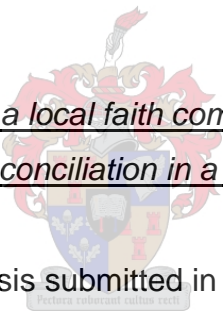


**University of Stellenbosch**  
**Faculty of Theology**  
**Department of Practical Theology and Missiology**

*Restoring trust within relations in a local faith community: A pastoral study towards sustainable reconciliation in a post TRC era.*



A Thesis submitted in partial  
fulfilment of the requirements for the Degree  
Master's Degree in Theology (Practical Theology)

Ashwin Sherman Manuel

March 2021

Supervisor/Promoter: Professor C H Thesnaar

## **DECLARATION**

### *UNIVERSITY OF STELLENBOSCH*

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Copyright © 2021 Stellenbosch University  
All rights reserved

## **ABSTRACT**

This research study investigated how trust and dialogue between relations within a local faith community can lead toward sustainable dialogue. The study used and considered the applicability of the Dialogical Intergenerational Pastoral Process as a theoretical framework as well as an approach toward pastoral care which allows one to better grasp the complex nature of relational ethics as well as the importance of people existing across generations( past, present and future). It particularly focuses on relations between the past, present and future generations that sees an individual existing within multiple generations as an existence that is connected by trust, loyalty and the like. The Dialogical Intergenerational Pastoral Process as a theory is hereby advocated within practical theology and family pastoral care, even though it is not limited to focusing solely on the family unit.

The research methodology that was followed which informs this thesis is Richard Osmer's four tasks of practical theology. This practical theology research methodology speaks to the structure of this study in that it also serves as a clear reminder of the field of importance within this study which is practical theology with a specific focus on pastoral care. Osmer herein offers guidance for practical theology researchers on the process of conducting an empirical research study by looking at the four tasks. When followed in a sequential manner the below mentioned tasks all spoke to the specific research aspects within this thesis namely:

- the descriptive-empirical
- the interpretive task
- the Normative task and
- The pragmatic task.

The goal of the research was not to determine or predict a hypothesis or to solve a problem. However, the purpose of the study was to explore the possibility of restoring trust that leads to dialogue and ultimately sustainable reconciliation within a local faith community. Furthermore it also indicated how the local faith community can engage and re-table the reconciliation agenda within their local context so that a 'bottom-up' approach is developed that is conducive to the local context. The

objectives and main goals were to investigate this by using the Dialogical Intergenerational Pastoral Process and their contributing scholars. The study further aimed to create and raise awareness of the importance of the reconciliation narrative being re-tabled within faith communities not only for past and present communal wellbeing, something that an African context is very concerned about. More importantly, however it is to be done so that future generations are not recipients of trauma and memories and indeed a South Africa wherein they are not bearing and living with the burden of the ‘sins of the past’ and perhaps present.

## **IN MEMORIAL**

*I dedicate this thesis to the past, present and future generations of my family. A special dedication goes to:*

- *My mother in law (the late Johanna Cullis) who passed away earlier this year as a result of cancer. Your love and legacy have carried me through many of life's lessons and challenges. Though you are no longer with us your encouragements, wisdom and love continue to give us a legacy of wisdom that is unmatched in which we are always standing on the shoulders of those who have journeyed before us.*
- *The families who have lost family members as a result of the COVID-19 pandemic. May God continue to comfort those who mourn.*

## **ACKNOWLEDGEMENTS**

- *To the triune God who has blessed me with prophetic insights, knowledge and wisdom and provided me with an abundance of grace to be able to complete this thesis and to fulfil my purpose in all spheres of life. To God be the glory, honour and praise. - Soli Deo Gloria*
- *To my supervisor Prof.C.H Thesnaar, my sincere and deepest thanks and gratitude for your guidance, wisdom and encouragement. Without your immense wisdom, knowledge, compassion and supervision and indeed encouragement, I would have not had the courage to not only pursue this master's degree or complete this thesis and also opened my field of vision tremendously.*
- *To my classmates (in absentia) and particularly lecturers Rev Van Doorn and Dr Meulink-Korf that journeyed with me, and with whom I am indebted to for the pearls of wisdom and insights during our contact weeks.*
  - *To my parents who have birthed, raised me and continue to love me unconditionally. I have endless gratitude for your encouragement and provision while completing this thesis. To my mother, Shireen Manuel there is not enough words to express my love for you and for the fact that you've instilled in your child that education is key and cannot be bought .In addition whilst we may bang heads at times, your encouragement and knowledge is unmatched. To my father, Rev David Jasper Manuel, a man that I look up to as not only a minister and theologian but also as a father, thank you for raising me to pursue something that has been considered off limits to your generation. Your belief and support in me has often challenged me to see beyond my insecurities. As you are entering into your autumn years, may the legacy I leave to my generation cause you immense pride.*

- *To my spouse and best friend Clareece Manuel thank you for always making me bottomless cups of coffee, it is valued more than you would ever know; and thank you for being my sound board and voice of reason. To my daughter, Hannah-Grace Neema Manuel may this work lay the foundation of a legacy that is bequeathed to you. Your smile encouraged me to smile and laugh in times when I thought I couldn't.*
- *To my close friends and council; Francis, Dwain, Quinton, Rupert, Nathan, Enricho and others whom I cannot recall as the list is endless. Each of you have individually inspired me through witnessing the passion you hold in your own respective fields of academia and work.*
- *To the rest of my extended family who have played a role in being there for me through thick and thin while completing this thesis, words cannot describe my appreciation and gratitude for your support and encouragement.*
- *To my circle of influence, may we all continue to challenge ourselves and the status quo and bring much needed transformation.*
- *Finally to the many lives lost during the COVID-19 pandemic as well as their families, and indeed extended families. May the balm of Gilead be sufficient during this very trying emotional time.*

## **TABLE OF FIGURES**

FIGURE 1: RICHARD OSMER'S FOUR TASKS OF PRACTICAL THEOLOGICAL INTERPRETATION .....	8
FIGURE 2: OVERVIEW OF THE TRC AMNESTY PROCESS .....	18
FIGURE 3: PERCEIVED RECONCILIATION PROGRESS.....	33
FIGURE 4: PERCEIVED IMPORTANT OF ROLE-PLAYERS' INVOLVEMENT IN RECONCILIATION.....	34
FIGURE 5: A THREE-DIMENSIONAL APPROACH TO VIEWING TRUST.....	44
FIGURE 6: THE 4 DIMENSIONS OF CONTEXTUAL THERAPY AS NOTED BY IVAN BOSZORMENYI NAGY. ....	48
FIGURE 7. INTERPERSONAL TRUST, SARB 2019 .....	51
FIGURE 8: A CHART ILLUSTRATION OF GUILT & GUILT FEELINGS CHART AS ACCORDING TO MARTIN BUBER.....	59
FIGURE 9: SYMBOLS USED WITHIN A GENOGRAM: .....	109
FIGURE 10: AN EXAMPLE OF A GENOGRAM OF MULTIPLE GENERATIONS .....	110
FIGURE 11: EXAMPLE OF A PROPOSED RECRUITMENT FLYER OF THE WAY AHEAD FOR A LOCAL FAITH COMMUNITY.....	115

## **TABLE OF DIAGRAMS**

TABLE 1: NUMBER OF STATEMENTS TAKEN BY THE TRC IN EACH OF THE 9 PROVINCES.....	14
TABLE 2: PROGRESSION OF STATEMENTS TAKEN FROM DEPONENTS OVER A TWO YEAR PERIOD.....	14
TABLE 3: BREAKDOWN OF DEPONENTS BY GENDER AND POPULATION GROUP .....	14
TABLE 4: STATUS OF AMNESTY APPLICATIONS AT 30 JUNE 1998 .....	19
TABLE 5: BASE SCENARIOS PROJECTIONS: GEAR.....	22
TABLE 6: PROVIDED MEANINGS OF RECONCILIATION (OPEN ENDED QUESTIONS).....	24
TABLE 7: COMPARATIVE STATISTICS OF PERCEPTIONS REGARDING TRC EFFECTIVENESS ACROSS RACIAL GROUPS.....	25
TABLE 8: PERCEPTIONS OF THE NATURE OF THE DIVISIONS .....	27

## **ABBREVIATIONS USED**

ANC: African National Congress

DIPP: Dialogical Intergenerational Pastoral Process

GEAR: Growth Employment and Redistribution

GNU: Government of National GNU

HURISA: Human Rights Institute in South Africa

IFP: Inkhata Freedom Party

KZN: Kwa-Zulu Natal

MDP: Multi-Directed Partiality

NP: National Party

PTSD: Post Traumatic Stress Disorder

RICSA: Research Institute on Christianity and Society in Africa

RDP: Reconstruction and Development Plan

SA: South Africa

SACC: South African Council of Churches

TRC: Truth and Reconciliation Commission



## TABLE OF CONTENTS

DECLARATION .....	I
ABSTRACT .....	II
IN MEMORIAL .....	IV
ACKNOWLEDGEMENTS .....	V
TABLE OF FIGURES .....	VII
TABLE OF DIAGRAMS .....	VII
ABBREVIATIONS USED .....	VII
TABLE OF CONTENTS.....	VIII
<b>CHAPTER 1: INTRODUCTION .....</b>	<b>1</b>
1.1.    MOTIVATION .....	2
1.2.    OVERVIEW .....	3
1.3.    RESEARCH PROBLEM .....	6
1.4.    RESEARCH QUESTION .....	6
1.5.    AIMS AND OBJECTIVES.....	6
1.6.    METHODOLOGY: PRACTICAL THEOLOGY INTERPRETATION OF RICHARD OSMER .....	6
1.7.    THESIS OUTLINE AND BRIEF CHAPTER OVERVIEW.....	9
1.8.    KEY WORDS.....	13
1.9.    CONCLUSION.....	15
<b>CHAPTER 2: THE ROLE OF THE LOCAL FAITH COMMUNITY IN CONTINUING THE RECONCILIATION DIALOGUE POST THE TRC LIFESPAN.....</b>	<b>2</b>
2.1    INTRODUCTION AND OVERVIEW .....	2
2.2    ANALYSING THE NATURE OF TRUTH COMMISSIONS AS A MIDWIFE TO RECONCILIATION AND ITS LIMITATIONS IN SA.....	4
2.3    EVALUATING THE CONTRIBUTION OF THE TRC TOWARD RECONCILIATION .....	8
2.3.1. <i>Evaluation Theory as a tool to analyse effectiveness of a programme</i> .....	8
2.3.2. <i>Macro level analysis of the TRC Committees</i> .....	10
• <i>Human Rights Violations Committee</i> .....	12
• <i>Amnesty Committee</i> .....	15
• <i>Reparation and Rehabilitation Committee</i> .....	19
2.3.3. <i>Micro level (Level of Analysis: Families, Individuals)</i> .....	24
2.4    THE LOCAL FAITH COMMUNITY, A DECISIVE AND KEY ROLE PLAYER IN THE RECONCILIATION JOURNEY .....	30
2.5    CONCLUDING REMARKS ON THE SA TRC WORK AND LEGACY FOR THE RECONCILIATION PROJECT .....	37
<b>CHAPTER 3: RECONCILIATION AND THE RE-WIRING OF TRUST (INCORPORATING THE DIPP) .....</b>	<b>40</b>
3.1    INTRODUCTION AND OVERVIEW .....	40
3.2    RESTORING FRAGMENTED TRUST - INPUT FROM THE SOCIAL SCIENCES .....	42
3.2.1. <i>A sociological Perspective</i> .....	42
3.2.2. <i>Input and thought of Ivan Boszormenyi-Nagy</i> .....	45
3.3    RECONNECTING DIALOGUE: AN ETHICAL IMPERATIVE- INPUT FROM THE SOCIAL SCIENCES .....	52
3.3.1. <i>The ethical requirement of dialogue, toward embracing responsibility- utilising the thoughts of Levinas and Sacks</i> .....	52
3.3.2. <i>Input and thoughts from Scholars, Martin Buber and Ivan Boszormenyi-Nagy</i> .....	57
3.3.3. <i>Boszormenyi-Nagy's thought contribution to dialogue</i> .....	61
• <i>Polarization</i> .....	61
• <i>Asymmetry vs Symmetry</i> .....	62
• <i>Inclusive multilaterality</i> .....	63

3.4	JOINING THE THOUGHTS ON TRUST AND DIALOGUE IN A POST-TRC SA TO CONTRIBUTE TOWARD SUSTAINABLE RECONCILIATION .....	64
3.5	THE JOURNEY TOWARD SUSTAINABLE DIALOGUE WITHIN A SOUTH AFRICAN CONTEXT UTILISING THE DIPP .....	66
<b>CHAPTER 4: A PASTORAL UNDERSTANDING OF RECONCILIATION AND TRUST .....</b>		<b>71</b>
4.1	INTRODUCTION AND OVERVIEW .....	71
4.2	PASTORAL CARE AS PRACTICAL THEOLOGY: A UNIQUE PROCESS WITHIN AN AFRICAN CONTEXT AND THE IMPLICATION FOR RECONCILIATION .....	72
4.3	RECONCILIATION AND THE RESTORATION OF TRUST: IMPLICATIONS FOR THE ECCLESIA (FAITH COMMUNITY) .....	76
4.4	RESTORING TRUST: A THEOLOGICAL INTERPRETATION AND APPLICABILITY OF THE DIPP .....	83
4.4.1	<i>Restoring Fragmented Trust: A theological exegesis with a DIPP focus point. ....</i>	<i>85</i>
	• <i>The account of Joseph (Genesis 45) .....</i>	<i>85</i>
	• <i>The Parable of the Good Samaritan (Luke 10) .....</i>	<i>87</i>
	• <i>The healing of the lepers as engaging with the hurting (Luke 17) .....</i>	<i>89</i>
4.5	RESTORING TRUST AS EMBRACING RESPONSIBLE HUMANITY .....	90
4.6	OVERVIEW AND THE WAY FORWARD TO SUSTAINABLE RECONCILIATION .....	95
4.7	CONCLUSION .....	97
<b>CHAPTER 5: RESTORING TRUST WITHIN FRAGMENTED/STRAINED RELATIONS AND THE WAY FORWARD FOR THE LOCAL FAITH COMMUNITY .....</b>		<b>98</b>
5.1	INTRODUCTION AND OVERVIEW .....	98
5.2	KEY THEORETICAL SKILLS REQUIRED TO DEVELOP AND STRUCTURE A PRAGMATIC RESPONSE BY THE MINISTER/PASTORAL CAREGIVER ON THE BEHALF OF THE LOCAL FAITH COMMUNITY .....	100
5.2.1	<i>The creation of a safe space for dialogue .....</i>	<i>102</i>
5.2.2	<i>A focus on Relationship and Trust building. ....</i>	<i>104</i>
5.2.3	<i>Practice Multi-directed Partiality (MP) and active listening toward visible and invisible persons. ....</i>	<i>104</i>
5.2.4	<i>Pursue relational Justice for the next generation .....</i>	<i>106</i>
5.2.5	<i>Note transgenerational solidarity and the using of genograms .....</i>	<i>107</i>
5.2.6	<i>Work toward achieving exoneration of past generations for the sake of restoring trust relations with the other. ....</i>	<i>111</i>
5.2.7	<i>Practice the art of patience.....</i>	<i>112</i>
5.3	PROPOSED SUGGESTIONS TO ANSWER THE RESEARCH QUESTION WITHIN A PRAGMATIC MANNER .....	113
5.3.1	<i>Faith Communities should initiate their own processes of healing; by listening closely to the others life story to move toward reconciliation .....</i>	<i>117</i>
5.3.2	<i>Use memory in a sustainable manner that encompasses the entire life that leads toward the realisation of freedom.....</i>	<i>119</i>
5.3.3	<i>Unfreeze and articulate the pain and lament within a safe space for healing and justice for the next generation.....</i>	<i>121</i>
5.3.4	<i>Engage in storytelling and display hospitality to restore trust within relations .....</i>	<i>123</i>
5.3.5	<i>The creation of an equivalent to the Kirchentag in Germany should be introduced .....</i>	<i>124</i>
5.3.6	<i>Take the lead role in the construction of new values for society as a whole. ....</i>	<i>124</i>
5.4	CONCLUSION.....	126
<b>CHAPTER 6: CONCLUSION &amp; RECOMMENDATIONS.....</b>		<b>127</b>
6.1.	INTRODUCTION AND OVERVIEW. ....	127
6.2.	A REVIEW AND REFLECTION OF THE RESEARCH QUESTION AND OBJECTIVES .....	127
6.2.1.	<i>Objective 1: The DIPP and restoration of Trust.....</i>	<i>128</i>
6.2.2.	<i>Objective 2: Local Faith Communities and Challenging reconciliation activities.....</i>	<i>129</i>
6.2.3.	<i>Objective 3: Relationship between dialogue and reconciliation Post 1994. ....</i>	<i>130</i>
6.3.	RECOMMENDATIONS FOR THE WAY AHEAD.....	131
6.4.	RECOMMENDATION FOR FURTHER RESEARCH.....	132
6.5.	LIMITATIONS & CHALLENGES OF THE STUDY .....	133

6.6. CONCLUSION.....	134
<b>CHAPTER 7: REFERENCE LIST .....</b>	<b>136</b>

## **CHAPTER 1: INTRODUCTION**

South Africa (SA), a country enriched and blessed with natural beauty and incredible landscapes lies juxtaposed with entrenched hurt and injustices that is lurking beneath the surface that presents a very contrasting picture of immense beauty, but at the same time immense human injustices. Previous generations have transferred the environment down to us, that is both breath-taking and at the same time hurtful in areas. Likewise the legacy of this transference is further checked and divisive due to previous legislation that has caused immense racial intolerance of the other.

Many attempts have tried to mend the gap between racial groups since the demise of apartheid as Walaza (2003:193-195) notes that the Truth and Reconciliation Commission (TRC) has contributed immensely as a midwife in the restoration of persons through reconciliation. However Du Toit in Botman *et al*(1995:119) noted that whilst the TRC contributed immensely to getting the nation talking of past injustices and trauma it essentially laid a foundation for breaking the silence and allowing the ground to speak; as the importance of dealing with the past far surpasses the term and mandate of the TRC.

In an interview with BBC Radio in 1994 Fr Michael Lapsley in Botman *et al*(1995:17; 22-23) stated that our ability to create a just future is profoundly and inextricably related to our response to the apartheid years. This is where each person has a story to tell, that if ignored or buried under a carpet will continue to plague or even destroy us as a country. Furthermore he mentions that if anger fills us, if hatred and bitterness is used as fuel for revenge; a peaceful and compassionate society will remain an illusion. If these emotions are left unchecked and kept frozen (not engaged with and healed) within the annuals of history and time, it will threaten the prospect of a SA that is vibrant and flourishing with hope and possibilities. This is the locus of the thesis from where the local faith community has its departure point.

The Apostle Paul reminded the local faith community in Corinth according to Richards (1981:650-651) that their new identity is found within Christ and on behalf

of Christ, they are to be reconciled to one another. In so doing they, bear witness and participate in the Trinitarian love that gives; and shares life under the auspices of mutual giving and receiving of love. Migliore (2014:262) furthermore notes that the New Testament Church (the assembly/congregation of believers or ecclesia) refers to a new community of believers to praise God in a response to the ministry, death and resurrection of Jesus Christ.

With the above being briefly laid out, the purpose of this thesis is to look at the role of the local faith community as an entity that can bring about a renewed sense of the importance of reconciliation via a pastoral care approach that seeks to engage the individual in a holistic manner using the Dialogical Intergenerational Pastoral Process(DIPP). This begs the question as to how can the local faith community contribute via pastoral care toward a future SA and facilitate dialogue and in doing so rebuild trust.

### *1.1. Motivation*

The reason/motivation for this research is threefold:

- As our humanity connects us to families that spans multiple generations and includes those who are deceased, living and yet to be born, our communal life, is interwoven with each other. However Potgieter (2019:15) highlighted that South Africa in 2019 has experienced situations and other social indicators that have made individuals very sceptical of others; hereby disrupting our inherent interconnectedness and trust toward others.
- Secondly, the DIPP perspective as a pastoral care approach recognises that hope is possible to restore relations with persons of varying cultures; as well as resolving conflict and facilitating greater understanding between people and cultures in general. Furthermore, the central thrust of the DIPP is to restore trust in human relations caused by the effects of conflict; making the pursuit of hope an important search, which is hereby located within the reconciliation project.
- The local faith Community is challenged by the Apostle Paul in his letter to the church in Corinth to be reconciled to one another. However given that the greatest asset of an organisation is its people, who have different approaches to life; concepts may mean different things in varying environments such as

reconciliation. How then can the local faith community utilise the DIPP as a pastoral care approach to restore trust in the other given the legacy of conflict, whilst being in the midst of very tense times to heal our hurting country by restoring trust in the other.

## 1.2. Overview

The DIPP is explained by Thesnaar in Kusa (2018:82) as an attempt to find a suitable alternative name to the contextual therapy of Boszormenyi- Nagy and the contextual pastoral approach of Meulink-Korf and Van Rhijn. Furthermore this approach is centred on the empirical knowledge that by giving due consideration to an individual's relational obligations opens the window to personal freedom to participate in daily lived activities, satisfactions and enjoyment.

Using the thought of German Philosopher Martin Buber, Gordon (2011:208) notes that in order for real listening and dialogue to happen, it requires being present toward the other; and also the creation of a space where each party can speak openly and freely and construct their own meaning, even when this differs from the conversation partner moving from an I/it to an I/thou encounter. French Philosopher Emmanuel Levinas as noted in Lipari (2004:130) however reminds us that the face of the other requires that we give to the other. This responsibility is predicated on the notion that the freedom of the other presupposes the freedom of the individual.

Sacks (2005:144:184) echoes this by stating that at its core responsibility implies the existence and presence of another who's claims on my conduct holds me responsible, as its Hebrew equivalent *achrayut* means 'another'. Moreover, he maintains that responsibility is relational as ethics is never a private matter and it (responsibility) lies at the heart of human dignity. Lastly Sacks (2005:54-55) echoes the sentiments of Levinas and comments further that the 'face' as a concept is crucial to our humanity.

On the point of taking responsibility, Thesnaar in Kusa (2018:90-95) furthermore equates the guilt of past generations, coupled with its trauma and memory, to frozen conflict that can erupt at any time. He furthermore argues that an intervention from the DIPP perspective is possible if there is a willingness of persons to acknowledge guilt, take responsibility for it, persevere, crucially engage in dialogue with previous

generations and most importantly restore and transform injustices. Moreover Thesnaar (2019:1) notes that the danger of keeping the past frozen with its trauma, may lead to an eruption of increased anger, violence, and vengeance largely left suppressed by the transition period.

In addition Thesnaar,(2014:2-3) highlights 4 factors that threatens the reconciliation project post TRC, namely the continuous expansion of poverty, violence and its endless social, structural and psychological effects; insufficient human capacity and finally an ineffective local faith community to engage in transformative and reconciliatory action in the aftermath of the TRC. Mahokoto (2019:1-3) adds to this rallying cry that the lack of reconciliation within SA churches and within society at large has resulted in, racial violence that is evident within communities to this day. Without reconciliation, peace (shalom) is set to continue being an impossible dream due to the daily reality of inequalities.

However, Potgieter (2019:24-26) concluded that 77.1% of respondents stated that SA still needs reconciliation; whilst 66.1% affirmed that the TRC laid a positive foundation for interpersonal trust to achieve reconciliation. When reporting on the responsibility for reconciliation, respondents stated that the responsibility for reconciliation lies with both the oppressed and those who were not oppressed under apartheid. Interestingly enough, when asked about the organisations perceived involvement in reconciliation, 42.3% of respondents stated that the religious and faith based organisations after the family unit at 47% amongst other entities have a critical role in the reconciliation journey. This adds weight to the points made by Thesnaar, that the involvement of the local faith community to engage in reconciliative actions are crucial; to the point made by Mahokoto for the local faith community to engage with costly reconciliation, and is a call to embrace the ethics of responsibility noted by Sacks.

Finally, the Potgieter (2019:67) notes that interpersonal trust is the glue that binds a society together in responsibility; serving as the foundation of relationships to firstly overcome tension and at the same time create sustainable livelihoods within a society. An interesting regression of categories that have a great deal of interpersonal trust is highlighted that as the interpersonal relation extends from the

available categories the less trust there is from; the family (most basic) being 30.6% whilst other races are at 8.1% of interpersonal trust.

Based on the above data, it is evident that much work is required by the local faith community to respond and engage in dialogue to restore trust between persons of different races, for future and current generation, but how can it be achieved?

In his chapter on types of pastoral care, Botman in Botman *et al* (1995:157) notes that whilst the government has to close the book on human rights of the past, the pastoral care of the people still hurting or carrying with them past traumas, cannot be left untreated and untransformed. He moreover maintains that, pastoral care is to become located within a caring community wherein care can be offered; and furthermore challenges the local faith community in this regard to revisit and re-challenge its concept of how to relate to a society facing uncertain and turbulent times.

However it is worth noting that the local faith community within a South African context particularly was context specific and defined primarily along racial lines under apartheid and as Kgabe in Thesnaar *et al* (2020: 87) remarks that the creation of separate spaces of work, living spaces, even places of worship significantly impacted the lived experiences and realities of South Africans in various ways. It will therefore be within chapter 2 where the local faith community as a whole can redress this very divisive issue in ensuring that the 'sins of the past' are not repeated despite Mahokoto (2019:1) noting that the divisions of the past has already affected the next generation of young people in every sphere of their lives. This effectively raises the alarm that some form of sustainable intervention is required as the search for true reconciliation within South Africa is required now more than ever in South Africa. This is where the DIPP is of use in that it scans the relational network of an individual's relationships to provide freedom to receive personal freedom to enjoy their lives; whilst giving due consideration to relational obligations is viewed as a significant resource. In doing so, Friedman (1989:3-4) notes that it creates a trust between the connected persons leading to a cure where dialogue is a search for justice and fairness and most notably healing through meeting. As noted, the tangibility of hope is palpable; however, this hope is not some distant thought; but requires a concerted effort for it to be realised.



### 1.3. *Research problem*

SA has come through a very traumatic transition period towards democracy; with the TRC becoming an important midwife in getting the nation healed. However as recent as 2019; statistically it shows that much work is still required. The local faith community; considered as a beacon of hope for healing and restoration, still has a critical role to play in the healing process, question is how can this be done. How can the local faith community continue to heal the wounded, by restoring trust in the other using the DIPP and continue the reconciliation process in a sustainable manner?

### 1.4. *Research question*

Can the emphasis of the Dialogical Intergenerational Pastoral Process (DIPP) on restoring trust within relations in the local faith community fundamentally assist the reconciliation and healing journey in a post TRC era?

### 1.5. *Aims and objectives*

- To investigate the DIPP as a pastoral care approach in effectively contributing toward restoring trust in the other, as a result of conflict by engaging in dialogue with the other.
- To investigate the importance of the local faith community in appropriately challenging the lack of reconciliation activities in SA post 1994.
- To investigate the interplay between dialogue and reconciliation in South Africa Post 1994 using the DIPP and how the local faith community can best respond.

### 1.6. *Methodology: Practical Theology Interpretation of Richard Osmer*

Practical theology as a sub-discipline of the broader field of Theology, as noted by Steyn *et al*(2011: 2-3) seeks to bring theology to people in a manner that not only serves, but also by interpreting their needs can respond from. Furthermore Practical Theology is prompted and sustained by asking the question namely in extending care to respond to a need, what is the motivation that moves from concern to action? In addition, Browning (1985:20) notes that for Practical Theology to be truly practical it is to have some description of the problem, apply some critical theory to the ideal

situation; and most importantly be aware of processes as well as spiritual and technological forces required to make the ideal situation possible.

The above reference by Browning lays the foundation, that for a situation to be responded to in a practical manner, it requires an investigation that necessitates to look at mitigating factors that has an impact and the understanding of context, practical theological concepts as well as pastoral hermeneutics in developing a response. With this being said, Richard Osmer (2008:28) responds to this void and proposes a hermeneutical lens that addresses and speaks to the concern of participating in Christ's priestly, royal and prophetic mediation of salvation. This in essence responds to the role mentioned by Browning but it also essentially speaks to the office that the local faith community is to embody as it seeks to respond to the role of Christ.

Given that Practical Theology often lacks a clear 'how to' which can result in it being misunderstood, Richard Osmer responds to this void and maintains that practical theology exists as a sub-discipline of theology which is influenced and impacted by disciplines that has a propensity to influence how individuals understand theology. With this in mind Osmer (2008:17) critically notes that living systems are located within a broader interconnected web that when taken together forms and constitutes the bedrock of life.

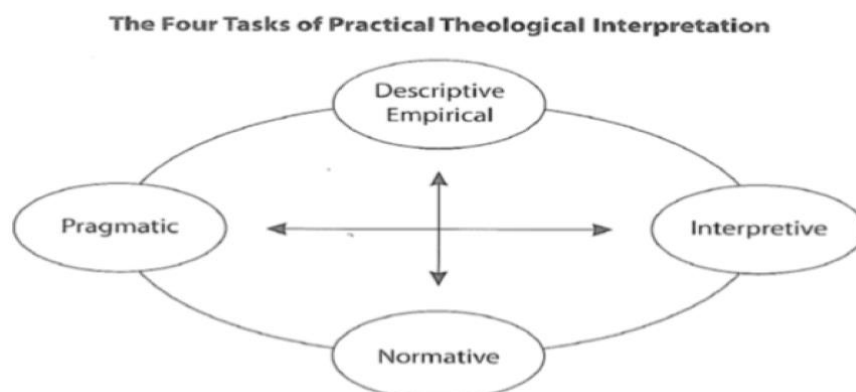
The reason for viewing practical theology in this manner is that he wishes to see practical theology transcending the hallways of the academy and the church to essentially provide a bridge that connects the two entities. To assist in this connection, Osmer (2008:17) offers an insight to how practical theology interpretation is to be viewed; firstly noting that looking at individuals exclusively is hugely problematic, secondly and most importantly broadens the entity under consideration to the interconnectedness of various ministry and finally that local faith communities are embedded in a network of systems (natural and social) that extends beyond the walls of the congregation. Moreover he alerts practical theologians as well as scholars that systems are located within a broader interconnected system, making interpreting at least from a practical perspective contextual in that it operates and understands life in terms of interconnectedness, relationships as well as being systems driven.

In seeking to understand Practical Theology; as well as seeking to connect the academy and the church, Osmer (2008:28) seeks to develop an approach to Practical Theology that responds to the being of Christ; being that of priest, king and finally mediator. Moreover as one office (Christ) is viewed from 3 angles, he moreover develops a system where the 4 tasks of practical theology facilitates the local faith community's response to the role fulfilled by Christ's embodiment as previously mentioned.

That being said moving with the thrust of Osmer the local faith community exists to be the embodiment of what Christ stood for; as previously mentioned. However to be equipped and to fully respond to the challenge of interpretation from a Practical Theology viewpoint, Osmer (2011:3,2008:11, 28;) develops the 4 Tasks of practical theology that can assist the local faith community to respond to this as shown in figure 1 below namely

- Descriptive- Empirical which is *Priestly Listening* (gathering Information to assist in analysing patterns),
- Interpretative which is *Sagely Wisdom* (why certain trends are persisting using social science theories),
- Normative which *Prophetic Discernment* (using theological concepts to interpret situations to guide responses) and most crucially and finally the
- Pragmatic which is Pragmatic: *Servant Leadership* (knowing what the course of action is to be, determining the best strategies of action that are to be taken).

Figure 1: Richard Osmer's four tasks of Practical Theological Interpretation



With the above being mentioned, the reason behind utilising Osmer's approach is that the approach encompasses the gist of the thesis of restoring trust within a local faith community as a contribution to sustainable reconciliation. The purpose is to utilise the approach and paradigm of Osmer as a hermeneutical methodology as a base upon which the thesis will be built on. As this study is focused on restoring trust to contribute to sustainable reconciliation within a local faith community which from the offset it may appear a very complex study. This study seeks to provide the local faith community with a method in how it can go about restoring fragmented trust and in doing so facilitate sustainable reconciliation. However the approach of Osmer will not only provide guidance from a theological viewpoint but also an approach that is constructed from the ground up in that is cognisant of its context as well as seeking to fulfil the office of Christ as priest, king and prophet.

In addition the approach of Osmer, addresses a very real challenge facing many South Africans as racial intolerance of the other and cries for justice can really cloud an effective response from a practical theology frame of reference. Whilst Osmer's approach may come across as a lighter iteration of many Sociological concepts, it effectively merges complex, interconnected systems and their interplay with a theological base of inquiry that results in a response that is conducive to the prevailing context and true to its theological roots. This confirms the point made by Gerkin (1986:60) that practical theology occurs in the midst of praxis or '*on the run*'. This makes Osmer's paradigm of working through dynamics with a practical theological viewpoint in a sequential and logical manner; an ideal paradigm to address a very complex and serious issue that takes the prevailing context and interconnectedness of systems, notes the interplay between the systems and responds to this in a theological manner into account and develops a response that follows a logical thought progression.

### 1.7. *Thesis Outline and brief chapter overview*

#### **Chapter 1: Introduction**

Introduces the thesis and set out the parameters of the study.

**Chapter 2: The role of the local faith community in continuing the reconciliation process post TRC mandate.** (*Using the descriptive-empirical approach of Osmer*).

The descriptive–empirical approach or *priestly listening* of Osmer (2008:4) gathers and interprets information that assists in understanding the dynamics at play in particular episodes and situations. With this mentioned, Chapter 2 is tasked with examining the role of the local faith community in continuing the dialogue of reconciliation post the cessation of the TRC and its mandate. This will be achieved by conducting an evaluation of the TRC’s mandate and operations as being a midwife to reconciliation; by looking at available literature on the TRC and its contribution to the overall reconciliation project. Moreover this chapter will evaluate the establishment of the TRC (despite its detractors); and ascertain any gaps left unchecked by the TRC wherein the church can respond from a theological perspective and work toward restoring trust and ultimately sustainable reconciliation.

The Rationale behind responding in this manner is essentially to provide a starting point from where a detailed contextual analysis is developed from for the following reasons:

- Whilst the detail and knowledge on the TRC and its operations are immense, many have placed their hopes even trust in the TRC process (rightly or wrongly) to be a panacea to all the guilt and shame experienced by the past. Whilst many were left frustrated by its shortcomings, this has essentially left this anger, frustration even shame to seep through the generational channel untransformed and unresolved, hereby increasing its volatility.
- In relation to the thesis as a whole it provides a context that notes the shortcomings of the TRC process as far as trust is concerned and what this means for the reconciliation agenda and how the TRC viewed reconciliation. The shortcomings of the various committees are detailed to indicate how this in essence worked against restoring trust between former political enemies and persons affected during apartheid given their inabilities in certain aspects especially where amnesty and reparations are concerned. With the assistance of the local faith community, despite their role under and post the TRC, this

part of society still has a crucial role to play. In addition the availability of a 'second chance' is one that the local faith community cannot afford to miss or pass on given the importance of healing and restoring trust in relationships with fellow South Africans.

### **Chapter 3: Reconciliation and the re-wiring of Trust** (incorporating the DIPP) (Using the interpretive task of Osmer)

The next stage of Practical theological interpretation of Osmer (2008:4, 28) is the interpretative task or aptly called *sagely wisdom*. It is here that theories/concepts from other disciplines (sociology, philosophy, psychiatry, psychology etc.) are engaged with in a collaborative manner to find a reasonable explanation why dynamics and patterns keeps on re-occurring. Aptly referred to as *sagely wisdom* it is here that this specific task is a form of wise judgement that is firmly grounded in a wisdom that seeks to guide others in living a life within the royal rule of God.

Chapter 3 although broad in scope, engages with key scholars and their related works within the field of relational ethics. This chapter is important not only for its engagement with key scholars such as Ivan Boszormenyi-Nagy, Martin Buber as well as Emmanuel Levinas; but also for their emphasis on trust and its importance. In doing so, this is done to obtain a deeper perspective of interpersonal dynamics that are at play and its relational resources as trust, dialogue and reconciliation are the core components of the research study.

### **Chapter 4: Reconciliation: A thematic overview.** (Using the normative approach of Osmer)

It is within this approach aptly referred to as prophetic discernment that Osmer(2008:4-161) advocates that theological aspects are to be utilised to correctly interpret these contexts and also developing certain ethical norms to not only guide a detailed response; but also to learn from established 'good practice'. Furthermore Osmer utilises three approaches that can guide the normative response, despite not being mutually exclusive namely theological Interpretation, ethical reflection and finally good practices. It is also commonplace for practical theological interpretation

to use a combination of the approaches in various degrees; with this being said, the chapter will be utilising the proposed approaches with varying emphasis.

Chapter 4 is tasked with constructing a very brief and thorough thematic and conceptual overview of the theological concepts of reconciliation and the restoration of trust as laid out in literature. It firstly considers the complex nature of pastoral care with specific reference to the African continent. Hereafter it analyses reconciliation as its implications for the ecclesia taking its influence from scripture; thereafter it proceeds to view reconciliation as a process of being resorted to shalom. Furthermore it also seeks to view the restoration of trust as it occurs within the Biblical text, with a focus that is informed by the DIPP. Moreover this chapter considers the embracing of trust to be a call to embracing a common and new humanity as outlined in the beatitudes as a lifestyle that the ecclesia (local faith community) is to expound as pilgrims on the path toward reconciliation.

**Chapter 5: Restoring Trust within fragmented/strained relations and the way forward for the Local Faith Community.** (Using the Pragmatic approach of Osmer with a view to the future).

Viewed as the 'visible' response of Osmer (2008:4-176) notes that it is here where strategies are developed to respond to the situation at hand, to essentially reflectively respond to a situation that necessitated the response in the first place (task 1-3). Here Osmer notes that for this task to be referred to as *servant leadership*; Osmer develops three forms of leadership (task competence, transactional leadership and finally transforming leadership) that can assist in developing a workable response from the current situation to a more preferred situation. It is here that this chapter hopes to offer workable solutions that answers the research question.

Considered the epicentre of the dissertation, this chapter will follow the task of the pragmatic approach, by looking at ways the local faith community can effectively respond to the task set before it. This will be achieved by offering workable processes that can drive the need for restoring trust forward, noting the preceding chapters and laying a platform from where further inquiry can be developed. This will



be done by considering and using the recommendations made by the RICSA report, in as far as their recommendations are conducive to the DIPP, the task of Osmer as well as the overall narrative.

In addition, the chapter will offer workable processes; which is by no means a 10 point plan to solve all the problems overnight. However what it will suggest and recommend are practical steps and tools that can be actioned within a local faith community by the minister, or pastoral caregiver, in a way that adheres to both the theory behind the DIPP (Multi-directed partiality, justice etc.), the pragmatic approach of Osmer as well as the points raised during the preceding chapters.

Furthermore noting the racialized 'divisions of the past' this chapter will moreover assist the local faith community to respond to this vacuum in a unique manner. Namely in taking responsibility for their role in the past (regardless of their reservation), it can facilitate the restoration of fragmented trust through the creation of relations that contributes toward a reconciliation that is both sustainable as well as ethical.

## **Chapter 6: Conclusion/ Recommendations**

The chapter will review and reflect on the research objectives, consider the recommendations for the way ahead and within a few bullet points offer contributions that addresses the research question within a pragmatic way. In addition it will show how future research can be proposed and the challenges encountered during the write up process.

## **Chapter 7: Reference List**

A detailed list of published works published as contained within the dissertation.

### *1.8. Key words*

**Dialogical Intergenerational Pastoral Process (DIPP):** According to Hungarian born Psychiatrist Ivan-Boszormenyi Nagy (1986:414) the approach is based on the empirical knowledge that by giving fair consideration to the individual's relational



obligations, it can result in a liberation and indeed freedom to actively participate in life's activities.

**Dialogue:** Using the work of German Philosopher, Martin Buber, Goff (2001: 149) notes that the breakthrough in this regard is when dialogue is viewed as I/Thou (seeing the other as a subject) as opposed to I/It (viewing the other as an object). In addition Botha (2014:11) notes that dialogue is referred to here as more than the rambling of words, but rather pursuit for justice and fairness between people.

**Justice:** This concept according to Boszormenyi-Nagy *et al* (1986:417) considers this to be a dynamic foundation of continuing close relationships. Periodically it is concerned with a concern to monitor the fairness of relationships in order to keep it trustworthy. Moreover this is the ongoing challenge to the existing balance of fairness

**Local faith community:** A term as noted by Migliore (2014:263) refers to a new community of believers gathered to praise and serve God as a response to the gospel message, death and resurrection of Jesus Christ. This term also designates the assemblies of Christians or the universal Christian community. The thesis will therefore focus on the latter iteration as it exists within South Africa in general.

**Reconciliation:** Kistner in Botman *et al* (1995: 80) views this to be a process as outlined in the Pauline Epistle to the local faith community in Corinth, and implies the removal of hostilities and the restoration of fellowship, and peace.

**Transgenerational solidarity:** Goff (2001:150) considers that within the confines of 'contextual therapy' of Boszormenyi- Nagy whilst the patterns may fascinate many family therapists; this approach recognises them as aspects of family patterns but includes this to be seen as a legacy and transgenerational mandate. Whilst acknowledging its presence, the contextual approach considers this to be more important as what it may result in for future generations. This consideration considers that 'legacy' is not to repeat past errors, but according to Boszormenyi-Nagy it is the ethical imperative for the present generation to ensure that the survival of the posterity quality of life is to their direct benefit. Furthermore Meulink-Korf *et al*

(2020:433) views this as practicing personal accountability it becomes a future investment without the prospect of direct reward or repayment; as future generations herein makes an appeal to some form of personal accountability.

**Unexpected third:** In their book by the same entitled '*The unexpected third*' Meulink-Korf *et al* (2016:49) notes that this reference is what Boszormenyi-Nagy refers to that there is an invisible third who is particularly participating in intergenerational relations. Moreover this refers to a silent companion, as in a business partnership, who may not be an active participant in the daily affairs of the business partnership, but whose interests and concerns are also to be considered.

### 1.9. Conclusion

In concluding the first chapter, it in essence lays the proverbial table from which the remainder of the research study will stem from by setting out the parameters and what can be expected for the remainder of this study. Moreover the next chapter will follow the Descriptive-empirical task of Osmer as priestly listening in responding to the need to find out exactly what is going on in the current context as far as trust is concerned in building dialogue to contribute to sustainable reconciliation.

Furthermore as tasks 1-4 are done in a systematic approach, it is proposed that the response to the overall theme will be sensitive to the environment, given the nature of its inquiry that is driving the response, to offer a perspective that when considered contributes to facilitating the restoration of trust, and hereby facilitating sustainable reconciliation.

## **CHAPTER 2: THE ROLE OF THE LOCAL FAITH COMMUNITY IN CONTINUING THE RECONCILIATION DIALOGUE POST THE TRC LIFESPAN**

### *2.1 Introduction and Overview*

In introducing the first part of Practical Theological Interpretation, Osmer (2008:4-5, 2011:2) notes that the descriptive-empirical task (Priestly Listening) is centred on the process of gathering information which seeks to discuss patterns or indeed contexts. Furthermore the gathering of information seeks to answer what lies at the epicentre of the descriptive-empirical task namely; a response to the question '*what is going on*'. The aim therefore of this chapter is to develop a response to the question namely; what is happening in SA as far as reconciliation is concerned, and where does this context stem from and how can trust be re-wired within a local faith community.

In order to present a comprehensive picture as possible, this chapter will engage with the TRC as the main driver of the reconciliation agenda as well as the role played by the local faith community as one supporting entity on a separate basis to avoid mixing of the two. Furthermore as both entities will be engaged with, whilst the main focus is on the operations of the TRC; the legacy has now shifted to the local faith community despite their checked history and being part of the process to continue this important work post the cessation of the TRC. The rationale behind engaging with the TRC in such detail is to develop a thorough picture of how the reconciliation agenda was effectively nullified when very pertinent and crucial issues of restorative justice, amnesty and reparations were addressed. Thereafter the local faith community will also be looked at as not only continuing and responding to this important work, but also noting their involvement as part of the TRC process and submissions made before the TRC.

Whilst many have developed anger and shame toward the TRC despite placing their faith in the process to bring them closure and healing, it's (in) effectiveness of bringing the truth to light and holding individuals accountable may have led

individuals to develop a disposition toward any structure/organisation that is touted as practicing truth as its main ethos. So whilst the TRC was charged with reconciling a divided nation under apartheid, and not being able to do so, it casts a negative light on the ability of the local faith community to respond to the reconciliation call of Christ, given the initial apprehension of SA citizens.

The structure of this chapter is to firstly engage with viewing Truth Commissions as an entity to facilitate reconciliation and the limitations this poses in a country like South Africa. Secondly this chapter will evaluate the Truth and Reconciliation Commission and the subsequent committees on a Macro level (by briefly engaging with and unpacking evaluation theory as a lens to assist in responding to the question posed (*what is going on*). In addition a micro level analysis will be done in looking at the effects on family and individual psychology); as a way of seeking to effectively describe the context in considerable detail.

From here forth, this chapter then introduces the local faith community as an entity with the potential and capabilities of picking up the unfinished mandate of the TRC; and finally concludes the prevailing thoughts in a manner that lays a foundation for which the second task (interpretative/Sagely Wisdom) is tasked with addressing.

In terms of the linking to the overall thesis, this chapter provides a genesis (starting point) of where the reconciliation journey and restoring of trust began post-apartheid, where it broke down and what this has resulted in. From here on, many of the current social problems can be traced back to the inherent deficiencies in the operations of the TRC which plays out in daily lived realities of many South Africans. This is where the descriptive-empirical paradigm of Osmer is used in that it seeks to understand the current setting by taking a step back and simply listening from a priestly perspective to the cries of society that is asking for a response. This has resulted in the anger, trauma and even shame that has now shifted to a different generation, furthermore compounding the deep need for a response to restore trust as a means to facilitate sustainable reconciliation that is vastly different from the idea contrived by the TRC.

## 2.2 *Analysing the Nature of Truth Commissions as a midwife to reconciliation and its limitations in SA*

Generally speaking, the idea behind Truth Commissions as outlined by Palme (2014:208) and Allen (1999: 315-316) that the traditional forms of Truth Commissions in both Latin America and Africa provides a noteworthy paradigm shift in how facing the burden of past atrocities committed by autocratic regimes in focusing on developing and implementing novel moral principles where the focus and emphasis is on restorative as opposed to retributive justice. This moreover forms part of what is referred to as the third wave of democratisation occurring between the 1970's-1980's; and have brought along with it novel institutional approaches in response to gross injustices instituted by previous regimes. In addition within the Latin American and African context it particularly offers an alternative to fully prosecuting the offender and unconditional amnesty; and whilst past disclosures are crucial for a new society post-conflict, an over-emphasis may threaten a new democracy by stirring up hostilities and division.

When viewing Truth Commissions as a concept; Liebenberg (1998:541-542) essentially and importantly develops a typology that when viewed as a continuum highlights its own unique nuances. The first and traditional type is the 'forgive and forget' or blanket amnesia by a regime change toward democracy (*Stunde Null* in German, Namibia and Spain); secondly to request/ allow the international community via a judicial process; as was the case after the fall of Nazi-Germany(post 1945) and the Rwandan Genocide(1997-98) to name but a few examples. Thirdly and most commonly the ones initiated by newly installed democratic governments as was the case in South America (Argentina in 1984; Bolivia 1982, Chile 1992) and South Africa in 1995. The penultimate type is wherein the government sponsors the commissions to investigate human rights abuses (by governments in power after abuses of power has taken place as in Zimbabwe with the Matabeleland massacres (1985) and Uganda (1974). Fifth and finally the final typology centres on a mixed-method approach wherein there are court cases and subsequent re-integration of the offender back into society.

On the African continent, Truth Commissions as noted by Palme (2014:221) indicates that since 1995 Truth Commissions has developed three different types of models, namely the domestic commission (without external support like South Africa), Mixed (a combination of domestic and transnational justice mechanisms as in Liberia and Rwanda) and finally an external commission (with the financial backing of the UN as was the case in Sierra Leone). With specific reference to South Africa, Gibson *et al* (2001: 69) notes that this specific commission was considered as being both a symbol as well as a mechanism of a negotiated revolution that brought the demise of apartheid.

Moreover Chapman (1999: 236) notes that the Interim Constitution of the Republic of South Africa, created to guide the transition period notes that the country was at the time seeking to move from a society that was "*between the past of a deeply divided society characterised by strife, conflict, untold suffering and injustice, and a future founded on the recognition of human rights, democracy, and peaceful co-existence and development opportunities for all South Africans*". This furthermore placed the TRC within SA in a very delicate situation in terms of its focus, whilst it took place at a very delicate time for a country in transition, it needed to engage with a period of history where violence, institutional racism and injustice formed the crux of the apartheid system with a means to construct a country that values each citizen as equal to one another.

In writing on the TRC, former Constitutional Court Judge Justice Pius Langa (2000:354-356) notes that as individuals learn to live together, and old racial differences diminishes, true reconciliation requires that people meet one another on an equal footing. He moreover writes that both the present and the current generation has a tremendous responsibility in practicing personal responsibility toward those victims who cannot pursue their own claim. Furthermore acknowledging the benefits and privilege derived from the system will be instrumental in ensuring that the reconciliation referred to above is realised and together build a country wherein *all* are enabled to be equal. Moreover to reference Krog (1999:386) it is to bring people back together to the table of dialogue as equals and not as enemies of one another, which essentially differentiates the Iteration of the TRC in SA.

In engaging with the mandate of the TRC in the South African Context, Doxtader (2007:2) offers a candid view on what the TRC can potentially accomplish as he notes that societies in transitions from a troubled past are highly volatile as the desire for justice by any means can plunge the country back into a dangerous situation. Therefore it became crucial that the drive for prosecution be counterbalanced by the emergent prospect and imminent seizure of the prospect of peace. It is against this background that he notes that the TRC can bring about a measured accountability as well as truth telling on the part of the perpetrators whilst providing the victims with reparations. Furthermore, Omar in Botman *et al*(1995: 26) and Hay (1999:35) introduces the objectives of TRC that whilst it was not formed and mandated as a witch hunt to vilify the perpetrators; it was formed instead as an exercise wherein South Africans as a collective can come to grips with the past with an interest of national unity. In following this route and forge a new path toward reconciliation; this essentially made a break with how responses to human rights violations were dealt with in the past.

Within the South African context as an Act of the Government of National Unity, Meiring (2002:75) and Jeffery(2000:19) notes that the TRC was given a very critical mandate that upon close inspection was mammoth in scope and very ambitious and rightly so. It firstly sought to ascertain a complete picture as possible of the apartheid crimes, facilitate the granting of amnesty, engage with restoring the humanity of affected parties and finally develop a comprehensive report on the TRC and ascertain measures to prevent future human rights violations.

However Liebenberg (1998:544) importantly notes that whilst Truth Commissions are viewed as a popular option in newly formed democracies and rightly so, the real challenge lies in its aftermath where there is a vacuum to re-establish tolerance both socially and politically; and most importantly inculcate a value set of accountability amongst community members as well as between political leaders and members of their party.

As an overall Commission, Meiring (2002:75-77) and Hay (1999:35) notes that the Commission was armed with 17 Commissioners who had been appointed by former President Mandela who comprised a complete representation of society as possible. These individuals were further divided amongst the following three committees;



namely Human Rights violations Committee, the Amnesty Committee and finally the Reparations and Rehabilitation Committee.

In offering a brief overview of the various committees; Stanley(2001: 536-538) and the Promotion Of National Unity And Reconciliation Act 34 of 1995 notes that together with the Human Rights Committee invited statements from persons from the length and breadth of the country, with extensive media coverage; allowing their unique story to be told. Secondly the Amnesty Committee had arguably the most daunting task of sorting through applications of perpetrators from multiple sides, which had received considerable criticism; wherein full disclosures of gross violations from perpetrators for acts committed; enabled them to walk out of this court with a clear criminal record, with no further claims to be brought against successful applicants of full amnesty. The final Committee for the Reparations and Rehabilitation; centred on a two twofold responsibility to firstly create appropriate support systems and guide those who appeared at the commission; and secondly to recommend proper rehabilitation mechanisms for the affected person and by extension their family.

In offering a critique of the TRC, Hay (1999:45-46) notes that it can be argued that the successes of the TRC far outweighed its limitations; as the commission sought to heal the troubled psyche of the nation via public hearings that opened up dialogue and indeed confrontation of the horrors of our shameful history. It can also be argued that public expectations were not met; as calls for justice was muffled for the sake of the truth. Finally as calls for reparations were issued, the reality was that due to fiscal constraints, the comprehensive reparations for victims would not be materialised.

Take nothing away from the TRC, whilst their work contributed immensely in initiating a national healing process, the above has shown a considerable amount of intention by the Government of National Unity in getting the nation talking and working through some frozen and at times inhumane memories. In addition Walaza (2003:193) notes that there is little doubt that the TRC provided SA with an invaluable lesson that it can share with the world, it provided a platform wherefrom stories can be told for the pain to be heard; and in the process the silence had been broken. However Villa-Vicencio in Villa-Vicencio *et al* (2006:6) critically and



realistically highlights what the TRC can realistically achieve, in that it can contribute to and bring about reconciliation and nation building; whilst at the same time polarise, embitter and minimise the confrontation it seeks to avoid.

When the mandate and term of the TRC came to an end; an important part of the discussion was what is to become of the memories associated with the TRC and more importantly with the legacy of apartheid that the TRC was unable to work through, the people that participated in the Commission that required further support in their journey toward *shalom*. That being said, Hay (1999: 47-49) offers a preliminary conclusion that reconciliation in SA should include ensuring that the honour and dignity of victims is recognised by a creating a common memory of the past. Furthermore the healing of these memories, facing of past traumas and sickness and grappling with the hard questions are all part of what a post TRC SA should be considering as a view to social reconciliation; by developing a culture of democratic values and respect for human life.

### 2.3 *Evaluating the contribution of the TRC toward reconciliation*

#### 2.3.1. Evaluation Theory as a tool to analyse effectiveness of a programme

When engaging with any evaluation of an intervention, Howlett *et al* (2009:178) defines it as determining how a programme (in this case reconciliation) has actually fared in action; and involves the means used and objectives being served.

Furthermore Bovens *et al* in Goodin *et al* (2008: 321) notes that evaluation whilst it is an important step in noting the perceived successes or failures of a programme it should offer a candid assessment of the effectiveness to meet its pre-determined aims or objectives. However at the same time it runs the risk of becoming a contested process; wherein it should not be used to achieve an outcome that favours a particular interest group.

In engaging with how evaluation is to happen, there are many approaches that can be used, but the two most common approaches are positivist and the post positivist approach. When referencing the positivist approach Howlett *et al* (2009:178) notes that this approach encompasses an objective, systematic, empirical examination that the programme has on their target audience in terms of their intended goals.

Furthermore it analyses the causal effects in a manner that in a way objectifies the results as its locus is centred on objectiveness and empirical data.

Moreover, Bovens *et al* in Goodin *et al* (2008: 321) offers a different term referring to it as the rationalistic approach where facts and values are separate entities that seeks to produce apolitical knowledge. In this approach factual data about structures and processes are used and uses concepts from the natural and physical sciences. This leads to judgements being made in light of effectiveness and efficiency being based on reliable empirical data.

Its antithesis, the post positivist approach involves a more rigorous approach to evaluation as Howlett *et al* (2009: 179) defines this approach in the sense that since it (evaluation) is interpreted differently by different evaluators; there is no correct manner to evaluate. Rightfully so Bovens *et al* in Goodin *et al* (2008: 326) terms this approach as the argumentative approach; as this view sees society as an interconnected and organised web of systems wherein if a shock is felt in one area, its effects are felt in multiple areas. Based on their view, the positivist approach has distorted their view that facts are separated from values; as facts depends on a set of assumptions that are given meaning ; and as such fervently advocate that the isolation of facts from values to be an illusion. Moreover advocates for this approach, propose that many views are incorporated including the under-represented groups wherein their voices and experiences of a programme can be heard resulting in a consensus being reached via deliberation.

In transitioning to the next phase of the evaluation of the TRC as a midwife to democracy, it will be done based on a Macro and Micro level of analysis to offer a cohesive and comprehensive overview as possible within the available scope. Furthermore, the way in which the TRC will be evaluated and engaged with will essentially utilise both approaches to provide a thorough overview. At times it will follow a positivist thought pattern and at times a post-positivist one to show the interplay and tension between the two schools of thought to highlight the divergent views of the TRC process. The shortcomings this resulted in and where the local faith community can respond to rebuild trust and contribute to sustainable reconciliation will also be explored.

### 2.3.2. Macro level analysis of the TRC Committees

In reporting on the TRC in SA, Hay (1999:32-33) notes there have been some forerunners long before the TRC was established. He notes that the Goldstone Commission was set up to investigate the root causes of violence in the country; and concluded that inter alia death squads were used within the police force of KZN. The ANC post their unbanning and return to SA in 1992 formulated a number of internal commissions to deal with internal problems (Skweyiya Commission 1992, and Motsuenyane Commission) amongst others as a way of self-introspection. Despite the reports containing truthful allegations, no perpetrator was disciplined or removed from their leadership positions; instead as an organisation it called for an investigation that would investigate human rights allegations by all parties concerned.

When engaging briefly with the Prevention of Public Violence and Intimidation Act, No 139 of 1991 as an act of Parliament, in the Government Gazette of July 1991(1991:2-3) it was established with the objectives to firstly prevent public violence and intimidation and secondly to be a community to be free of public violence and intimidation. In addition section 7, subsection 1(a) notes that it is tasked with investigating the phenomenon of public violence and who was involved whilst at the same time prevent it from happening again. In addition the Human Rights Institute of South Africa (HURISA) (2009:103) notes that the mandate of the commission was to be independent of any state interference, gather facts relating to public intimidation within the Republic; and finally to conduct its pursuit in the public as a means to be a transparent entity.

In being established as an Act of parliament, HURISA (2009:104) notes the Goldstone Commission was appointed by Former President De Klerk in October 1991 to investigate violent outbreaks prior to the 1994 general elections. This commission chaired by former chief International Criminal Court prosecutor Justice Richard Goldstone with extensive experience in post conflict societies such as Rwanda and Yugoslavia; made a considerable breakthrough in revealing the activities and operations carried out by the Security forces in the late 1980's and early 1990's. In addition the breakthrough in the Vlakplaas operations (a farm

outside of Pretoria), pierced through a very deep edifice of the ethos of the security police and with this facilitated the transition to democracy in 1994. Furthermore with the focus of the commission being on human rights being violated provided a window of opportunity that laid the backdrop against which the TRC (1994-1998) would be conducted against.

When highlighting the transition to democracy with particular reference to SA, Liebenberg (1998:546) notes that within the post-election climate the focus of healing was high on the agenda as the Government of National Unity (GNU) prioritised national unity and reconciliation as opposed to retribution. It followed that the next step would be a diagnostic process of uncovering of what happened, why it happened and who was ultimately responsible. In considering the given history of violence that is well documented and its accompanying human rights violations in SA; Stibbe *et al* (1997:15) notes that ironically this transition was achieved through careful negotiations and compromise as opposed to coming by means of a bayonet or by other violent means.

In engaging the mandate of the TRC as an Act of the GNU (1995:4-5), it had a fourfold mandate, establishing a complete picture and extent of human rights violations from the 1960's to its end, facilitate the granting of amnesty based on a full disclosure of facts, establish contact with victims to allow their human dignity to be restored by allowing their accounts to be publicly heard. Finally to compile a report and make required recommendations for future preventions of the degrading of human rights. When writing the foreword and introducing the voluminous TRC report, Archbishop Tutu in the TRC Report (1998:1) notes that the South African TRC had its meeting in the public space as opposed to commissions that opted for secrecy in uncovering the truth which is considered by its nature counter-intuitive. Furthermore 2 critical factors that proved to be a massive constraint was its mandate as well as the amount of legal provisions contained in the Act which it had to fulfil and execute, severely restricted its operations.

This resulted in the TRC having a dual mandate as contained within the TRC report (1998:512) as it needed to allow victims to share their story and provide a safe space for this to be discussed; whilst at the same time it had to follow due processes and

allow the legal imperative of ensuring the rights of both victims and perpetrator alike. An unintended consequence of this was that the TRC erred on the side of caution in making their findings known. However Jeffery(2000:19) notes that the mandate set before the TRC was a double edged sword, important yet immense, Whilst it was set out a comprehensive mandate in its founding legislation, however it's been noted that it had immense difficulty in completing its work. One such instance was that the Amnesty committee was provided an indefinite time to conclude its work; as the completion of the amnesty period was also the de facto end of the TRC proper.

Archbishop Tutu in his capacity as chairperson in the foreword of the TRC Report (1998:5, 7), was under no illusion that the TRC would be subject of criticism by current and future generations and in a way welcomes this criticism. This not only provides a means to come to terms with the past but most importantly to reach toward a new future and essentially advocates that new information should continue to emerge. He goes on to mention that as the past is engaged with, a fuller picture emerges that exposes old lies and at the same time illuminates new truths; which culminating in new pieces fitting into a puzzle of the past that settles the past in its place. When offering a critical evaluation of the TRC and its report, Jeffery (2000:19) by engaging with its founding legislation clearly states the criteria against which the TRC is to be evaluated against; namely the validity of the evidence, how comprehensive was it, how objectively was it analysed and compiled; and most importantly how was it contextualised.

In evaluating the TRC on a macro stage, the most effective way to do so is to look at the Committees under its auspices and review how each committee fared in engaging with their mandate.

- *Human Rights Violations Committee*

Firstly Jeffery (2000:20-21) notes that the human rights violations committee engaged with victim statements totalling 21 300 statements were received in total and concluded that based on the applications received it was perceived that the necessary legitimate support that could increase its accountability. However, many oaths (19,200) were not given under oath whilst few if any of them were done under

cross examination; making it questionable based on hearsay if even 100 of these statements could muster the mettle to be considered factual.

When briefly evaluating the statistics of the Human Rights Committee the ones contained in the TRC Report (1998:168-170) is not far off from the data presented above; however a more nuanced version is presented. The data below (Table 1) shows a total of 21 297 persons who came forth and who wanted to tell the commission their experiences; making the sample size to be considered self-selecting. In addition table one shows a considerable amount of statements were taken in KZN, (9506) a traditional homestead of the Inkhata Freedom Party (IFP) and a hotbed of tribalism, which far outstrips the second placed Gauteng Province with only (3,511).

As Table 2 shows over a two year progression, as statements were received from the commencement of the TRC until its cut-off date in 1997. There was a steady an initial lag between the period ( Jan1996- March 1996) however there had been a steady progression in the period( April 1996-July 1997), thereafter levelling out somewhat until the end of 1997; followed by increased statement activity as there was a rush by depondants to have their stories taken and meet the deadline.

Moreover table 3 indicates a significant trend based on gender lines that is worth bringing to light, as more women (10,805), compared to men (8,719) came forward to share their experiences. However when spliced and aggregated across the racial classifications, the only racial group that confirms this is within the African Population group, as the other 3 population groups have men being the dominant gender.

In response Graybill(2001:113) provides an explanation for this; that when African women testified before the TRC, they spoke of abuses to male relatives(brothers, fathers and husbands), not of their own; this was only corrected in August 1996, when they were allowed to share their own stories. Moreover Chapman (2007:65) importantly and crucially notes that amnesty for human rights violations was based on a full disclosure of the truth.

Within the TRC Act however, it does not specify that the perpetrator had to make an appearance, or make a symbolic act of restitution; which culminated in Archbishop Tutu making passionate pleas for forgiveness unrelated to any apology of remorse from perpetrators who were very much absent and in the process their identity

remained anonymous. This makes the process of restoring human rights very one sided and somewhat devoid of the full impact it could have, leaving a void that remains unmet; as perpetrators were not identified in the restoration process.

Table 1: Number of statements taken by the TRC in each of the 9 provinces.

PROVINCE	OFFICE RESPONSIBLE	NUMBER OF STATEMENTS TAKEN IN EACH PROVINCE	STATEMENTS FROM EACH PROVINCE %	TOTAL POPULATION IN EACH PROVINCE IN 1,000's <sup>24</sup>	AVERAGE NO. OF STATEMENTS TAKEN PER 1,000 PEOPLE
KWAZULU-NATAL	Durban	9,506	44.6	7,672	1.24
GAUTENG	Johannesburg	3,511	16.5	7,171	0.49
EASTERN CAPE	East London	2,847	13.4	5,865	0.49
WESTERN CAPE	Cape Town	1,320	6.2	4,118	0.32
MPUMALANGA	Johannesburg	1,112	5.2	2,646	0.42
NORTH WEST PROVINCE	Johannesburg	861	4.0	2,470	0.35
FREE STATE	Durban	862	4.0	3,043	0.28
NORTHERN PROVINCE	Johannesburg	723	3.4	4,128	0.18
NORTHERN CAPE	Cape Town	450	2.1	,746	0.60
OTHER		106	0.5		
<b>Total</b>		<b>21,298</b>	<b>100.0</b>	<b>37,859</b>	<b>0.56</b>

Table 2: Progression of statements taken from deponents over a two year period

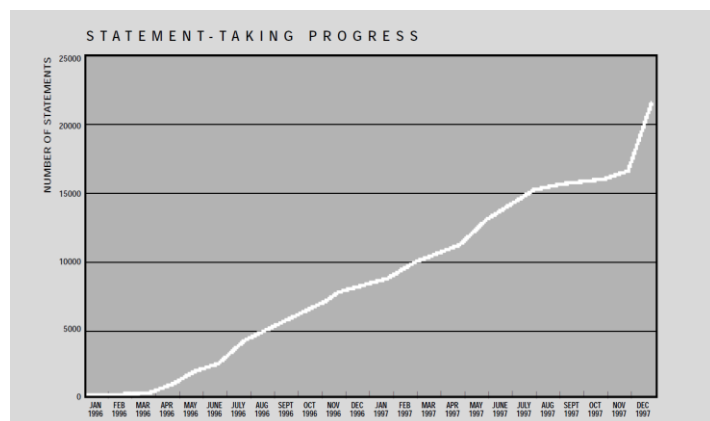


Table 3: Breakdown of deponents by gender and population group

POPULATION GROUP	FEMALES		MALES		TOTAL STATEMENTS <sup>29</sup>
	NUMBER	%	NUMBER	%	
African	10,571	55.9	8,329	44.1	18,900
Coloured	134	38.0	219	62.0	353
Asian	9	20.5	35	79.5	44
White	91	40.1	136	59.9	227
<b>Total</b>	<b>10,805</b>	<b>55.3</b>	<b>8,719</b>	<b>44.7</b>	<b>19,524</b>



- *Amnesty Committee*

Secondly in evaluating the Amnesty Commission; Chapman (2007:65) notes that this committee received a mere 7000 applications, representing a small number of people who committed abuses, coming from incarcerated individuals whose submissions were invalidated given that their crimes were not considered to be politically motivated. Moreover of the pool of submissions only 2,328 applications received a listening ear, including 1,707 individuals who made multiple submissions; whilst when considering it within a partisan perspective 49% of submissions came from partisan individuals (ANC and other movements). A worrying statistic was that less than half (42%) of state security forces who were responsible for the majority of violations came forward for amnesty.

According to the TRC Report (1998:270) notes that this particular committee was to consider applications made in provisions of the Promotion of National Unity and Reconciliation Act. To best facilitate this massive process, a thorough workflow was developed that would be used by the committee as figure 2 suggests was a lengthy one at that making the amnesty period a drawn out and indeed lengthy process. This sentiment is echoed in table 4 where a total of 7127 persons applied for amnesty; however only 4423 had their applications finalised as opposed to 2684 unsuccessful applicants. Upon close inspection only 122 applicants were granted full amnesty of finalised applications. This raises serious questions on the nature of amnesty based on the categories mentioned as although an application was finalised, it was indeed no guarantee of amnesty as there was a number of provisos against which it was to be measured against. Attention is also to be given to those applications not finalised despite, 1 239 applications meeting the criteria but due to timing or other issues this remained unresolved; creating another problematic scenario to engage with.

The above confirms the controversy that surrounded the Amnesty Committee as Graybill (1998:117-118) and Chapman (1999:251) notes that as the deadline of 10 May submissions approached, applications started pouring in reaching 7700. Along with other last minute applications particularly one of 1000 pages made by former Vlakplaas Commander Eugene De Kock, who applied for amnesty for his 87



convictions; and former National Party(NP) cabinet minister Piet Koornhof responsible for forced removals and pass laws. However glaring absentees of applicants were from former President De Klerk (despite being subpoenaed), Magnus Malan (spending the final day of submissions on the golf course), and the IFP leader at the time, Mangosuthu Buthe. It was hoped that the two former presidents De Klerk and Botha would add credibility, however their statements were disappointing; and refused to work with the commission, often labelling their proceedings as being biased.

Whilst many 'foot soldiers' applied few of the leading politicians and generals who were responsible and complicit for apartheid came forward; and whilst many could be implicated in the final report. Some of them have even occupy crucial cabinet positions hoping that then President Mandela does not prosecute. Moreover Chapman (1999:251-252) concludes that the Amnesty process despite the volume of applications received is clearly the major fault line of the SA model. This asks that political forgiveness and reconciliation requires the complicit parties to take responsibility and acknowledge their injustices and commit to better standards in the future. Ironically the public hearings provided some forgiveness from perpetrators than eliciting acknowledgement of wrong-doing/apology by the perpetrator.

However Graybill(1998:114-115) notes that the TRC in a bid to encourage the submission of applications used legal tools, (Section 29 of the Promotion of National Unity and Reconciliation Act) to subpoena any person to appear before the commission to either provide answers or provide evidence. Despite the extension of the amnesty being set at December 1996, it was shifted once to May 1997 and then again to December 1997. Whilst at November 1997, 85 applicants were granted amnesty, with a further 82 being denied this pardon; whilst later that month in keeping up with a rush of activity granted 43 amnesties behind closed doors and without public consultations; casting serious doubt on the Commission's intention of transparency and openness and further denting the Commission's credibility. Moreover the perpetrators were sceptical and hesitant to come forward as they were waiting how the judges would interpret the ambiguous clauses of amnesty such as 'politically motivated acts'.

This growing polarization of the Amnesty Committee's work is highlighted by Meiring (2002:77) that this particular committee has essentially pitted the victims against the perpetrators; as the victim families (*Inter alia* the Goniwe, Biko and Mxenge) from the Eastern Cape with good reason publically opposed the amnesty process. Coupled to this as media reports went out reporting on the daily events, this had an unintended consequence of fuelling perception amongst some Whites that the TRC was a witch-hunt, a one-sided action with the aim of humiliating the former Nationalist Government. In spite of this, Archbishop Tutu tried his level best to allay perception and affirming the non-biased and partisan work of the commission with not all being persuaded.

This effect is acknowledged and confirmed by Verdoolaege (2005:188-189) that whilst broadly speaking the media coverage was invaluable to the work, functioning and overall transparency of the TRC and additionally highlights three criticisms namely representation, bias and simplification. On the aspect of sensationalism where important personalities such as hearings of the late Madikizela- Mandela, testimonies of De Klerk and Buthelezi were likened to that of a media frenzy and a theatrical representation of pain suffered during apartheid and in the process more attention was paid to the perpetrators than the victims. Engaging with the criticism of Bias, in one episode of *Special Report* images that supported the commission's message and work was regularly aired and despite this, the message of the Amnesty Committee was one that largely endorsed the call for amnesty was regularly repeated.

This overall perceived bias reporting confirms the point made by Meiring (2002:78) of the amnesty message being broadcasted that allowed the perception to be created as previously stated. Finally the simplification refers to representing the apartheid past and present in a simplistic manner, whilst this may be useful in certain regards, it denies the complex interconnected systems and their relation to one another; that shows one race being painted as merely the victim and not the perpetrator. When in actuality within both groups there were persons who either denied their responsibility or who expressed regret; which highlighted the complexity of apartheid for both the past and future generations.

As the families of the victims required some form of justice to start the process of closure, the manner and functioning of this committee provided a ‘disservice’ to the victims and their families. This resulted in justice being delayed in this regard meant that justice was denied to their claims and this left an open wound vulnerable to ‘infection’.

Figure 2: Overview of the TRC amnesty process

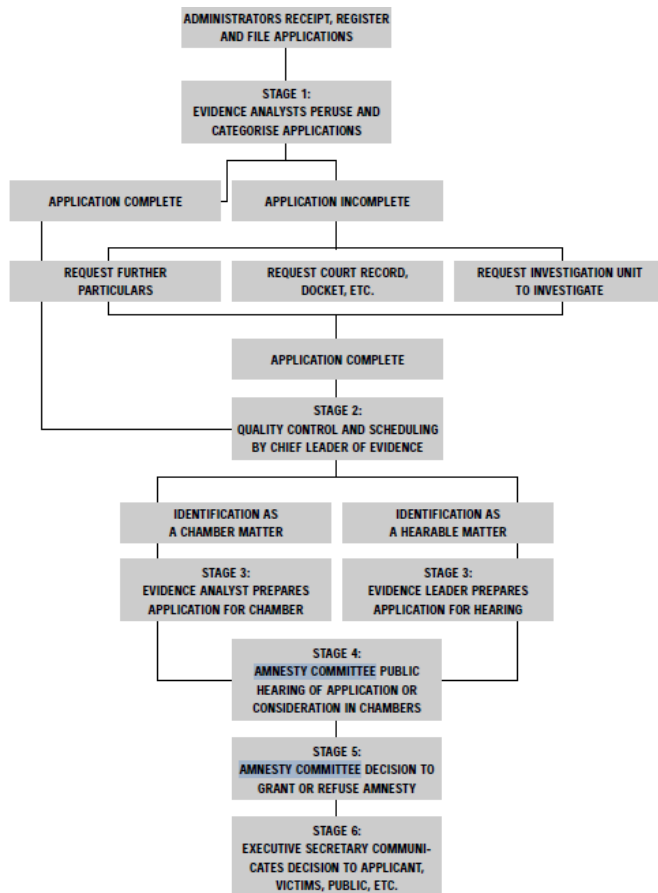


Table 4: Status of amnesty applications at 30 June 1998

<b>APPLICATIONS FINALISED</b>	
Amnesty application withdrawn	18
Amnesty granted	122
Amnesty not applicable: applicant acquitted	1
Amnesty not applicable: no offence specified	1
Amnesty not applicable: outside jurisdiction	281
Amnesty refused: denied guilt	158
Amnesty refused: no full disclosure	138
Amnesty refused: no political objective	2629
Amnesty refused: no political objective, denied guilt	211
Amnesty refused: no political objective, personal gain	275
Amnesty refused: outside cut-off date	564
Amnesty refused: personal gain	45
<b>Subtotal</b>	<b>4443</b>
<b>APPLICATIONS NOT FINALISED</b>	
Amnesty granted in part	9
Hearable matters	1239
Incomplete applications	160
Matters for chambers	602
Refusal: refused in part	2
Waiting for further particulars	672
<b>Subtotal</b>	<b>2684</b>
<b>Grand Total</b>	<b>7127</b>

- *Reparation and Rehabilitation Committee*

Within the TRC Report (1998:285, 287) this Committee had a 5-fold mandate as contained in the Promotion of National Unity and Reconciliation Act (the Act) to consider matters referred to it by the TRC Proper and its sub-committees; gather evidence on victims and the extent of harm suffered, recommend to the President measures to restore human dignity of victims; make recommendations including immediate reparations to victims and finally create institutions conducive to a fair society. In addition it is important to note that this committee has received significant assistance from various ecumenical church networks particularly from the South African Council of Churches (SACC) which had worked through a methodology in both urban and rural settings and played a very special role in supporting its victims.

Within his evaluation of this committee, Stanley (2001: 538) notes that this Committee sought to build a future society based on social justice whilst at the same time being a counterbalance to the Committees displacement of criminal justice.

Meiring (2002:77) moreover notes that committee had a twofold responsibility; to mostly support existing structures and secondly to guide victims who had appeared before the committee through the process of dealing with the past. Furthermore they had to assess and determine the harm suffered by the victims and in turn make proper recommendations on rehabilitation and reparations. Upon closer inspection there was a moral and legal right to reparations from the front of the TRC; 5 categories were decided upon namely urgent interim reparations, individual reparations, symbolic reparation and finally institutional reparations.

Essentially Stanley (2001:538) highlights that this committee had not been the success it was envisioned as despite the plans for the Commissioners, Government Officials or indeed the victims. This comes on the back of criticisms levelled against the Committee in their long delay in making interim reparations seem tokenistic in a way to victims. In addition, the TRC final Report notes the payment was established to compensate those who have urgent' medical, emotional, educational material and symbolic needs'. Furthermore whilst the TRC proper was about granting amnesty based on full truth disclosure to the perpetrator, criticism against this committee was that the 'victims' continued to await to be financially acknowledged for their suffering as mentioned above given the spectrum of types of reparations.

This sentiment is echoed by Graybill(1998:120-121) that although victims and families recognised the countless numbers of persons were treated in a manner not befitting humanity under apartheid, not all were subjects of physical harm(murder and torture) and some may not even receive compensation. This inevitably raises an issue of fairness and equity, as not all victims are treated in the same manner despite having suffered as a collective herein creating and sowing division and resentment within the population. Moreover contained in the Interim report of the TRC, Archbishop Tutu was amazed at how reparations were perceived with it referring to physical acts( renaming of a school, tombstone, bursary fund for victims, creation of peace parks etc.) as of the 9000 surviving victims as at April 1997, a mere 100 sought monetary compensation for their sufferings.

Whilst the state as per the TRC report (1998:128) has accepted responsibility for making arrangements for reparations to victims who have suffered; it should be

made aware that the limitations of the Commission to make recommendations coupled to the ability of the state to provide measures are also to be recognised. In addition the Commission proper only had the ability to table proposals to then President Mandela and his Parliament, it did not have the required mandate to implement these reparations; and whilst the final decision on reparations was not within their mandate, it ultimately rested with government of the day.

This contestation is further highlighted and expressed by Graybill(1998:122-123) that although Committee member Dr Orr arguing that reparations should be extended to include non-monetary gestures to accommodate physical, psychological and material damage suffered during apartheid; and with this estimated that an estimated R3 Billion is required to respond to the other damages. In addition they came up with their final position that other services be developed centred on helping victims to take control of their lives that are development centred, culturally appropriated and finally community based. However this committee predicated that government will be hard pressed to provide the necessary funds; hereby dropping the ball on the momentum of the TRC; as there was other critical matters requiring attention which will be highlighted and engaged with below.

However from a macro-economic perspective, at the time the country between 1997 and 1998 had just come out of the Reconstruction and Development Programme (RDP) era; an era as per the Governments White paper (1994:7) wherein the policy framework had been centred of progressively achieving certain socio-economic rights. This era was marked with immense Government led projects to achieve its 6 basic pillars. These basic pillars were carried out in 5 key programme areas namely meeting basic needs, developing human resources, building the economy, democratising the state and society and finally implementing the RDP. Moreover Corder(1997:201) notes that whilst the RDP had been a bold an imaginative step, the successes was more within the minds of the citizens than in reality; as the growing fiscal deficit meant that serious calls had to be made. This was done by cutting the funds allocated to the RDP as the closure of the RDP office in 1996 and its re-configuration to the Finance ministry meant that the reigns of the RDP were significantly constrained.

It was against this climate that the Finance Ministry introduced the Growth Employment and Redistribution strategy (1999: 1) (GEAR) a policy that would rely on macroeconomic forces to grow the economy. The appropriate point of departure was sustained economic growth that can only be achieved by becoming an effective economy that is outward focused; as opposed to the RDP that was inwardly focused. In addition this macroeconomic policy was predicated on an increased infrastructure spend, growth in gold and other exports, expansion of private sector and capital formation, increased public sector investment. This was done on the back of sluggish growth as showcased in table 5; where over a 5 year period, the economy grew by on average 2.8 percent year on year and inflation averaged 9.5% over the same period.

This was done to provide the economy with the required capacity to grow and in the process the perceived spill overs would trickle down and lift all out of poverty by the creation of employment; and most importantly keep inflation within a reasonable range.

Table 5: Base Scenarios Projections: GEAR

Base Scenario Projections: 1996-2000						
Model characteristics	1996	1997	1998	1999	2000	Average
Fiscal deficit (% of GDP) (fiscal year)	5,1	4,5	4,0	3,5	3,0	4,0
Real government consumption (% of GDP)	19,8	19,5	19,1	18,6	18,1	19,0
Average tariff (% of imports)	10,0	9,0	9,0	8,0	8,0	8,8
Average real wage growth, private sector	0,8	1,5	1,7	1,3	1,4	1,4
Average real wage growth, government sector	4,8	0,4	0,4	0,3	0,0	1,2
Real effective exchange rate (% change)	-9,6	0,7	0,1	0,1	0,0	-1,8
Real bank rate	7,0	6,0	5,0	4,5	3,7	5,2
Real government investment growth	2,6	2,4	2,2	2,2	2,4	2,4
Real parastatal investment growth	3,0	2,5	2,5	2,5	3,0	2,7
Real private investment growth	6,3	4,2	4,4	5,8	7,1	5,6
Real non-gold export growth	9,6	7,5	6,4	5,5	5,3	6,9
Results	1996	1997	1998	1999	2000	Average
GDP growth	3,3	2,0	2,5	2,9	3,3	2,8
Inflation (CPI)	8,4	10,9	9,6	9,3	9,1	9,5
Employment growth (non-agricultural formal)	0,9	1,0	0,8	0,9	1,3	1,0
New jobs per year ('000s)	97	101	84	103	134	104
Current account deficit (% of GDP)	1,8	1,3	1,1	1,1	1,6	1,4
Real export growth, manufacturing	12,5	10,4	7,5	6,6	5,4	8,5
Gross private savings (% of GDP)	20,5	20,7	20,8	20,8	20,6	20,7
Government dissavings (% of GDP)	3,1	2,6	2,0	1,4	0,9	2,0

Furthermore a more prudent fiscal outlook was investigated as the GEAR policy (1999:8) proposed that in order to prevent the deficit from increasing and the inflation rate to rise, the minister initiated an investigation of State spending, inclusive of the RDP allocations. This would be to ascertain areas where budgetary cuts can be



made without detracting from the Government commitments. Moreover a spectrum of reforms that were far reaching on the economy was proposed apart from the fiscal prudence, which were *inter alia* public sector restructuring, budgetary reforms; and an overall limited fiscal expenditure on social and welfare services. This decision was taken facing two contrasting factors, namely a rampant inflation rate, and an economy that faced sluggish economic growth; something was needed to turn the tide in this regard.

This was a brief Macro-economic overview and snapshot that faced then President Mandela and his cabinet when the final report of the TRC was tabled and reparations amongst other issues were raised by the Committee. So whilst the final responsibility rested with the Government as stated previously; the Commission was powerless to predict what waited the country from an economic perspective. This matter of the economy required immediate Government attention; not disregarding the work of the Commission but their recommendations had to be placed as secondary to the deep pressing needs of wading through the fiscal storm facing the Government.

In bringing this macro-economic evaluation to a close, the TRC process took place at a very crucial time in the history of the country for a number of reasons. Whilst it had to get a comprehensive picture of the state of SA that had endured and survived apartheid; it also had to re-build and reconfigure an economy that for years had been tailored to fit the requirements of a select population.

Furthermore the failings of the TRC although important are numerous, the committees under its jurisdictions had its fair share of upheaval; as discussed when engaging with the committees. Whilst reasonable effort had been taken to ensure that the recommendations of the TRC are adequately and sufficiently factored in post operations; the reality was that the country needed to curb inflation, grow the economy and most importantly be a global trading partner and open up an economy that for decades prior had been the subject of international sanctions and boycotts. Whilst the legacy of the TRC is important, the recommendations posed was of such a nature that the country could not efficiently do 'justice' to both. However the Micro analysis of the TRC will attempt to show how the TRC affected the individuals during



its duration and most importantly where the areas are where the local faith community can speak to.

### 2.3.3. Micro level (Level of Analysis: Families, Individuals)

In offering a micro level evaluation of the TRC, Lombard (2003:2) undertook a study 5 years post the termination of the TRC in 1998, and noted that when confronting the question of moving on, 73% of respondents maintained that the past should be forgotten, whilst 70% of respondents maintained that it should be business as usual, despite the absence of reparations. Moreover when asking what '*Reconciliation*' means across the races as shown in table 6, we see that the same term has different meanings for the different racial groups. Interestingly whilst these perceptions are there, the question around responsibility was also an important topic that was heavily divisive as one in five surveyed persons believe that they need to take responsibility for the reconciliation process with 17% of respondents believing they can influence the overall process of reconciliation. Whilst this may be the case on a macro level where it's the role of the legal and political will, on a micro level the society we are in, requires that each person take responsibility as small as it may be to positively shape the society that they want to see.

Table 6: Provided Meanings of Reconciliation (Open Ended questions)

	Black	White	Coloured	Indian
Forgiveness	27.7	8.7	15.3	9.2
Unity	14	18.1	18.2	31.3
Peace	13.7	9.9	10.9	9.1
Racial Integration	8.1	17.1	11.1	13.6
Forget about the Past	10	6.7	9	10.7
Dealing with Difference	4.3	5.4	6.1	6.1
Cooperation	4.3	8.2	7.8	7.7
Dealing with the past	5	5.3	7.1	3.7
Economic Development	3.8	3.1	2.5	2.1
Values	1.7	6.1	4.7	2.5
Ending Racism	2.8	1.9	1	0.8
Human Rights	1.4	2.2	2.3	1.6
Other	3.2	7.1	4	1.6
	N = 1 465, Total Responses = 2 133	N = 781, Total Responses = 1 131	N = 250, Total Responses = 403	N = 148, Total Responses = 271

Perhaps a reason for the above divergent views on reconciliation in SA stems from the perception of the effectiveness of the TRC as Vora *et al*(2004:308) notes that most respondents reported that the TRC to be effective in bringing the truth to light, although to varying degrees. In addition the underlying perception amongst the

respondents was that the TRC was not as effective in bringing about reconciliation as opposed to shining a light on the truth. As table 7 shows the comparative perceptions of respondents who identify as either Afrikaners, English or Xhosa.

Table 7: Comparative Statistics of Perceptions Regarding TRC Effectiveness across racial groups

	<i>Afrikaners</i> (n = 42)		<i>English</i> (n = 70)		<i>Xhosa</i> (n = 46)	
	M	SD	M	SD	M	SD
Bringing out the truth	3.95*	1.67	3.23	1.42	2.63**	2.02
Bringing about reconciliation	4.52	1.60	4.40**	1.55	3.41**	1.80
Legitimate to conduct hearings	3.86*	1.70	3.19*	1.44	2.53**	1.56
Effect on South Africa's society	4.40	1.82	4.37**	1.59	3.22**	1.75
Effect on South Africa's economy	4.59	1.70	4.69**	1.49	3.89	1.71
Effect on South Africa's politics	4.63	1.80	4.11*	1.62	3.28**	1.80
Effect on South Africa's image	4.17	1.79	3.64	1.53	3.04**	1.74
Should continue beyond deadline	4.73	2.04	4.24*	2.05	3.26**	1.97
Successful	4.54	1.55	4.16*	1.51	3.50**	1.72

When writing of the South African experience of the TRC, Meiring(2002:77) seeks to answer this very important question regarding its success; and seeks to lay out three pre-requisites' for it to be met. Firstly taking the lead from the Chilean experience, is the notion that the nation should be part of and own the process; secondly the government should have the political will and provide the required infrastructure to implement the recommendations made at the end; and finally there needs to be a natural termination date of operations.

Furthermore as its name of the commission suggests, 'Truth and Reconciliation Commission' it would logically and also in terms of cause and effect follow that once the truth was uncovered, reconciliation would follow. However Meiring cautions that reconciliation is a likened to a fragile seedling, as it does not come cheaply; and cannot be arranged or organised.

In taking the above idea of Meiring further, Rushton (2006: 127,132) further asks if truth commissions can indeed achieve truth; going on to maintain that 'truth' is based on the full disclosure of the facts and that all commissions seek to discover a factual account of past atrocities as they see them. Within the TRC Final report, 4 different

types of 'truth' was spoken of namely forensic, personal, social and finally healing; where the first two are the evidence from which the Commission uses to develop an understanding, whilst the final two assisted the commission in their contribution toward reconciliation. Furthermore Rushton alerts us to the realisation that Truth Commissions are in essence political instruments and are shaped/influenced by political aims. Whilst it does have an overall benefit to society; reconciliation remains a complex phenomenon that has a heavily contested social, political and even religious connotation as highlighted in table 6.

According to Gibson *et al* (2001:4) in a research study noted that whilst the TRC has received immense media attention, not much is known on the individual view on the TRC Process. As they engaged with ordinary South Africans they discovered that South Africans have divergent views on judging the TRC, the very important question of amnesty was an unfair request but a necessary gesture, regarding compensation most respondents agreed to it, but were unsure of who should shoulder the burden; whilst reconciliation remains a work in progress.

Furthermore in speaking to the reason for this difference in vantage point, Lombard (2003: 20) comments that during the past, many long standing divisions were suppressed, institutionalised and usurped into the generic tension between Black vs White during apartheid. Moreover post-apartheid these longstanding divisions has the propensity to be re-ignited as new identities and struggles has emerged under the 'emerging class; structures and is now further complicated by rising poverty and inequality levels.

When asking nearly 3500 persons as to what are the root causes of divisions in South Africa in the report entitled "*Report of the First Round of the SA Reconciliation Barometer Survey*", Lombard (2003:21) identifies the gap between the rich and poor to be the highest cause of division in Post TRC South Africa as shown in table 8 below.

Table 8: Perceptions of the Nature of the Divisions

	Percentage of Respondents in Agreement (%) <sup>21</sup>				
	All SA	Black	White	Coloured	Indian
The division between different political parties	22.0	23.5	21.0	19.7	18.2
The division between poor and middle income/wealthy South Africans	29.8	29.0	29.1	36.6	34.1
The division between those living with HIV/Aids and other infectious diseases and the rest of the community	14.3	16.6	9.4	9.5	8.8
The division between members of different religions	6.9	6.6	5.6	7.9	6.5
The divisions between Black, White, Coloured and Indian South Africans	20.1	17.7	27.5	21.2	24.7
The divisions between South Africans of different language groups.	6.3	6.3	5.5	5.1	7.6
Don't know	.3	.2	.8		
None	.2	.3	.3		
Refused	.1		.8		
$\chi^2 = 109.190, p < .000.$	N=3498	N=2000	N=927	N = 391	N = 170

Within the SA experience of the TRC specifically, Meiring (2002:76) develops 6 lessons that can be recorded, namely that reconciliation is to be clearly defined, reconciliation and truth are inseparable entities, and reconciliation requires deep confession and a willingness to forgive. Fourthly and most importantly Justice (specifically restorative Justice) and Reconciliation are part of the same coin, a deep commitment is needed for reconciliation to happen and finally on the journey toward reconciliation, it is commonplace to expect the unexpected as the road ahead is uncertain with pitfalls, rocky patches and a future that is unbeknownst to us. Rushton (2006:137) in addition notes that whilst Truth Commissions cannot achieve reconciliation by their mere existence, it can however contribute to the process; as the healing process is a long term project that foregoes the capacity of a short term commission. It can moreover lay the ground work by stimulating the flowering process referred to by Meiring and create the space wherein dialogue and the healing process can begin.

Often when engaging with an evaluation on a micro level little attention is given to the psychological implications of what the TRC represented. Whilst there is significant therapeutic benefit in testifying before the TRC Commission as Stein (1998:455) notes that whilst the commission recognised the importance of providing psychological support to those who suffered under apartheid. In light of this

proposed benefit they trained persons to not only take statements but also provided basic counselling skills and to identify those who required a referral for more advanced supports. In addition whilst it is important to recount past trauma from a therapeutic perspective, it is important that such recalling of memories does not increase the likelihood of secondary traumatising.

In addition Stein(1998:456) and Stein *et al*(2008:468) notes that the issue surrounding Post-Traumatic Stress Disorder( PTSD) was constantly raised in the TRC hearings and have often been raised as a defence mechanism by perpetrators; as one particular policeman accused of torture of many political activists, cited PTSD as cause of memory loss and key gaps in the testimony. Furthermore it can be argued that apartheid contributed to chronic PTSD in many of its citizens; and within the Draft paper of the Reparations Committee, a surprising distinction was made in that the medical and emotional reparations were separated. On the face of it, to provide ease of reference they were separated but for the individuals, victims and survivors seeking reparations of some sort they had to choose between either medical or emotional but not both; when in reality these entities cannot be separated.

Writing on the topic of the TRC in SA, with specific reference to psychiatric status and possibility for forgiveness amongst survivors who have endured human rights violations, Kaminer *et al*(2001: 376-377) notes that the healing capacity of the TRC will be enhanced by the provision of adequate mental health services. Noting the overall high cost of treatment they critically note that indigenous and existing community resources have an inherent role in working with the survivors of human rights abuses in SA. In addition they provide 3 key findings that firstly truth commissions are not sufficient interventions to reduce psychiatric symptoms and promote forgiveness; secondly a lack of forgiveness carries with it an inherent risk of transmission across generations amongst survivors of human rights violations given the associated guilt and shame these periods of history means and finally the need for mental health interventions that are culturally sensitive is a crucial ingredient to an effective Truth and reconciliation process.

When writing on the topic of truth commissions and the mental health of victims, Lucena (2016:4-5) notes that in a survey carried out with 400 participants of the

TRC, it showed that many felt disappointed with the procedure and some reported being isolated from their community for participating in the proceedings. Along with testifying before the Commission whilst there was an initial freedom some reported and suffered a return to and the intensification of symptoms associated with the original trauma which in turn causes re-traumatisation. In addition Thesnaar in Nel *et al*(2020:114-115) notes that when the previous generation have suffered to the extent that they do not engage with the root causes of guilt and shame; they inadvertently transmit it onto the next generation. This ultimately creates the situation wherein the guilt and even shame of previous generations are left buried and the 'unresolved conflict' becomes the battle of the current generation and also creates a toxic of tension of working through past and more recently present conflict.

How then can these feelings be engaged with in a manner that treats the memories, guilt and even shame of the past with respect, but also work with them in a manner that liberates victims to contribute positively to their own mental wellbeing and that of their descendants? In addition how can the many unheard and unseen victims who have not testified in front of the TRC and their descendants work through some of their own frozen and indeed transmitted trauma and memories of the past so that it does not become part of the narrative of the next generation?

In bringing the micro-level evaluation of the TRC to a conclusion; whilst much can be said about the macro effects, little attention if nothing is said regarding the effects that the TRC brings in way of trauma, memory and the intergenerational effects of PTSD. Whilst memories are important, responsible engagement with them requires a sensitivity and empathy that does not come from a state led programme but from another organisation who is regarded by some as a beacon of hope and light in a darkened world.

Furthermore, the Macro evaluation sought to evaluate the 3 Committees and their operations and mandates, the micro evaluation essentially sought to follow a different approach, whilst bringing a mixture of both approaches, but paying specific attention to the trauma and effects that PTSD. Moreover Magezi(2008:271) highlights and maintains that the local faith community has a crucial role to play in fostering mental and psychological wellbeing to many citizens affected by both

ongoing sickness as well as unfreezing frozen trauma, which by its very nature is volatile.

#### 2.4 *The Local faith community, a decisive and key role player in the reconciliation journey*

Noting the discontent and unresolved work stemming from the TRC process and the memories that this process pricked and left bare, it was hoped that in uncovering the 'Truth' regarding the past, persons who were at odds with each other would be reconciled with one another. To respond to this Stein *et al* (2008: 463,467) notes that whilst the TRC may have been considered a necessity for national reconciliation, the real value for individuals were contentious. Whilst there is little empirical data to validate the relationship between TRC exposure and anger, it has been found that there was a significant correlation between victims of human rights violations in SA and lower levels of forgiveness. Moreover evidence from this study suggests a significant association between attendance of TRC meetings and elevated distress/anger and lower levels of forgiveness; and as such may require additional social support as testifying before the commission proved to be a painful and disempowering experience.

Whilst it is important to bear in mind that the TRC was a quasi-legal process, with a judicial emphasis in terms of scope and mandate, the persons who constructed the TRC as noted by Gibson (2004:203) were of the view that the production of the truth would lead to reconciliation within the country and that reconciliation would be achieved by publicly acknowledging the truth. As Meiring (2005:167) moreover notes that whilst the nature of the Commission followed a legal format, when asked on his wearing his religious attire, Archbishop Tutu maintained that when sensitive issues of guilt, forgiveness, reconciliation and healing was mentioned; each having their own loaded religious meanings, it cannot be argued that religion is not to play a key role.

Before proceeding and engaging with highlighting and the contributions of the local faith community to continue the reconciliation process it is worth noting their unique role that was played under the apartheid regime; and how this segment of society still has a considerable and important role to play.



In writing on their appearance before the TRC in 1997, Meiring in Thesnaar *et al* (2020:14-20) in his then capacity as a TRC Commissioner notes that the local faith community occupied a very precarious position under apartheid as being both agents and victims of oppression given that racial identification became the key marker of where one could move around even worship. As agents of oppression he identifies two broad categories namely acts of commission and that of omission that contributed to their divisive role. The acts of commission (being a 'participant') speaks to participating in state structures, advancing the racist agenda of apartheid and propagating a theology of 'state' amongst other things. Furthermore under acts of omission (forgetting to do certain things) as highlighted in the TRC report centred on three fundamental things, namely an avoidance of responsibility, failing to act and its associated feelings of guilt and finally not supporting anti-apartheid activists of which there were many, some publicised and some not.

In engaging with the local faith community as being victims of oppression, Meiring in Thesnaar *et al* (2020: 21-23) notes that the local faith community also suffered attacks on its members, having to deal with closed buildings institutions and schools as well as being forced to suppress certain religious and cultural values. Meiring also notes that this community was also very vocal opponents of apartheid through means of petitions/private appeals, official statements and resolutions. In addition visible acts of showing their opposition also included reclusion from state structures, civil disobedience and passive resistance and most crucially standing in solidarity with liberation movements were also some of the acts conducted to visibly show their opposition.

Furthermore Meiring (2005:169-170) notes that within the 5<sup>th</sup> Volume of the TRC report, there was a challenge laid down with fervent hope that the faith community will respond to their work and continue the work of healing and reconciliation with 6 specific challenges to which the faith communities are to respond to. In addition at the East London hearing, representatives from the various communities expressed their willingness, jointly noting the costly process, however there was an inherent hesitance to reach out to one another. Gobodo-Madikizela in Villa-Vicencio *et al* (2006:75) hereby advocates for public dialogue where benefactors as well as victims can engage in a past that for many remains shrouded in silence, denial, guilt and



shame to the table of a shared humanity. Whilst this may be a tall proposition it should be noted that public accountability of the past, not only recognises the deeds of the past, but also the moral betrayal that marks many traumas in society. Finally if this is done in a sensitive and thoughtful manner it can bring some relief that often causes later generation's immense difficulty and even second degree trauma.

In 2014, more than 20 years since the dawn of democracy, in a public re-enactment in the form of dialogue of the TRC as advocated by Gobodo-Madikizela, Thesnaar *et al* in Thesnaar *et al* (2020: 38, 77) notes that in the lead up to the re-enactment of the TRC where local faith communities that are present in South Africa had come to reflect on the journey and efforts made to facilitate reconciliation. It had become evident that the focus of reconciliation had become muddled over time as other challenges (HIV-AIDS pandemic, corruption etc.) had taken prominence. Therefore amidst the fanfare of 20 years of democracy, the re-enactment sought to gain ways to get the process of reconciliation as the main agenda within faith communities back on the table for deliberation. Upon the conclusion of this landmark re-enactment, despite the provision of the TRC leaving faith communities, government and civil society with clear recommendations to run with; however over the years the baton passed to the country as a whole by the TRC had sadly been dropped. As Meiring (2005:169) notes that within the TRC challenge to the local faith community there was a fervent hope that this challenge would be heeded by the religious leaders to pursue healing and reconciliation; and notes that if the leaders fail to reach out and build bridges across many of the divides of South Africa who would respond.

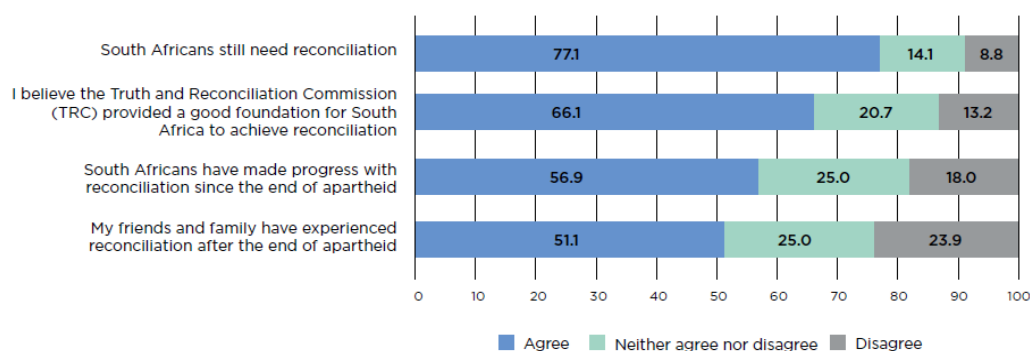
Moreover Thesnaar *et al* in Thesnaar *et al* (2020: 74, 78) notes that as time had progressed since the re-enactment it became evident that little of the recommendations of the TRC had been realised or translated into some form of action. Furthermore as time has elapsed, the same concept (reconciliation) had become a contested issue as the next generation has alerted that the challenge of justice should form part of this discussion. Moreover reflecting on the reflections of theologian and Emeritus Professor Jaap du Rand, mention is made to the availability of 'second chances'; that there is a second chance for South Africa, and that God presents us (individuals and the local faith community in this instance) with another

chance provided that there is no begrudging at the chance to engage with and re-assume the task of costly reconciliation.

This 'second chance' that is available to the local faith community is further heightened as Forster in Nel *et al*/(2020: 62-63) importantly notes that despite sufficient time Post-TRC, South Africa still engages with challenges when it comes to 'dealing' with the sins of past generations. Furthermore this inability to effectively deal with the 'sins of the past' is evident as despite the progress made which has been sluggish, the arrival of other challenges has created a reality for many South Africans that brings the lived experiences of Apartheid back into the daily realities. Challenges such as inequality, poverty, apartheid geo-spatial planning, racism to name but a few has exposed the shortcomings of generations past to change their surroundings. This has further compounded the frustration of the poor and disenfranchised who are predominantly black to a level not seen before; as despite being politically free, the legacy of apartheid results in their inability to be economically free as well.

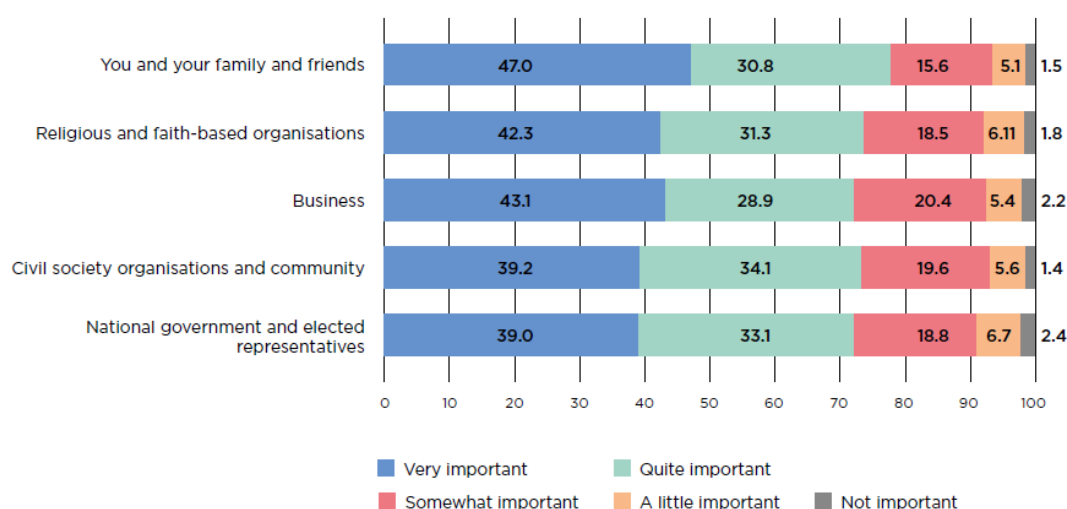
Noting the above challenge laid before the local faith community, when asked on the perceived overall progress toward reconciliation in 2019 a considerable time post TRC, and 5 years after the TRC re-enactment; Potgieter (2019:24-25) as highlighted in figure 3 notes that much work remains to be done in terms of the reconciliation narrative. Moreover surveyed respondents agreed that almost 20 years after the TRC completion, that SA still needs reconciliation; and it will continue as long as poverty and inequality; and the apartheid legacy continues to impact daily lived realities.

Figure 3: Perceived reconciliation progress.



When critically asked on which role players are to be involved in the reconciliation process, Potgieter (2019:26) poses the question as to who should take the leading role in ensuring reconciliation in SA. Respondents reported in figure 4 that the top 3 entities are the family unit, the religious and faith based organisations and finally the business sector. The mere fact that the religious sector is within the top 3, second only to the family unit, furthermore underscores the invaluable role that this sector still has to play post-TRC despite its many shortcomings. Moreover Forster in Nel *et al* (2020:55) although 84% of the population identifying as being of the Christian faith, religion in this aspect plays an invaluable role in shaping the social and political worldview of the population. Despite and in spite of its perceived effectiveness it still holds a certain level of importance to surveyed South Africans and is looked unto as a beacon of hope and a light of possibility.

Figure 4: Perceived important of role-players' involvement in reconciliation



The evidence above suggests that contrary to public opinion, the local faith community indeed has a role in not only carrying the legacy of the TRC forward( in terms of healing of memories etc.) but also from a theological point of view is to practice reconciliation on behalf of Christ. In recent years, Thesnaar (2017:3) as well as Bowers Du Toit (2012:207) notes that many South Africans are of the persuasion that reconciliation will continue to be challenged, questioned and even undermined, as long as there is glaring and increasing poverty gap which is becoming a rampant phenomenon requiring urgent action. This results and ensures that more persons (predominately black) remaining economically excluded; making it understandable

that the current generation will not speak of reconciliation as long as injustice such as poverty, unemployment and a lack of transformation which now has taken on a political face remains rampant.

This confirms an earlier idea where Thesnaar (2014:2-3) writes on factors influencing reconciliation, namely poverty, violence, an apathy in dealing with the values of democracy as outlined within the constitution. Furthermore and importantly for this discussion, an ineffective religious fraternity or the institutional church to engage in spaces and places to commit and engage in transformation and reconciliatory action post-TRC, with a view of speaking out against injustices.

Louw (2013: 16-17) identifies 6 existential issues that affects human suffering when asking '*why me*' that can best account for this response. For the purpose of this thesis he identifies *inter alia* that anger is an inbred threat of unfulfilled expectations, which has the tendency to spill over into violence as seen in the recent movements of #Feesmustfall, #Metoo and the recent #BlackLivesMatter and other protests where issues of racism and transformation are called for. Perhaps all is not well if movements that are arising, constantly highlights poverty, racism and injustices; which may require a re-understanding of what reconciliation is and how to fight injustices. In particular reference to the above mentioned movements; Hess (2018:8) notes that ignoring movements that highlights a particular plight (Racism, gender-based violence, etc.) ensures that the religious community contributes to making themselves irrelevant and implicitly become a participant in oppression of some kind which places them at odds with most of their deepest religious convictions.

How then can the reconciliation process be given a much needed boost, to respond to the data presented above; perhaps a key to unlocking this puzzle is to provide an understanding that differs from mainstream idea where its meaning fits in well within a theological context generally and a local faith community where it is located. To assist in this regard, Chicuecue (1997:483) uses the definition of Lederdach when he states that "*Reconciliation, in essence, represents a place, the point of encounter where concerns about both the past and the future can meet. Reconciliation as encounter suggests that space for acknowledging of the past and envisioning the future are necessary ingredients for reframing the present*".

From the above quote the impression that reconciliation involves noting the past and connecting them to the future within the present day. However, as the past presents a painful time in the history of our country; it requires a certain level of sensitivity. In taking a leaf from the lessons learnt from the Rwandan Genocide and their response, Brown (2008:1, 3-5) notes that facilitated dialogue to rebuild trust in the wake of national conflict can provide a crucial counterbalance to offset the devastation experienced in their country. In addition Brown notes that dialogue was utilised in various forms and formats to assist Rwandans make sense of their traumatic experience, and to build unity and equality. This essentially differs from other communication methods, where parties approach the discussion in a constructive manner during which they can evaluate alternative perspectives and in the process begin the road to healing.

The healing of traumatic events is a crucial process that is to be engaged with as Thesnaar in Nel *et al*(2020:114-115) notes that past traumatic events that remain unhealed, has the potential to captivate the mind of the present and may negatively impact the next-generation by re-enforcing certain identities of groups. In addition Thesnaar notes that the current levels of anarchic acts of violence, frustration, anger and even intolerance witnessed within the media effectively speaks to a type of memory that has become destructive as a direct result of unhealed trauma. This in essence extends the intergenerational transmission of trauma that has its genesis in the colonial period, then apartheid and even currently within the democratic dispensation, despite the TRC process and embracing of democratic values.

Taking the previous paragraphs together, recent events if anything has shown the extent to which reconciliation is still required post-TRC. Whilst the discontent (i. t. o transformation and racism) are the fruits of unmet needs of the current generation, it would not be wrong to see where the seeds of this level of protests springs from, by looking at the previous generations battles as well as the unspoken guilt and deep rooted hurt. Despite this current context, the role of the local faith community is crucial as it can speak to the whole person and bring them toward *shalom* (*wholeness*), a new approach to dialogue is perhaps required wherein memory and trauma are respectfully engaged with and unfrozen as building blocks for a society that the TRC in all its architecture can only but be proud of despite its shortcomings.

In bringing the above to a close, whilst reconciliation involves an encounter or perhaps re-encountering the past in view of the future, the way it is to be done is within a constructive manner. In response to this Thesnaar (2013: 9-10) calls that collective pastoral hermeneutic is required in which participants take responsibility for the past, present and their future. Moreover this collective pastoral hermeneutics focuses on ways that traumatised persons can work through the traumas of their past. A crucial aspect in the hermeneutical process noted by Thesnaar is that of memory in that it allows the collective to mourn the past traumas; as mourning is a process wherein victims are afforded the opportunity to restore their dignity that was denied to them by the perpetrators.

## 2.5 *Concluding Remarks on the SA TRC work and legacy for the reconciliation project*

In bringing this chapter to an end and transition to the next chapter, this chapter sought to answer the task posed by the Descriptive-Empirical Task of Osmer by gathering information. This is more than simply gathering information for the sake of gathering information but it is analysed and interrogated with the intention of discerning and making sense of “*what is going on*’ within the current context of South Africa; as far as the reconciliation narrative is and the implications for restoring trust within a local faith community is concerned.

To respond to the need to make sense of the current context, the TRC was evaluated on both a macro and micro level following the two approaches (Positivist and Post Positivist). When looking it at the Macro and micro level, the three subcommittees were analysed and the immense challenge\* it proved to be, although beneficial the real life implications proved to be a factor that even the TRC could not predict. In addition it can also be argued that the TRC provided the nation with a chance to breathe and take stock of a country that was struggling to make sense of a past where injustices were committed with little acknowledgement of violation. This leaves the local faith community with a considerable although doable challenge ahead, being fully aware of its role played under apartheid and their limitations and

flaws; how can it sustainably build trust that is highly strained or indeed fragmented within a local faith community that contributes to sustainable reconciliation.

In seeking to answer the question posed by the Descriptive -Empirical (*Priestly listening*) of what is going on; much can indeed be said of this. During the early transition to democracy in 1990, the local faith community became an instrumental actor in bringing about the fall of apartheid. Secondly when the TRC was introduced, it was believed that this would be the panacea to the overall problems in SA; despite its flaws the church (as an organisation) played a supporting role in the overall message of the TRC. Thirdly the unmet goals and spill overs of things mentioned within the TRC has been sitting and festering within South Africans as either trauma, guilt, shame, frustration even anger has now become toxic as it crossed the generational divide and requires an intervention with an intergenerational perspective. Whilst history in South Africa has shown no one to have 'clean hands'; the local faith community in particular despite their role in the past is called to effectively take responsibility and embrace the second chance alluded to by Du Rand to get involved and facilitate a sensitive yet much needed process. In this manner the local faith community can engage with those who have carried this burden for longer than required and who may have inadvertently passed this frozen burden onto the next generation.

Furthermore the role of the local faith community in this regard is a critical agent in the process of reconciliation as it not only provides hope in troubled times despite their role in the past, it has a definitive role both to play both from a scriptural point of view and also from the TRC View in light of future discussions. The question remains what does trust and dialogue look like within other disciplines.

This is where the next chapter the interpretative or *sagely wisdom* as proposed by Osmer, that other disciplines be consulted to see, what engagement with these disciplines can 'teach' theology as a field of inquiry to better understand certain dynamics.

Chapter 3 therefore looks toward an interdisciplinary approach of engaging with scholars from across the intellectual divide to delve deeper and gain a more comprehensive perspective of trust and restoring of it. As previously stated, this

chapter will fundamentally use the contributions of Martin Buber, Ivan Boszormenyi-Nagy and Emmanuel Levinas( key DIPP thinkers, amongst others) to provide some response; to see why certain events are re-occurring.



## **CHAPTER 3: RECONCILIATION AND THE RE-WIRING OF TRUST (INCORPORATING THE DIPP)**

### *3.1 Introduction and Overview*

As the previous chapter ended off by answering the question posed by the Descriptive-Empirical task of Practical theology namely what is going on; the current chapter as outlined by Osmer(2008:4) namely the Interpretive task approach seeks to utilise theories from the arts and sciences(natural and physical) to explain its re-occurrence and why it persists. With this in mind, this chapter seeks to understand and explain why, there is a perpetual short-circuiting of the reconciliation task and to respond to this; this chapter is centred on the following points that when taken together works together to respond to the 'why is it happening' question or rather within this instance why is there a lack of trust and dialogue Post-TRC. As the previous chapter has ended off by showing, that much reconciliation Post-TRC is still required; many may be of the view of how can it (reconciliation) be sustainably worked toward.

Therefore this chapter will advocate that reconciliation is not an event, but rather a very deep and needed process; a process that is critical yet may be painful at times given where South Africa is engaged with. Given that the previous chapter spoke to reconciliation exclusively and the role of Truth Commissions as a concept and noting the shortcomings of the various TRC committees, and where the local faith community can respond to this vacuum despite their role in the past. Perhaps it is now required that since the broader concept has been grappled with (reconciliation from the point of constructing a situational analysis) that a step back is required to look at how do we go about achieving sustainable reconciliation that is both sustainable significantly and different from the images that are portrayed in the mainstream media.

Attention herein shifts to looking at two building blocks namely trust and dialogue that when seen within a new light it may dawn on us what true sustainable reconciliation is all about. In doing this in such a manner is to begin to show and answer why there is a lack of trust and thus dialogue. Furthermore in addressing why there is a lack of trust and dialogue attention will be geared toward looking at these two entities in a

manner that notes what the social sciences has to say about it, particularly the influential DIPP Thinkers to at least in part answering the concern.

To assist in answering this task of Osmer(why is it happening), it is required to engage with other disciplines other than theology for a moment to assist in explaining why there is the scenario wherein certain acts are re-occurring. Therefore the fields of sociology, psychiatry and psychology will be engaged with in a transdisciplinary manner to see whether there lies something of significance that theology as a discipline can learn and incorporate into their understanding of trust and dialogue; given the interconnectedness of systems as advocated by Osmer in seeking to correctly interpret certain contexts. Moreover, within each discipline their own understanding will be explored to highlight what theology or rather practical theology as a sub discipline can learn from, given their unique understanding/interpretation that can provide an insight where the outliers are that can be considered.

By looking at concepts of trust, leading to dialogue and ultimately reconciliation, this chapter will engage with the first two links that are required to ensure that sustainable reconciliation is worked toward. In addition this chapter will also engage with key scholars that forms the bedrock for the Dialogical Intergenerational Pastoral Process(DIPP) such as Emmanuel Levinas (Philosophy), Ivan Boszormenyi- Nagy (Psychiatry) and Martin Buber (Psychology) and their related disciplines to see how elements of the these contributions can speak to understanding some of the issues that are being grappled with.

In terms of the overall thesis this chapter contributes to the developing body of work; in that its response is to provide a reason why there is a lack of sustainable reconciliation efforts in SA and where the local faith community can effectively be the entity that can respond in a sustainable manner. Moreover this chapter seeks to emphasise that when restoring trust and dialogue within fragmented relationships; it is most effective when firstly viewing it with an intergenerational focus and secondly only by engaging with dialogue with one another after restoring fragmented thin levels of interpersonal trust that the intergenerational ledger of give and take can be restored to equilibrium to free up the individual concerned to be an individual restored back to wholeness.

This essentially poses the question how, within a South African context, can the local faith community cross this rubicon and move persons who are struggling with these very deep issues using the DIPP toward reconciliation. By seeking to restore trust and ultimately dialogue that gets people talking about their experiences in a sustainable manner that is both culturally sensitive and centred on rebuilding trust and in so doing facilitate dialogue. Whilst it may be easier said than done, it is hoped that this chapter will provide an insight that from an ethical perspective that sees individuals as suffering and by engaging with them to trust again, a renewed dialogue can be cultivated with once sworn enemies.

### 3.2 *Restoring fragmented Trust - Input from the social sciences*

#### 3.2.1. A sociological Perspective

In seeking to conceptualise trust as a sociological construct, Lewis *et al* (1985:985, 970-972) notes that trust exists insofar as members of that particular system are secured in their futures that is constituted by the presence of the other or their token representatives. In addition they note that trust can be viewed as a multifaceted concept as it is firstly based on a *cognitive process* which distinguishes persons and subsequent institutions as being 'worthy of trust'; as referencing Luhmann notes that familiarity is a proviso for both the formation of and destruction of trust. Secondly as an *emotional base* it binds all its components in a close emotional bond; in that it creates a situation wherein intense emotional investments may be made, given that if any betrayal of trust is created, this immediately arouses a sense of being outraged in the party being betrayed. This therefore strikes a fatal blow to the bedrock of the relationship itself. Thirdly as a *behavioural enactment* this practically plays out in the social action it undergirds. In addition it is hereby noted that when we observe others acting in ways conducive to trust, it is commonplace to reciprocate this and trust them even more.

At its base, interpersonal trust as noted by Michell *et al* (1998:159) is a sense of general expectancy that is held by an individual, that the word of another can be relied on. Moreover Khodyakov (2007:120) notes this trust is often considered as a one dimensional view and proceeds to view trust with a 3 dimensional approach; as consisting of namely thick and thin level of interpersonal trust and finally trust within institutions which will be engaged with below.

In setting out a new understanding of trust that is multi-dimensional, Khodyakov (2007:120-121) notes that the first layer of thick interpersonal is considered to be the very basic form of trust, which is best displayed in interpersonal relationships such as the family unit and its extended iteration. In addition it is this fundamental level that is essential in developing an attitude of optimism that results in social interaction being a reality. More importantly as children develop and mature their levels and indeed sense of trust is either affirmed or undermined by their parents or by others. At the centre of this thick interpersonal trust is within its restrictions to persons of same or similar backgrounds which results in a very tight knit community, with the downside of this being that it either advocates to the out-group assimilation or complete disassociation. This in summary causes thick interpersonal trust to be based on both familiarity and similarity and hereby originates in relationships where there is a strong connection between the trustee and the trustor; as it involves engaging with the other in deep emotional ties and commitments that makes it hard for either party to leave or indeed others to enter into this relation.

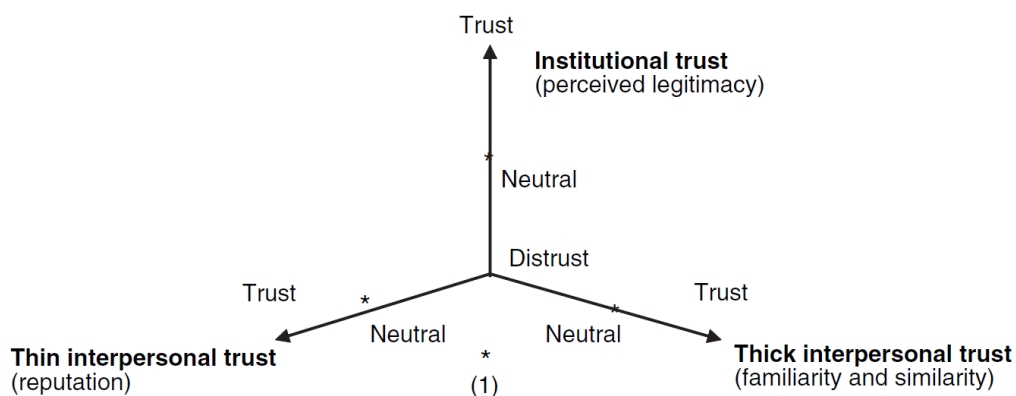
Secondly, thin interpersonal trust as noted by Khodyakov (2007:122) is a very 'risky' form as opposed to the former in that this particular view of trust involves an interaction with persons who's motivation or indeed motives are not always clear, making interaction based on the emotions of the other to be very problematic. However the more people are interacting with one another, the more the assumption becomes that there is to be a requirement about what is required in a detailed manner and information about this become scripted in a manner as to limit any surprises. Furthermore this search for rational behaviour is something of a misnomer in that the search for full rationality in all decisions is an incorrect assumption because if it were, then one can infer that humans are likened to robots with little view for emotions which by all accounts is a fallacy. Moreover in the absence of this rationality, trust can be built based on the image of intermediaries as well as the trustworthiness of the institution that backs up a particular individual; where trust in this regard is based on the perceived reputation of the trustee and/or the intermediary of trust (e.g. flying in an airplane, we may not know or trust the pilot personally but based on the backing of the airline we commit to placing our trust in the pilot to fly the aircraft safely). Although this level of interpersonal trust has a high level of associated risk, the lurking of entities of unmet expectations, uncertainty, not

being effectively reciprocated is a real reality, however the unlimited benefits that comes from it if trust is indeed reciprocated promises to be unmatched.

The final angle with which trust can be viewed as highlighted by Khodyakov (2007:123-124) is that of trust within institutions; and whilst within the political realm commentators refers to this as being 'political trust', with some sociology scholars preferring to use the term 'system trust' in speaking about impersonal trust. In addition it should be noted, that given the impersonal nature of organisations, this makes the creation of institutional trust to be an immense difficulty. However what is more concerning is that institutional trust is more credible than thin interpersonal trust as institutions can assist people in achieving some of their goals. As a result, citizens are more likely to rely on the government and its institutions in their everyday activities. This results that trust within institutions are grounded on perception of namely legitimacy, technical competence, and the ability to execute pre-determined duties efficiently.

This culminates in figure 5 below indicating the dimensions as well as the complex nature that trust can be viewed with. To briefly explain the diagram below, this is not a zero-sum game; however where the three axes intersects it represents a worst case scenario of complete distrust in both thick, thin and institutions. However should there be distrust in any one of the areas (e.g. with the collapse of the USSR and the creation of the Russian Federation (a distrust in institutions) individuals will turn to the other areas of trust where there are high levels of trust as indicated by the number 1, to assist them in making sense of their lived reality until trust within the institution can be restored.

Figure 5: A Three-dimensional approach to viewing trust.



Noting the complex nature that trust encompasses from a sociological perspective, attention and focus now shifts to what the field psychology and psychiatry can assist theology in understanding how trust operates. To assist in this regard the scholar which speaks perhaps best to this is the thought and experience of Hungarian Psychiatrist Ivan Boszormenyi Nagy. It is also to be noted that Thesnaar in Nel *et al*(2020:188) that Boszormenyi-Nagy uses trust as an active tool to restore fragmented human existential relations that has been tremendously impacted by the consequences of conflict, be it hurt, separation, isolation and even survival. This is particularly of importance within a South African context where there has been centuries of trauma that has been allowed to continue unabated, prompting affected persons to seek coping mechanisms that not only deals with the traumas of the past, but also to restore the trust balance within their relations.

Perhaps this could be a reason for a trust deficit that is to be worked on; as intergenerational trauma that spans from colonialism right through to the present day has affected the way that individuals view the world and based on that they react. However as within SA's context, the battle for equality was one that was not only intergenerational but also one that pitted members of the human race against one another based on race in the pursuit of a life that elevated one race above another.

### 3.2.2. Input and thought of Ivan Boszormenyi-Nagy

In briefly commenting on the birth and upbringing of Ivan Boszormenyi-Nagy (Botha 2014:2) notes that he comes from a family background in Budapest that was considered very legally orientated in that his father and many others in his extended family were lawyers. Furthermore and worth mentioning in this regard is that questions of rights and justice formed most of the family dinner table talk, given that at the time in Hungary there was significant emphasis on family ties and played out in his own life where three generations were living under the same roof. It appears that this intergenerational connectedness of having multiple generations living under one roof had a profound impact as it was a thread that permeated his own life; with loyalty being a core value in this regard.

With its emphasis on genuine dialogue, justice, the ethics of responsibility, Meulink-Korf *et al* (2016:77) notes that it has become of increased importance to view an

individual existing not only within a complex network of relationships; but also as a collection of multiple generations which encompasses a level of trust that is very solid given its continuous occurrence, for any threat to this has the propensity to do damage that will take time to re-connect.

To Boszormenyi- Nagy trust or rather trustworthiness is considered in his book with Barbara Krasner(1969:422) entitled: *“Between Give and Take-a clinical guide to Contextual Therapy”* to be an ethical imperative that comes from balancing the consequences of give and take from two reliable partners. In addition trustworthiness is herein seen as the accrual of trust on the part of the reliable and responsible partner within a relationship and is marked by trust that has been deserved.

Moreover Thesnaar in Nel *et al* (2020:118) notes that trust develops over a period of time through the due consideration of giving and receiving, and by adhering to this process, the acknowledgement of the others trustworthiness is herein considered. Furthermore as trustworthiness is a much longer and deeper process involving the earning of trust over a period of time by balancing the consequences of given and take between partners, it requires a commitment that is not fleeting but a deeper commitment that Levinas terms a *‘divine discomfort’*.

Furthermore Krasner *et al* (1995:11-12) notes that trust worthiness occurs between persons rather than within them; and is caused as a direct consequence of giving and receiving in a dynamic manner. It is also here that trustworthiness is less concerned with a disposition toward an individual but comes after reliability has been vested over a period of countless experiences. When this becomes a palpable reality that when it becomes known leads to liberation and redemption. Moreover trust lies at the cornerstone of the dialogical process, resulting in trust being the main source of connection in human relationships.

Critically Boszormenyi -Nagy *et al* (1986:22) identifies that should trust be restored it should not be a purely individualistic pursuit of the individual but by crediting and debiting it considers the demands of others. This confirms that trust exists between two or more persons and not only is this trust relational( between people) but also generational(spanning multiple generations) as Meulink-Korf *et al*( 2016:77) notes that Boszormenyi-Nagy considers it to be of utmost importance to think of at least three generations when seeking to understand the interactions of people or a group



of people. As each person is either a son or daughter of a parent, the interactions between these two generations has significant consequences for the relationship between generations 2 and 3, and their forthcoming generational relations.

This results in trust being existing between at least two persons, it is also triadic (existing in multiple generations) and moreover it is relational in that it draws persons together.

Trust therefore as noted by Goff (2001:5-6) is considered to be the fundamental property of any relationship which can be both existent and absent with the propensity for it to be restored, should there be some discord that renders trust broken. For it to be restored it requires the affected parties (depending on their capacity) to engage and restore the situation out of loyalty and also out of the uneven distribution of merits and credits in their giving and receiving. In addition he notes that human relations constructs and develop a complex yet intersubjective reality that is best understood within 4 dimensions, which are interlinked and not equal to one another; as they refer to and focus on different realities.

It is with this in mind that Meulink-Korf *et al* (2016:7) notes that family members (referred to as thick interpersonal trust in sociology) who are the primary socialisation structures that we are born into and with whom we interact most often are viewed as co-suffers instead of the root cause. Furthermore they proceed to tap into reciprocity within the family and herein creating a new trust between the concerned parties and aptly referred to this choice as '*trust based therapy*'.

Goff (2001:150) notes that Boszormenyi-Nagy terms this relational reality the four dimensional reality. It is here that the term dimension denotes a concrete and practical frame of reference to seek to weave the once torn threads of trust together as shown in figure 6 below. Herein Thesnaar in Nel *et al* (2020:125) comments that this reality allows to see individuals within a network of relationships, relationships that were not chosen, but to which we are bound and connected by loyalty. Critically it is also important to note that the legacy of colonialism of apartheid has entrenched a unique set of shackles that renders many South Africans buckled and carrying the weight of relations as well as trust that has been rendered dismantled and nullified.



Figure 6: The 4 Dimensions of Contextual therapy as noted by Ivan Boszormenyi Nagy.



In briefly unpacking the 4 dimensional reality of Boszormenyi- Nagy as outlined in figure 6, Meulink-Korf *et al*(2016:7; 9) lays them out as facts, individual psychology, and a dimension of interactions/transactions and finally the dimension where hope is located the dimension of relational ethics which will be laid out below.

Goff (2001:149-150), briefly unpacks *facts* are the unavoidable realities of life (genetic and physical input) including events that happened in a person's life that have an input on the way they perceive the world as a result of these events. In addition facts points to the socio-economic history of the family to which one belongs. Although facts are a positive starting point in that it's the uncontested parts of the individual's history, Botha (2014:7) notes that facts are not simply loose fragments that can be placed together but when it is woven together it forms a clear picture of the individual in question; whose impact is noted in subsequent dimensions. This reiterates the importance of not remaining in this dimension, but progress to the next dimension that will be spoken to next.

The next dimension *Individual Psychology* as noted by Meulink-Korf *et al* (2016:16) reflects and relates to the need and drivers of emotions. In addition Goff(2001: 150) highlights that this realm, is focused on the intrinsic realm, wherein the discoveries

of thinkers such as Freud, Ferenczi, Erik Erickson, Kohut and other psychoanalysts are used to better understand the individual. It is within this realm that Botha (2014:8) notes that this is where the defence mechanisms are investigated, in a response to the effects of the facts of one's self-development and how they interact with their reality as a result of their upbringing.

The penultimate dimension as noted by Meulink-Korf *et al* (2016:11) *interactions or transactions* speaks to the mutuality of influenced behaviour and patterns of communication. In addition Goff (2001:151) notes that it is within this dimension that observable patterns of observable behaviour and communication between persons of a group plays out. Moreover Botha (2014:8) highlights that this dimension is guided by classical tenants of systems and family therapy; and is herein where the individual's behaviour and mutual conversation is embraced. It quintessentially speaks to each person's location within the system and how roles are allocated, who sides with and against each other; how coalitions are formed and how each individual within the network plays their unique role.

The final dimension as noted by Meulink-Korf *et al*(2016:13) that *relational ethics* speaks to the intrinsic need for justice that is not imposed but rather determined by a dynamic interplay between giving and receiving in existentially crucial relationships. In addition Goff (2001:151) notes that this dimension pertains to achieving an intersubjective balance of trustworthiness, justice and loyalty and entitlement due to persons in relationships; which sees relations being two-sided and involved in a process of give and take.

Furthermore Botha (2014:10) and Thesnaar in Nel *et al*(2020: 126) notes that it is within this dimension wherein a consciousness of the other is born as the first three dimensions sensitises us to how people operate; however the fourth dimension fundamentally motivates people to change. It represents a dynamic fulcrum to bring about improvements for the future; where the balance between give and take is recorded by persons search for tiny jewels of care, respect and love and a shared experience that should lead to hope and trust. Moreover this dimension notes an inbred responsibility toward each other; and it is within this dimension where shortfalls in relationships are noted; and most importantly how it can be restored by

weaving together new connections amidst the fibres and threads of the trust tapestry that have been disrupted.

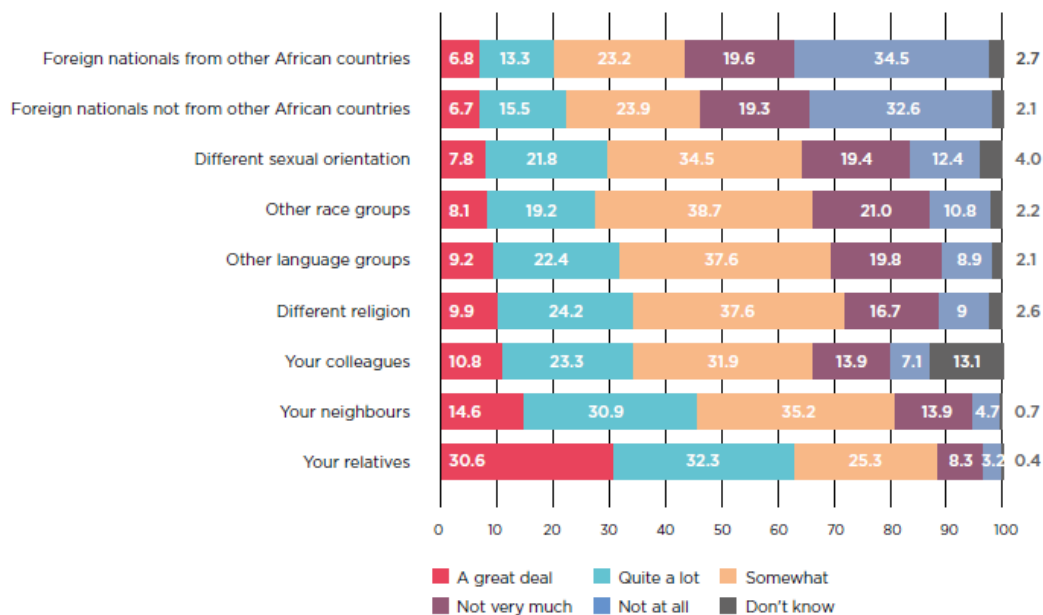
When considering the contributions of Boszormenyi- Nagy in particular, given his close-knit upbringing of having multiple generations living under one roof, the trust levels within his home had to be considerably high. In addition his contribution of viewing an individual existing within a 4 dimensional reality; assists us in seeing how an individual or indeed a group of individuals are composed and how each dimension impacts on their action. Furthermore the trustworthiness as earlier noted by Boszormenyi- Nagy being the accrual of trust between individuals, with Krasner *et al* in essence taking this a step further to view this trust as existing between two or more persons and cannot be an individual pursuit but one that occurs between individuals in relation to one another. Moreover noting how individuals are by their humanity connected in relation, how then are they to enter into conversation with one another on the basis of their humanity when there are intergenerational legacies of mistrust and indeed disappointment in the instance of SA at play.

With South Africa, being Post-TRC what would Boszormenyi-Nagy make of or comment on the trust balances that are in operation. More importantly how can trust be restored amongst generations that have been separated based on a racial classification system that has led to immense relational and also generational damage. To comment on this Potgieter (2019:14-15) comments that trust levels with the other is very concerning as within figure 7 below whilst a great deal of trust exists within family circles (30.6%) and other race groups (8.1%), the wider the interpersonal space gets, the less the trust level becomes. In addition they importantly view trust to be good indicator of the 'glue' that connects a society at large.

However the realities of xenophobia and limited racial reconciliation continues to challenge the trust in the other within SA, as the influx of foreign nationals with their unique reasons for migration(ethnic/tribal conflict, war, perceived economic improvement) continues to challenges this trust on a daily basis. How then can this trust be restored in the other that the graph below is not to be repeated in the time of future generations? This is where Thesnaar in Nel *et al*(2020:126) calls for an urgent restoration of trust within relations and facilitate greater understanding between

persons of different ethnic groups, but also between cultures including that of perpetrators and victims. If this is not reacted on, it may take generations to come to change the legacy of a South Africa that was synonymous with a lack of responsibility.

Figure 7. Interpersonal trust, SARB 2019



To get the conversation moving, the concept of dialogue will be considered to see what dialogue as a process actually encompasses that responds to the call mentioned earlier. With this in mind the thoughts of the DIPP scholars will be engaged with to show that at its core, dialogue represents an opportunity and process where deep seated issues can be confronted and worked through. In addition the thoughts of Boszormenyi-Nagy, Emmanuel Levinas, and Martin Buber as well as the input of the late Rabbi Sacks will be utilised to indicate that dialogue forms part of mankind’s responsibility to create a better world. To briefly note the contribution of Martin Buber, Meulink- Korf *et al* (2016:8) notes that when venturing into dialogue, trust is exchanged in the receiving party trust the trust that I present; and should this be the result that is when the encounter occurs.

### 3.3 *Reconnecting dialogue: an ethical imperative- Input from the social sciences*

#### 3.3.1. The ethical requirement of dialogue, toward embracing responsibility- utilising the thoughts of Levinas and Sacks

Before dialogue is engaged with it should be noted that this dialogue does not happen in a vacuum. Rather this takes place after consideration has been given of the conduct of the individual concerned. Moreover what should drive individuals to dialogue is something that many should be familiar with, that being the notion of responsibility. In order to bring insight into this phenomenon the thoughts of Emmanuel Levinas amongst others will be engaged with to indicate the ethical requirement that the other places on us to engage in dialogue, thereafter the inputs of Ivan Boszormenyi–Nagy and Martin Buber will be utilised to indicate their thoughts on dialogue that is both responsible as well as ethical.

Lipari (2004: 126-127) highlights that Levinas marks a shift in the dialogical approach who primarily focused on the inter-subjectivity of relations of persons involved in everyday life. Levinas in turn focuses on the transcendence of being through the ‘face of the other’; and despite the initial inspiration seeks to depart from traditional cartesian understanding of being, primarily focussed on the ego-centred way of being.

Burggraeve (1999: 29) together with Blum (1983:147) notes that Levinas (1905-1995) views the field of ethics beginning with the appearance of the other person; by calling into question ones spontaneity based on the presence of the other. Furthermore, he views the face of the other to be not so much the physical construction or composition of it but that the other does not measure up with his visible appearance, but is rather invincible; as the other is an enigma of sorts that cannot be fully comprehended. Moreover when it comes to Levinas and the face of the other; Burggraeve (1999: 31-32) notes that the face of the other involves a certain level of vulnerability as the old saying states that the eyes are a window to the soul. This is precisely the reason that Levinas notes that the other seeks to hide this vulnerability and being ‘uncomfortable’ given that the natural tendency is to postulate certain airs by grooming and by postulating either violence or vulnerability.

Furthermore, Lavoie *et al* (2006: 228-229) notes that there is a moral responsibility toward the other given that this is a very difficult concept to circumvent despite the vulnerability. This begins with being responsible to the other; and when the individual is in need; it is virtually impossible to not assist; as the face of the other compels us at least morally to do something to assist. It is for this reason that Levinas states that the other is not something that exists separate of the existence of the individual but it is something that gives that freedom its context, meaning and purpose.

Throughout the writing of Levinas reference is made to the face; and whilst we may consider the face as a part of our anatomy; Burns (2008:317; 322) posits that to Levinas the face is 'naked' it signifies to itself and has an inherent positive value. At the same time the face of the other also is both commanding and being vulnerable at the same time in that it reveals both misery and poverty highlighting an inherent paradox. Furthermore in his published work entitled 'Totality and Infinity' Levinas answers the question as to what responsibility the face communicates; to which he responds that the face fundamentally communicates the suffering of the other that is tied to our enjoyments and opportunities at our disposal. Moreover this responsibility is geared toward alerting the individual that the face of the other is an ethical matter that is not tied to a literal face, but rather an event that initiates a particular relationship between connected persons.

In taking the narrative of responsibility further; Christian *et al* (2020:2158) argues that as we are created in the Image of God, humanity is hereby enabled by God to be responsible for others given that likeness is what God creates. This is echoed by Sacks (2005: 3-4) who notes that the same God who created the world in love, asks us to do likewise to honour, value and advance the freedom of others. Given that we are partners in the work of creation, the life we are given is in essence Gods call to responsibility. Furthermore this responsibility leads us to assist people in loving, bringing goodness and hope to those who are experiencing some form of difficulty. Perhaps this is best encapsulated in the phrase *respondeo ergo sum*( I am responsible therefore I am ), for being human is predicated on shouldering some level of responsibility toward humanity and that engaging with the other out of responsibility confirms some level of identity to us.

Sacks (2005: 135-140) furthermore notes that responsibility has been birthed in humanity since creation, most famously in the Dominion mandate of Genesis 1:16, that unfolds from being a mandate to an overall theme of the Pentateuch that is to be taken to heart. In substantiating the above he views the first four stories of the bible and highlights the type of responsibility that each story showcases. The narrative of Adam and Eve shows and highlights a denial of personal responsibility, Cain and Abel a denial of moral responsibility, Noah and the flood highlights the denial of collective responsibility and finally the Tower of Babel highlights the failure of ontological responsibility. Moreover he maintains that a condition to our freedom is that of responsibility for humanity that as shown in the highlighted narratives forms part of our humanity and interconnectivity.

In writing on the meaning of responsibility to Levinas, Mkhwanazi (2013:136), notes a connection between the words 'responsibility' and 'the other', where he notes that to be responsible is to make one available to the service of the other. Moreover he maintains that being responsible for the other is probably a good indication or marker of our own humanity. Furthermore he notes that Levinas sees responsibility as a place (not in the literal sense) where the individual engages with the other in a way that seeks the good of the other, thereby forgoing the intrinsic human intention of recognition.

Filipovic (2011:59) moreover notes that given the increase in the individualistic tendency of society, there lies a covert summons to not only an inbred responsibility for the other person but also for the welfare of others before oneself. Moreover he notes that Levinas argues that the other who is in need, places into focus our tendency to be self-righteous and highlights the selfishness of our ways, where the approach of the other places our freedom in question.

Importantly, Mkhwanazi (2013:137-138), notes that Levinas contends that responsibility interestingly does not originate with the individual but rather precedes it. In addition it originates in a past that is irrefutable and pre-ontological; which means that as long as the individual is or exists, the individual ought to be responsible for another. To offer a more concrete visualisation of responsibility he notes that it is our duty to give to the other things that provides us with comfort be it bread from our mouths and clothing from our shoulders. Moreover this should not be done out of surplus or excess, but from the very item that our lives depend on.



In continuing the analysis on the face, Thesnaar (2019: 4) notes that the face is not something that can be drawn or indeed grasped; that within the face of the other lies a reality wherein violence and vulnerability has the propensity to co-exist. It is within this paradigm that Burns (2008:323) highlights that the face stands in the face of the subjects egotistic enjoyment whose accomplishment derived from the disturbance showcases another overtly ethical imperative; in that it highlights a fundamental injustice wherefore responsibility is to be assumed. This culminates in the face showing the suffering of the other.

What would Levinas say or make of the ethical demands of the other placed upon us in South Africa's post TRC society, what would be required according to Levinas? Given the current socio-political environment, the face of the other presents the local faith community with a very unique scenario. Ignore the hurt in the face of the other with its frozen trauma, memories and continued cries for justice to their detriment, or respond and engage in a manner which Levinas terms 'divine discomfort'.

As Verwoerd (2019:1) references Naledi Madeba who importantly notes that 'if the pain of the past is not let out, then it comes out in destructive ways'. Whilst it is important that it comes out in a safe environment, it also has to be handled and engaged in a manner that ultimately leads to justice and healing and contributes to sustainable reconciliation by restoring trust. Perhaps a reason for a lack of dialogue as a result of a trust deficit is why Thesnaar in Nel *et al* (2020: 125) essentially challenges the local faith communities to create a safe space wherein there is a non-judgemental acceptance of the other that can enable and embody the giving and receiving of trust. Also to listen in a manner that connects persons in an intergenerational manner to unfreeze the intergenerational frozen trauma and conflict. In doing so, these shackles of the past are allowed to penetrate to the surface and can be connected and balanced accordingly so that healing is realised and dialogue can occur. Furthermore the creation of a safe space may alert persons that they are not alone and that by embracing some responsibility opens up the doorway and passage to healing. When the movement from an I/it to an I/thou happens then sustainable dialogue can be created and the frozen shackles be worked through.

Boszormenyi-Nagy *et al* (1986:11) furthermore writes that responsibility is a consequence of the relational reality that is demanding, in that it can be viewed as being importantly counter-cultural. In addition Eigelaar- Meets *et al* and Thesnaar in Swart *et al* (2010:60; 96) notes that for our society to function at its best it requires that citizens take responsibility for one another. Furthermore Thesnaar adds that whilst all communities were affected in varying degrees, it is required that there be a transcending of words into action and across the rivers that divides, which begs the question of how can it be done.

In offering a glimmer of hope, in his book entitled “Verwoerd: My Journey through Family betrayals’ with specific reference to responsibility, Verwoerd ( 2019:215) writes a chapter wherein there is a need to embrace a shared responsibility, where the benefactors and victims of apartheid are challenged to work through their feelings of guilt, shame out of responsibility to the other. Despite being the direct descendant of the individual considered and even victimised as the mastermind behind much of our current difficulties, he opens up with a powerful statement that confirms why people are not accepting responsibility for both victims and benefactors. Citing comments made by Lonzi, that part of the challenge is that individuals have either erected a façade (pretending matters are ok), an emotional wall or close up when past issues are raised. So instead of engaging with these feelings ( guilt and shame), it is either not engaged with and left to the next generation to deal with, or it makes the individual concerned so emotionally bound to the past that they are unable to participate in daily life. This comes as Thesnaar (2013:1) notes that in a post-TRC SA, given past and current levels of violence there is still the need to acknowledge the past and the way it affected individuals in varying degrees.

Given that there is a need to embrace some form of responsibility from an ethical and moral viewpoint, how then does one move from acknowledging the ethical/moral imperative and requirement of responsibility to engaging with the other in a manner that is both ethical and responsible. Perhaps the thoughts and inputs on dialogue can be considered by the thinkers such as Ivan Boszormenyi- Nagy and Martin Buber who can earnestly be looked at to gain a perspective of dialogue that considers the philosophy behind dialogue and how this can assist in joining trust with sustainable dialogue.

### 3.3.2. Input and thoughts from Scholars, Martin Buber and Ivan Boszormenyi-Nagy

According to Morgan *et al* (2012:982), Martin Buber the German thinker's paradigm was significantly influenced by the prevailing level of unease and friction of the early 1920's in Germany which saw the rise of National Socialism as well as the outbreak of the Great War. Despite the prevailing volatile climate and context, Friedman (2002:8) highlights that his impact is considered to be a classic and that his philosophy of dialogue has greatly influenced philosophy in general and more so on the theory and practice of psychotherapy and psychoanalysis.

In taking this idea further, Friedman(2002:9) mentions that the approach of Buber is largely based on his philosophy of dialogue as well as his philosophical anthropology( origin of man).

Gordon (2011:208-209) furthermore echoes this and cites that at the time Buber was considered a trailblazer in the field of philosophical anthropology, by discovering a new paradigm unbeknown to philosophers by highlighting the existence of the realm between person and person). This is one of the reasons why his published work in 1958, his I/thou paradigm of direct, mutual, open and cordial interactions is considered novel. A major difference in his paradigm is that his attention is focused on what occurs between the persons as opposed to the procedures of their mind. Buber mentions as the I/Thou dialogue approaches which stems from the premise that when one whole person encounters another person and essentially gives a part of his/her being to the interaction without holding back.

In addition Morgan *et al* (2012:982) states that Buber offers a typology of sorts in that he categorises the kind of human's relations that human beings can enter into.

The I/thou (Ich-Du) stresses mutuality and holistic existence between two entities in the encounter given that each person is perceived as equal partners and that they are recognised by the other. He furthermore stresses that any preconception based on expectations or preconceived bias immediately threatens the relation from arising. Gordon (2011:209-210) mentions that for a genuine encounter to occur it requires us to confront the other, not to impose oneself but to affirm and accept the other with their differences and uniqueness as a partner and not enemy in dialogue.

In unpacking the approach Goff (2001:149) Buber distinguishes between I/IT and I/Thou; where the former sees an individual as an object and the latter refers to a breakthrough of spontaneity and authenticity, where the other is viewed as a partner. It is in the within the I/thou realm where the success of dialogue is located as it entails inducing a genuine dialogue between a person and those whom are in close relationships with the individual. Writing in the aftermath of World War II, Buber *et al* (1955: 295) maintains that when man is in trouble, it is within the individual wherein there is a predisposed trust deficit toward the other. Furthermore he advocates and believes that individuals come together if the promised peace is to materialise; and for the earth to restore itself it requires that within the I/thou paradigm challenges the individuals to trust one another.

However; a crucial paradigm of dialogue of Buber is the question of existential guilt; which he describes as guilt and guilt feelings; this will need some consideration before the trust and reconciliation is to be linked to form a unique process. Buber (1998:116-117) notes that firstly existential guilt occurs when the human order has been disrupted by an action, whereas the memory of this guilt (guilt feelings) is taken upon by the individual and is reminded of this act on a continuous basis but its extent and effects confronts and indeed overwhelms him with time serving as a painful reminder of the act.

It is within the realm of guilt and guilt feelings that Buber fundamentally and notably disagrees with Sigmund Freud in his analysis as Watson (2006:7-8) notes that Freud was considered a late bloomer in the enlightenment period in Europe. In his 1957 published work of *Guilt and Guilt feelings* Buber notes that it (guilt feelings) refers to injury of the human order; whereas Freud perceives this to be the perceived transgression of ancient and social taboos where it is repressed within the subconscious and may result in adult psychopathology essentially leaving the guilt feelings frozen and volatile. In addition whilst Freud would advocate for an archaeological dig of sorts into depths of the unconscious, Buber suggests a three step approach in overcoming the existential guilt as outlined below.

To outline the complexities of guilt feelings, Buber (1998:122-123) and Friedman (1989:403) develops a typology as outlined in figure 8 below that seeks to provide a best method of response in this regard. Firstly he notes the first sphere centres on

law of society wherein should a crime be committed, the culmination of this is confession of guilt, leading to a penalty and finally, indemnification when the penalty has been paid. The next sphere is one wherein the conscious of the individual is at play that is fulfilled in self-illumination (I did it), perseverance and culminating in reconciliation. The final sphere is predicated on confession of sin, to which there is repentance and finally penance in various forms.

Figure 8: A Chart Illustration of Guilt & Guilt feelings chart as according to Martin Buber

<b>Law Legal system &amp; Society</b>	Confession	Penalty	Identification
<b>Conscience Points to past &amp; future actions. Directly addressed by therapist</b>	Self- Illumination  (‘I’)	Perseverance  (‘I & Thou’)	<b>Reconciliation</b>
<b>Spiritual Support Religion &amp; faith based.</b>	Confession Of Sin	Repentance	Penance

In writing on Guilt and Guilt feelings, Buber fundamentally challenges the prevailing Freudian thinking that was considered “a science that had detached itself from a comprehensive context”. Furthermore Watson (2006:8-9) notes this ongoing contention between Buber and Freud and notes that Freud fails to account for the complex interpersonal social and cultural relations of a person’s life; whilst Buber was constantly disagreeing with Freudian thinking he furthermore rejected his conception and treatment of guilt as well as his authoritarian and utilitarian view of the therapeutic relationship. This is visibly noted in Buber’s view of guilt as the disturbance of the human order whilst Freud sees this as neurotic guilt, as well as the approach of Freud akin to that of a game, where the individual is viewed as an object (I/IT) as the therapist only tries to understand the guilt feelings in light of repressed memories of the unconscious that manifest in the life of the patient as neurotic behaviour.

When referring to the meaning of the I/Thou in Buber’s Philosophy of dialogue, Charme (1977:163-164) notes that the tendency is to presume some connection between the two, or that the one leads to the other. However to avoid this impasse it is rather valuable in realising that there are two meanings behind the I/thou namely

the Epistemological and the Ethical. The former (epistemological) speaks to a 'mystical' way of interpreting the universe that seeks to create an illusion of ordinary reality where the world operates in harmony with each other and with God; wherein Buber seeks to criticise the monism doctrine as it fundamentally renders relation unimportant. Within the latter understanding (ethical) Buber does not refer to the mystical cognition as some may believe; but rather proposes an ethical relation between the two centred on respect, uniqueness and integrity of and for the individual; as for Buber the chief proviso for genuine dialogue is regard and acceptance of the other as they are.

The need to engage with existential feelings of guilt as mentioned above from an ethical viewpoint is paramount as highlighted by Thesnaar in Nel *et al*(2020:120) that feelings of guilt are by their very nature existential; as it involves the anxious fear of rejection hereby damaging the inherent self-worth of the individual. Added to this is the reality that failing to take responsibility for dealing with the guilt creates what Boszormenyi- Nagy *et al* (1986:420) terms as a revolving slate. This is a relational consequence wherein an individual's need for revenge unintentionally creates a new victim.

Failing to engage with feelings of guilt essentially results in viewing the other as an I/it where dialogue cannot happen resulting in the ethical demands of the other to be ignored, as Friedman (1989:403) notes that the healing tough meeting as the objective of (I/thou) is hereby missed. This comes as the (I/IT) in essence creates a barrier to dialogue regardless of the ethical requirement of the other. Perhaps the ethical implication of the I/thou as noted in Charne (1977:169) that out of responsibility toward the other we are to respond. Whilst dialogue is an ongoing process, Boszormenyi-Nagy, interestingly alerts us to what principles are at play that are to be considered.

The dialogue as within the thought of Boszormenyi- Nagy is referred to by Goff (2001:149) in this context is akin to that of Martin Buber's work of I/thou whereby instead of seeing the other as an object (I/it) the I/thou moment views and confirms the other as a partner and represents a breakthrough in mutuality and authenticity. In addition, Meulink-Korf *et al* (2016: 15) notes that Boszormenyi -Nagy considers dialogue to be more than the open exchange between individuals but it involves an

unprecedented pursuit of fairness and justice between individuals being within an asymmetrical power relationship.

Moreover Botha (2014:31) notes that whenever there is an encounter between two subjects (an I/thou encounter of Buber); and a dialogue is entered into, each of them is also in conversation with all those whom the conversation partner converses with and this extends over the generations noting a multi-generational focus of dialogue.

In leading into analysing the contribution of Martin Buber, Goff (2001:148-149) notes that Buber's Philosophy of dialogue had a profound impact on Boszormenyi- Nagy's contextual approach, despite not knowing each other. In order for dialogue to be effective and significant, Boszormenyi- Nagy speaks of 3 practical principles of dialogue namely polarization, symmetry and asymmetry and finally inclusive multi-directed partiality that will be discussed and considered below.

### 3.3.3. Boszormenyi-Nagy's thought contribution to dialogue

- Polarization

Self-delineation.

Goff (2001:150) refers to this option whereby the self uses other relationships to define itself with the formation of boundaries between self and others being an aspect of this. In addition Boszormenyi- Nagy *et al*(1986: 421) refers this to be a process that is at stage 1 of the dialogical process(I/it of Martin Buber) and includes the formation of boundaries between the self and the 'not-self'. Botha (2014:25) highlights this state of being that when an individual is located in a vulnerable position relative to others, where the hesitance and propensity to distrust is very high and the chance to commit to others is very low. Moreover Botha goes on to mention that any relationship takes place between two or more parties that is unique with their own distinctive context thereby requiring the ability to clearly define the self in relation to the non-self.

Self-Validation.

Conversely Goff (2001:150) refers to this option whereby the self is validated as a result of earned entitlement by offering care to others; whereby when an individual earns security and merit within the relationship regardless of the action of the other. In addition self-validation is reciprocal in nature whereby each partner can earn validation leading to the outcome of constructive entitlement.



Boszormenyi -Nagy *et al* (1986:421) defines this to refer to the individual's capacity to earn credit for relational integrity instead of simply defending power or self-esteem. This furthermore represents stage two in the dialogical process and begins the process that enhances the individual's self-worth; and a step in the journey to being entitled.

Botha (2014:25) notices that when self –worth has been wounded in some way, it is to be expected that the hurting party may be uncertain as to how to invest in and maintain other relationships. This is where the contextual approach seeks to collectively find moments of hidden resources, trust-worthiness, hidden treasures in which trust can be invested. When this is viewed from an ethical perspective, trustworthiness is earned over a duration of time and is achieved by balancing the give and take between partners deemed reliable by one another. However before any dialogue can be entered into, another key aspect that needs to be addressed is the question of the polarisation (asymmetry and its counterpart symmetry) that will be briefly explained below.

- Asymmetry vs Symmetry

Fundamentally Boszormenyi -Nagy *et al* (1986:78; 81) refers to this aspect of dialogue that looks at the individual's contribution to the other impacts on the ethical mode of give and take. Furthermore within asymmetrical relationships equity is crucial to reciprocity, particularly within intergenerational relationships whereby it addresses the issue of an individual's limits to accepting liability for another's expectations.

Boszormenyi- Nagy *et al*(1986:82,85) further notes that symmetrical relationships are by its very nature reciprocal; in which people of equal strength give of themselves in equal measure and receive a return of equal measure. In order to prevent that the scale is heavily weighted on one end and fair; it requires that the giving and receiving is done in equal measure.

Conversely asymmetrical relationships are intrinsically restricted by their reciprocity, where this asymmetry plays out most noticeably between parent and child whereby parents cannot expect to receive an equal 'return on investment' based on what they give to their young children. On this very topic the giving that is done across generations, is not only marked by its magnitude but it is also of a different quality;

parents gave their children life whereas children do not have this facility.

Moreover the order of generations indicates and mandates the measure and way of equity; that if this asymmetrical order is disregarded, the responsibility of the relationship is jeopardised.

- Inclusive multilaterality

The final aspect of dialogue as identified by Boszormenyi -Nagy *et al*(1986:88-89; 419), notes that the first part (inclusive) denotes a consideration that the both justifications and liabilities of all sides is done in an ongoing monitoring fashion. In addition fairness when seen in terms of the ledger of give and take has to take into consideration both the connectedness as well as consequence for inclusion for all those whom are affected both living, deceased or yet to come.

The latter part of the term (multilaterality) furthermore denotes that relationships are more often than not marked by a triadic structure of two or more people. Interestingly enough, people have the tendency to deny the others point of view and in the process construct relationships on their own unilateral terms.

Moreover Boszormenyi -Nagy *et al*(1986:89), notes that inclusive fair multilaterality as an approach to dialogue is at the very bedrock of '*contextual therapy*<sup>1</sup>'; and by insisting on including all members into the discussion regardless of their relevance or distance, emanates from the belief that people value benefits from the obligation facing their affiliation Furthermore Meulink-Korf *et al*(2016:114) notes that as we are involved with several others; and that being relational is existential and part of being human; that based on the contextual approach it is geared toward a perspective of relational co-existence.

This is where inclusive multilaterality (multi-directed partiality) moves from being an aspect of dialogue to it also forming the bedrock of contextual pastoral care with an intergenerational focus that looks to being dispositional to as many people as possible, so that fairness and justice is an end result of intergenerational dialogue.

---

<sup>1</sup> Hereafter referred to as the Dialogical Intergenerational Pastoral Process, incorporating contextual therapy of Boszormenyi-Nagy the contextual pastoral approach of Meulink-Korf, Van Rhijn and Van Doorn; as well as contributions by Martin Buber and Emmanuel Levinas.

When the three strands of dialogue are woven together, namely polarisation (Self-delineation and self-validation), Asymmetry/Symmetry and finally inclusive multilaterally; Boszormenyi –Nagy *et al* (1986: 97) notes that it aids to elicit a relational response instead of following a prescribed technique. This is why the therapist is tasked with finding the equable relational balance of weights and rewards among family members through creative rebalancing. Whilst this is occurring, each person is required to voice and represent his/her own side with regards to balance and conflicts; culminating in a form of liberation to both the self-enhancing activity and due concern for the plight of the exploited other.

### 3.4 *Joining the thoughts on trust and dialogue in a Post-TRC SA to contribute toward sustainable reconciliation*

Having considered what trust and dialogue is composed of, in noting the contributions and thoughts of other disciplines; what can theology learn from and incorporate into their understanding that can answer the question of the interpretative task. In his seminar paper, Mahokoto (2019:1-3) critically notes the scars of the past has significantly entrenched certain thought processes wherein the door of irreconcilability has been opened; and this has since been the single cause of many failing to embrace the responsibility to be reconciled to their neighbour despite the immense challenge set before us. Whilst he is correct in noting that true reconciliation is not fully achieved overnight, the levels of trust or rather mistrust in the other is something that will take a considerable while to overcome. Whilst for decades the local faith community have been campaigning on the frontlines fighting against the injustices of the past for the sake of both the country and its moral obligation; a nation has since been engulfed by racism and xenophobic tendencies amongst other entities in recent years. This has in essence contributed to and further entrenching the ongoing inequalities and widen the divide between persons of different race groups to the extent that many are no longer in conversation and trusting persons that bears no physical resemblances to them.

Furthermore, referencing SA reformed theologian Beyers Naude' (Mahokoto 2019:8-9) highlights that reconciliation is not only a biblical concept, but it's also a biblical truth; a truth that if Christian faith is to be professed, then it should be applied in all honesty and humility. In addition the reconciliation referred to here involves living in a

manner that opens up and creates space for new possibilities. Moreover as referencing the thought of Schreier (2015: 64) that ever since the time of the Apostle Paul the local faith community have played a crucial role in bringing warring persons into dialogue and advocating reconciliation. Therefore based on this thought faith communities are to re-assume this responsibility that may have gone silent to bring opposing parties, persons of different ethnic backgrounds together by means of reconciliation.

With his view of reconciliation, Masango (2005:140) notes that the process of reconciliation followed by South Africans was to listen to as many voices and viewpoints as possible with the aim of healing the land and its people regardless of colour or creed. In addition he notes that persons who have been exposed to some form of injustice in the past, may be hesitant to engage with and perhaps question if they can be victimised again to which this response cannot be considered a little strange. Moreover when embarking on this journey the question of restoring trust is not far behind and marks a critical point in the journey toward reconciliation; where the restoration of trust is an important part of the reconciliation process. This is where the input and contribution of Boszormenyi-Nagy was noted where he utilises 'trust-based therapy' as he engages the individual concerned by noting their dimensional reality that they are endowed with and from here on, proceed to reconnect the cords of trust that have been rendered by all accounts fragmented or highly strained. Moreover by considering the relational reality it was used in a manner to indicate that in order to get the conversation started again to rebuild trust, it constructs a picture of an individual that carries with it a complex, relational reality that may be the underlying cause of a lack of trust.

Furthermore Krasner *et al* (1995:4, 12) notes that for any relationship to be effective the commitment to dialogue is required. As such in responding to a call to trust, there lies an implicit choice for dialogue, as understood as both as a method, process and a way of life. In addition the residues of trust is the spark that can be used to empower persons who have been hesitant at first to relate to the other who may have suffered tremendous trauma in the past, and embrace the responsibility of sustainable dialogue. Moreover mention is made to the reality that trust lies at the very core of engaging with some form of dialogue.

Once trust has been restored and re-wired, the call of responsibility (*Hineni* translated as *Here am I*) should shift the individuals focus toward connecting with the other in the form of dialogue. As dialogue is engaged and entered into, moving toward an I/thou is being realised and to reference Martin Buber ... '*healing through meeting*' this is but the preview of what can be achieved as persons of warring positions are now seen as equal entities. This comes as in spite of previous events and hurts and journeying together toward realising a sustainable approach to dialogue.

### 3.5 *The journey toward sustainable dialogue within a South African context utilising the DIPP*

In bringing this chapter to a close and having considered what trust and dialogue entails and its full requirements by looking at the thoughts/contributions of the social sciences as well as considering the thoughts of scholars Martin Buber, Emmanuel Levinas and Boszormenyi-Nagy. How can these thoughts and insights contribute to the restoration of trust and the creation of dialogue that feeds into the reconciliation narrative in a manner that is both sustainable and sensitive and also not procedural but seen as a deeply sensitive and healing journey? Within a South African context particularly how can this perspective and focus of trust and dialogue assist faith communities to respond to this dialogue vacuum that has become much needed given current events?

It should be noted here that the causality idea is of little help in that given the complexities of systems, for a shock to occur in one area, there are multiple other systems that may have contributed to the shock felt in one area. Take the 2008 global financial crisis for example, although this was a significant shock to the US and worldwide financial market, the biggest since the Great Depression of 1929(an event). Whilst it had multiple causes, inter alia reckless lending, mortgage defaulters as well as the US Federal reserve's involvement in failing to regulate monetary policy which had taken place over a period of time. To the unseen eye the collapse may have been a mere cause and effect; however upon deeper inspection and critique, more factors are drawn into the conversation and considered to indicate how multiple systems lead to the collapse of the US financial market.

It is within the same vein that the reconciliation narrative is to be seen, whilst many may see reconciliation as being an end result having multiple causes as to why it was either not achieved or achieved. This particular response looks critically at but two key concepts that sees reconciliation not as an event despite all its fanfare, but rather as a deeply important process and not a single event that requires amongst other things two key considerations namely that of the restoration of trust and the embracing of responsibility that culminates and results in dialogue.

In considering reconciliation as a very deep process and a journey, Molale (2018:27) notes that one of the fundamental reasons why the reconciliation process fell flat was that there was there was an overall mistrust as well as the 'non-genuineness' behind the intentions of the individuals participating in the process. In addition there is a growing mistrust within institutions as well to which the SACC in their 2016 November Press release referred to embrace the call to... *'Pray for a campaign that includes a serious look at the healing of our country, and the path of reconciliation'*.... Furthermore he notes that when a relationship is broken, trust is betrayed resulting in reconciliation being impossible without a full disclosure.

The reality within the TRC committees in particular reference to the question of amnesty, amnesty was predicated on a full disclosure of events, and whilst some key figures (Magnus Malan, FW De Klerk and the late PW Botha to name but a few) all had reservations, the impossibility of granting amnesty had its own complexities that has been outlined. This in turn lead to and made the 'truth' to be a small iteration of what it could be as this committee in particular, had its own difficulty making the search for truth without a full disclosure to be a herculean effort. This has effectively left many with a sour taste in their mouths and very hesitant to place their trust in an institution that is touted to be a beacon of hope, out of an encounter and experience with a similar institutional body.

It is therefore that Molale(2018: 60) notes that reconciliation affords all parties concerned regardless of the shortcomings of the past to take responsibility, and begin the process of building bridges and work toward embracing the other not out of fear, but of the assisting that an ethical healing through meeting happens. Whilst the work of the TRC has ended, the need for another campaign is or programme is perhaps not required as called for by the SACC that will seek to address the elephant

in the room. However by looking at the fundamental issues at play that impacts on a lack of reconciliation, which in this case is limited firstly to the need to restore trust that for a long time have been left frozen and merely passed onto the next generation due to its associated memories and by extension trauma; and secondly the absence of not only critical, frank and constructive dialogue. Despite these entities being sensitive matters on their own, however when seen in concert together with one another points to the realisation that something of significance and importance is to be done by the local faith community to meet the chasm left behind by the TRC, this begs the question how to respond from a theological viewpoint?

It is for this reason that the net was cast wide in an interdisciplinary manner to see if there is nothing that theology and practical theology can learn from these fields that can answer some of the questions that faces theology. For this reason the fields of sociology, philosophy, psychiatry and psychology was consulted along with their thoughts and works to critically engage with the concept at hand to see from within their context what can be utilised in theological circles. The first aspect under consideration, namely trust utilised the theory behind it to illustrate what trust entails and the input of Boszormenyi-Nagy indicates the relational reality that every individual carries that can assist in re-connecting trust that was betrayed. In addition the 3 dimensional nature of trust was also considered to indicate how trust impacts on the behaviour and impact of actions when considered in this manner.

Secondly the question of dialogue was considered, to search for an approach to dialogue that is both sensitive and responsible. As a prelude to this, it was incumbent that a sub-topic was considered namely that of responsibility that should in all likelihood make all persons alert and aware of their responsibility toward the other; which was achieved by utilising the thoughts of Emmanuel Levinas and Rabbi Sacks amongst others. This emphasis made the importance of dialogue urgent as without any ethical or moral requirement there can be no movement to embracing dialogue if the emphasis of shared responsibility is not spoken to.

Once this has been spoken to, the topic of dialogue was considered through the thought lenses of Martin Buber and Boszormenyi-Nagy not only as key DIPP thinkers but also noting their own unique life journey, and also why their contributions to dialogue is an important aspect of the reconciliation process. In addition, Martin



Buber alerts us to the reality that whilst many remain within an I/it view of dialogue, it is envisioned that in moving toward an I/thou and the embracing of a responsibility that may be immense, that individuals begin working through some of their shortcomings that many have thought were buried within the sands of time.

This view of dialogue proposed is thus ethically important as Thesnaar in Kusa (2018:93) notes that this approach requires a number of things. What it requires amongst other things is responsibility, perseverance and most importantly engagement in dialogue with generations past.

For it is within the genuine dialogue with generations past where breakthrough and the cycle of frozen trauma, shame and guilt can be unfrozen and ultimately work toward sustainable reconciliation.

As we have seen, the contributions from the social sciences have indicated that trust and dialogue are important concepts on their own that when considered in addition to the thoughts of the scholars (Boszormenyi-Nagy, Levinas and Buber amongst others); engages with individuals who may have built up a façade to deal with their shame and guilt, and indeed vulnerability as a coping mechanism who may act in a particular manner (Dimensional thinking of Nagy). It makes the individual aware that the face/ appearance of the other is making an ethical demand on their person (Levinas) to move from an I/it to an I/thou for genuine dialogue with the gap being driven by responsibility. This then opens up a way that respectfully engages with their feelings and unresolved guilt and its associated feelings (Buber), so that trust in humanity is restored and dialogue is entered into and sustainable reconciliation is worked toward which leaves the next generation free to engage with life and be hopeful for their future.

This is where the thought contributions can be effectively utilised; in that it recognises the individual as a complex entity that spans multiple generations and even continents; engages with questions of fragmented trust, and proceeds to view them within a relational reality that is best seen within 4 interlinking dimensions.

Furthermore their memory, trauma and shame are used in a sustainable manner that seeks to elevate the views of all affected parties in assisting to quell some of the very deep seated hurt and even shame. Moreover the DIPP uses dialogue as a means to restore fragmented trust and views the other as an individual who makes an ethical requirement; based solely on their presence and indeed vulnerability.

In responding to the interpretive task of Osmer the social sciences has alerted Theology and Practical theology of the following. Firstly, the restoration of trust is a critical process to engage with, as the trust is considered a thread that spans generations making it generational which significantly impacts on how we view and interact with the other making it hereby relational. Secondly there is an ethical imperative to restore this fragmented trust that has been significantly impacted and continues to be shaped by the legacies of colonialism and apartheid to prevent future generations having to deal with the legacy of past generations. As this is realised by the present generation, a dialogue is entered into marked by the embracing of responsibility as well as how dialogue engages with the other as a subject as opposed to an object. Thirdly this views the process of reconciliation to be a vastly different process that was portrayed in SA during the TRC, to which the local faith community is challenged to respond.

In transitioning toward the next chapter, this chapter is tasked with developing a response to what ought to happen that drives the local faith community to action and respond to the call of sustainable reconciliation. Aptly referred to as the normative aspect or prophetic discernment of Osmer (2008:4) this chapter gleans from and constructs a paradigm of ethical norms that will assist in interpreting situations that can guide a response. Looking ahead briefly the chapter to come a pastoral care perspective is presented wherefrom norms can be engaged with as well as the role that Pastoral care on the African continent plays in this regard. This is crucial in that it engages with the available scholarly literature and imparts scholarly discernment from which further exploration of the research topic can be develop from.

## **CHAPTER 4: A PASTORAL UNDERSTANDING OF RECONCILIATION AND TRUST**

### *4.1 Introduction and Overview*

As the previous chapter ended off by answering the question posed by the Descriptive-Empirical task, this current chapter ( Chapter 4) takes a different approach as Osmer(2008:4,93), identifies that it is within this sphere that the normative questions of what ought to happen are engaged and grappled with. In addition it is worth being aware that within this task there are two extremes; namely on the one hand how humans shapes Gods Word, and secondly there is the ethical and theological interpretation; which will be considered in that they have the propensity to influence our reactions to certain instances.

To effectively respond to the ‘what ought to happen’ by Osmer, this Normative chapter will focus and be structured on embedding the main theological concepts of this research, namely pastoral care, reconciliation and trust within the local faith community. In constructing this chapter, it firstly starts off by considering Pastoral Care and its unique role within an African context, thereafter this chapter considers how faith communities can engage with the reconciliation imperative and in so doing engage in restoring trust. Following on from this, the concept and restoration of trust will be viewed through the lenses of the Dialogical Intergenerational Pastoral Process as it occurs within the scriptures using the insights of contextual pastoral theologians Van Doorn, Meulink-Korf and Van Rhijn. This is done to indicate that the DIPP can be utilised to interpret situations, contexts and indeed Biblical scripture.

Lastly this chapter considers trust to be a very fragile human character trait that when it is let down, it may take a considerable time to rebuild, which is why hope is critical to the narrative. However recent events of violence and destruction of property in the Free State town of Senekal<sup>2</sup> and in other locations across South Africa points to a reality where there is a lack of interpersonal trust.

---

<sup>2</sup> Senekal; a farming community in the Free State South Africa. Following the murder of a young farm manager Brendan Horner, the trial of the suspected perpetrators was held in this town; where tense deep seated racial tensions threatens to overshadow the trial and the process of justice.

#### 4.2 *Pastoral Care as Practical Theology: a unique process within an African Context and the implication for Reconciliation*

Whilst pastoral care is a wide arena within practical theology, it is best to view it from the qualities it should espouse and work from there. Furthermore Cole (2010:715-716) views and embraces the idea that pastoral care is the 'the care of souls' (*cura animarum*) which involves and includes functions that are as old as pastoral care, namely healing, sustaining, guiding and finally reconciling. To offer the above mentioned acts it is done not merely for the benefit of the individual concerned but also for the broader communities that the individual is attached to. Pastoral care in addition to the care of souls, is also 'storied care' centred on the Christian story as '*God's creative, transformative, and redemptive acts throughout history*'.

Furthermore as this phrase (storied care) represents different things to different people at various stages of life, this storied care evolves as suggested by De Gruchy (2006:11) who notes that the understanding and expression of the Christian story will change over time as the narrative is lived out in different eras and contexts.

Pastoral Care then, as a concept can also best be thought of as existing as outlined by Grove (2004:34-35) as encompassing three R's namely relationships, respect and responsibility. The first R (responsibility) recognises that at the bedrock of our humanity lies a basic need for connection and for this to be functional; there is a prerequisite for open and honest communication wherein feelings are openly shared and most crucially respecting the other. This then leads to the second R (respect) where this an important additive in the fostering and nurturing of caring relationships; where all persons are welcomed and valued for their contribution within the community where they are in terms of their giftedness and individual personhood. This leads to the final R(responsibility), often seen as the one of the more problematic aspect; as Sacks(2005:8) notes and explains that human life without any form of responsibility does an injustice to human dignity , and does not guarantee the survival of humanity as a species.

In seeking to conceptualise Pastoral Care, Magezi (2020:1) defines pastoral care to a type of care from a spiritual viewpoint; wherein there is a good and quality relationship between the caregiver and cared individual. Moreover pastoral care can

also be viewed as having a focus on hope and healing in response to existential issues facing humanity. Furthermore referencing Louw (2013:3) who notes that pastoral care is closely linked to issues around human rights and human dignity where relationships are viewed as a serious matter whereby pastoral care is to include effective networking and relationships to ensure that the pastoral care given is meaningful. Moreover, Magezi (2016: 1) confirms the view of Louw who holds that pastoral care refers to the thorough care of persons in their existential situations; which embodies pastoral care in the form of dialogue and communication to lighten the experienced distress within the confines of ministry.

Interestingly enough pastoral care as considered by Van Rhijn *et al*(2020:9,11) who sees human beings as not being isolated and individual islands, but rather as a dynamic interaction of both interconnected systems and intergenerational networks that occupies a specific time, place and indeed place. With this mentioned they advocate that there be a broadening of pastoral care to incorporate key perspectives noting namely, the dynamic interactions of relationships within an ethical framework, secondly the immense value of a dialogical approach within the confines of human encounters. Finally there is an appeal to responsibility for the other at the time when there is an awareness of being with present with them within a particular space and time.

Moreover at its core pastoral care involves the restoration of the person back to peace. It is here that Van Rhijn *et al* (2020: 11-12) notes that seeking spiritual wholeness, requires the realisation that there is a bigger picture at play. To assist in this regard it is required that 'spiritual wholeness' includes the wrestling with questions of human dignity and human rights, where the former will be considered in light of the healing of the lepers as it occurs in Luke chapter 17(which will be briefly considered with a DIPP perspective). In addition, in the search for wholeness, it implies engaging with different viewpoints regarding life's meaning and destiny. Moreover it also represents an ethos of a sacrificial love; a love that is best exhibited in the reaching out, in sharing, enriching and reaching out to others regardless of their proximity which is where *hessed* (the extension of loving kindness) connects the two.

From the above, the growing consensus is that Pastoral care, is a disposition or a way of life that views the individual as a connected being, connected with God and others; who may be experiencing a situation that disrupts that connection seeking to restore the particular individual back to a state of equipoise. However this connection, with particular reference to the African continent and South Africa in particular takes on another level of meaning and complexity as the connectedness extends across multiple generations. This is noted by Gathogo (2008:4) who references Archbishop Desmond Tutu's words that within the African language, an individual is an entity through the existence of others; and that as human beings we are made of a complex and highly delicate network of relationships of interdependence; and as such matters can go extremely wrong when there is a break or discord in the fundamental law of being.

In taking heed from the above, Motsi *et al*(2012:2-3) identifies that the African worldview to be vastly different to that of a western view that views humanity as existing in isolation to one another as well as having various compartments to their lives. Furthermore, as Menki (1984: 99) references the thought of Mbiti who takes the ubuntu narrative further and notes that "*I am because we are, and since we are, therefore I am*". This results in the individual considering the existence to others including those of generations past and responsible for the future generation, where the individual is part of the whole. Moreover only in relation to others is the individual made aware and indeed is conscious of the ethical requirement of responsibility toward the other.

This communal outlook or way of life is developed further by Magezi (2007:663-664) who notes that relationships are to be maintained at all costs (Both past, present and indeed future) beginning with the nuclear family, the extended family, kinship ties and finally God. In addition the distress experienced by any member of the community is felt and reverberated across the whole community to which that individual is tied to. This results in the community taking a certain level of responsibility to restore the individual back to full health as the wellbeing of one means the wellbeing of all; and when the time for celebration and grieving arises this gets done together as a community.

This undeniable sense of community is best encapsulated in a word that goes under many guises, Magezi (2020: 3:4-5) notes that Ubuntu is a quintessential African quality that places an important emphasis on the good of the collective. Moreover as the term 'Ubuntu' cannot be sufficiently defined, it can best be understood as the mantra '*I am because of other people*' which is akin to the '*I think therefore I am*' mantra made famous by the French philosopher Rene Descartes. Motsi *et al*(2012: 3) identifies that this is where the African worldview significantly differs from the Western perspective that views the world as connected and cannot be seen as an isolated event; as Ubuntu speaks to communalism, mutuality and finally interdependence. This comes as spiritually is viewed with and derived from having a strong ethos of communal existence and participation in care toward the other. When placing additives such as trauma, illness and the like in the ongoing debate around life in post-TRC South Africa, the challenges facing pastoral care in SA in particular is considerably different from what a response would be in a western setting, given the strong communal ethos that permeates South Africa.

This is where Motsi *et al*(2012:7-8) notes that individuals with an African worldview are more likely to perceive themselves as being part of the whole; with matters such as trauma and illness being externally caused having the propensity to be linked to the larger society. Furthermore, these experiences disrupts their daily lives and results in a situation wherein repeated exposure to violence or any stressful circumstance may trigger and deplete human and cultural resources; making future generations or survivors increasingly unable to adjust and adapt without any external help. How best can pastoral care respond to this growing discontent so that generations to come are not reaping the fruit of trauma and resentment of past and present generations whilst working with the current trauma? More importantly how can pastoral care in particular be responsibly and sustainably used in a manner that it pays homage to an African worldview to respond to deep seated trauma Post-TRC that has now become an intergenerational phenomenon by looking at trust with an intergenerational view.

This is where the local faith community can become as noted by Stone (1976:68, 70) a 'caring community'; through which Gods love is shown to those in need. In addition referencing the thought of Howard Clinebell who notes that pastoral care can be an



instrument of renewal through reconciliation that assists in healing the estrangement experienced as a result of these existential crises. In addition Gallet (2016:1-9), notes that out of many important roles that the local faith community is to fulfil, one such important role is that of community development. In cultivating the social capital, has its origins within a Christian theological worldview that seeks to radiate the presence of God in the world. Therefore the local faith community apart from being a caring community is also to be community wherein people not only finds the other but more importantly themselves through the cultivation of relationships based on trust such that goes some distance in healing the estrangement caused by existential crises. In extending pastoral care, how then is sustainable reconciliation to be achieved through the restoration of trust and more importantly what does this mean for the local faith community.

#### 4.3 *Reconciliation and the restoration of Trust: implications for the Ecclesia (Faith Community)*

In offering a theological explanation of reconciliation, Niyukuri in Nel *et al* (2020: 141) notes that reconciliation originates from God himself who is known as the God who reconciles. Since the fall of man, the relationship between God and man was severed, resulting in God seeking after man for reconciliation. Furthermore he critically distinguishes between vertical reconciliation from that of horizontal reconciliation; where the former requires man's repentance and forgiveness to heal the broken relationship between God and man. This vertical reconciliation shows up rather quickly within the Biblical text as in the book of Genesis chapter 3 verse 9-10 as noted by Henry (1986:9) and Zen Harvey in Cohen *et al* (2010:299) that after the initial fall of man God reaches out to Adam out of a torn relation with the words 'Adam... where art thou', to which Adam replies 'Hinami" (here I am). Moreover this inquiry after Adam was *hessed*<sup>3</sup> at play shown by God to respond to a tension in the relational between GOD and man. Hereafter after acknowledging their transgression before Almighty God, God proceeds and provides them with skin garments to hide their shame, fashioned after the shedding of blood and clothes them; which is a foreshadow to the horizontal reconciliation to be achieved by Christ on the cross.

---

<sup>3</sup> *hessed*: A Hebrew term denoting a relation of kindness and/or love between and people

This *hessed* (plural *hasidim*) as noted by Zen Harvey in Cohen *et al* (2010:299-300) it is an act of kindness, that is done neither to repay an existing debt or for the prospect of any gain, but rather done out of purely and freely out of love. In addition Sacks (2005:45, 54) considers *hessed* to be more than just the extension of kindness to an individual; and rather considers this to be an expression of love as deed. Furthermore in noting that this is a covenant love, it is a covenant bond between people where there is a mutual pledging (giving and receiving) to one another, agreeing to journey together. Moreover this comes when we empty ourselves (I) into the others 'thou' that we discover that God lives *in* the between, making *hessed* to be the physical deed wherein the soul connects with soul and the universe gains a personal countenance; as God speaks where two people turn their faces to each other out of love, generosity and most importantly care.

When considering *hessed* in a little more detail, Sacks (2005:46-47, 54) notes that it is born out of the generosity of being faithful, a love that means being ever-present for the other in both the good and bad times; for it is here where trust is rewarded as it does not seek its own reward. This is significant in that *hessed* is conceived in the second phrase of the book of Genesis. 'It is not good for man to be alone' (Genesis 2:18). For it is indeed here that *hessed* crosses the chasm between the I and Thou, and redeems the solitude that was created by the abyss it created. Moreover when referencing renowned Jewish Philosopher Maimonides who taught that all humanity is an act of divine *hessed* where it humanizes the world as it is a gift of the person. Furthermore as the world was created and ushered into existence solely due to the virtue of the abundant grace of God or loving kindness as opposed to any claim that creation could have on him, it's also upheld and sustained by this same grace and loving-kindness. Moreover based on the rabbinic tradition humanity and human beings are enjoined and encouraged by scripture to do likewise and reflect Gods act of *hessed* to a world that is disadvantaged, the sick, the mourner, those who are downtrodden and those considered of little importance by modern society.

Horizontal reconciliation however as noted by Niyukuri in Nel *et al*(2020: 141) takes place after the initial vertical reconciliation ( Man to God) has taken place. This aspect of reconciliation takes place between humans either individually or as a collective; which means that in this sense that reconciliation means the restoration of

relationships between people and God(vertically) and among people( horizontally) as a result of the redemptive work of Christ on the cross. This horizontal reconciliation is best defined as the social level of reconciliation where the perpetrators do not take responsibility nor repent of their offences. It is therefore for this reason that God works through Christians to bring about reconciliation where others struggles to embrace this very life-giving and ultimately life changing form of *hessed*.

In joining the two preceding together Niyukuri in Nel *et al*(2020: 142) notes that when the vertical reconciliation, meets the horizontal reconciliation it essentially creates a cross; which indicates that the vertical and horizontal goes hand in hand and that we cannot conceive of vertical horizontal if the horizontal reconciliation is not attended to. Whilst on the cross Pink (2005:86) identifies that whilst Christ spoke many words, some out of agony or some in re-assurance one in particular speaks most to reconciliation and to the fulfilment of prophecies and foreshadowing . Whilst many may view this as being a despairing cry, this is in all actuality a victorious cry; 'It is finished' represents not only the penultimate words of Christ but this word in particular not only fulfils the prophecies of old and the actual slaying of an unblemished lamb (which was foreshadowed in the binding of Isaac) but that all the foreshadowing had been completed and done away with. This particular saying as part of many other sayings takes place on a cross, a symbolism of Roman oppression and shame, but signifies the ultimate meeting place of God and man(vertical) and man to man( horizontal).

The task of reconciliation therefore, as noted by Rae in Gunton (2003:93) involves a process and journey of gathering the world into a reconciled state with God; and has been achieved by God through the obedient life, burial and resurrection of Jesus. In addition this atonement made by Christ on behalf of the world is to be made evident and visible through the existence and work of the ecclesia; meaning a community of believers called out of darkness to be a sign of Gods reconciled state with humanity. With this in mind, according to Kistner in Botman *et al*(1995: 80) asserts that the church (ecclesia) as this newfound community is touted as being an alternative society; a society that anticipates the healing of humanity in a world wherein humanity has the tendency to disregard their responsibility toward God as creator.

In light of humanity's responsibility toward God, Masango(2005:114) notes that humanity's main focus is to be reconciled to God firstly and secondly to one another; and before this can happen a process of reconciliation has to be engaged with; a process that involves a metamorphosis of sorts. This sees sworn enemies becoming friends, broken relational ties being re-connected and re-worked to be connected once more; after a realisation and awareness that something within the human order has gone wrong. It is this 'rebirth' that Gloer(2007:591) notes that is characterised by faith in the risen Christ that implies a new way of living and most crucially a new way of knowing controlled by the love of Christ.

Critically, Shore (2013:152-153) notes that the reconciliation envisaged by the TRC (Truth and truth telling leading to reconciliation), is considerably and vastly different from a Christian worldview, as Commissioner Alex Boraine considered reconciliation to be a gift from God to which he proceeds to mention that there are several steps to infuse the TRC's view of reconciliation with a Christian ethos. This results in a number of steps (Confession, repentance, restitution and forgiveness), that has to be considered; which if it is to be inferred considers the Christian conceptualisation of reconciliation to be vastly different and more delicate, given not only the structure of the TRC, but also given the life-span of the TRC.

Given that reconciliation, is the pursuit of healing and restoration of Shalom, Thesnaar (2008:53-54) notes that the legacy of apartheid has left each citizen scared, although not on the same degree. The aftermath of the transition period as well as TRC hearings have left many unsure of how to navigate the new South Africa where the offenders and survivors are interacting more freely with one another on a daily basis, unbeknownst to them of previous generational strife.

Indeed the most effective and indeed ethical way in dealing with this reality is to allow the opportunity and platform to both victim and offenders not to remain in that state but to assist them on their journey toward finding healing and wholeness, and engage in restorative instead of retributive justice. This is an act of *hesed* that the local faith community can assist in preventing that the destructive cycle of the victimhood culture does not become part of the next generation's battle.

Moreover Thesnaar (2008:63-64) alerts the local faith community to the reality that they are to play a pivotal role in facilitating the restoration and wholeness within society; and in the process alert individuals who wishes to resist the restoration of society that this is a deeply centred theological concept. Furthermore the abovementioned process reconciliation, healing, wholeness and restorative justice is only a possibility when its foundations are built from a theological perspective.

Taking the understanding of what the local faith community is to do in light of the reconciliation process, Van Der Merwe in Chapman *et al* (2003:8) notes that cross-racial dialogue and community building together with social justice and poverty alleviation amongst a number of responses; are areas touted where the local faith community can respond. This is a crucial dimension on the overall operation of a local faith community as Thesnaar( 2008:68)urges that there needs to be a creation of a space wherein those who are suffering can not only voice their hurt, but more crucially be restored to wholeness( Shalom), making this an ideal space where the local faith community can engage. Perhaps it is this understanding that can essentially take the reconciliation agenda further than the TRC could in terms of working through some of the deep seated traumas and memories, but with a different focus, emphasis and ethos within a safe space can re-consider what the Christian reconciliation is to be about.

With this in mind, Pillay (2017:11-12) notes that “*The Christian church has always been involved in the transformation of society, especially as it took sides with the poor and oppressed*’. At times it seemed to have lost this focus. Today, more than ever, given the increasing poverty, violence and injustices in the world, the Christian church is called upon to embrace, engage and continue with its task of being an agent for transformation and change’. Therefore any change can only come when a consideration is given to the harm done in the past (given its history), to live out the gospel message to transform society with the view of enhancing the perceived quality of life for all. The process and journey of sustainable reconciliation with a Christian perspective is made considerably ‘easier’ as Bowers Du Toit (2012:210) comments that the widespread poverty inequality remains a considerable challenge. This creates the climate where the fractured society inherited from the apartheid regime can be engaged in a manner that works toward the re-wiring of the horizontal

reconciliation referred to earlier; whilst many may perceive the problem to be rampant which it is and rightfully so, another perspective is that the problem is a journey that makes the horizontal reconciliation to be an ongoing and very long journey.

Theologian Miroslav Volf(2000:161-162) moreover maintains that sustainable reconciliation enables men and women to live together in a community with meaning; as it is required to emphasize the importance of the correct order; first the vertical and then the horizontal. In addition as being the spiritual descendants of the Old Testament Prophets, he challenges Christians to take the problems of the larger society as their own. As followers of Christ they are to do likewise and not shy away from either highlighting the concerns of 'small people' or from speaking truth to power. In fact the retreat from this crucial social responsibility is considerably more than the lack of following the traditions of Christ and the prophets; but it rather points to an inadequate understanding of reconciliation. Furthermore, to respond to the gap in understanding of reconciliation, it is perhaps required to show that reconciliation has an inalienable social component; and it is required to emphasise the relation between justice and grace that is at the core of reconciliation. Moreover this results in an understanding that the pursuit of justice as a dimension of reconciliation that is ultimately seeking to build and develop a community of love.

In taking this sense of social responsibility toward restorative justice further, Sacks (2005:172) considers the Old Testament Prophets Amos and Isaiah who indicates that religious worship and existence without social responsibility is a devoid of its full experience. When considering Amos 5: 34-24, he says that the acts of songs and music is essentially not what is required; but rather encouraging that Justice take centre stage, being likened here to a river that never ends, urging us to rather pursue justice as a dimension of reconciliation. Isaiah 1:11-17 however takes a more passionate turn in that he considers the multitude of sacrifice, are considered to be unclean, and proceeds to end with a plea to pursue justice as social responsibility, where it challenges us to plead the case of those who are considered downtrodden( the fatherless and the widow in particular).

Perhaps the pursuit and aim of reconciliation within a Christian perspective is taking the call for restorative justice of the downtrodden is the extension of much needed *hessed* that was referred to earlier. In extending this act of sacrificial love is a way in which the local faith community commits itself to re-wire the fibres of trust that have been glanced over in recent years. As *hessed* is extended, the case and/or plight of the downtrodden are in effect raised up that creates the platform for trust to be restored in a horizontal manner. Without this extension of *hessed*, the structure (brick and moter) of the local faith community is considerably weak in that failing to reach out to the horizontal reconciliation makes the acts of the faith community to use the prophet Amos words of little importance to GOD.

This ideally brings the restoration of trust firmly into the debate; with the question now being how can the local faith community restore trust as an act of *hessed*. Attention now shifts to consider the contributions of the Dialogical Intergenerational Pastoral Process (DIPP) as but one pastoral care approach amongst many other approaches that can work toward the restoration and re-wiring of the trust fibres. To assist in this regard three Biblical narratives will be considered with the thought and contributions of contextual pastoral theologians providing the necessary insights to indicate how fragmented trust can be restored using this approach



#### 4.4 *Restoring trust: A Theological interpretation and applicability of the DIPP*

The Dialogical Intergenerational Pastoral Process (DIPP) as a pastoral care approach, has its genesis within the contextual approach of Ivan Boszormenyi-Nagy and as Thesaaar in Kusa (2018: 82) notes that in recent years there has been the movement to limit the confusion associated with the term 'contextual' approach of Boszormenyi-Nagy. Furthermore the word 'context' within contextual approach as noted by Thesnaar in Nel *et al*(2020:117) does not speak to a physical location of an individual but rather with the view of seeking to see an individual as existing within an interconnected network of relationships. As earlier indicated that pastoral care within the African continent has a unique undertaking; given the interconnectedness of all life forms it involves a mutuality of giving and receiving between parents and their children, victims and benefactors of colonialism and in recent years the inclusion of the legacy of apartheid.

This is where the thoughts of Meulink-Korf *et al*(2016:7) are of the view that at its core the DIPP seeks to work toward the restoration of human relations, impacted by the effects of violence and indeed the legacy of separation and conflict to name but a few. In addition Boszormenyi-Nagy *et al*(1986:118) notes that the relational ethic involves the concept of all parties concerned to take responsibility and work toward unfreezing many traumas of the past that for a long time may have kept them victims and bound up to that reality and in the process of reconciliation and transformation. As trust and dialogue was considered from an inter-disciplinary perspective in the preceding chapter this chapter in particular considers the concept of trust primarily within a theological interpretation. Moreover with the assistance and input of contextual pastoral theologians Van Doorn, Meulink-Korf and Van Rhijn will be utilized to interpret biblical scriptures by considering three accounts, namely one in the Old Testament (the account of Joseph and his brothers) and 2 New Testament accounts (the good Samaritan and the healing of the lepers) as it reflects on trust within relations.

Considering that Meulink-Korf and Van Rhijn are contextual pastoral theologians; it is required that a momentary engagement with their thoughts and insights are required

as they alert us to the contextual reality that an individual is facing. In their paper entitled “*Resourcing trust in a fragmenting world: the social-economical dimension and relational ethics in the track of Boszormenyi-Nagy*’, Meulink-Korf *et al* (nd: 2) notes that many have embraced scapegoating (a denial of responsibility) as a form of coping mechanism, wherein the problem is released from ourselves. This results in a short run resolution to the tension, however its long term complications transforms into injustices as most commonly revenge. Writing after the 2008 financial collapse, they note that there has been an increased trust deficit not only within institutions but also within personal relationships; to which signals of anxiety about the future, distrust, a lack of overall trust casts a very negative light on the chances for future generations to effectively engage and build a future not having to deal with. To prevent that this scapegoating is averted the act of denialism is to be interrogated that when there is questionable trust within institutions, as shown in the previous chapter, this provides an ideal opportunity for thick and thin levels of interpersonal trust to be woven together to provide some level of support in combatting many of the relational alerts noted above.

This trust ‘vacuum’ therefore necessitates that trust is considered from a theological viewpoint with the hermeneutical input and contribution of contextual pastoral theologians Van Rhijn, Meulink-Korf and Van Doorn. To assist in this regard the account of Joseph being re-united with his brothers; the parable of the Good Samaritan as well as the healing of the lepers will be considered with a contextual pastoral viewpoint to indicate how fragmented trust can be restored.

Before proceeding to consider the Biblical text, Van Doorn (2007:1, 3-4) cautions and alerts us to the reality that the contextual approach will only seek to quicken the text; and after having given the text the preeminent position of allowing it to speak it is herein that there is an interplay and interaction between pastoral care and the biblical text. This comes as pastoral care gives due credit and authority to the Biblical text for the healing and restoration of people. In addition this approach as pastoral care is to be considered within its entirety and not simply as therapy; as from the very beginning the search for reliability as the foundation of justice has always been its core focus. Furthermore Van Doorn indicates that this approach considers the relational ethic between persons within the biblical narrative at hand, should not be an overt search. However these ‘*exegetical finds*’ should be allowed to make their

presence known in a gradual manner as little nuggets of wisdom; and in this way the avoidance of falling into a moralistic interpretation by making a biblical narrative conducive to a pastoral approach situation. In addition the exegetic study develops and alerts us to novel perspectives that contribute to the overall strengthening of the contextual approach as opposed to contradicting/excluding it; for it is herein that a biblical exegesis becomes the language on interpretation of pastoral care.

#### 4.4.1 Restoring Fragmented Trust: A theological exegesis with a DIPP focus point.

- The account of Joseph (Genesis 45)

The account of Joseph's interaction and subsequent embracing of his brothers as contained in Genesis 45-47, as noted by Richards (1981:64) represents the culmination of a rather eventful encounter with his brothers who were instrumental in him being branded a slave. Having been sold into slavery by his brothers and being sent to prison without any credible evidence, Joseph rises to prominence in a time of great famine that is felt throughout all Egypt. Meanwhile Joseph's brothers travels to Egypt to meet with Pharaoh at the time to ask for more grain. To their bewilderment the person whom they are to meet; was the very individual that many years before they had sold into slavery; and conjured up a mistruth to their father on the whereabouts of their brother.

We join with the events of Joseph meeting his brothers in Chapter 45 as Henry (1986: 65-66) writes that here Joseph was presented with the individuals whom were directly responsible for the fate that had befallen him for the majority of his life; being the favourite son of his father Jacob and presented with a coat as a symbolism of this pride that his father had bestowed on him. Being the youngest sibling his role was made abundantly clear and little deviation from this was expected. After falling into a pit, devised by his siblings and sold into slavery; the interpersonal trust that Joseph had with his brothers was significantly destroyed in spite of the overt favouritism. To his brother who were aware of Joseph whom they had sold, appearing before the face of Joseph under the name *Zaphnath-panneah* their expectation was to receive from Pharaohs representative more grain in light of the heavy famine.

Thereafter Henry (1986:66-67) and Dixon (2010: 64) notes that Joseph (*Zaphnath-panneah*) proceeds to engage with his brothers and engages with them regarding their origin and family life. Hereafter he enquires about their 'youngest brother' Benjamin to whom they reply is with their father and request that he be fetched at his behest. Meanwhile for their father Jacob, there is an initial distrust of losing another son as with Joseph makes him apprehensive initially and with good reason which makes him take double care of Benjamin. However, after careful deliberation, Jacob faced with either hunger or losing a son consents that Benjamin accompanies Judah and his brothers to meet with Pharaoh Representative. Appearing before the representative of Pharaoh, Joseph orders that in chapter 45 the room be cleared to allow for a private conversation between himself and the travelling party.

Van Doorn (2007: 3) together with Dixon (2010: 63) here identifies that after having snuck a silver cup into Benjamin's bag and despite being unaware of it, the brothers were paying penance for a considerable length of time. This was in all instances a test of their inherent trustworthiness by fetching their brother Benjamin in Canaan and bringing them to him. In addition Dixon mentions that the act of reconciliation here, is ethically poised in that it highlights a lesson to all of us. As the brothers first had to account for their crimes of commission of the past (chapter 41) they had to persevere through this situation; culminating in them pleading for mercy as a consequence in not being able to deal and process through their feelings of guilt and had to account for the sin of having a hand in their brothers life of slavery. Moreover by being cognisant and aware of their guilt (Guilt and Guilt feelings of Buber in Friedman 1998:116), and hereby acknowledging and recognising their guilt the sluice gate of relational restoration is opened up between Joseph and his brothers by the giving and receiving of trust.

Furthermore it is here that the Hebrew text is considered that to forgive, it has the inherent requirement to 'carry and lift up'; as for the brothers it means (the offenders) are reduced to a life of hard labour. It is with this in mind that when confronted with situations of trust and forgiveness this account of Joseph amongst other instances in scriptures can be used in an exegetical manner to not only construct a renewed sense of trustworthiness but also be a contribution to contextual pastoral care (or the Dialogical Intergenerational Pastoral Process as it is now known).

- The Parable of the Good Samaritan (Luke 10)

In introducing the parable of the Good Samaritan as it occurs in scripture, Van Doorn (2007: 3-4) critically notes that parables inextricably and quite profoundly mirrors and showcases the involvement of the relation between God and Man. In particular the Good Samaritan, presents us with a paradox of sorts; as Samaritans were generally considered to be unclean, uncircumcised individuals whom are to be avoided at all costs given their 'standing within society. This makes the presence of this parable to be in effect a parable of a relational ethic that was considered counter cultural for not only the context but also for the intended audience. Furthermore Van Doorn notes and considers that ethics cannot be perceived as an optional extra; as being considered human there is an implicit and inherent move toward the giving and receiving of care. This was factored into our being pre-natal and prior to taking our first breath and this in essence makes human interactions by principal to be ethical.

When being questioned on '*who is my neighbour*' McFarland (2001:59, 62) notes in Luke 10:25-37 that the scholar of the law attempted to seek a justification to negate an inherent responsibility to vindicate himself. However the response of Jesus spoke to a deeper reality of neighbourliness and refrains from defining a 'neighbour' but proceeds to pose a counter-question that challenges the scholar to consider the neighbour to not being the victim of the assault, but rather the individual that showed compassion to him. Furthermore Christ challenges the reader to consider that the crux of the matter is not defined as the status of the other when and where we come into contact with, but rather who am I when presented with this challenge.

In addition when asked by the Scribes on who we may consider a neighbour, Buttrick (1930:150) critically notes that it is anyone that is in need, and is considered little with boundaries and limitations, but rather concerned with opportunities. Henceforth Roberths (2020:97) reveals that the core of caregiving or extending care is to respond to the neighbour who is in need, the hurting and the vulnerable. In addition the ethical movement in here refers to the reality that being human is predicated on relating and caring for the humanity of the other. Furthermore by sharing in relations with the movement of giving and receiving with humanity, trust and by extension trustworthiness is rebuilt.

Critically Henry (1986:1449-1450) and Buttrick (1930:150-151) furthermore notes that Samaritan with little positional claim responded out of the basic humanity that connects us all, and despite not knowing the individual shows kindness (*hessed*), to which the level of his kindness knew no expense. This comes as he clothes him, fixes up his wound and provides him with accommodation as he went about his business promising to repay the inn-keeper upon his return for expenses incurred. Perhaps the response of the Samaritan toward the injured man is something that provides an ethical moment, as being moved with compassion proceeds to extend a helping hand to the individual in need.

Moreover Buttrick (1930:152) and Morgan (1956:157,160) notes that upon witnessing the injustice before him, the Samaritan of whom no other biographical information is given; a decision is made to respond to this injustice at its source. This indicates that the individual had and was overcome with sympathy; as despite not being the only individual on the road, he really considered the victim of the robbers.

When grappling with the thought of what caused the Samaritan to move from compassion toward acts of service, Morgan (1956:160) notes that when the Samaritan came by, his heart was immediately touched and moved with compassion despite him being a Samaritan and the injured man being a Jew.

Buttrick (1930:153) in addition notes that the Samaritan proceeded to render both personal as well as thorough service; with the former referring to spending time and giving of himself to ensure that the injured man is healed; whereas the latter refers to facilitating the complete healing of the individual, by painstakingly seeing the healing process through to its natural completion. Moreover when commenting on the relational move from first seeing the injured individual to physically extending the care needed, Morgan(1956:160) considers that compassion, the pouring of oil and wine, the lifting and binding of burdens are all driven by 4 key letters LOVE, that was the motivator as its inspiration is compassion. Finally Morgan challenges us to consider that it is not that the individual was befallen by robbers or the failure or principality of the religious leaders to respond accordingly that was at play here, but rather it is the failure of leaving the individual to succumb to their wounds that transitioned the Samaritan from being another passer-by to actually respond out of *hessed* (Kindness).

The parable of the Good Samaritan, as McFarland (2001:60, 64) indicates that when we are confronted with an individual or a group of people who are in distress and hurting to the extent that the avoidance of them is fatal; it is required of all of us to immediately pause and extend a helping hand and care for the individual as did the Good Samaritan. In addition, the fundamental ethical judgement is not so much the due consideration of the category under which they fall (however some discernment may be necessary) but rather how the relation of give and take is conducted toward them in their situation. The Good Samaritan who was considered the least based on his social stature responded in a manner that portrays a model of compassion and *hesed* (kindness) that should be followed.

- The healing of the lepers as engaging with the hurting (Luke 17)

In adding emphasis to the developing notion that our response to restore trust is also part of restoring some form of human dignity, Etukumana in Nel *et al* (2020:33-45) introduces the healing of the 10 lepers as it occurs in Luke's Gospel. Whilst leprosy given the social context was considered taboo, engaging with lepers (the person) carried with it alienation as well as being excluded from regular human interaction. Furthermore, he notes that healing as an action carries with it an implicit act of reconciliation; and also notes that several acts of Christ were intended to transform human relationships, so that humanity is enabled to live in peace with one another. As the healing of the lepers enabled that they could be integrated back and socialised into society, we consider that reconciliation could not be possible without healing.

Etukumana in Nel *et al* (2020:45-46), furthermore notes that the removal of barriers in this instance leprosy; which stood between the sufferer and the broader community (and strained family relations), points to the implicit metaphor of reconciliation. This act of not only restoration but healing exemplifies a relational moment to touch and heal those devastated by the effects of sickness and human ideologies. In addition, mention is made that the local faith community can in this instance learn from the examples of Christ, in touching the lives of individuals suffering from diseases and maltreatment that isolates them from others( guilt,



shame, trauma and memory); and in doing so heal and restore their dignity as fellow humans.

This then lays an ideal platform from which the penultimate aspect of this chapter will consider; that given an interconnected humanity, there is a higher role at play that in engaging in restoring trust that is fragmented, this is actually a response to a humanity out of *hessed* that is not only responsible but also positively contributes to sustainable reconciliation. Furthermore as our identity is dependent on the other, and trust is developed through the giving and receiving of trust; what should drive persons back to the reconciliation table is the reality that in cultivating trust as leading to reconciliation it affirms and also confirms the value of the common humanity that connects us. It is indeed in cultivating trust within the horizontal sphere that humanity is not only redeemed but also where Sacks (2005:55) notes where God is located as he resides in between the relations that joins self in the act of covenantal kindness.

#### 4.5 *Restoring trust as embracing responsible humanity*

Erickson (1985:456-458) considers that the doctrine of humanity is important for a number of reasons. Firstly this doctrine relates with other major Christian doctrines as it sheds light on our view of the trinity as the second person of the trinity, took the form of a human. Secondly it provides a convergent point where biblical revelation and human concerns merges; as it (humanity) is the starting point for dialogue. Thirdly and connected to the next point, it is significant given the attention from other intellectual disciplines and also as a result of the existing crisis in the self-actualisation of humanity as questions of origin, purpose, morality and destiny leads to questions of '*who is man*'?. Migliore (2014: 143-144) furthermore notes interestingly, that as we are created in the image of God, our true identity lies within the mutual co-existence with each other and all other created things. This in turn creates a delicate ecosystem that speaks to interconnectedness with and responsibility for other human beings as well as all living creatures.

In speaking on the topic of humanity, Lovin (2000:10-13,124) takes this above into consideration and takes it one step further; and poses the question as to what constitutes the good life. In addition, it rests on helping others to live good lives, and involves relations with our fellow human beings where it might require us to decide

against what is obviously good for ourselves. Furthermore, and most importantly it may require giving up what is in our immediate best interest in order that the good life is enjoyed by others; and also it is to be extended to the wellbeing of others, beyond our friends and families without regard of their worthiness. Lovin moreover notes that people of the Christian faith are to be alert to the needs of the other who either have no voice, or whom have had their voice silenced; resulting in the good life involves becoming a certain kind of person. It is against this backdrop that the Sermon on the Mount is viewed against.

In briefly engaging with the Sermon on the Mount as it occurs in the synoptic gospels of both Matthew and Luke, whilst both accounts are written by different individuals for different audiences; the basis of their writing are consistent with one another however their emphasis are differently placed. Richards (1981: 471, 519-520) writes that the Matthean version in particular represents a number of options best understood as a royal commandment on how to live, once our lives are committed to Christ as Lord. In addition the Lukean version directed to disciples indicates that following Christ requires a novel value system that places disciples at conflict with society and may lead to rejection.

Echoing the Matthean option as a royal proclamation, King (1958:10-11) agrees with Richards who notes its purpose is for believers as it is considered impossible to live up to as laid out in the Sermon on the Mount. In addition the sermon applies not only to individuals but also for the present time as the Kingdom of heaven was at hand. This is echoed by Ridderbos(1957:10-11) that this new Kingdom represents a transcendental entity, that's above and beyond the powers of man; that represents a new and other world; resulting in the gospel message being read with new eyes.

In his analysis of the Sermon on the Mount, Richards (1981: 471) notes that it is here that Christ introduces a new paradigm of living under which his followers are to live. The proposed values of humbleness, meekness and mercy amongst others are in essence counter to the prevailing cultural values of the time in which it was intended for; and one might also add for our modern church to be cognisant of. Furthermore King(1958:14) notes that upon close inspection the characteristics that are mentioned, does not speak of multiple persons having a defined character trait, but rather values that each individual follower of Christ is to exhibit.

When the beatitudes are considered within its totality it points to an overall portrait of what a citizen of the Kingdom of heaven is to look like. Given the nature of the chapter, the beatitude that will be briefly highlighted will be “*blessed are the peacemakers, for theirs is the kingdom of heaven*’. In grappling with the beatitude under review, King (1958:20) notes that this particular attitude speaks to a feature of harmony, and is akin to the letter of Paul to the Roman Church in chapter 12, in which he implores them that as far as reasonably possible to live at peace with each other. A reward for this characteristic is likened to that of John 12 “*to those whom have believed and called on his name, to them does he give the right to be called children of God*’. Richards (1981:472) however is of the view that this value of Christ of peace, essentially runs counter-cultural to the prevailing values of the society of the day; where aggression, competitiveness, discord are the order of the day.

In essence the Sermon on the Mount was more than just a collection of sayings that citizens of the kingdom of heaven were to espouse. Rather it was the giving of the characteristics that its citizens were to develop over their lifetime; and as Richards (1981: 471) notes that the beatitudes as a whole and their implicit values requires actions and points to a morality or way of life that is to shape our lives. Contrasting this to the Ten Commandments, whilst it spoke to laws that are required to be adhered to, the beatitudes here speaks to how the kingdom of heaven challenges its citizens to live a life that seeks to remind humanity of their purpose in relation to their fellow human beings.

In bringing the ongoing discussion into an African context Gobodo-Madikizela in Leiner *et al*(2017:120) notes that at the centre of love for the other on the African continent is *Ubuntu*; a phrase that is synonymous with a shared humanity that connects individuals to one another. This is not just the blind acceptance of the other, but rather a disposition of openness to one another that fosters a sense of reciprocal giving and receiving of trust and importantly solidarity. Furthermore Gobodo-Madikizela (2015:1089) notes that this ethic is based on the subjectivity of the other in relation to the community and values a sense of solidarity, placing the individual in relation to others as opposed to an autonomous being.

This essentially begs the question, if being born or indeed tied to the African or any other Continent makes us predisposed to connection to one another via *Ubuntu* that is committed to communal solidarity how it can be that violence, racism, unemployment poverty, inequality, diseases are still running rampant on the continent and in particular in the country unabated. Moreover to individuals of the Christian faith, as we are created in the image of God and connected to one another in common humanity, the Sermon on the Mount essentially further lays out the basis of how our responsibility toward the other is play out and more importantly with what intention are we to do it in.

In addition, as time carries on and this connectedness becomes a bit muddled and questionable, another aspect of interconnectedness or community that should draw us back to one another is the question of memory and trauma. On the topic of memory, Thesnaar (2013: 3) cites Louw who is of the view that the spiritual dimension of trauma is indeed a reality in that it attacks the core of ones being. In addition collective/cultural trauma occurs when a group of individuals have been subjected to inhumane acts for a period of time that leaves an indelible mark on their memories that irrevocably and fundamentally changes their future identity. Moreover Benjamin *et al in* Knittel *et al*(2019:276) notes that the trauma that is of interest to post-conflict societies (South Africa, Rwanda, Burundi etc.) is something of intergenerational trauma and furthermore notes that a cycle of violence that is perpetuated becomes endemic and entrenched as victims turns into perpetrators, with the unresolved trauma being transmitted to the next generation. This in essence brings us as inhabitants of Africa and persons of faith, back to the inbred connectedness and responsibility toward the other as proposed by Levinas to make us aware that we have a considerable challenge ahead; not only for the sake of current trauma but most importantly to prevent future generations of experiencing the trauma that the current generation has to endure as well as their own generational troubles.

It is indeed this deeply Important responsibility that is layered and interlocking as Sacks (2005:145; 183) notes that we first acquire personal responsibility (freedom to choose) then moral (knowing that choices has limits), finally we discover collective responsibility (part of a family and community wherein we have a share in its innocence and guilt). In addition, he notes that responsibilities are active whereas

rights are passive; furthermore responsibilities are demands made on us by others. Moreover responsibilities emphasises giving over receiving, doing without complaining and as a result responsibilities comes as a result of rights, making responsibilities toward humanity primary and not secondary.

When seeking to collectively engage each other in a responsible manner in the form of dialogue, Thesnaar (2013: 8, 10-12) advocates for a collective pastoral hermeneutics that acknowledges the presence of cultural trauma and most importantly accepts the requirement to understand that it requires a multifaceted approach, and not to deal with it as an isolated incident. Furthermore, in facing this responsibility, the faith community can develop into an 'island of freedom' or a "caring community" where the past can be responsibly and sustainably engaged with and within the confines of the local faith community can indeed become a sheltered space where the responsibility toward the other as highlighted by Sacks can be effected. To this end, it requires as a collective to face the past, mourn cultural traumas, utilisation of symbols and rituals; and finally transforming the past. Moreover pastoral hermeneutics accepts that collective memory is embedded in theology; acknowledges that the past needs to be faced together with 'the other'.

Furthermore, Lavoie *et al* (2006: 228-229) notes that there is a moral responsibility toward the other given that this is a very difficult concept to circumvent despite the vulnerability. This begins with being responsible to the other; and when the individual is in need; it is virtually impossible to not assist; as the face of the other compels us at least morally to do something to assist. It is for this reason that Levinas states that the other is not something that exists separate of the existence of the individual but it is something that gives that freedom its context, meaning and purpose.

In bringing this point to a close, the responsibility toward the other based on our humanity is part of what draws us to one another as laid out in the Sermon on the Mount. The essence of Ubuntu and collective wellbeing draws us together in responsibility to the reality that the existence of the other, requires that our rights are secondary to the freedom of the others. Perhaps it is this humanity and its implicit responsibility to restore the human rights of the other that the reconciliation narrative thus far has lacked. This is how the local faith community can wade the chasm of

pursuing the reconciliation agenda's implicit requirement of pursuing justice; whilst being responsible for the other and in the process avoid an impasse of bewilderment.

#### 4.6 *Overview and the way forward to sustainable reconciliation*

Firstly Motsi *et al* (2012:7-8) notes that unlike the Western World, Africa is unique in its emphasis on community and family ties that are not seen in the developed world. Furthermore as a result of emphasising family, they are therefore in essence the first respondent when trauma and its effects knocks at the door. In addition Magezi(2016:6) notes that within the African Context this involves knowing that the pressures of family and community life places a strain on the suffering of people and a mitigating strategy for any intervention in this regard is to provide an emotional net being aware of this connected life.

Secondly, reconciliation and its implications for the Ecclesia referencing in particular the contours of trust, considered what reconciliation is all about; and most importantly a relational aspect that calls the faith community to engage with the other. In addition the reconciliation agenda requires that justice be sought for those left behind and will require the faith community to engage in 'costly reconciliation' that works toward horizontal reconciliation (man to man). It is this costly reconciliation that can draw the faith community from their comfort zones and obscurity of not challenging the current status quo to engage with people who are hurting and are in need of restoration, be it their own congregation members or within broader society. With this in mind Thesnaar(2008:65) notes that restorative justice is not only key in transforming communities but also to assist the local faith community in actively engaging with restorative acts which in turn nullifies one of the underlying factors that undermines reconciliation, being an ineffective and unengaging faith community.

Thirdly, Botman in Botman *et al* (1995:157) notes that the church's responsibility toward justice transcends the contravention of human rights; and notes that the faith community is primarily concerned about truth and reconciliation. Furthermore and most importantly he understands that whilst the state has to close on the book on the past; however the pastoral care in this regard cannot be closed. It was against this backdrop that the restoration of trust was considered by looking at three biblical narratives with the perspectives of the DIPP most notably the restoration of Joseph to

his brothers the parable of the Good Samaritan and also the healing of the lepers to show both the relational movements of give and take as well as being a very novel hermeneutical tool. This then laid an ideal platform from which the final aspect of this chapter was centred on, that part of restoring this fragmented trust is in all actuality a response to a responsible humanity.

The final aspect of this overview, centred on the idea that being born into humanity calls us to engage one another in interconnected humanity. This is firstly achieved in engaging with the doctrine of humanity and also how this call is brought forth into the open as contained in the Sermon on the Mount, with specific reference to being called to being peacemakers leading us to be called children of God.

Furthermore within an African context, the ethos of Ubuntu further unites us to responsible engagement with the other as it stresses the importance of the collective over that of the individual. Sacks in addition highlights the importance of responsibility of the other as being before the freedom of the individual and in a way brings forth an inter-leading approach to responsibility.

Moreover, Thesnaar provides insights into how responsible engagement with the other is to happen, by collectively facing those matters of great hurt in a manner that leaves no individual alone in their quest for wholeness, but indeed adds a communal aspect that provides support, solidarity and most importantly closure of some sort to the troubled person. In weaving the above mentioned strands together; reconciliation and trust as a concept has been shown to have a side to it that requires much more than what any individual programme or process can offer. Whilst it is easy to view it as a process with a start and end date, it seldom seeks to offer the person whom it seeks to free the necessary emotional resources to heal and be restored to shalom. As the chapter has shown the faith community implicitly has the mandate to engage such persons not because of its convenience, but rather as an act that shows our common humanity and most importantly how connected we are as members of the African Continent.

In moving toward the final task of the Practical Theological Interpretation namely the Pragmatic Approach or Servant Leadership. It is herein where the spark can be lit from which responses can develop that can move from the current situation to a preferred situation. Essentially the pragmatic task is the culmination of the work done



in the preceding chapters and hereby transitions to engage with key discussions, provide clear recommendations and answers the research question posed at the beginning of this paper.

#### *4.7 Conclusion*

This particular chapter (Chapter 4) fore mostly discussed and engaged in a deeper theological perspective and how it seeks to inform a normative purpose in this thesis. As it discussed the restoration of trust and reconciliation, Pastoral care as a practical theology was considered within an African continent and how this care is essentially different from its praxis elsewhere. In addition reconciliation and the restoration of trust has significant implications for the local faith community i.t.o the horizontal iteration that are to be sensitively and responsibly considered. Hereafter the applicability of the DIPP was considered and used as an approach to pastoral care, in engaging with the Biblical text, to indicate how fragmented trust can be restored. It is here that as trust is restored, an embrace toward the need for responsible humanity is being realised.

The following chapter therefore proceeds and therefore undertakes the pragmatic task, which is the discussion and recommendation section which in essence is formulated out of the culmination of chapters 2-4.

## **CHAPTER 5: RESTORING TRUST WITHIN FRAGMENTED/STRAINED RELATIONS AND THE WAY FORWARD FOR THE LOCAL FAITH COMMUNITY**

### *5.1 Introduction and Overview*

In presenting the final task of the Practical Theological Interpretation namely the Pragmatic Approach or Servant Leadership; Osmer(2008:12) notes that this final task of inquiry is centred on answering the question to the growing situation can not only be addressed but also transition toward a preferred solution.

Chapter 4 discussed the theological perspective and undertook the normative task and focused on ethical guidance and theological interpretation, by conducting a literature review of concepts such as pastoral care, reconciliation and trust, in order to glean from literature some insights into what ought to happen. The intention and thereby structure of this particular chapter is to offer the prospective reader be it a minister, or pastoral caregiver with an insight which explores the reconciliation agenda in a post TRC SA and how change can be facilitated.

This chapter hereby proceeds by highlighting key skills that is required from the DIPP approach. Thereafter key and clear strategies will be proposed and suggested based on the content on the preceding chapters 2-4. Moreover in offering practical suggestions which is by no means an attempt to rush through very deep-seated issues that are generational in nature overnight. However it will seek to offer suggestions that finds its location within the DIPP, the pragmatic task of Osmer as well as the developing points raised within the preceding chapters. Osmer (2008:120), herein indicates that the purpose of this task therefore is to hone in and develop strategies of action that will positively influence situations and entering into a thoughtful discussion.

Addressing the question; 'how might we respond?' Practical theology often hopes to provide help, by offering practical suggestions. It is herein where the spark can be lit from which a response can develop that can move from the current situation to a preferred situation. Essentially the pragmatic task is the culmination of the work done in the preceding chapters and hereby transitions to engage with key discussions,

provide clear recommendations and answers the research question posed at the beginning of this study.

## 5.2 *Key theoretical skills required to develop and structure a pragmatic response by the minister/pastoral caregiver on the behalf of the local faith community*

Before proceeding to identify the required skills to develop a respond, it is perhaps required to briefly consider another perspective of why the minister as the designated authority within the local faith community is required to take the lead responsibility and be the driving factor in developing a response. At the climax of his ministry, Henry (1986:1632) notes that Christ poses the same question three times to his disciple Peter in John 21. In it he asks, '*Peter, son of John, do you love me more than these*, to which Peter responded with a yes ('*You know that I love you*'), and Christ says to him after each round of response that he should '*feed his sheep*'. Moreover Dixon (2010:1310) comments that the love refers to the Greek word *agape* translating into an unconditional love that should be extended unto others. Furthermore the phrase '*feed my sheep*' herein refers to the primary work that the apostles are to do among the sheep of God. For it is within the feeding of the sheep that the minister/pastoral caregiver notes and does the work of following the example of the Great Shepherd.

Stott (1992:280-281) furthermore notes that when Jesus saw the multitudes in Matthew 9:36, he being Christ was moved with compassion as they were harassed and helpless, like sheep without a shepherd. The sight and presence of shepardless or lost sheep should arouse some distress and concern within the individual minister to be moved with compassion for them for the following two reasons. Firstly the Great shepherd is considered the prototype; who did not come to be served but to serve, and calls the local faith community as an organisation primarily and the individual minister in particular to be of service for his sake. Secondly the how is shown in the characteristics that is to be embodied in the response as knowing his sheep (known and unknown), serving, leading, feeding ruling and finally seeking the lost sheep.

In the book entitled "*the work of the pastor*" Still (2001:27-28) notes that since the minister is the Shepard of the sheep, it is required that the sheep be fed and tended to, more importantly when there is a need. It is for this reason that outside the confines of the pulpit, there is a call for ministers to listen attentively, not listening to respond; but rather to listen as a means to understand. It is here that the local faith

community as a whole can assume this responsibility along with the individual minister who is particularly called to shepherd, sheep with or without a shepherd and to model the care of Christ as contained in Psalm 23.

In living within a contemporary society Stott (1992:110-111, 290) notes that there is a yearning for the cries to be heard, of persons filled with guilt, frustration, anger and fear; and many times a deaf ear is lent to these cries for their plea to be heard by some person willing to respond to their plea and listen. In addition he notes that in turning a deaf ear to their plight it signifies a mark of significant disrespect to not only the person's plea for assistance but also that it denies them their basic human dignity as their identity should not be as a result of their circumstances; as shown in the parable of the Good Samaritan in Luke 10. Furthermore he notes that in listening to our fellow human beings, it shows a level of respect for humanity as being the gateway to deepening relationships, and is an authentic token of humility. Moreover wherever there are sheep, whether lost or found, there is the requirement on the minister to find them and shepherd them; which may be herein delegate certain aspects to undershepherds (pastoral caregivers, deacons or other office bearers). It is here that the local faith community can be of service together with the minister and bring the lost sheep into the flock and Shepherd them in a manner that was modelled by the Good shepherd.

In offering an insight on how this 'feeding' can be done Osmer (2008:178) herein considers and identifies three forms of leadership that are required within the pragmatic response; namely task competence, transactional leadership and finally transforming leadership. In addition, he notes that within mainline churches, the final leadership form of leadership is particularly required and it will be considered in that it is here wherein a deep process of introspection can begin; which will be the *de facto* starting point. It will be within the identified type of leadership (transformational) that the outline of this chapter is centred upon. The reason for following this leadership style is that transforming leadership requires a deeper organisational change that impacts its mission, identity and values for the benefit of future generations; which falls in line with the purposes of this research.

Furthermore the required theoretical skills set identified below, are fundamental entities which forms the focus point of the DIPP. Therefore the theoretical skills set

below are for the minister or their delegated individual (the pastoral caregiver) within the local church congregation to be aware of, when developing a response to the research question whose roots are located within the DIPP approach. The rationale behind the minister/ pastoral caregiver to take the responsibility in developing a response was discussed at the offset of this section, but to refresh it is to be of service for others and entails the task of a shepard( feeding, tending and knowing the flock). The aim or rather goals of these skills are to assist the minister/ pastoral caregiver to note key concepts that the DIPP considers as critical in the journey to restore and re-wire fragmented trust with and between individuals. Moreover the following skills set has the propensity to invite all to the table of dialogue as equal members and be accepted<sup>4</sup>, welcomed and valued for their personhood and lived experiences and reality. This is the required space which the minister/pastoral caregiver is to take the lead role to create the required atmosphere for these skills to be worked with.

#### 5.2.1 The creation of a safe space for dialogue

It is herein that the local faith community as the body of Christ and the minister/ pastoral caregiver are to create a space for those who are hurting and are given the liberty to voice their hurt and in the process of growing toward healing. Whilst the term 'race' is met with a certain connotation especially in South Africa, the creation of a safe space hereby requires that persons from all ethnic backgrounds (Zulu, isiXhosa, Afrikaner, coloured) even foreign nationals are invited to cultivate these safe spaces in order to restore trust in the other. For it is here within the safe space that a type of feeding can be facilitated, where the hurting sheep can have their wounds cared for and restored so that they can participate in the daily realities of the bigger flock and also relate better to one another.

It is herein that Van Rhijn *et al* (2020:428) considers that the starting point for dialogue is the not the mutuality that exists within the demands of justice, but rather the focus on the quality of responsibility as well as the respect for the unique and separate values for the unique value of the other or indeed others. In addition

---

<sup>4</sup> See insights of Justice Langa and Krog in Chapter 2 for further emphasis

Thesnaar (2010:270-271) references Louw and notes that the local faith community as a safe space of healing affords the individual a life giving space that when two or more meet and encounter with one another in the spirit of acceptance as well as being aware of the other; an intimate space opens up. Moreover faith communities are herein challenged to create, and indeed foster a supportive and safe space wherein all their members or congregants are allowed to search for the meaning of life. This is further noted that when people are hurting and in need of help, the tendency for feeling isolated, becomes all the more likely.

- An act that can be suggested is the incorporation of all languages and cultures within the faith community in a manner; that makes members of these different language and ethnic communities aware of and alert to the reality that the local faith community is committed toward inclusion of all.
  - Utilise songs, prayers etc. in a designated language and cultures to show that the local faith community is earnestly seeking to include as many persons within their Sunday Services.
  - Another act herein could be the liturgy of practising Holy Communion; wherein comfort in the midst of uncertainty is provided. Moreover it also confirms the essence of peace or harmony, thought of as having a positive influence on both the physical and psychological wellbeing. It is herein that Cilliers (2011:2-4) considers the liturgy to be a space wherein an anticipation is cultivated; and although space has a different connotation in different contexts, its significance is interesting. Within this view the liturgical space becomes an 'atmosphere' of imagination and anticipation. This enables the individual to hermeneutically transcend the current reality where they are and live in the discovery that this reality has already been changed, through the crucifixion of Christ.
  - Another avenue that can be considered by the individual minister/pastoral caregiver is that within the counselling room wherein deeper introspection and journey is required; where the individual is divulging key facts and pathologies; the intended minister/pastoral caregiver can within the safe space ask connecting questions in a manner that notes the relation toward previous generations; and engage with Multi-Directed Partiality (MP) in affording that all voices are fairly considered.



### 5.2.2 A focus on Relationship and Trust building.

As a safe space for dialogue is fostered and cultivated, it lends itself and contributes toward laying an ideal platform wherefrom relationships can be nurtured and trust can be re-built. It is herein that the Thesnaar (2010:272) identifies and challenges the local faith leader/ minister/ pastoral caregiver to rediscover the significance of practicing practical theology. Thus what is required from the local faith leader in particular is a pastoral care perspective that is a pastoral guide that practices the 4 tasks described by Osmer in a manner that takes the congregation or a group of people on a journey toward finding this much needed wholeness and restoring of trust relations with the other and also with their ancestors. Furthermore in doing so the local faith leader/minister regains the calling to not only care but be moved by compassion for all.

### 5.2.3 Practice Multi-directed Partiality (MP) and active listening toward visible and invisible persons.

As being both an approach to dialogue as well as a component of Boszormenyi-Nagy's contextual approach as mentioned in chapter 3, this requires a disposition from the proposed caregiver to side with all parties in a sequential manner being present for both the victim (oppressed) and perpetrator (oppressor). Van Rhijn *et al* (2020: 398-399,431) alerts us that it is here that the pastoral caregiver is required to be aware of the implications of persons not directly connected referred here to as-the invisible other. In addition this presupposes that the minister/pastoral caregiver be both responsible and accountable for the proposed impact of the therapeutic interventions of each person involved. Moreover it focusses primarily on the multirelational networking of all parties concerned; as it enacts a kind of feedback concerning personal issues that acknowledges the vulnerability of the individual as it also relates to the vulnerability of their others.

By being partial towards all present and absent persons the execution of this strategy requires that the minister/pastoral caregiver is required to be behind the seat of all in a sequential manner, listening carefully to the relational jewels in a manner that draws all into the safe space; that affirms their personhood and seeks to find the

relational jewels. By practicing active listening, listening in a manner referred to in 5.2, not to respond but to listen within an atmosphere of give and take that extends and cultivates the space for all to be valued participants of the journey. This can be done in both a large group setting with fellow persons, in noting and giving due credit to their relational reality as well as within a one on one session where deep seated emotions are encountered that requires that the minister/pastoral caregiver is behind the seat of all persons within a sequential manner.

Within this aspect of MP, Meulink-Korf *et al* (2016:138-139) notes that this requires delicate attention. Moreover a sympathetic outlook and disposition toward an individual who is struggling is not of use in this regard. However what is required is a term entitled active listening. The practise of MP denotes using both what is said (verbally, hand gesturing etc.) as well as non-verbally (body language, and the tone of one's voice) to listen to what is being communicated. In addition the method of MP in which this term 'connected listening' can be put into action is by noting that by asking connecting questions that is based on relation building; and that notes a multi-generational interplay. In seeking to exercise this in a more practical sense, it is required that a journey or programme with people who are interested in a journey toward restoring trust be developed to engage with their shortcomings of trust etc and is done within a manner that:

- Actively listens to their facts and feelings (Use dimensions 1-3 of Boszormenyi Nagy as outlined in chapter 3).
  - Ask for an example, this in essence makes it concrete (For whom are you doing this, what would it mean to your relative that you are engaging in this manner and platform?).
- Gives attention to the balance of fairness (give and take) between partners (Dimension 4 of Boszormenyi-Nagy: as contained in chapter 3)
- Inter-cultural bible reading of biblical text. Practise what is known as inter-cultural bible reading wherein different groups of people (categorised by either age or ethnicity victim/perpetrator or any other distinguishing factor that can be thought of) are given a passage of scripture to consider noting the relational balances of give and take as it appears in the biblical text. This affords members of different ethnic groups to consider the same or different biblical narratives and what the

presented texts means to them as individuals and members of the ethnic group; and herein provides clear indication of content that are to be engaged with, in a multi-directed yet partial manner toward all.

- Chapter 4 briefly touched and engaged with this possibility wherein a passage of biblical text is used to speak to the relational realities at play. Whilst there are many other biblical texts that could be considered, the ones mentioned and engaged with spoke both to the DIPP as the re-wiring of trust; as well as how the biblical text echoes the sentiments of justice and the importance of restoring fragmented relationships as was shown in
  - The account of Joseph ( Genesis 45)
  - The parable of the Good Samaritan ( Luke 10)
  - The healing of the 10 lepers.( Luke 17)

#### 5.2.4 Pursue relational Justice<sup>5</sup> for the next generation

By actively engaging with both victims and perpetrators who may still be alive and/or deceased (or their nearest descendants) who may have developed very deep barriers even hostilities toward the other, given the very deep seated trauma and memory that the other carries. It is these deep seated questions that the local faith community minister/pastoral caregiver, can raise the concern and in the process start the journey toward a better tomorrow, yesterday. The minister/pastoral caregiver can in this instance work to ensure that generations to come are afforded the prospect of having their generation not being burdened with the issues that their fore-fathers are struggling with and in a way, pass on a legacy that is somewhat lighter than was inherited from the previous generation.

This is considered to be the epicentre of the DIPP, and it necessarily asks something different from the individual minister/pastoral caregiver. Van Rhijn *et al* (2020: 403), considers that one of the fundamental and perhaps critical issues in the DIPP is the concern for the 4<sup>th</sup> dimension or *relational networking*. In addition the challenge herein lies to go directly to the basic factor that determines whether there is indeed

---

<sup>5</sup> See Key words in chapter 1 for explanation

fairness and trustworthiness within encounters. Herein in order to probe this basic necessity, it is required that the minister/pastoral caregiver use what is known as back-track hearing(reverse listening) as well as what was previously mentioned connecting listening(questions designed to restore both trust and concern).

Example of a question that is centred on relational justice may be:

- What does it mean to your particular relative who is (alive/deceased) that you do activity X; as well as how can trust in your relative be restored?
- Who may be impacted by and with your current action and what would it mean for them within the ethical relationship?
- What would it mean for future generations if they are perhaps bequeathed a society that is worse than the one being inherited currently; how can we work toward a legacy that they can be proud of?
  - Will it be the legacy that we received and inherited and currently living with from our family in the past, or will it be a legacy that is free from the shackles of the past so that their lives are drastically improved from a relational perspective?
- What does trust, dialogue and justice mean to you given their family history and in their own words what would they like to see happen, for future generations?
- What are some of the associated frozen traumas and memories that a particular ethnic group represents that has necessitated that the entire group is painted with that impression. How can you assist your next generation in a way from not sitting in the same scenario, encountering the same or similar problems in a similar way within their lifetime?

#### 5.2.5 Note transgenerational solidarity and the using of genograms

Meulink-Korf *et al* (2016:49, 77) notes that Boszormenyi-Nagy considers transgenerational solidarity<sup>6</sup> to be an intrinsic aspect of relationships, where this tribunal is essential to the relation of humanity. In addition reference is made to the and 'invisible third party'<sup>7</sup>(or unexpected third) as viewed as the silent companion within a business partnership. Furthermore by thinking of at least three generations, it affords the pastoral caregiver/minister with a perspective with which a particular

---

<sup>6</sup> Consult Key words in chapter 1 for clarity

<sup>7</sup> Consult Key words in chapter 1 for clarity

group of people or individual can be understood. Moreover as each individual is either a son or daughter and has to respond and engage with those who comes after them as the relationship of the first toward the second and vice versa has implications for the third generation. This will alert both the minister/pastoral caregiver and persons within the safe space to the relational interplay and to note the relational connection across generations that can be used in a manner that seeks to place the concerns of all past, present and even future into the relational arena for ethical consideration. It is here that the minister/pastoral caregiver can exercise MP as a disposition to sequentially side with all those, past, present and future to ensure the voice of all parties are actively listened to.

A key mechanism that this relationship can be portrayed and shown is through the construction, development and use of genograms where Waters *et al*(1994:284-285) and Lim *et al* (2008:203) considers that a genogram allows that an individual's family history can be factored into the process of extending better pastoral care. In addition the genogram assists in creating a unique opportunity wherefrom vital family information (medical and social history) are considered and provides an understanding of the problem by providing a context in which they occur. Furthermore genograms assists the pastoral caregiver/minister to uncover the root causes of issues be it biopsychosocial (anxiety, substance abuse) or psychosocial (family history of abuse be it sexual, physical or emotional as well as behaviour problems).Moreover the benefits of genograms are that they identify key generational, biomedical, and psychosocial patterns; demonstrates a visible interest in the individual and their significant and connected others. As will be shown in the figure 9 below genograms have certain symbols that are used that when constructed results in something that is best shown in figure 10, where multiple generations are noted, their relations acknowledged as well as their input valued.

The usage of genograms can be worked with in a practical setting of a journey toward relational healing; as it is a very personal item, it would be best used within the setting of a safe space with persons who are on the same journey of restoring fragmented trust. By working with genograms individuals within the safe space are afforded the opportunity to see the other in a manner that they may or may not have been exposed to previously. In sharing and working with genograms the minister/pastoral caregiver and the participants are afforded a window into better

understanding the individual presenting the genogram. For the minister, it is here where Multi-directed partiality can be exercised; whereas for the other participants, the presented facts, generational issues may be the relational window toward better relational wellbeing with the other.

Figure 9: Symbols used within a genogram:

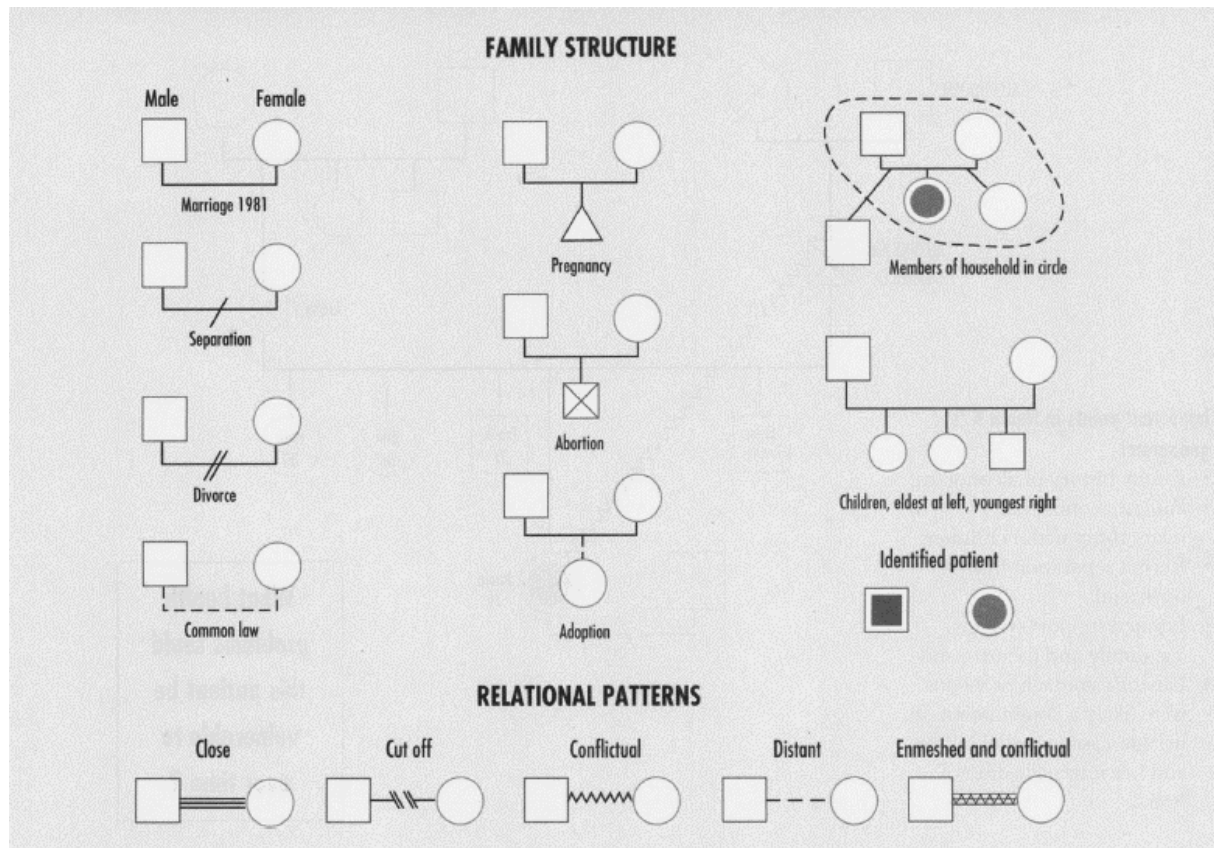
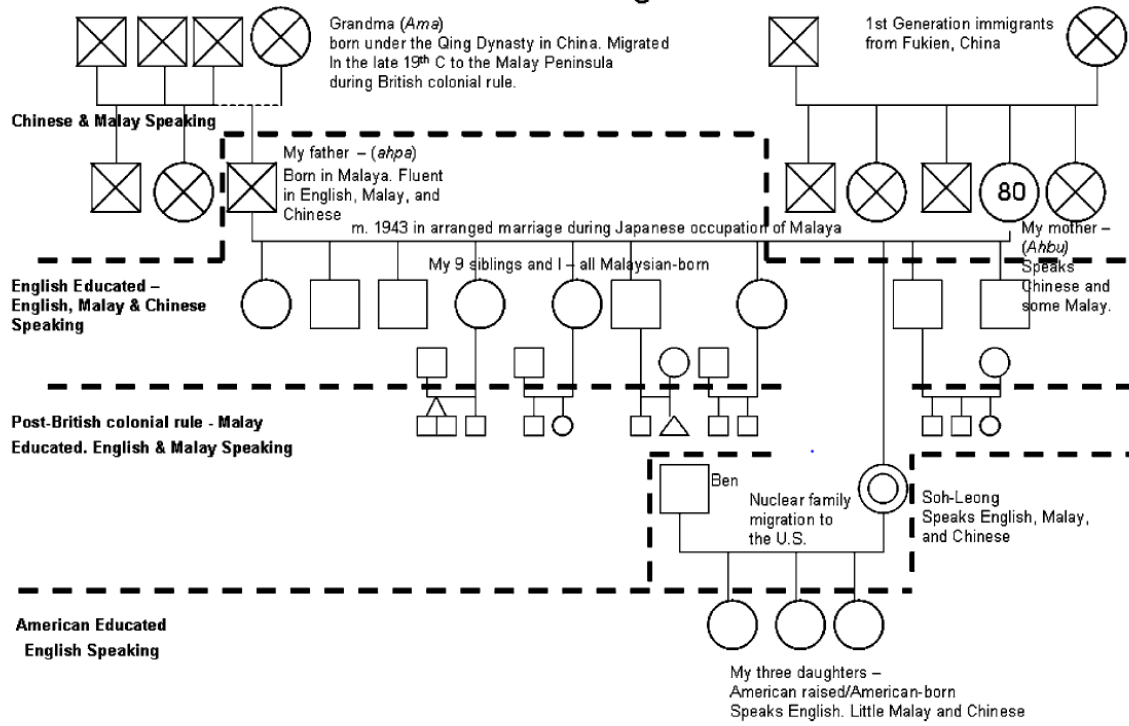




Figure 10: An example of a genogram of multiple generations





#### 5.2.6 Work toward achieving exoneration of past generations for the sake of restoring trust relations with the other.

This particular aspect as noted by Van Rhijn *et al* (2020:296-297,300-303, 429) notes that it is significantly different from forgiveness; as Boszormenyi Nagy (with his judicial background) notes that forgiveness retains the assumption of guilt; and in offering forgiveness, the culprit is now retained from being held accountable and demanding punishment. Conversely exoneration is both an act and process wherein the exonerator lifts the load of culpability from the shoulders of an individual whom they might have previously blamed. Furthermore exoneration is concerned with restoring the freedom of all involved and to participate in the process. Moreover each of us is required to find means of ways to rebalance the shortcomings of our families of origins; and it is therein that exoneration seeks to restore freedom for all. Whilst exoneration is primarily asymmetrical, it should be noted that this process can lead to a self-sustaining spiral that not only motivates but also enable positive behaviour in other relationships with the other.

Failure to engage in this act and process results in what Van Rhijn *et al* (2020:299-300; 403) identifies with Boszormenyi- Nagy who considers it to be a revolving slate. This occurs when the generational account becomes a burden, leaving the person overwhelmed and overburdened, even having to shoulder the blame for matters not of their own. Essentially this creates a new victim due to an individual's unpaid debt and transfers the 'guilt' onto another relation other than where the debt had been caused. Within an intergenerational thought paradigm, this implies that children inherit an unfinished narrative that was left undealt with between their parents and ancestors. This results in making the guilt of previous generations becoming the responsibility of their offspring and leaving the descendants to settle the bill due to their parents.

This process of exonerating the previous generation is most evidently and sincerely shown in the book of Wilhelm Verwoerd( 2019:226-228) where he notes in his diary a process of exonerating his grandfather for the role he played as a statesman who is still considered by many to be responsible for the ills of modern day South Africa. Whilst he notes his blood lineage as being his direct descendant a reality from which

he cannot escape, he (Wilhelm) states that he will be committed to do all possible to transform the ongoing legacies of his endorsed policies, whilst also remaining his grandchild. A while later he records and notes that he felt a little lighter and then he opens up in chapter 10 with a quote from Albert Einstein who notes that... "*our task must be to free ourselves from the prison by widening the circle of compassion to embrace all living creatures and the whole of nature in its beauty*". In journeying through the process of exoneration, the current generation can journey toward exonerating their ancestors and family members from their disposition toward their adversary that affords us (the present generation) the prospect to live out the above quote of Einstein and increase our circle to trust all in a manner that embraces all with deep compassion.

### 5.2.7 Practice the art of patience

Whilst it may be difficult to perceive justice and patience to be part of the same DIPP approach, Meulink-Korf *et al* (2016:158) notes that this patience is predicated on the relational ethical perspective of human relationships. Wherein each individual is afforded a level of patience wherein the individual member and perhaps congregation is afforded patience with their related unexpected third. In giving and receiving this much needed concept, the individual is presented with their unexpected third in a manner that affords them an ethical moment of discovery to pause and consider their own relational reality. In addition whilst the modern world seems to be lacking patience, the practicing of patience offers not only an ethical moment of reflection but also opens up the window for hope to enter.

Meulink-Korf *et al* (2016:164,168) herein notes that patience is the twin sister of hope; and that a key disposition in practicing patience is what is commonly referred to as a *moratorium*. It is here that a brief pause in engaging in difficult relations between people who are important for one another; where the benefits of waiting are realised. It is herein where feelings can be explored by the proposed individual or indeed group of individuals, where the emphasis of the responsibility of the client is to seek improvement that is worked toward. Furthermore this act allows the minister/pastoral caregiver to pose connecting question that employs active listening, whilst this is a form of patience it is by no means unethical. The purpose of this act is to pause and clear up the fog of any unclear, unintended lingering annoyances.

Moreover by taking time and delaying judgement can sound counter intuitive given the requirements of justice it may be fruitful pursuit of a final solution that assists in relational justice for the next generation.

- This can be achieved in a practical sense by practising and imploring the act of journaling. It is here that some of the crucial parts of the journey toward restoring trust that can be used as it is entirely based on the experiences and realities of the individual. Moreover it also provides a roadmap for the individual wherein they note and document their personal encounters, moments of reflection that can be a pivotal time in their lives for past, present and most assuredly future generations.

### *5.3 Proposed suggestions to answer the research question within a pragmatic manner*

The proposed suggestions will be discussed in an integrative manner, reflecting on the research topic at hand and attempting to use the skills and theory of the DIPP to make sense of the context to which this thesis is to respond to. In addition this chapter also speaks to Osmer's fourth task of Practical Theological Interpretation (Pragmatic Task or servant Leadership) which hopes to answer the question "How might we respond?"

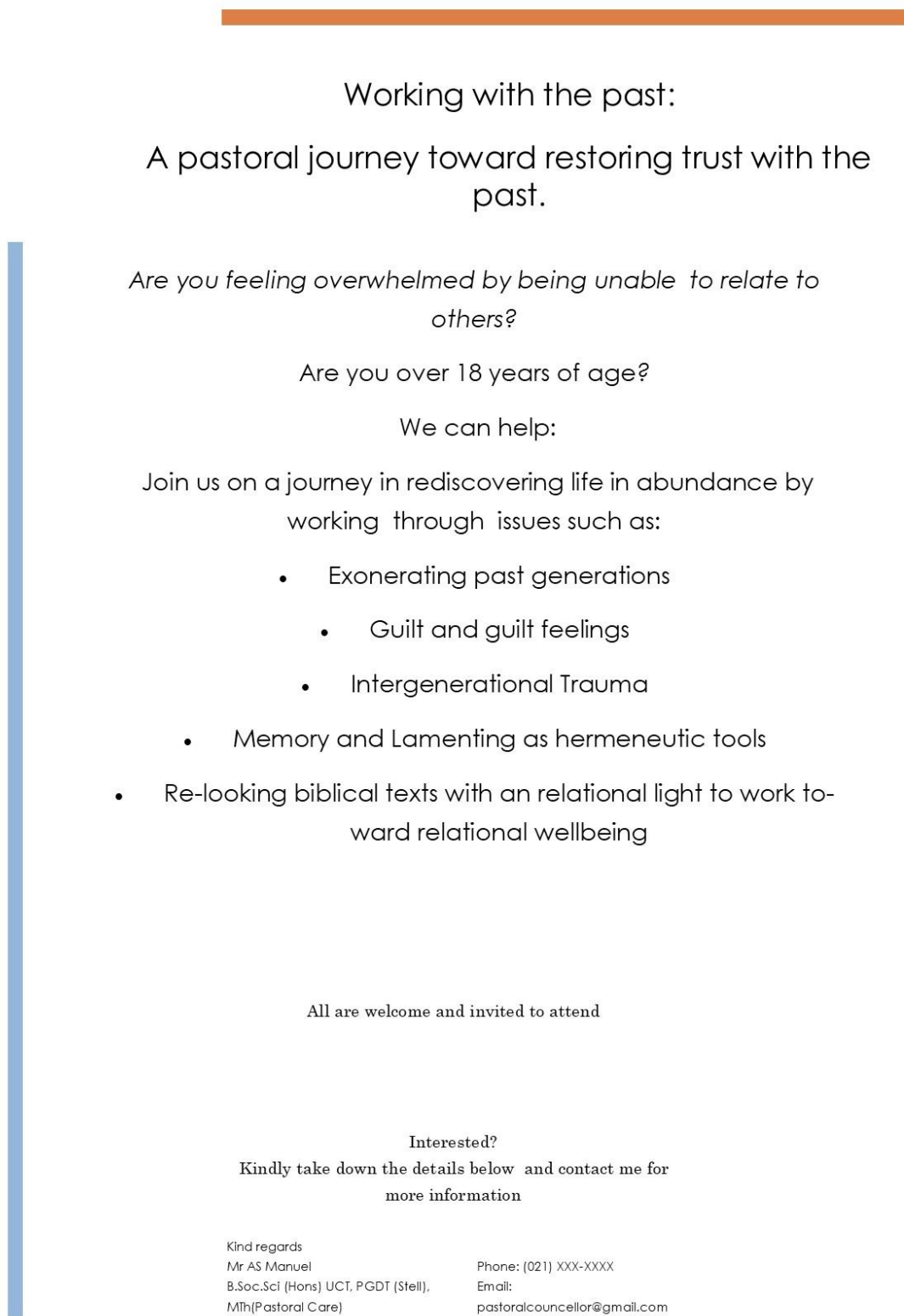
Moreover, from the offset of this discussion a disclaimer is to be made in this regard that whilst this chapter seeks to devise and develop practical strategies, it is subjected to a grass root interpretation and implementation. As was shown in Chapter 2, whilst the TRC was set out to discover the truth as a means to reconciliation, the way the committees functioned ended up with a considerable volume of applications and recommendations that were too numerous to follow through on.

In addition a 10 point plan or roadmap is of little use as the issues at play are very deep seated which may take some time to uncover, with the multi-generational and inter-generational transmission of trauma as a result of racist and inhumane practices, adding a considerable layer to this reality. However the purpose of this research study was to see whether trust and dialogue with the other can be re-looked

with the input of the DIPP to contribute toward sustainable reconciliation within local faith communities. As suggested in the recruitment flyer( figure 11) it is herein where the local faith community can extend a very important hand in helping people in need and engage on a journey toward healing within a safe and secure space. In doing this, the suggestions below will be befitting of a ground-up response and will form the basis of a much required journey that is required within a faith community; and meet the task of servant leadership of Osmer; and to respond to the need for reconciliation as outlined in the latter parts of Chapter 2.

Furthermore, chapters 3-5; is there to assist the local faith community in understanding the complexities of trust, and how from a theological standpoint it is to respond. Furthermore this current chapter the pragmatic chapter offers workable suggestions for any faith community in particular the minister/pastoral caregiver, regardless of their location. Moreover by following the suggestions below, despite not requiring much resources, it has the possibility of working in any context that the local faith community is located in. Its response and approach is primarily concerned and focused on getting people together within a safe space to engage in restoring trust with the other as a means to get them talking about concerns and issues that are perhaps not of their own doing. Whilst the resources to be deployed are important from a logistical standpoint; it is of secondary importance as the creation of a safe space is of crucial importance; as the logistics will only enhance the appeal of the safe space.

Figure 11: Example of a Proposed Recruitment flyer of the way ahead for a local faith community

The flyer features a thick orange horizontal bar at the top and a thick blue vertical bar on the left side. The text is centered and uses a mix of bold and italicized fonts. The main title is 'Working with the past: A pastoral journey toward restoring trust with the past.' Below this, it asks if the reader feels overwhelmed and is over 18 years old. It then offers help and lists several issues: exonerating past generations, guilt, intergenerational trauma, memory and lamenting, and re-reading biblical texts. It concludes with an invitation for all to attend and contact information for Mr AS Manuel.

Working with the past:  
A pastoral journey toward restoring trust with the past.

*Are you feeling overwhelmed by being unable to relate to others?*

Are you over 18 years of age?

We can help:

Join us on a journey in rediscovering life in abundance by working through issues such as:

- Exonerating past generations
  - Guilt and guilt feelings
  - Intergenerational Trauma
- Memory and Lamenting as hermeneutic tools
- Re-looking biblical texts with an relational light to work toward relational wellbeing

All are welcome and invited to attend

Interested?

Kindly take down the details below and contact me for more information

Kind regards  
Mr AS Manuel  
B.Soc.Sci (Hons) UCT, PGDT (Stell),  
MTh(Pastoral Care)

Phone: (021) XXX-XXXX  
Email:  
pastoralcouncillor@gmail.com

As this chapter seeks to offer practical suggestion by means of a dynamic and fluid conversation, Osmer (2008:12), reminds and challenges us that these reflective discussions when considering the pragmatic task is also highly beneficial in order to consider strategies that contribute to change. It is for this reason that the reader is to be aware that this study is by no means trying to magically solve very deep-seated intergenerational problems overnight, but with an emphasis on investigating and uncovering it does not attempt to come up with a linear progression toward an endpoint. However the proposed strategy is in some way attempting to place the reconciliation narrative back on the table for discussion by the local faith community who have in recent years, become silent on the matter.

It is for this reason that the response will ask considerably more than which was asked by the TRC deliberations, in that any suggestions that emanate from here will utilise the fundamental focus of the DIPP as an approach of pastoral care which focuses on assisting the local faith community primarily and the individual minister/pastoral caregiver in particular to extend a helping hand. With that being said, during the TRC hearings of the role of the faith Communities, Leiner in Thesnaar *et al* (2020:152-154) notes that the Research Institute on Christianity and Society in Africa (RICSA) developed ideas for the possibility toward reconciliation. This follows on from analysing the discussions and experiences of faith communities under apartheid; as well as the discourse during the East London hearing and noting some shortcomings proposed practical recommendations as will be engaged with below. Whilst they make very key and valuable recommendations, the response for this thesis however will be focused on those recommendations that resonates most with the DIPP as well as the requirements of Osmer's pragmatic approach.

In using the skills of the DIPP mentioned above and the suggested strategies, the space that the recruitment flyer seeks to create is a space wherein the local faith community can respond to the vacuum left in the absence of the TRC and work through some issues that are coming on for generations. Furthermore the suggestions outlined below will be considerably short with a discussion attached that can be further explored and developed in future research; and will primarily use theological concepts as a means to develop and suggest a strategy moving forward. Moreover each strategy is proposed in a manner that works toward using the skills of the DIPP as previously outlined. It is hoped that in working with the key skills of the

DIPP, and the recommendations made by RICSA, that the proposed suggestion will translate in a notable change within faith communities as far as interpersonal relations and the restoration of trust is concerned.

### 5.3.1 Faith Communities should initiate their own processes of healing; by listening closely to the others life story to move toward reconciliation

In his book in which he journeys through family betrayals as a means of engaging with the reconciliation journey, Verwoerd (2019:94-96) offers some suggestions that can assist in facilitating reconciliation. In addition he maintains and cautions that should the ideal climate we waited upon for action to happen, it may never happen suggesting that the time for idealising a climate conducive to facilitate reconciliation is long gone, making the importance of action paramount in this regard. Furthermore in offering the requirements for effective acts for reconciliation Verwoerd cites critical factors namely critical involvement, secondly an 'over-zealous' commitment to the pursuit of restorative justice, thirdly open dialogue is required and finally empowering action as strategies that can be used and worked from.

Unpacking the requirements firstly Verwoerd (2019: 94-96) notes that there is no time for the local faith community to sit idly by and cheering on the side-lines and being a spectator in the reconciliation journey. Secondly the requirement of justice cannot be mentioned enough as throughout scripture the thread of justice reminds us that justice lies the epicentre of responsibility. Thirdly the open dialogue referred to here tears down the boundaries of communal isolation where this dialogue is an *"eagerness to know our neighbours as fellow humans... a passionate desire to know our neighbour as a real flesh and blood person"*. Before this 'passionate embrace' can occur the walls of division are to be respectfully and sensitively removed as the reason for its creation has caused and resulted in many unintended consequences. This has resulted that the trauma has been shifted down the generational line and foremostly requires an intervention from a perspective that engages in multi-generational dialogue which is something that the DIPP engages with quite efficiently. Fourth and finally the aspect of empowering action is critical in this regard as without economic emancipation there is no reconciliation. It is this drive toward



empowering one another that makes it difficult to turn back when matters are getting a bit tough.

Briefly engaging with the requirements further, whilst it is all noble, without acknowledgement of the role played, the local faith community cannot move forward and engage in transformative leadership as noted by Osmer. With this in mind, Van der Westhuizen in Thesnaar *et al*(2020: 109-110) notes that in citing Desmond Tutu the challenge facing the local faith community is clarity on what was done by them (crimes of both commission and omission) what they are doing and more importantly what they ought to be doing as a means to respond effectively. Furthermore, Van der Westhuizen in Thesnaar *et al* (2020: 110) considers and notes the role of the local faith community as a vehicle for social transformation has been noted and highlighted since the TRC process began. This role has essentially changed in that the focus has now been expanded to speaking on social justice questions and participating in initiatives where social justice questions are raised toward the vulnerable in society.

In seeking to be an agent of change, Forster (2015:2) quotes German Reformed theologian Jürgen Moltmann who remarks that *'One cannot gain a future unless one is prepared to search one's past and to acknowledge and accept one's present, however distasteful that may be. To forget the past and to suppress its memory brings into being neither a future nor a fresh hope. Even hope has its memories, for hope too is rooted in the past'*. From the above quote the idea that being an agent of change requires and necessitates that there be deep introspection of a very deep and dark past however distasteful and perhaps uncomfortable it may be so that hope can be realised and the future is indeed free from the 'shackles' (trauma, guilt, shame, fragmented trust) that have held previous generations captives to not working through their frozen conflicts.

With this in mind Koopman and Van Der Westhuizen in Thesnaar *et al* (2020: 105,120-122,) alerts us firstly that the TRC will be considered as a failure if ventures toward unity, reconciliation, healing and justice and solidarity does not follow from it. Secondly reconciliation should not be viewed as separate from the TRC process; however it requires to essentially go deeper by developing suggestions that moves persons from thoughts to action by seeking to restore fragmented trust within local faith communities. Therefore Van Der Westhuizen suggests 5 ideas that can be used

within a faith community set up moving forward, and whilst it may not be exhaustive, it does provide the minister/pastoral caregiver with a very good reference point, being namely

- Storytelling(which will be further discussed in detail as a suggestion)
- The cultivation of dialogue that can contribute toward the development of interpersonal relationships with a focus on
  - A formal denominational understanding of Justice
  - Cross Cultural and Victim-perpetrator focused dialogue sessions
  - Localised understanding of Justice
  - Public dialogue
  - Responding not out of charity but focus on healing and development
- Education of the past and develop a new language moving forward
- Transformation of the existing social structure whereby the small groups links with larger groups; so that change can be affected in the broader social structure where they are located.
- Cultivate a lifestyle of social justice, where the local faith community is alerted to the plight of those closest to them, get to the root cause of factors that restricts the reconciliation practise from being extended to them

### 5.3.2 Use memory in a sustainable manner that encompasses the entire life that leads toward the realisation of freedom

In speaking on the topic of memory, in a radio interview with BBC Radio 5, Father Michael Lapsley in Botman *et al* (1995:21) importantly states that the ability to create a sustainable future rests solely on how the response to the apartheid years is. In addition as there are millions of persons in SA, all of whom have stories of what was done and also what was not done; and notes that whilst forgiveness, reconciliation and healing may not happen instantaneously it requires significant amount of will for it to be realised.

Furthermore Lapsley in Botman *et al* (1995:22), considers memories to be important linkages to the past; that when transformed contributes significantly to personal freedom and by extension reconciliation. As within the Christian and Jewish faith, memory is critical to our faith 'remember your days of slavery in Egypt; do this in

*remembrance of me*', and to prevent that this destroys us it is required of us to forgive, but not at the cost of justice. Destroying and burying memories in the sands of time is neither an option as it threatens to haunt and may even destroy the individual. As Ricoeur(2004:21) notes on numerous occasions that memories are our only resource of the past we have; and the more we remember the past, listen, interpret and transform it the more freedom will be enjoyed. This makes remembrance a crucial aspect of liberation, to live in the present with a new identity and a new hope for the future.

Adding to this the ever presence of memory and by extension the intergenerational trauma, Thesnaar(2011:538) notes that memory and the sharing of it leads to liberation; that when located within a safe space both victims and perpetrators are afforded an opportunity to firstly deal with the past, interpret it with a view to create a better future. Through this process, the associated intergenerational trauma is also addressed as it offers a possibility that its transmission is mitigated for future generations and also providing the current and previous generations a platform for constructive engagement that is not only sustainable but can move them toward finding shalom

In his inaugural lecture entitled '*Time In Our Time: On Theology And Future-Oriented Memory*', Vosloo ( 2015:7-9) calls for a responsible search on the theology of memory; which confirms the idea mentioned by Lapsley in that within the Christian and Jewish faith memory plays a critical role; as it plays out in countless rituals and festivals. Given that Christianity is an offshoot of Judaism it comes as no surprise that it (memory) lies at the epicentre of the Christian faith. Moreover, as a result of the TRC being part of the transition period, the discussion on remembering the past has acquired greater importance and prominence; and despite the TRC's term having ended; it has become clear that the past is to be viewed as a continuing conversation. Within this ongoing discourse, themes like guilt, reconciliation, forgiveness and justice are never far behind and therefore ethically requires and demands continuous reflection and interpretation of the above concepts.

In engaging with the topic and concept of memory, Vosloo (2015: 9-11) develops and follows a systematic approach that sheds light on the concept of memory; namely the vulnerability of memory, memory and the reality of the past, interwoven and

interlinked memories; subversive memory and finally future orientated memory. Keeping with the responsible engagement with memory Thesnaar (2011:532) furthermore provides and considers a more practical way of looking at memory from both a biblical and psychological perspective; and mentions that memory grants identity; it requires a responsible engagement and finally the sharing of it (memory) leads to liberation and freedom. From the above process, memory moves from being an entity that is considered a taboo topic to one that is viewed as a tool for the future that opens up the required space for dialogue to spring forth which can ultimately lead to sustainable reconciliation.

Memory and its meaning remains a contestable concept left behind by the TRC that is to be used constructively within a post TRC SA, as Vosloo (2015:13) concludes that the past still has the propensity to haunt us in our personal lives which can be further exacerbated by the current socio-political context. With this in mind, Thesnaar (2010:270) identifies and posits that the local faith community (congregation) with a focus on pastoral care is a vehicle that allows human beings to journey through despair to healing and from brokenness to shalom by engaging with collective pastoral hermeneutics.

### 5.3.3 Unfreeze and articulate the pain and lament within a safe space for healing and justice for the next generation.

Lamenting is part of the requirements to be human, as Williams (2014:1-2) opens up with a very powerful quote from American Old Testament Theologian Walter Brugggerman who notes that ... *'as long as the empire can keep the pretence alive that things are all right, there will be no real grieving and no serious criticism'*. In addition Williams highlights that lamenting apart from being a vehicle wherein experiences of pain, isolation, and injustice can be confronted directly and truthfully in the public life of the church and society; is also a call to GOD to remain true to his character and to keep his promises with respect to humanity and the church in particular. In light of this Williams views lamenting to have a political role wherein it can be categorised as either an emotional resource, a discipleship tool and finally prophetic practice which will be listed below.

In addition, Klopper (2009:125-126) notes that lament or indeed lamenting is not only a mechanism where emotions are released, but a multifaceted human emotion. In addition, it is noteworthy that this is to be a language of suffering wherein raw emotions that springs up from the pain that words cannot express. Whilst lamenting takes on many forms, the kind of lamenting expressed in this regard refers to an existential wail as evidence in the need for a child to cry. The process of lamenting therefore provides persons to come to terms with past and current situations that may be very painful and to a point where words cannot be expressed given the emotions attached

In building on the above, Williams (2014:3-4) notes that under the first theme of *emotional resource*, lamenting speaks to a disconnect between the present sufferings of people and Gods promised salvation. Herein it serves an emotional resource wherein the oppressed waits on the Lord for justice to be served, that might not come in their own lifetime. Most notably liberation struggle songs in the US and SA frequently has the tone of lamenting with a view of overcoming, and gives hope when it is not possible. As *discipleship* this is an integral part of the lamenting process, wherein the local faith community is called to cry for justice for believers and non-believers alike to participate in Gods economy of redemption. Moreover as *prophetic practice* it allows for injustices to be called out and provides an expression for a people groaning for justice and for God to come and bring liberation.

As the above has indicated, Lamenting as a process takes the form of multiple acts, as firstly an emotional resource of comfort, a means wherein affected persons can journey together and collectively journey on, whilst finally it calls the local faith community toward action in expressing the groaning calls for justice.

With this in mind Williams (2014:4) notes that failure to lament in public implies that the local faith community is not able to take calls for justice and other hard questions to the throne of grace and may even contract their social responsibility. In addition failing to embrace and respond to the voices of lament within congregations, can result in the local faith community to be seen as an accomplice and accepting the status quo presented to them. In addition, lamenting is an act of truth telling, awakens the unspoken and frozen trauma even shame ; wherein hearing these traumatic yet personal stories acts drives us to critique the forces within the world.

More practically Richards (1981: 336-337) considers the book of Lamentations to be of considerable value in accounting for the situation at hand. In addition, reference is made that when tragedy befalls a nation, we realise that whilst lamenting, God intends to bring out the goodness of humanity in spite of the pain; with suffering often being the way toward healing. As lamenting is engaged with and persons affected by the process, are being restored; the dialogue that is engaged with as a result of engaging with the deep seated emotions engages the other as an equal as the fields of engagement has been 'levelled' through the journey that lamenting contributes toward the restoration of some dialogue between persons. Moreover, this vulnerability of the face in this instance leads to what Martin Buber terms as '*healing through meeting*'.

#### 5.3.4 Engage in storytelling and display hospitality to restore trust within relations

Within the African Context, storytelling as noted by Gathogo (2007:13) is a means of communication that connects the history of a people from their genesis to the present day. In addition, storytelling as an informal education medium is an invaluable 'cultural' practice as it creates and deepens the sense of community, kinship and solidarity. Furthermore Gobodo Madikizela in Gobodo Madikizela (2016:124) notes that by recounting narratives and engaging in story telling are cultural appropriate avenues wherein individuals and persons are offered the opportunity to make sense of their lived experiences. From the above the growing narrative is that within the African context that storytelling not only re-emphasises a sense of community and an informal educator, but also that it provides a platform where feelings can be worked through. This is done as a means to create some sense of an event that inevitably shaped the lived experiences of all citizens, their past and present descendants and may also influence the future generations.

In writing on the act of practising hospitality, Gathogo (2006: 39-40) firstly comments that the African generosity can be encapsulated by the inherent need to share; and give in a free manner with no strings attached. In addition, referencing the thought of Echema who notes that it is an unconditional willingness to give and take and is best shown in the act of assisting another individual ( be it carrying, lifting, caring, extending a helping hand) without any direct benefit or promise of reward as the

motivating force. Furthermore he critically notes that hospitality within an African context is vastly different from its practices in other parts of the world, in that hospitality is exercised on a daily basis making it 'instinctive and the most natural thing in the world'. Secondly, the act of story-telling has inherent positive value in that this is giving a verbal account of an individual's worldview that has been heavily influenced by the intergenerational legacies of both colonialism and apartheid. Once more, as stories are shared within a safe space about past experiences, the potential for memories and its associated traumas are opened up and here memories are engaged with as a constructive hermeneutical tool to cultivate a level of trustworthiness within the other.

#### 5.3.5 The creation of an equivalent to the Kirchentag<sup>8</sup> in Germany should be introduced

As outlined within their brochure, entitled 'what is the Kirchentag', the Kirchentag is a biannual forum and indeed platform with a culture of open dialogue where theologians, politicians, academics and activists are all involved in the process of making a contribution toward a sustainable future. In addition every two years for a period of about a week in a different German city the emphasis is placed on discussing social, ethical and political issues, debating theology and spirituality amongst Christians of different confessions, collective worship, bible study and prayer. This forum hereby enables that real issues facing society is placed on the table, and brings an individual closer to the individuals who bears the responsibility from a government perspective. Moreover this is a platform where forward thinking is encouraged that by drawing on the mutual strength of all a response to these challenges as a collective can be developed.

#### 5.3.6 Take the lead role in the construction of new values for society as a whole.

In facilitating the transition of words into action, Palm(2018: 327-328) identifies with Charles Villa-Vicencio who notes that the cultivation of a liberating and healing culture of human rights is to be considered a 'revolutionary' task. Within the democratic South Africa this is an important task that can be undertaken as a

---

<sup>8</sup> Consult website <https://www.kirchentag.de/english/start> for more information



prophetic responsibility in the light of notable historical oppression and nurture the praxis for human rights that is grounded in human personhood. This is echoed by Koopman in Thesnaar *et al* (2020:103-104) who notes that whilst we are endowed with an innate care for the other, the levels of hurt meted out towards others is cause for great concern. This comes as the prevalence of gender based violence, child abuse are but two types of violence that is meted out toward Gods fellow creatures, which is further extended to nature given our responsibility toward it. This underscores that much work is required insofar as overcoming these alienations, hurts and violation of dignity is concerned within the priestly office. Moreover this calls us to work toward actualising a culture based on human rights that recognises the importance of healing, restitution and reconciliation as a matter of urgency.

A method wherein this prophetic responsibility which was referred to by Palm (2018:327) is through what Koopman in Thesnaar *et al* (2020:104) refers to as 5 modes of prophetic speaking in as far as advancing justice for the most vulnerable is concerned. When this is considered in totality, it builds toward the creation of a new institutional culture that recognises the responsibility for the other and seeks to respond to their cries for help. These are noted as:

- Envisioning: Spelling out an ideal picture toward a preferred society
- Prophetic Criticism: This is actually self-criticism; where there is a failure to embody this new transformed society, self-criticism is extended
- Prophetic storytelling: This involves re-telling stories of pain and oppression.
- Technical analysis: This refers to entering into dialogue with experts regarding the complex public problems and its challenges
- Policy analysis: This refers to participating in formulating policies that will enhance the plight of the most vulnerable. This can be achieved by practicing basic monitoring and evaluating these polices as touched on in Chapter 2; and becoming a critical grass roots factor within the public policy space.

## 5.4 *Conclusion*

With the concepts of the DIPP having been discussed in a pragmatic way, Chapter 5 (The pragmatic task or servant leadership) is a fulfilment of the discussion in developing strategies that follows not only the fundamental guidelines of the DIPP, but also the pragmatic task as proposed by Osmer; as well as the ongoing debate within the previous chapters. It is worth noting that for Osmer, that the practical theological interpretation does not end, and that whilst this particular process may be completed, it is not commonplace that this may require that the task of practical theological interpretation be re-started as something else may appear that requires to be addressed.

Whilst the thought process of Osmer is cyclical, and whilst practical theology occurs in a very dynamic and fluid manner it necessitates that interpretation is done 'on the fly' as a different context may necessitate that there is a constant 'talk back' between theory and praxis. This is a pragmatic interpretation in as far as it offers concrete contributions and explanations of the empirical findings and the overall study as well as methods that will meet the requirements of the DIPP. This chapter is therefore the climax of this thesis as it integrates the different chapters and answers the research questions set out in the study. This chapter hereby incorporates and thus weaves together the research from chapters 2-4.

## **CHAPTER 6: CONCLUSION & RECOMMENDATIONS**

### *6.1. Introduction and overview.*

Considered to be the final chapter, it is herein where the chapter will be constructed from the researcher's own reflections and perspectives concerning this research study and its outcomes. In terms of structure, this chapter is composed of a review and reflection of both the research question and objectives, what recommendations are made in terms of the road ahead and for future research, considers what limitations were encountered, and finally the conclusion that brings both the chapter and thesis to an end.

### *6.2. A review and reflection of the research question and objectives*

The main aim of this study intended to explore the importance of trust and dialogue as contributors toward achieving sustainable reconciliation within a local faith community and to reflect on how the reconciliation agenda can be sustainably worked toward using the key concepts of the DIPP.

Using existing academic research, literature, research data and the like have also assisted the researcher to answer the research question '*Can the emphasis of the Dialogical Intergenerational Pastoral Process (DIPP) on restoring trust within relations in the local faith community fundamentally assist the reconciliation and healing journey in a post TRC era*'.

The theoretical framework approach for this study, which is the DIPP, firstly provided a lens through which to view the shortcomings of the existing efforts and the effects this has resulted in. In addition the research considered but two entities trust and dialogue which can contribute to sustainable reconciliation by engaging with the basic tenants of the DIPP. This was done to effectively create a 'snapshot' of South Africa with all its complexities when it comes to reconciliation and whether trust and dialogue can be sustainably used with a Dialogical Intergenerational viewpoint, and incorporate this into a Pastoral Process that is not only sensitive to an African

context, but also sensitive to some very deep traumatic events that have become part of many peoples life story.

Therefore, as the DIPP considers an individual as existing across multiple generations, the fundamental tenants of the DIPP being guilt, trust, loyalty, self-delineation, self-validation and exoneration. It notes that each individual remains loyal to their parents and ancestors which makes them loyal to their kin, whilst trying to earn entitlement for the debt of their parents. By engaging with the fundamental aspects of the DIPP the minister/pastoral caregiver can utilise some of the recommendations in chapter 5 to listen to what is being said in a manner that connects questions, being partial to all present as well as not, opens up a window where in an ethical manner the concerns are placed up for discussion so that in journeying toward relational justice, healing is received.

#### 6.2.1. Objective 1: The DIPP and restoration of Trust

- To investigate the DIPP as a pastoral care approach in effectively contributing to trust in the other, as a result of conflict by engaging in dialogue with the other.

The first objective was tasked with assessing whether the DIPP can be used as an approach to engage in dialogue, which opened up a unique window of possibility that the DIPP speaks to. The objective was reached by looking at the fundamental aspects of the DIPP, being *inter alia* trust, loyalty, dialogue etc. The DIPP notes that an individual is composed of multiple generations, which within an African context is part of what is best encapsulated within an isiZulu term of reply of ('siyakubona' translated as *we see you*). It is this *we* that spans multiple generations that when engaging in pastoral care from an intergenerational vantage point notes that the individual is endowed with generational relational threads, that when considered as an I/thou opens up a prospect for dialogue with others considered and deemed to be the 'enemy'. This was addressed and achieved within the following chapters

- Chapter 3 as the Interpretative task (sagely wisdom) of Osmer required that other disciplines were consulted to offer any contribution that theology and

indeed practical theology can utilise. Therefore the theoretical disciplines of the DIPP was engaged in a manner that attempt to show how their emphasis can open up dialogue with another that can facilitate the restoration of fragmented trust.

- Chapter 4 the normative approach drew our attention to the reality that pastoral care within an African context is vastly different from its presence in a European context and as such requires a different approach. The DIPP was herein considered by engaging with biblical narratives that goes some way in showing the usefulness of the DIPP in seeking to restore trust within the narratives engaged with.
- Chapter 5 engaged with this reality in that it identified key tenants of the DIPP that when utilised leads the individual toward sustainable dialogue that when sustainably worked through, contributes to trust being restored within the other. These skills sets work toward the restoration of trust in a manner that affords every individual key consideration by practicing Multi-directed partiality as its key method.

#### 6.2.2. Objective 2: Local Faith Communities and Challenging reconciliation activities

- To investigate the importance of the local faith community in appropriately challenging the lack of reconciliation activities in SA post 1994.

The second objective has shown the local faith community as being crucial in this regard, as data as well as literature continues to underscore and point out the importance of this sector. This objective considered the local faith community as but one critical agent amongst a host of others (civil society and government) to speak to the very complex process of reconciliation; and was therefore considered from two perspectives, as a role-player post TRC, but also from gleaning from a theological point of view their immense importance. Research data presented placed the local faith community as but one critical agent to continue this narrative. This was achieved in the following chapters

- Chapter 2 Descriptive empirical or Priestly listening especially within the latter parts, indicates that after the cessation of the TRC, the religious fraternity still

has a considerable role to play, in working toward reconciliation. This displayed and appealed to the descriptive-empirical according to Osmer's methodology of Practical Theology.

- Chapter 4 highlighted the wisdom from biblical texts and scriptures as using the approach of Osmer (Normative or priestly discernment). This necessitates that this can be a pivotal moment for the local faith community despite the presence of COVID 19, and their response in tackling this pandemic. Furthermore the highlighted biblical texts considers how relations can be restored using biblical texts, with the approach of the DIPP.
- Chapter 5 proposed suggestions that the local faith community can work with; and implement in responding to the research question in a pragmatic manner by creating spaces conducive for deep reflection and self-introspection. In addition the proposed suggestions within a safe and secure space hereby brings the local faith community back into the narrative of reconciliation based on the notion of relational fairness and can raise the plight of others who are not by the means to do it for themselves.

#### 6.2.3. Objective 3: Relationship between dialogue and reconciliation Post 1994.

- To investigate the interplay between dialogue and reconciliation in South Africa Post 1994 using the DIPP and how the local faith community can best respond.

The final objective highlighted once again that years after democracy the discussion and subsequent visible and decisive action is now more than ever required. This then begs the question how can trust be restored within a local faith community that contributes to sustainable reconciliation in a post-TRC South Africa? This objective focused on the fluidity between dialogue and reconciliation and how these concepts are related that when reconciliation is facilitated through a truth commission, it inevitably results in not all voices being heard. Primarily this was spoken to within the following chapters.

- Chapter 3 the Interpretive Task of Osmer essentially spoke to this narrative by highlighting what dialogue is thought of as. This was done by engaging with the philosophy of dialogue made known through the work and thought of

German Philosopher Martin Buber and his particular approach to it. Moreover by working through the central cause of a lack of dialogue, the issue of guilt and guilt feelings, Buber essentially offers a novel approach as opposed to the work of Sigmund Freud when dealing with guilt.

- Moreover using the thought contribution of French Philosopher Emmanuel Levinas and the ethical imperative of the face; this aim looked at the reality that the responsibility to enter into dialogue with the other is something that requires seeing the other as an equal (I/thou) as opposed to an I/it.
- Chapter 4, the Normative approach spoke to this reality by engaging with both the vertical and horizontal reconciliation, that when the vertical meets the horizontal, it opens up a moment of reflection.
- Chapter 5, the pragmatic identified key interventions that keeps the discussion going as far as dialogue is concerned. Moreover the skills of the DIPP can herein fundamentally assist the faith community to use dialogue in a manner that practices partiality toward all in an ethical manner that ensures that all are afforded the same ethical treatment in their journey toward reconciliation. Furthermore the more dialogue is engaged with and trust is built between people, the dialogue that emanates from this conversation will go a long way to restoring true and genuine dialogue.

### 6.3. *Recommendations for the way ahead*

As the majority of the recommendations were engaged with in the pragmatic task of Osmer as contained in the previous chapter, this iteration will essentially propose strategies that will make the recommendations practical, in a way that echoes the concepts of the DIPP, the pragmatic task of Osmer and the ongoing thesis. It is hereby important that in working with the DIPP, and the key skills explained in chapter 5 to achieve this, it asks that the minister/pastoral caregiver considers that each individual is connected to people that are in the past, present and future; and in practicing active listening, multi-directed partiality, as well as exoneration; the minister/pastoral caregiver is provided with a window to see what claims multiple generations has on the individual presented to them.



Therefore in noting and giving due credit to their connected persons by using the skills of the DIPP, the individual minister/pastoral caregiver is afforded the opportunity to work with the DIPP in restoring the threads of past generations, whilst working toward a future where the burdens of each generation is lifted in a manner that frees subsequent generations to relate in a manner unbeknownst to the current generation; which is where the skills of the DIPP will be very critical and important in realising and achieving this society. This can be done by:

- Acknowledging that people are carrying burdens that are either not their own; but have a generational legacy that needs to be lifted as that they are feeling guilty and are ashamed by it.
- Cultivating within the local faith community, an atmosphere and culture of acceptance despite how we may appear externally, internally there are a vortex of feelings that may have been suppressed over generations
- Engaging with topics that highlights these complex natures in a manner that highlights a relational break and how fragmented trust can be restored.
- Engaging with the reconciliation narrative in a manner that notes that works toward the restoration of trust that leads toward liberation within a safe and secure space
- Developing a preaching style that highlights the relational tension and incorporates the components of the DIPP that highlights the humanity and relational reality that we all face.
- Working with those struggling with some trust issues in a way that accepts and affirms them and their experiences, practising the recommendations previously in chapter 5 and journey with them toward finding the required peace that they require for the sake of the next generation.

#### *6.4. Recommendation for further research.*

Whilst engaging with the subject material, the literature and research data; it became evident and necessitated that the prospect of further research is indeed there and rightly so. Whilst this research was to show the applicability of the DIPP to not only restore trust and dialogue within faith communities that works toward sustainable

reconciliation. Future research in this regard is certainly required by looking into the contributing factors and perceptions behind both trust and dialogue, and how the local faith community can assist in working through some of these issues in a manner that is culturally sensitive to the African Context within a multi-ethnic and predominantly 'mainline' faith community and doing empirical research.

Furthermore in terms of this thesis, the findings will be communicated in a both written and verbal formats; as this research study will seek to be published as an article within an accredited theological journal and presented at conferences or workshops to continue the conversation and alert the research community including clergy and lay ministers to the importance of re-assuming the reconciliation narrative with a culturally sensitive approach. In addition this research will be shared with faith communities who are struggling in the reconciliation narrative in their own context to provide them with much needed practical ways in which their journey can receive much needed help that is both timely and deeply theological. This essentially echoes the sentiments that practical theology is broad and much work can be done within this discipline; as the interplay between the literature and praxis indicates that practical work is conducted at the grass-root levels to be essentially 'bottom- up' as opposed to "top-down".

### 6.5. *Limitations & challenges of the study*

It is with great confidence and hope that the local faith community does not proceed from this period in the manner it did when the recommendations of the TRC had to be carried out; by knowing what it is to do, to continue the reconciliation narrative but choosing otherwise to focus on new challenges at the time. In all fairness, the local faith community has come full circle, the first time around Post-TRC, the recommendations were not followed through and the unmet problems developed over a considerable period of time, bringing us back to a situation where trust in and dialogue with the other is virtually non-existent, much like during the final stages of apartheid with its state of emergencies.

In addition reconciliation, and the TRC process in SA has received considerable attention in literature; and whilst the factors are immense, limiting them to just two

concepts was a considerable challenge. Whilst my background is heavily influenced by the social sciences (Political Studies, Economics, Philosophy, Public Policy and Sociology) where we are trained to note the ripple effects in one area causes effects in another, writing on these concepts after being heavily informed in the aforementioned school of thoughts, challenged me to think with both hats, as a social commentator and researcher as well as an emerging theology scholar. As the former challenged me to re-look at the process of reconciliation as thought of by these disciplines; whilst the theology aspect indeed challenged me to consider what theology or rather practical theology requires of reconciliation. This necessitated that the former be considered from a situational perspective (what is going on and what is required), whereas the latter responded to (how can we respond in a manner conducive firstly to the biblical text and secondly to one that has an African outlook).

Furthermore I would have loved to engage with African Literature and theologians in greater detail as it in and of itself represents a wealth of indigenous knowledge that may be lost from the public domain if not engaged with. Coupled to this was a time frame that was provided for the write up, essentially required that I forego the engagement with the literature as I would have liked to consider the impact that African Literature has on reconciliation and the restoration of trust and dialogue.

## 6.6. *Conclusion*

In closing both the chapter and thesis; this research journey was incredibly short and demanding, extremely testing and yet enjoyable and insightful, and with this it is hoped that as reader will be alert of this reality within this write up. In the previous chapter, what was most important were the recommendations for practical awareness as it provides and creates a stronger argument for the aims of this study which was to create awareness of the need for placing the reconciliation agenda back into the discourse of the local faith community.

Should nothing have resonated with the reader (which also has to be considered a possibility), the reader should be able to gain an insight by simply reading the previous chapter and recommendations for working toward re-tabling the reconciliation rhetoric within a local faith community. By paying specific attention and focussing on both trust and dialogue, concepts and ideas that the DIPP is aware of a

renewed response to the restoration of trust can be birthed. It also most comprehensively speaks to as a pastoral care approach that is both theologically sound but also sensitive to an African context as well as geared toward the quest for relational jewels that can restore trust in a humanity that can be considerably inhumane at times.

## **CHAPTER 7: REFERENCE LIST**

Allen, J., 1999. Balancing justice and social unity: political theory and the idea of a truth and reconciliation commission. U. Toronto LJ, 49, p.315.

Blum, R.P., 1983. Emmanuel Levinas' theory of commitment. Philosophy and Phenomenological Research, 44(2), pp.145-168.

Boszormenyi-Nagy, I., Krasner, B., 1986. Between give & take: A clinical guide to Contextual Therapy. 2nd Ed. New York: Routledge.

Botha, T., 2014. 'We shall hold on to each other', Stellenbosch: Stellenbosch University.

Botman, H.R., Petersen, R.M., 1995. To remember and to heal: Theological and psychological reflections on truth and reconciliation; Human & Rosseau, Cape Town

Bowers Du-Toit, N, 2012. Remembrance and renewal: exploring the role of the church as an agent of welfare after 15 years of democracy.

<http://scholar.sun.ac.za/handle/10019.1/82237>

Brown, V.N., 2008. Reconciliation in Rwanda: building peace through dialogue. Conflict Trends, 2008(1), pp.48-53.

Browning, D.S., 1985, 'Practical theology and political theology', Theology Today 42, 15-33. <http://dx.doi.org/10.1177/004057368504200104>

Buber, M., Friedman, M.S., 1955. Genuine Conversation and the Possibilities of Peace. CrossCurrents, 5(4), pp.292-296.

Buber, M., 1998. The knowledge of man: Selected essays (RG Smith, Trans.). Amherst, NY: Humanity Books.

Burggraeve, R., 1999. Violence and the vulnerable face of the other: The vision of Emmanuel Levinas on moral evil and our responsibility. *Journal of Social Philosophy*, 30(1), pp.29-45.

Burns, L., 2008. Identifying concrete ethical demands in the face of the abstract other: Emmanuel Levinas' pragmatic ethics. *Philosophy & social criticism*, 34(3), pp.315-335.

Buttrick, G.A., 1930. *The parables of Jesus*. RR Smith.

Chapman, A.R., 2007. Truth commissions and intergroup forgiveness: The case of the South African Truth and Reconciliation Commission. *Peace and Conflict*, 13(1), pp.51-69.

Chapman, A.R., Spong, B., 2003. *Religion & Reconciliation in South Africa*. Templeton Foundation Press.

Chapman, A.R., 1999. Coming to terms with the past: truth, justice, and/or reconciliation. *Annual of the Society of Christian Ethics*, pp.235-258.

Charne, S., 1977. 2 i-thou relations in Buber, martin philosophy. *Harvard theological review*, 70(1-2), pp.161-173.

Chicuecue, N.M., 1997. Reconciliation: the role of truth commissions and alternative ways of healing. *Development in Practice*, 7(4), pp.483-486.

Christian, I., Susanta, Y.K. and Putra, Y.Y., 2020. COMMUNICATION ETHICS OF EMMANUEL LEVINAS PERSPECTIVE. *Journal of Critical Reviews*, 7(4), pp.3936-3937.

Cilliers, J., 2011. Liturgy as space for anticipation. *HTS Teologiese Studies/Theological Studies*, 67(2).

Cohen, A.A., Mendes-Flohr, P. eds., 2010. *20th Century Jewish Religious Thought*. U of Nebraska Press.

Cole, A.H., 2010. What makes care pastoral? *Pastoral psychology*, 59(6), pp.711-723.

Corder, C.K., 1997. The reconstruction and development programme: Success or failure? *Social Indicators Research*, 41(1-3), pp.183-203.

De Gruchy, J.W., 2006. *Being human: Confessions of a Christian humanist*. SCM Press.

Dixon Teachers Bible. 2010. Africa International Missions, Hutchinson, Kansas U.S.A., Cape Town, South Africa [www.africainternational.org](http://www.africainternational.org)

Doxtader, E. ed., 2007. *Truth and reconciliation in South Africa: The fundamental documents*. Inst. for Justice and Reconciliation.

Erickson, M.J., 1985. *Christian theology*. Baker Academic.

Filipovic, Z., 2011. Introduction to Emmanuel Levinas: 'After you, sir!' *Moderna språk*, 105(1), pp.58-73.

Forster, D.A., 2015. What hope is there for South Africa? A public theological reflection on the role of the church as a bearer of hope for the future. *HTS Theologiese Studies/Theological Studies*, 71(3).

Friedman, M., 2002. Martin Buber and dialogical psychotherapy. *Journal of Humanistic Psychology*, 42(4), pp.7-36

Friedman, M, 1998 Ed. *The knowledge of man*. New York: Humanity Books, pp. 111-138.

Friedman, M., 1989. Martin Buber and Ivan Boszormenyi-Nagy: The role of dialogue in contextual therapy. *Psychotherapy: Theory, Research, Practice, Training*, 26(3), p.402.



- Gallet, W., 2016. Social connectedness: the role of the local church in building community. *Pointers: Bulletin of the Christian Research Association*, 26(4).
- Gathogo, J., 2008. African philosophy as expressed in the concepts of hospitality and ubuntu. *Journal of theology for Southern Africa*, 130, p.39
- Gathogo, J., 2007. Storytelling as a methodology in developing a theology of reconstruction. *Studia Historiae Ecclesiasticae*, vo.I XXXIII, no. 1, pp. 155-186.
- Gathogo, J.M., 2006. African Hospitality: Is it Compatible with the Ideal of Christ's Hospitality? Part. *Churchman*, 120(1), pp.39-56.
- Gerkin, C.V., 1986, *Widening the horizons: Pastoral responses to a fragmented society*, The Westminster Press, Philadelphia, PA.
- Gibson, J.L., 2004. Does truth lead to reconciliation? Testing the causal assumptions of the South African truth and reconciliation process. *American journal of political science*, 48(2), pp.201-217.
- Gibson, J.L., Macdonald. H, 2001. "Truth– Yes, Reconciliation – Maybe: South Africans Judge the Truth and Reconciliation Process." Research Report, Institute for Justice and Reconciliation. Rondebosch: Institute for Justice and Reconciliation.
- Gloer, W.H., 2007. *Ambassadors of Reconciliation: Paul's Genius in Applying the Gospel in a Multi-Cultural World: 2 Corinthians 5: 14–21*. *Review & expositor*, 104(3), pp.589-601.
- Gobodo-Madikizela, P., 2016. *Breaking intergenerational cycles of repetition: A global dialogue on historical trauma and memory*. Verlag Barbara Budrich
- Gobodo-Madikizela, P., 2015. Psychological repair: The intersubjective dialogue of remorse and forgiveness in the aftermath of gross human rights violations. *Journal of the American Psychoanalytic Association*, 63(6), pp.1085-1123.

Goff, J.F.L., 2001. Fundamentals of Theory and Practice Revisited: Boszormenyi-Nagy and Contextual Therapy: An Overview. Australian and New Zealand Journal of family therapy, 22(3), pp.147-157.

Goodin, R.E., Moran, M. and Rein, M., 2008. The Oxford handbook of public policy (Vol. 6). Oxford Handbooks of Politics

Gordon, M., 2011. Listening as embracing the other: Martin Buber's philosophy of dialogue. Educational Theory, 61(2), pp.207-219.

Government Gazette no 8 of 1994. <https://www.gov.za/sites/default/files/16085.pdf>

Graybill, L., 2001. To punish or pardon: A comparison of the international criminal tribunal for Rwanda and the South African truth and reconciliation commission. Human Rights Review, 2(4), pp.3-18.

Graybill, L.S., 1998. Pursuit of Truth and Reconciliation in South Africa. Africa Today, 45(1), pp.103-133.

Grove, M., 2004. The three R's of pastoral care: Relationships, respect and responsibility. Pastoral care in education, 22(2), pp.34-38.

Growth, Employment and Redistribution: A Macroeconomic Strategy. 1999. National Treasury. <https://www.gov.za/documents/growth-employment-and-redistribution-macroeconomic-strategy-south-africa-gear>

Gunton, C.E. ed., 2003. The theology of reconciliation. A&C Black.

Hay, M., 1999. Grappling with the past: the Truth and Reconciliation Commission of South Africa. African Journal on Conflict Resolution, 1(1), pp.29-51.

Henry, M., 1986. Matthew Henry's Commentary—Bible Commentary. Christ Notes: Bible Search & Bible Commentary

Hess, M.E., 2018. Pursuing racial justice in the US: What religious educators need to learn from the BlackLivesMatter movement?

[https://digitalcommons.luthersem.edu/cgi/viewcontent.cgi?article=1065&context=faculty\\_articles](https://digitalcommons.luthersem.edu/cgi/viewcontent.cgi?article=1065&context=faculty_articles)

Howlett, M., Ramesh, M. and Perl, A., 2009. Studying public policy: Policy cycles and policy subsystems (Vol. 3). Oxford: Oxford University Press.

Human Rights Institute of South Africa. 2009. Goldstone Report Booklet.

<http://hurisa.org.za/wp-content/uploads/2009/11/Goldstone-Booklet.pdf>

Institute for Justice and Reconciliation 2001. Truth Commissions and Transitional Justice: A Select Bibliography on the South African Truth and Reconciliation Commission Debate. Journal of Law and Religion, 16(1), pp.73-186.

Jeffery, A., 2000. The truth about the truth commission. Human Rights, pp.19-22.

Kaminer, D., Stein, D.J., Mbanga, I. and Zungu-Dirwayi, N., 2001. The Truth and Reconciliation Commission in South Africa: Relation to psychiatric status and forgiveness among survivors of human rights abuses. The British Journal of Psychiatry, 178(4), pp.373-377.

Kirchentag, [https://static.kirchentag.de/production/htdocs/fileadmin/dateien/PDF/Bremen/DEKT\\_About\\_Kirchentag\\_engl.pdf](https://static.kirchentag.de/production/htdocs/fileadmin/dateien/PDF/Bremen/DEKT_About_Kirchentag_engl.pdf)

Khodyakov, D., 2007. Trust As A Process: A Three-Dimensional Approach. Sociology, 41(1), Pp.115-132.

King, G.H. 1958. New Order: An Expository Study of the Sermon on the Mount, Marshall, Morgan & Scott; First Edition

Klopper, F., 2009. Lamenting the loss of lament, the language for our times. In Exile and Suffering (pp. 231-246). Brill.

Knittel, S.C., Goldberg, Z.J. eds., 2019. The Routledge international handbook of perpetrator studies. Routledge.

Krasner, B. R., Joyce, A. J., 1995. Truth, trust and relationships: Healing interventions in contextual therapy. 1 ed. New York: Brunner/Mazel Inc.

Krog, A 1999, Country of my skull: Guilt, Sorrow, and the limits of forgiveness in the new South Africa, Times Books, New York.

Kusa. D., 2018 Identities in Flux: Globalisation, Trauma and Reconciliation... Ed. Kritika & Kontext, Bratislava

Langa, P., 2000. South Africa's Truth and Reconciliation Commission. In Int'l L. (Vol. 34, p. 347).

Lavoie, M., De Koninck, T., Blondeau, D., 2006. The nature of care in light of Emmanuel Levinas. Nursing philosophy, 7(4), pp.225-234.

Leiner, M., Schliesser, C. eds., 2017. Alternative approaches in conflict resolution. Springer.

Lewis, J.D., Weigert, A., 1985. Trust as a social reality. Social forces, 63(4), pp.967-985.

Liebenberg, I., 1998. Pathway to democracy? The case of the South African truth and reconciliation process. Social identities, 4(3), pp.541-558.

Lim, S.L., Nakamoto, T., 2008. Genograms: Use in therapy with Asian families with diverse cultural heritages. Contemporary Family Therapy, 30(4), pp.199-219.

Lipari, L., 2004. Listening for the other: Ethical implications of the Buber-Levinas encounter. Communication Theory, 14(2), pp.122-141.

Lombard, K (2003) "Report of the First Round of the SA Reconciliation Barometer [http://www.ijr.org.za/home/wp-content/uploads/2019/09/PA\\_2003\\_SA-Reconciliation-Barometer-First-Round-Report.pdf](http://www.ijr.org.za/home/wp-content/uploads/2019/09/PA_2003_SA-Reconciliation-Barometer-First-Round-Report.pdf)

Lombard, K (2003) "Revisiting Reconciliation: The People's View", Research Report of the Reconciliation Barometer Exploratory Survey, Institute for Justice and Reconciliation. Rondebosch: Institute for Justice and Reconciliation. 15 March 2003. [http://ijr.org.za/home/wp-content/uploads/2019/09/PA\\_2003\\_Exploratory-Survey-Report.pdf](http://ijr.org.za/home/wp-content/uploads/2019/09/PA_2003_Exploratory-Survey-Report.pdf)

Louw, D., 2013. Cura vitae: The hermeneutics of spiritual healing and the beautification of life. *Scriptura: Journal for Contextual Hermeneutics in Southern Africa*, 112(1), pp.1-16.

Lovin, R. W. 2000. *Christian Ethics. An Essential Guide*. Nashville: Abingdon Press

Lucena, J.G. 2016. Truth Commissions and the Mental Health of Victims. <https://www.e-ir.info/2016/08/28/truth-commissions-and-the-mental-health-of-victims/>

Magezi, V., 2020. Positioning care as 'being with the other' within a cross-cultural context: Opportunities and challenges of pastoral care provision amongst people from diverse cultures. *Verbum et Ecclesia*, 41(1), pp.1-9.

Magezi, V., 2016. Ministry at the Frontlines: Reflections on Pastoral Care in Africa. *Reflective Practice: Formation and Supervision in Ministry*. <https://www.journals.sfu.ca/rpfs/index.php/rpfs/article/view/433>

Magezi, V., 2016. Reflection on pastoral care in Africa: Towards discerning emerging pragmatic pastoral ministerial responses. *In die Skriflig*, 50(1), pp.1-7.

Magezi, V., 2008. Possibilities and opportunities: exploring the church's contribution to fostering national health and well-being in South Africa: poverty and well-being. *Practical Theology in South Africa= Praktiese Teologie in Suid-Afrika*, 23(1), pp.261-278.

Magezi, V., 2007. Pastoral counselling: towards a diagnostic and interpretational approach in Africa. In *die Skriflig*, 41(4), pp.655-672.

Mahokoto, S. 2019 *Costly Reconciliation and Costly Justice in the Belhar Confession: A challenge for South Africans and the churches after the collapse of apartheid*. Seminar Paper. Seminar on Justice and Reconciliation in Africa: Exploring new opportunities for local contexts

Masango, M., 2005. Reconciliation: A way of life for the world. *Verbum et Ecclesia*, 26(1), pp.133-145.

Masengwe, G., 2008. *The church's role in social healing and reconciliation in Zimbabwe: an analysis of reconciliation in the National Vision Discussion Document of the churches of Zimbabwe (Doctoral dissertation)*.

McFarland, I.A., 2001. Who Is My Neighbor?: The Good Samaritan as a Source for Theological Anthropology. *Modern Theology*, 17(1), pp.57-66.

Meiring, P.G.J., 2005. Truth and Reconciliation in South Africa: the role of the faith communities. *Verbum et Ecclesia*, 26(1), pp.146-173.

Meiring, P., 2002. Truth and Reconciliation: The South African Experience. *The Expository Times*, 114(3), pp.75-80.

Menkiti, I. A., 1984. Person and community in African traditional thought. *African philosophy: An introduction*, 3(1), pp. 171-182.

Meulink-Korf, H., Van Rhijn, A., 2016. *The unexpected Third*. 1st ed. Wellington: Christian Literature Fund Publishers

Meulink-Korf, H., Noorlander, W., 2012. RESOURCING TRUST IN A FRAGMENTING WORLD. The Social-Economic Dimension and Relational Ethics in the Track of Boszormenyi-Nagy. *European Journal of Mental Health*, 7(1).

Michell, P., Reast, J., Lynch, J., 1998. Exploring the foundations of trust. *Journal of Marketing Management*, 14(1-3), pp.159-172.

Migliore, D.L., 2014. Faith seeking understanding: An introduction to Christian theology. Wm. B. Eerdmans Publishing

Mkhwanazi, E., 2013. To be human is to be responsible for the other: a critical analysis of Levinas' conception of. *Phronimon*, 14(1), pp.133-149.

Molale, M.S., 2018. Missio Dei: An ecclesiology of healing and reconciliation in the Methodist Church of Southern Africa in post-1994 South Africa.

Morgan, G.C., 1956. The parables and metaphors of our Lord. Wipf and Stock Publishers.

Morgan, W.J., Guilherme, A., 2012. I and Thou: The educational lessons of Martin Buber's dialogue with the conflicts of his times. *Educational Philosophy and Theory*, 44(9), pp.979-996.20

Motsi, R.G., Masango, M.J., 2012. Redefining trauma in an African context: A challenge to pastoral care. *HTS Theological Studies*, 68(1), pp.96-104.

Nel, M.J., Forster, D.A., Thesnaar, C.H., 2020. Reconciliation, forgiveness and violence in Africa: biblical, pastoral and ethical perspectives. Stellenbosch University, African Sun Media,

Osmer, R.R., 2011. Practical theology: A current international perspective. *HTS Theological Studies*, 67(2), pp.1-7.

Osmer, R.R., 2008. Practical Theology: An introduction. 1st ed. Michigan: Wm.B. Eerdmans Publishing co.

Palm, S., 2018. Always reforming? Nurturing a church for human rights in South Africa. *Stellenbosch Theological Journal*, 4(1), pp.321-346.



Palme, M., 2014. The (r) evolution of TRCs and its impact on the African continent. Unpublished article. Centre for Reconciliation. Jena: Friedrich Schiller University.

Pillay, J., 2017. The church as a transformation and change agent. HTS Teologiese Studies/Theological Studies, 73(3), pp. 1-12.

Pink, A.W., 2005. The Seven Sayings of the Saviour on the Cross. Baker Books.

Potgieter, E., 2019. SA reconciliation barometer survey: 2019 report. Institute for Justice and Reconciliation. Cape Town: Institute for Justice and Reconciliation.

Prevention of Public Violence and Intimidation Act, No 139 of 1991. 1991. 17 July 1991. Government Notice no 13415, Cape Town: Government Printer.

Promotion of National Unity and Reconciliation. 1995. ACT 34 OF 1995  
<https://www.gov.za/documents/promotion-national-unity-and-reconciliation-act>

Richards, L., 1981 Complete Bible Handbook, Dallas, Word Publishing

Ricoeur, P., 2004. Memory, history, forgetting. University of Chicago Press.

Ridderbos, H.N., 1957. When the time had fully come: studies in New Testament theology. Paideai Press, Ontario

Roberths, T.J., 2020. Exploring trust and loyalty within grandparent-headed families on the Cape Flats and the Impact of the church, as social support. Stellenbosch: Stellenbosch University

Rushton, B., 2006. Truth and reconciliation? The experience of truth commissions. Australian Journal of International Affairs, 60(1), pp.125-141.

Sacks, J., 2005. To heal a fractured world: The ethics of responsibility. Schocken.

Schreiter, R.J., 2015. Reconciliation: mission and ministry in a changing social order. Orbis Books.

Shore, M., 2013. Religion and Conflict Resolution: Christianity and South Africa's Truth and Reconciliation Commission. Ashgate Publishing, Ltd.

Stanley, E., 2001. Evaluating the truth and reconciliation commission. *Journal of Modern African Studies*, pp.525-546.

Stein, D.J., Seedat, S., Kaminer, D., Moomal, H., Herman, A., Sonnega, J. and Williams, D.R., 2008. The impact of the Truth and Reconciliation Commission on psychological distress and forgiveness in South Africa. *Social psychiatry and psychiatric epidemiology*, 43(6), p.462.

Stein, D.J., 1998. Psychiatric aspects of the truth and reconciliation commission in South Africa. *The British Journal of Psychiatry*, 173(6), pp.455-457.

Steyn, T.H., Masango, M.J., 2011. The theology and praxis of practical theology in the context of the Faculty of Theology. *HTS Theological Studies*, 67(2), pp.1-7.

Stibbe., A. Ross, A., 1997. The truth commission: At the crossroads of discourse. *Southern African Journal of Applied Language Studies*, 5(1), pp.14-28.

Stone, H.W., 1976. Crisis counselling. Philadelphia, Fortress Press  
Survey". Rondebosch: Institute for Justice and Reconciliation. September 2003.

Stott, J., 1992. The contemporary Christian: An urgent plea for double listening. Inter-Varsity.

Still, W., 2001. The work of the pastor. Rutherford House.

Swart, I., Rocher, H., Green, S. and Erasmus, J. eds., 2010. Religion and social development in post-apartheid South Africa. AFRICAN SUN Media.

Thesnaar, C.H., Hansen. L, H. 2020. Unfinished Business: Faith Communities and Reconciliation in a Post TRC Context. Stellenbosch University, African Sun Media

Thesnaar, C. 2019, Divine Discomfort – Unpublished inaugural lecture Stellenbosch University, June 2019.

Thesnaar, C., 2017. Decolonisation and renewed racism: A challenge and opportunity for reconciliation?. HTS Theological Studies, 73(3), pp.1-8.

Thesnaar, C., 2014. Rural education: Reimagining the role of the church in transforming poverty in South Africa. HTS Theological Studies, 70(1),

Thesnaar, C, 2014. Seeking feasible reconciliation: A transdisciplinary contextual approach to reconciliation. HTS Teologiese Studies/Theological Studies, 70(2).

Thesnaar, C., 2013. Embodying collective memory: towards responsible engagement with the 'other'. Scriptura: Journal for Contextual Hermeneutics in Southern Africa, 112(1), pp.1-15.

Thesnaar, C., 2011. Memories liberate the past. Dutch Reformed Theological Journal. Nederduitse Gereformeerde Teologiese Tydskrif, 52(3\_4), pp.531-541.

Thesnaar, C., 2010. The pastoral church as a space for healing and reconciliation. Stellenbosch Theological Journal, 51(3-4), pp.266-273.

Thesnaar, C., 2008. Restorative justice as a key for healing communities. Religion and Theology, 15(1-2)

Truth and Reconciliation Commission of South Africa Report. 1998. Department of Justice. <https://www.justice.gov.za/trc/report/finalreport/Volume%201.pdf>

Van Rhijn, A., Van Doorn, N. 2020 Appealing Spaces: The Ethics of Humane Networking. Bible-Media, Paarl

Van Doorn, N., 2007. Exegesis: Bless me with Patience, Zoetermeer: s.n.

Verdoolaege, A., 2005. Media representations of the South African Truth and Reconciliation Commission and their commitment to reconciliation. *Journal of African Cultural Studies*, 17(2), pp.181-199.

Verwoerd, W. 2019. *Verwoerd: My Journey through Family Betrayals*. Cape Town, Tafelberg Publishers Ltd

Villa-Vicencio, C., Du Toit, F. eds., 2006. *Truth & Reconciliation in South Africa: 10 Years on*. New Africa Books.

Volf, M., 2000. The social meaning of reconciliation. *Interpretation*, 54(2), pp.158-172.

Vora, J.A., Vora, E., 2004. The effectiveness of South Africa's truth and reconciliation commission: Perceptions of xhosa, afrikaner, and english south Africans. *Journal of Black studies*, 34(3), pp.301-322.

Vosloo, R., 2015. *Time in our time: On theology and future-oriented memory*. Unpublished inaugural lecture. Stellenbosch, 5.

Walaza, N., 2003. Reconciling with partial truths: An assessment of the dilemmas posed by the reconciliation process in South Africa. *Smith College studies in social work*, 73(2),

Waters, I., Watson, W., Wetzel, W., 1994. Genograms. Practical tools for family physicians. *Canadian Family Physician*, 40, p.282.

Watson, N.J., 2006. Martin Buber's I and thou: Implications for Christian psychotherapy. *Journal of psychology and Christianity*, 25(1), pp.35-44.

White Paper on Reconstruction and Development 1994. *Government Gazette*, No 6085 vol 353. <https://www.gov.za/documents/reconstruction-and-development-white-paper>

Williams, A., 2014. Biblical lament and political protest. Cambridge Papers, pp.1-4.