black older persons at these institutions. The respectful relationships

that are then built within educational settings between the children, youth and poor Black older persons in particular could then spill over into the wider community contributing to the appreciation and respect of all in the local community.

6.3.1.3 Presenting this strategy to the local municipality and local MP's

The municipality represents the political, economic and cultural context for the realisation of the dignity of the poor Black older persons and as such this pastoral care strategy to the poor Black older persons should be presented to the municipal ward councillors and local MP's.

- This must be done in order to affirm the community membership of the poor Black older persons as valued members of the local community. There should exist within the municipality a central agency with the necessary budgetary allocations to coordinate the wellbeing of all South African older persons within the municipal region. There should be a food corporation within the local municipality which can ensure affordable basic food distribution to the poor Black older persons. These municipality food corporations could then buy basic food stuff like rice, sugar, coffee, and the like, and basic clothing and house hold utensils and the like from various distributors with the understanding and agreement that the mark-up on commodities and articles should not exceed a reasonable ten per cent. These food- and other articles of necessity will then be sold to the poor older persons at affordable prices. The older persons to benefit from such a food corporation should be registered members of such a corporation who attend regular meetings of such corporations and ensure their proper functioning. This could then ensure that old persons have a sense of empowerment and entitlement. It is also suggested within a moral economy of old age that such a corporation be managed by older persons as far as possible. This municipal food corporation could also negotiate available land for agricultural development by poor Black older person who have the necessary skills and willingness to grow crops and raise animals. Training for farming skills, arts and crafts, food preservation, and other industrial skills like leather work, making purses, belts, straps, and the like could be provided by the local educational institutions in collaboration with this municipality food corporation. In turn the municipal food corporation needs to facilitate market facilities for the produce of the poor Black older persons' industrial and agricultural labour, either within the corporation itself or at some of the other local commercial outlets. Special water concessions could be negotiated for poor Black older persons for the development of vegetable gardens in their back yards. The development of communal vegetable

gardens managed by the indigent and older persons could fall under the auspices of the municipal food corporation. Even the development of small scale chicken/egg farming in their back yards could be part of the sustained strategies of the municipal food corporation. The activities of the municipal food corporation, though focussing on the poor Black older persons, are also part of poverty alleviation. This central agency could be referred to as The Older Person's Desk within the local municipality. The Older Person's Desk within the local municipality should be managed by, amongst others, poor Black older persons for the advantage of all the older persons within the municipality.

- The Older Person's Desk should focus on networking with social workers, local clinics, and day hospitals so that poor Black older persons will be treated with the necessary regard at these institutions. The medical or health services rendered to them should never be conceived of as cumbersome or as burdensome. The quality of medical programmes extended to these poor Black older persons and the high regard accorded to them should be communicated to the broader community as the municipality is an opinion-forming social institution. The Older Person's Desk could also address substance- and older person's abuse. The Church, social workers, and the organisation Stop Older Persons Abuse should work together within the context of the municipality to effectively address these forms of abuse.

- The municipality in its close affinity with the local political parties is ultimately responsible for social practices and social living environments of which the physical living environments are a crucial component. The Church should attend all annual budgetary meetings of the local municipality to ensure that The Older Person's Desk is allocated the necessary funds to constantly improve the physical living environments of the poor Black older persons and to improve the social environment.

- As a reflection of their appreciation, or as an indication of their willingness to contribute to the wellbeing of the community, these poor Black older persons could take on the responsibility for beautifying the community by cultivating community gardens and sidewalks, tending to the lawn in the parks, assisting scholar- and other traffic patrols for the safety of children and other pedestrians. In order to ensure the safety of especially primary school children, they could be walked to and from school by able-bodied poor Black older persons of whom most are grandparents.

- On a local level the poor Black older persons could play a substantial role in the Workers' Day celebrations where their contribution to the workforce responsible for building South Africa as a country is celebrated. Likewise on Heritage Day the poor Black older persons as a treasured

legacy are to be celebrated for their contribution to local culture and the struggle for a just society.

- Culturally the local municipality could contribute to a literary genre of older persons' stories. The narrative approach of storytelling highlighted by Swanepoel (2003:78) could be utilised to reclaim their dignity by acknowledging and witnessing their life stories under Apartheid and even now under the new South African dispensation. Through these life stories the poor Black older persons could influence discourses regarding their ageing, thereby actively re-constructing their preferred identities (Swanepoel, 2003:78) and this storytelling could serve to mainstream the poor Black older persons within a dominant oppressive culture of ageism. Ganzevoort's (2010:333) utilisation of a narrative approach in pastoral care to connect the life stories of older persons with the Great narrative in Scripture could profitably be integrated in this pastoral care strategy to the poor Black older persons whose stories of suffering resonate with suffering in the Bible and God's intervention. Of importance to this pastoral care strategy is Missinne's (2001:97) suggestion of how suffering in old age could better be understood by listening to the stories of other older people, especially the stories of suffering and degradation of these poor Black older persons, and that perhaps the best way to cope with suffering is to listen to these people, "who in spite of many sufferings and in the midst of multiple questions maintain a deep faith in God and peace of mind". Woodward's (2011:91) postulation about how the narrative approach within a pastoral care programme to especially the poor Black older persons, as the target group of this study, is about the journey inward which is not a matter of knowledge or intelligence but rather of a maturing through life's adventures and exigencies that brings to birth this wisdom of the heart. The great deal of wisdom to be harvested for people of all ages from these stories, "can thus lead elderly persons to become the prophets of our time, witnessing to a present pregnant with possibilities and pointing to a future filled with hope" (Woodward, 2011:95).

6.3.2 The second category of recommendations has to do with concerns in general.

Emanating from this study the following recommendations are made:

6.3.2.1 Influencing policy formulation

Affirming the dignity of the poor Black older persons through appropriate policy must be highlighted. Irrespective of the promulgation of the OPA in 2006, and the publication of the Regulations in 2010, "the reality is that many individual older persons, especially the most

vulnerable living in rural areas, experience various forms of discrimination on a daily basis"
(Kay, 2011). It is recommended that the policy of the state be adapted to overcome the concerns
highlighted by Mathiso (2011:5) that the main obstacle facing the implementation of the policy
and legislation concerning the rights of older persons in South Africa

> is the insufficient budget allocated to programmes and projects for older persons.
> Notwithstanding South Africa's progressive Constitution and comprehensive legal framework to
> protect older persons' rights, their needs are invariably accorded a lower priority than those of
> children and the youth in resource allocation.

The concern of Adkins (2011:17) that even if the OPA is fully implemented, poor Black older
persons are still disadvantaged by the Act as it is "silent on rights in the sections addressing older
persons suffering abuse or needing care and protection". This should also be addressed in policy
formation. The concern that the OPA accords no rights to the poor Black older persons on
matters "potentially concerning their family, housing and health, not to mention their privacy and
finances, is a grave oversight" (Adkins, 2011:17) must also be addressed in appropriate policy.
The recommendation is also that as the poor Black older persons suffer criminal acts mostly
directed at their persons, government policy should be formulated to accord these vulnerable
older persons the necessary protection at this level; and as the dysfunctional family, low quality
housing, and health service, lack of privacy and inadequate finances are risk factors for the poor
Black older persons, there is also a need of legislation for protection in these fields. To be
included in the Constitution as a category of South African citizens, whose rights must be
protected, will elevate the poor Black older persons to a visible category for the protection of
their rights and human dignity. Apart from the government promulgating appropriate policies for
the affirmation of the dignity of the poor Black older persons, the Church as such should indicate
the value of the poor Black older persons by formulating appropriate policy for the affirmation of
their dignity and how their dignity is to be protected within the Church.

6.3.2.2 Interdisciplinary research

Various disciplines at universities are concerned with senescence, the study of old age, within its
specific domain and formulate research findings from their perspectives. Old age is such a
complex phenomenon that no single academic discipline is doing justice to the complexity of the
phenomenon of old age. It is recommended that Theology should reach out to other academic

disciplines and correlate their research findings as it relate to the poor Black older persons. Such outreach could especially be enriched by the fields of Economics, Social Work, Sociology, Anthropology and medical science, amongst others, to ensure the affirmation of the human dignity of the poor Black older persons and old age per se. Intimately linked to this recommendation is the one on interdisciplinary training to deal with the dignity of the poor Black older persons.

6.3.2.3 Education in seminaries

To minister effectively to the global population ageing phenomenon, and especially within the growing neoliberalist market economy creating serious wealth for the privileged few and serious poverty for the bulk of the global inhabitants, appropriate training is needed. It is therefore recommended that theological seminary training should include:

- Theological Anthropology as explicated in this study, as well as a study of human dignity grounded in Christian theology as normative in society; as well as general Anthropology as it relates to old age, and dignity grounded in philosophy.
- Ecclesiology as it relates to a welcome home for older persons; as well as how Economics, Sociology and other related disciplines could contribute to the at-home-ness of the poor Black older persons and old age as such.
- Old Testament Studies where the roles of older persons in the community are highlighted, such as, amongst others, the societal impact of the commandment of honouring the parents, and the presence of older persons as symbols of the restored eschatological community. This could be linked with History and Anthropology to highlight the prominence of older persons in other historical and contemporary societies.
- New Testament studies where observing the Ten Commandments is included in the love ethic of Jesus (Romans 13:8); and the metaphor to indicate the unity of the church (Galatians 3:28) that there is "neither Jew nor Greek, there is neither slave nor free, there is neither male nor female for all are one in Christ Jesus" should be interpreted as including "that there is neither older persons nor younger persons"; as well as the value of older persons as indicated in the nativity narrative by Luke. Special consideration should be given to the fact that although we are all one in Christ the situation of males in Biblical times was so privileged that their dignity was almost always acknowledged and affirmed with the dignity of females almost always ignored or denied indicating their vulnerability. Whether this situation has changed qualitatively is debatable. This

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this understanding of human unity could be linked to Community Psychology where the notion of liberation and equality are of importance especially as it relates to the relation between older and younger persons and between older males and females.

• Social Studies where, amongst others, the value of older persons as builders and stabilisers of communities, and bearers of cultural traditions, is highlighted.

• Studies in neoliberalism should be considered imperative to indicate its destructive potential for the poor Black older persons and other vulnerable categories of people.

6.3.2.4 Availability to Age-in-Action, Older Person's Forum, and other organisations

With poverty becoming ubiquitous in the South African society this pastoral care strategy should be made available beyond the boundaries of the poor Black older persons. The organisation Age-in-Action, formerly known as the Council for the Aged, as well as the Older Persons Forum operational in the local older persons' communities should be made aware of the content of this pastoral care strategy to the poor Black older persons so that they can consider the findings of this study in their approaches to the well-being of the other older persons in the community.

6.4 The contribution of this pastoral care strategy to research on the poor Black older persons.

This study contributes to research findings on the lived experience of the poor Black older persons within the Apartheid era. There is a paucity of such research amidst a wealth of research findings on ageing and old age of the White privileged group (Ferreira & Lindgren, 2008:95).

In Chapter two the appalling situation of the poor Black older persons as a structured dire situation and not due to the indolence of people, is described. In addressing this structured, engineered dire situation of the poor Black older persons, this study brings valuable insight to pastoral care and to the helping professionals dealing with systems of power and ideologies oppressing and exploiting people and causing intense suffering to vulnerable older persons. Therefore this study contributes to an insight expressed by (Lyon, 1985:85) that pastoral care to older persons "involves care for public life…not in the consulting room but in the nature and the direction of the life made possible in the world community".

In Chapter three pastoral care is presented as a dialogue partner with other disciplines especially Anthropology, Sociology and Economics as it relates to senescence, race and poverty, and indicates the role of pastoral care in a better understanding of the suffering of the poor Black older persons. Of value also is the insight this study brings to the positioning of the poor Black older persons in society due to a lack of cultural capital; how their position of being dominated is socially constructed and how it can change, and how with the necessary cultural capital all people could contribute to cosmopolitanism.

The contribution of this study to research as indicated in Chapter four and five, is that pastoral care embraces the human complexity as it relates to the dignity of people; and that faith expressions need not be limited to believers but are also "transparent to another reality and the reality of others" (Ammicht-Quinn, 2003:43) indicating the important public role of the Church (Chapter 1.8). The contribution of this study to research is the avowal and confirmation "that salvation and spiritual well-being of people are realised in the context where people have their daily living" (Gutiérrez, 1973:189).

The poor Black older persons in South Africa are presented in this study as the category of the new poor as indicated in the good practice of Liberation Theology as part of the poor of the world in need of liberation from the yoke of neoliberalism market economy. As such this study contributes to the insight of Newbigin (2003:119) that the neoliberalism market economy is a system without morals and not concerned with the well-being of all.

Of value is the utilisation of a moral economy within the field of pastoral care bringing insights gained in various fields from Economics, History, Science, Anthropology, Sociology and various other social and scientific fields. The fruitful utilisation of the insight of a moral economy could contribute to new and different models of pastoral care to suffering and brokenness. It is especially with regard to the marriage of a moral economy orientation with a Liberation Theology methodology that this study can enrich the field of pastoral care.

6.5 Emerging areas for further research

The findings of this research open up possibilities for further research in the field of pastoral care to the poor Black older persons.

- As this research was mainly library-based, more research opportunities should be provided for empirically-based investigations to test the theories and acceptability of the theories and the acceptability of the theoretical claims and recommendations made in this pastoral care strategy to the poor Black older persons.

- Although this research is focussed on the poor Black older persons, in view of global population ageing and the unhindered growth of neoliberalist market economy, this research opens opportunities for research with other older persons groups for the affirmation of their dignity in diverse contexts.

- The utilisation of a moral economy in pastoral care to other areas of life may yield enriching and challenging findings especially in a world where morals are pushed to the periphery.

- Pastoral care is part of the helping professions which are practised in various other disciplines. Moral economy is utilised increasingly in various other disciplines in order to uncover the truth of being functions of peoples and groups in various contexts. An opportunity is presented by this study for collaboration between helping professionals utilising moral economy to enrich the helping profession.

- The opportunity for the construction of a life course other than the capitalist one described in Chapter two, is presented by this study in view of the theological understanding of being carried into old age by God within a covenantal understanding of humanity. This may yield fruitful findings as within a moral economy each generation is imbued with uniqueness making intergenerationality the moral option for the affirmation of the human dignity of all. This study merely utilises this moral option for the affirmation of the dignity of the poor Black older persons but it could also be utilised within pastoral care towards other as aspects of life for the realisation of human wholeness.

6.6 Conclusion

The theological contribution of this study is to human wholeness by confirming the poor Black older persons as "valued people playing an important and integral role in inter-generational life-structures building society" (Kinoti, 2000:194) and as eschatological signs and symbols of God's renewed goodwill towards humanity in Christ. It is about addressing the breakdown of the relationship with the poor Black older persons that leads to their alienation, isolation, marginalisation, and ultimately to their utter degradation. McFague (1993:117) boldly states that "we well-off Westerners – need to admit that the first lie we live is in relation to others of our

own kind". This study was done to allow us all to live the lie in relation to the poor Black older persons less often, as this study is ultimately about the affirmation of the dignity of all humanity. Based on the good practice of Liberation Theology, the individual finds its wholeness as a member of a community that sows the seeds of a new future. The ubiquitous and pervasive nature of neo-liberalist market philosophy determining the quality of modern society is presented in this study as a destructive force causing indescribable human suffering as indicated by the appalling lived experience of the poor Black older persons. The universal church therefore needs to identify it as such and declare it sinful. The embracement of this market philosophy by the democratic dispensation of South Africa is, like their Apartheid counterpart in the older dispensation in South Africa, exiling the poor Black older persons from a secure sense of at-home-ness in the country of their birth and putting human society at peril. This pastoral care strategy to the poor Black older persons is therefore a contribution to correct this perilous societal situation by developing new paradigms and thought patterns facilitating theological reflection on the situation of the poor Black older persons and on the utilisation of a moral economy. As such a contextual pastoral care approach is constructed to positively impact all lives, but specifically the lives of the poor Black older persons and help them live a meaningful life in old age.

The motivation for this study came from, amongst others, the article by Lamb and Thomson (2001:67) indicating how people will become how they are regarded by others. This assertion is obviously in line with the philosophy postulated by Taylor (1994:38) that "[e]veryone should be recognized for his or her unique identity". This is a vital need as people's identity is crucially dependent on the "dialogical relations with others" (Taylor, 1994:34). Sensitised by this conviction, the realisation became apparent that the poor Black older persons have no identity worth recognising and as such these people created in the image of God, are a people without "recognizable public value" (Skeggs, 2004:178). The disparagement of this component of humanity takes place due to the withholding of recognition from them as people with dignity, thereby inflicting intense damage on these poor Black older persons. This is an indication of estranged humanity denying anthropology grounded in Scripture. This study therefore is a contribution to awakening humanity's ability to embrace a theological anthropology and within such anthropology, to glance at each other with appreciation, realising afresh how beautiful

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God's people are in their diversity and otherness. It is a renewed effort to make humanity aware of the inherent goodness of God's created reality and an attempt to make humanity to affirm this inherent goodness and beauty simply through a glance of appreciation, granting each other recognition because being created in the image of God, all humanity have "recognisable public value".

Ultimately this study is about making humanity aware of the aesthetics engulfing us and expressing joy and wonder at being human; it is about unconditional love and friendship and jubilation at being alive and being part of the seven billion humans currently inhabiting this vulnerable planet hovering in space and being kept there by an intelligence beyond human comprehension.

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