

**PASTORAL COUNSELLING TO YOUNG PRISONERS DURING
AND AFTER IMPRISONMENT: CASE STUDY WITHIN MOPANE
DISTRICT OF LIMPOPO PROVINCE.**

by

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ABSTRACT

According to research conducted in the Mopani District, Limpopo Province (South Africa) there is confirmation that young prisoners return to crime after their release and find themselves back in prison again.

It is of vital importance that a problem of this kind within a society be addressed and one way of doing so is to offer as much ***pastoral counselling*** as possible to young prisoners in prison and after their release. Pastoral counselling includes a wide range of assistance, *inter alia*, to give advice and information, to encourage and build self-esteem, to attend to inner well-being and order in society, as well as to bring about a change in the way the person thinks about morals and values and to pray and pray again. It would seem that there is still scope for improvement with regard to pastoral counselling to young prisoners. It is with this in mind that suggestions for pastoral *guidelines* have been put together in the course of this study.

In Chapter 2 there is reference to *basis theory* principles as established from Scripture. A prisoner is as much an image bearer and representative of God as any non-imprisoned person and should as such be motivated to remain faithful to God in spite of circumstances, *i.e.* also to abide with God's law of loving God, neighbour and oneself in honour of God. Sin and crime stand in direct correlation to a broken relationship between man and God, and there is no doubt that God expects from the churches (all leaders and members included) to care for prisoners. Matthew 25:36-40 contains related reference.

It has been well stated that churches should assume certain responsibilities towards prisoners as doing so is rooted in God's Word. God promises judgment to those who turn a blind eye and a deaf ear to prisoners. It is, therefore, necessary that an awakening call to churches be heard.

The principles established through metatheory and empirical study are discussed in chapters 3 and 4. Churches are motivated to contribute to the well-being of young prisoners. Communities are faced by many challenges, *e.g.* to promote crime prevention activities and to rehabilitate prisoners and thus to act pro-actively in nation building. The role of the church is and remains of extreme importance in accomplishing these goals. One cannot but come to the conclusion that every effort should be made by churches to join hands with NGOs and CBOs in the battle against crime.

OPSOMMING

Volgens navorsing wat in die Mopani Distrik, Limpopo Provinsie (Suid-Afrika) gedoen is, is daar bepaal dat jong gevangenes na hulle ontslag uit die tronk weer na misdaad terugkeer en weer in die tronk beland.

Dit is van uiterste belang dat 'n probleem van hierdie aard binne 'n gemeenskap aangespreek moet word en een manier om dit te doen is deur middel van *pastorale berading* aan gevangenes. Pastorale berading sluit 'n wye verskeidenheid van hulp in, onder andere om raad en inligting te verskaf, om aan te moedig en selfbeeld te bou, om na innerlike welstand en orde in die gemeenskap om te sien, asook om 'n verandering in die persoon se denkpattone te bring, veral ook ten opsigte van aanvaarbare waardesisteme, en om te bid en nogmaals te bid. Dit blyk dat daar ruimte vir verbetering is ten opsigte van pastorale berading aan prisoniers en met dit in gedagte is daar deur die loop van hierdie studie 'n aantal *riglyne* vir pastorale berading voorgestel.

In Hoofstuk 2 word melding gemaak van basisteorie beginsels soos deur die Skrif bepaal. 'n Gevangene is , soos enige persoon buite die tronk, eweneens 'n beelddraer en verteenwoordiger van God en behoort as sodanig aangemoedig te word om aan God getrou te bly ten spyte van die omstandighede, en dit sluit in om aan God se gebod getrou te bly, naamlik liefde vir God, die naaste en die self tot eer van God. Sonde en misdaad is die gevolg van 'n gebroke verhouding tussen die mens en God en daar bestaan geen twyfel dat God van die kerke (alle leiers en lidmate ingesluit) verwag om na gevangenes om te sien nie. Matt 25:36-40 bevat 'n verwysing.

Kerke behoort inderwaarheid sekere verantwoordelikhede te aanvaar met betrekking tot gevangenes soos wat dit in God se Woord verorden word. God spreek oordeel uit oor diegene deur wie gevangenes verwaarloos word of aan hulle eie lot oorgelaat word. Dit is gevolglik nodig dat 'n oproep om betrokkenheid deur kerke gehoor moet word.

Die beginsels wat deur metateorie en die empiriese studie bepaal is, word in hoofstukke 3 en 4 bespreek. Kerke word gemotiveer om tot die welstand van gevangenes by te dra. Gemeenskappe staar vele uitdagings in die gesig, onder andere om aktiwiteite tot misdaadvoorkoming aan te moedig en gevangenes te

rehabiliteer en dus in geheel tot gesonde nasiebou by te dra. Die rol van die kerk is en bly van uiterste belang wanneer hierdie doelstellings bereik moet word. Dit gee aanleiding tot 'n ernstige beroep op die kerke om positief en aktief betrokke te raak en met die amptenare van Korrektiewe Dienste en ander regeringsorganisasies hande te vat in die stryd teen misdaad.

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Chapter 1: Introduction

1.1 *Definition of Terminology*

Pastoral Counselling

Koehler (1982:13) refers to Pastoral Counselling as a wide range of procedures including: giving advice and information, encouraging the verbalisation of difficulties and helping to work through inner conflicts. He further indicates that Christian Pastoral Counselling must occur within the framework of the church's mission. It should go hand in hand with the use of the means of grace, that is, the Word and Sacraments. Koehler (1982: 35) further asserts that to separate the church's means of grace from Pastoral Counselling would divorce Pastoral Counselling from its Christian context.

The key to the dynamics and distinctiveness of Pastoral Counselling is found in the Gospel. The Gospel is the Good News of a person's reconciliation with God and with other people through Jesus Christ.

Young Prisoner

According to the Collins Cobuild Essential English Dictionary (CCEED) (1992:624) a prisoner can be defined as a person who is kept in a prison as a punishment for the crime he/ she has committed. It is indicated that it may further apply to a soldier who has been captured by the enemy during a war and is kept as a prisoner until the end of the war, and he/she is called, a prisoner of war.

According to Webster, (1996) a prisoner is a person deprived of liberty and kept under involuntary restraint, confinement, or custody.

This study focuses on the first definition, that is, a person who is kept in a prison as a punishment for the crime he/ she has committed. However, in the case of a young prisoner, this would refer to imprisoned young people under the age of 25.

Imprisonment

Imprisonment may be defined as a state of being imprisoned or locked up in the prison, CCEED (1992:394).

1.2 Background and problem statement

1.2.1 Background

The importance of Pastoral Counselling to prisoners is rooted in the Biblical stance that the person is an image of God. Swart (1986:19) states that the Bible teaches that God created human beings in His own image and appointed them as His representatives, an image that elevates them above every other creation on earth, and makes them unique (Genesis 1:26, 27 and 2:7). This, he concludes, relates also to the prisoner as creation, an image bearer and a representative of God.

However, Swart (1986:21) continues by indicating the following:

'n belangrike uitgangspunt is dat die gevangene eers sondaar is en dan wetsoortreder. Teen die tyd dat 'n mens die landswette doelbewus oortree het, het hy lank reeds die wet van God oortree en die weg van die Here verlaat.

[summarised translation: by the time a person lands in prison by violating the law, the law of God and God's way had already been abandoned]

In addition Swart adds the following explanation:

die Skrif leer ons dat die gebroke en gebrekkige verhouding met God ten grondslag lê van alle sonde en misdaad. Misdaad moet gesien word as sonde vanuit en vanaf die sondeval, wat in sy veelvormigheid, intensiteit en wetteloosheid, so 'n gestalte aanneem dat die beplanner en dader daarvan 'n oortreder teen God en medemens is, en wat om die eer van God en die heil van die mense - ook homself - onder afsondering en straf geplaas word.

[summarised translation: sin and crime are embedded in a broken relationship between God and man, a broken relationship after the fall of man and some criminals are removed from society and kept in prison to protect others and at times even to protect them against themselves]

Swart (1986:21) concludes by asserting that

die misdadiger is dus iemand wat in sy Godgegewe lewensdoel en leweseis, naamlik om God bo alles, met sy ganse wese en sy naaste soos homself lief te hê, misluk het, sy doel gemis het.

[summarised translation: a criminal/prisoner could be regarded as someone who has failed in his/her God-given purpose of loving God, neighbour and himself/herself]

According to Watson (2004) the term rehabilitation of prisoners was coined, within the Prison Policy in the 20th century, according to a hope that the staff and the environment would rehabilitate prisoners and prepare and equip them for a more productive life on release. The question is: did this policy bear fruit? In this, George *et al* (1978:205) indicates that one hardly needs to read the professional literature to know the answer to this question. Watson (2004) argues that if it were so, then the prisons would serve society in the role originally intended for them. George *et al* (1978:205) concludes that the high recidivism rates suggest that confinement to prison is primarily custodial rather than rehabilitative. Druce (1984:260) on the other hand, gives us a reliable background with regard to the Pastoral Counselling to the prisoners. He indicates that this work is also provided by Jesus who showed a concern for all who were marginal to his society and he particularly commended those who visited prisoners (Mt. 25:36) –

“I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

In as far as the GKSA is concerned, Article 6 of the Church Order of the Reformed Churches of South Africa says: A minister of the Word shall on no account assume the office of the ministry of the Word under the auspices of a patron or in institutions or in any other way unless he has received permission to do so and has been admitted according to the foregoing articles; and he, like the other ministers, remains subject to the Church order” (Vorster 2003:22).

Article 6 introduces us to the ministry of the Word in the other institutions, like homes for the aged or orphans, in the Defence Force and prisons. Vorster (2003:22) emphasises that the ministry of the Word in such institutions must proceed.

It is confirmed in this Article that our church has a role to play in the caring of prisoners with the ministry of the Word. In the history of the Reformed Churches, more especially in the 16th century Churches of Reformation, it is evident that some reformers participated in this work. According to Walker (1997:442) Zwingli accompanied the young men of his parish as chaplain in several Italian campaigns.

According to Pace (1976: 71) the word Chaplain is derived from the Latin *cappellan* (*us*), a term used to describe the clergy who were assigned to the building where St. Martin's cloak (*cappa*) was preserved. Pace (1976:71) further indicates that the building came to be known as *cappella* from which the word chapel is derived. He maintains that from the time of the Reformation forth, Chaplain has been used for a clergyman associated with a chapel or involved in a specialised ministry (military hospital, prison, etc.).

Therefore, with this background at hand we are able to realise that it is one of the responsibilities of the church to reach out even to prisons and help those who are at the wrong side of the law. It has been argued that counselling to the prisoners serves to encourage them to talk rather than to harm themselves (Anon, 2004:1). There are also indications that counselling enables prisoners to take responsibility for their own behaviour and further reduce the risk of prisoners feeling they have no other option but to re-offend.

Moreover, during the Pastoral Counselling services, prisoners can be empowered to explore their feelings, thoughts and behaviour and to start re-enforcing and re-building their self-esteem. They could be assisted in re-considering their past decisions and re-deciding and re-designing their future (Anon, 2004:1). This is the change a pastoral counsellor must desire to achieve with a prisoner., Phillipy (1983:13) states that the individual who does not change continues in, or returns to, old patterns of behaviour and ultimately, in the case of a prisoner, returns to criminal behaviour and to prison. Therefore, that which a pastoral counsellor seeks to achieve

in his work is change in the life of a prisoner, change through Christ, the one and only true way to rehabilitate a prisoner.

It must also be indicated that much research, related to the topic we are dealing with here, has been done and published in journals, books and theses. However, not one of them has focused on the challenges set to pastoral care for prisoners in rural areas. In our research one such rural area has been selected, *i.e.* the Mopani District of Limpopo Province, South Africa. In the abstract of his dissertation entitled ***“Development of an adventure based counselling model for the rehabilitation of black male juvenile delinquents”*** Scheepers indicates that a paradigm shift is currently underway in Department of Correctional services towards the rehabilitation of juvenile delinquents instead of traditional punishment and incarceration with hardened adult criminals (Scheepers 1997:1). The research was done with Rand Afrikaans University (RAU) in 1997, and it was under Clinical Psychology. The second study that can be referred to is a thesis entitled, ***“Religious Counselling to white male prisoners in the Republic of South Africa”*** done by Kruger with the University of Pretoria in 1988. This thesis was done under the department of Criminology, and it reflects the main incidents in the historical development of prison ministry since 1952 (Kruger 1988:1).

In a nutshell, it must be indicated that many journals have covered the subject of Pastoral Counselling to prisoners, but, as already indicated, none was found dealing with the Pastoral Counselling to young prisoners during and after imprisonment, and specifically focusing on conditions in rural areas.

1.2.2 Demarcation

The problem of Pastoral Counselling to prisoners is an international issue. The target population in this research includes rural areas in South Africa. For practical reasons the accessible population included the areas in the Mopani District of Limpopo Province. This district comprises of Saselamani, Malamulele, Giyani, Maake, Phalaborwa, Lulekani, Hlanganani, Sekgosese correctional services. Most of these correctional services, more especially Malamulele, Giyani and Saselamani, do not keep prisoners who have been given long sentences. Prisoners are transferred to

the maximum prison, which is close by, called Matache. From a personal interview with the Malamulele SC on the 5th of January 2006 at 14H00, it could be gathered that the conditions of most of these correctional services were the same (in rural and urban correctional services) and that a cell as venue for a conversation with a prisoner would not be conducive to efforts of rehabilitating a confined person, who was after all kept in a cell for the purpose of incarceration.

Therefore, in pursuing the work of helping young prisoners in this district, one would also have to visit this maximum prison. It is important to remember that this is not the Municipality demarcation, but a specific district or area assigned to correctional services. During the interview it was also stated that these demarcations would be changed in the near future. Such changes, however, would not have any effect on this study. In these areas there are Reformed Churches under the Soutpansberg and Lowveld Synods. The greater percentage of this district is in the rural areas.

With regard to the work of counselling young prisoners in South Africa, Muntingh (2001:1) indicates that there are a number of offender reintegration services available in South Africa, but these are fairly isolated and mostly do not provide a comprehensive service that starts in prison and continues until after release. In addition, he argues that very few, if any, analytical studies have been conducted to evaluate their impact and it is therefore difficult to make any assessment of the effectiveness of these services. This assertion came as a result of his findings in the observations on the services rendered by non-governmental organisations (NGOs) and community-based organisations (CBOs) in helping prisoners. Muntingh (2001:1) mentions some of these organisations as follows:

- National Institute for Crime Prevention and the Reintegration of Offenders (NICRO)
- Common Prisoners' Rehabilitation Agency (COMPRA)
- South African Prisoners' Organization for Human Rights (SAPOHR)
- Prison Fellowship International (PFI)
- Gauteng Rehabilitation Trust (GRT)
- Khulisa
- Learn and Earn Trust.

The goals and objectives of these non-governmental organisations are formulated as follows:

To facilitate the reintegration of ex-prisoners into society through the provision of contract employment that is supported by access to economic empowerment training and financial assistance (Muntingh (2001:1).

The research question evolves around the observation (also very true of this area of the province, more especially in Giyani and Malamulele Township and the rural areas surrounding them) that so often the same young people are being imprisoned time and again. This falls into a pattern of imprisonment-release-crime and re-imprisonment. During the personal inquiry with the SC of Malamulele Correctional Services on the 5th of January 2006 at 14H00 she stated that there were many cases where young people were being imprisoned and shortly after their release re-imprisoned for the same kind of offences or other offences, sometimes even worse. She pointed out that this was a clear indication that there were no comprehensive rehabilitative programmes that really succeeded in rendering positive and sustainable influences on the lives of young ex-prisoners in the district.

Nair (2002) connotes that for us to overcome the problem of the imprisonment of young people requires major involvement of a number of contributors. It is maintained that successful prison transformation that will exercise a positive impact on recidivism (re-offending) and overall crime rates, depends on healthy interaction among all these participants at the various levels.

Nair (2002) further indicates that many prisoners in South Africa are caught in an endless journey, travelling on the proverbial return ticket from inside prison to the outside and inside again in a hopeless cycle of recidivism.

In this district of the Province there are some youth organisations that have been established to fight against crime amongst the young people, for example *Malamulele Youth against Crime*. However, there are still many young people who are connected to crime.

One must also indicate that this district includes many rural villages and some few townships. During the personal communication with the SC of Malamulele

Correctional Services Centre, she further indicated that many of the young people were left to take care of the homes while their parents were away to work for a living. This is a problem because children are left all by themselves with no adult person to monitor their behaviour or guide them. So often do they end up misusing the money sent to them by parents. So often, and sadly so, do they buy drugs and alcohol, and this almost inevitably leads to juvenile crime. Some of these youths do not have enough money to carry on with their studies after passing their Grade 12, so they end up lingering on the streets without jobs. High frequency crimes committed in this area are rape, house breaking, theft, murder, and abuse of alcohol and drugs.

1.2.3 Research Question

The basic question that this research would focus on is: *What means of pastoral care may be given to young prisoners during and after imprisonment within the Mopani District in the Limpopo Province?* In trying to answer the question the following subquestions will be asked:

1. What basic principles do the Bible lay down with regard to the care of the young prisoners?
2. What factors in life give rise to or influence the extent of youth imprisonment and patterns of re-occurrence of imprisonment within the district?
3. What measures is the Church currently taking to help young prisoners during and after imprisonment?
4. What are the measures the Reformed Churches can take to help young prisoners not to be involved in re-offending within the district?
5. How should the Reformed Churches work together with the NGOs and government in solving the problems encountered by young prisoners to influence them not to re-offend and be imprisoned again?
6. What guidelines can be given to the Reformed Churches with regard to the work of counselling young prisoners?

1.3 Aims and objectives

1.3.1 Aim

The aim of the research was to offer guidelines for counselling the young prisoners during and after imprisonment and to contribute to helping church members serve with better understanding.

1.3.2 Objectives

1. To elucidate the basic principles contained in the Bible with regard to the care/counselling of prisoners.
2. To identify the factors in life that would give rise to the problem of the youth imprisonment within the district.
3. To investigate what the Churches are currently doing to help young prisoners during and after imprisonment.
4. To give a motivation of what the Reformed Churches can do to help young prisoners not to be involved in re-offending.
5. To emphasise the necessity of addressing the problems encountered by young prisoners, *i.e.* the problems that could, and indeed do, lead them to re-offend and be imprisoned again, and to point out in which ways the Reformed Churches, in cooperation with the NGOs and Government, may address these problems.
6. To supply guidelines on what the Reformed Churches can do with regard to counselling young prisoners?

1.4 Central theoretical argument

The central theoretical argument of this study is that the Scriptural, practical and strategic guidelines will enable the churches to effectively counsel the young prisoners during and after imprisonment.

1.5 Method of research

The model that deals with the basis theory, meta theory and praxis theory as defined for Practical Theology by Zerfass, was used in this regard (Heyns & Pieterse, 1990:35-36).

1.5.1 Basis theory

Letšosa (2005:12) holds that the basis theory has a specific function within a specific discipline, in this case Practical Theology. It grants biblical-dogmatical and ethico-normative foundations (see Kruger, 2002:9). Letšosa (2005:12) further maintains that basic-theory of Practical Theology systematically describes, from the revelation of Scripture, the nature and the purpose of the communicative activities of the church within which the activities take place (see Venter, 1995:199). Because such activities might no longer be satisfying to the needs of the congregation, the basis theory is formed to develop a new praxis from a scientific perspective.

In order to achieve the first objective, in this study, an exegetical study of the concept imprisonment, which, no doubt will include the term prisoner, from the Old Testament and the New Testament was done. All the relevant scriptural texts were identified and dealt with in detail in the chapter that deals with the basis theory.

1.5.2 Meta theory:

For the meta theory, which is about the relation between (in this case) criminology and disciplines not of a theological nature, the following were considered as potentially positive contributions to this study: a literature study outside the discipline of Theology, and views interpreted, especially concerning the factors that give rise to the problem of youth imprisonment within the district. The intention was to gather information to establish precautional measures that the church and the community (NGOs) may take in helping the youth not to reconnect with crime after their imprisonment.

1.5.2.1 Empirical study

Heitink (1999:233) asserts that the empirical approach attempts to show that all the scientific knowledge is based on experience and thus can be deduced from experience. The empirical approach which occurs by means of interviews is an observation that affects everyone, yet the way they would react on this observation would differ from one person to the other. Heitink (1999:233) further maintains that the process of testing goes along a trajectory of observation, experiencing, choosing and evaluating. It has moments of deduction and of induction; it is a conscious process of comparing and evaluating (see Letšosa, 2005:14).

In order to achieve the third objective, qualitative interviews were conducted and some form of questionnaires presented in various Reformed Churches, more especially around Giyani and Malamulele townships and rural villages. In each local congregation office bearers and ordinary members of different genders were interviewed. This was done with prior concern with the participants. The participants were free to change their minds at any time in the process or even before. No payments were promised with regard to this, it was solely voluntarily.

1.5.2.2 Practice theory

Kruger (2002:9) states that the praxis theory describes how the basis theory has to function in practice. At this stage the basic principles from the basis theory and the data from meta-theory in addition to the empirical research had to be collected. The subsequent hermeneutical interaction implied that all the data had been processed in an interactive manner, by way of interpretation, re-formulation and re-adjustment. Letšosa (2005:15) indicates that the result of the praxis theory is then a development of a new praxis. This is the stage wherein the theory becomes the practice. The new praxis focuses on the values of the Kingdom of God. It leads to a new understanding of the gospel in one's own context and situation.

In order to achieve the fourth, fifth and sixth objectives the following had to be done: The practical-theoretical method was based in an interaction between basis theory and meta theory. In this practical study a motivation or guidelines were to be formulated on how the churches within Mopani District in the Synod Soutpansberg

and some of the Lowveld Synod based in Limpopo could become involved in the work of caring for young prisoners during and after imprisonment. With regard to the fifth objective, attention was paid to the motivation for cooperation among the Reformed Churches, the NGOs and government in addressing or solving the problems encountered by young prisoners, and more specifically such problems as would influence them to re-offend and be imprisoned again.

1.6 SUMMARY AND FINAL CONCLUSION

Problem Statement	Aim/Objectives	Methodology
<p>1. What means of care may be given to young prisoners during and after imprisonment within the Mopani District in the Limpopo Province?</p>	<p>1. The aim of the suggested research is to contribute in helping Church members serve with better understanding in Counselling the young prisoners during and after imprisonment.</p>	<p>1. The model that deals with the basis theory, Meta theory and praxis theory as defined for Practical theology by Zerfass, will be used in this regard (Heyns & Piterse, 1990:35-36).</p>
<p>2. What basic principles does the Bible lay with regard to the care to the prisoners?</p> <p>3. What factors in life give rise or influence the youth imprisonment within the district?</p>	<p>2. To find out the basic principles that the Bible lay with regard to the care/Counselling to the prisoners.</p> <p>3. To find out the factors in life that give rise to the problem of the youth imprisonment within the district.</p>	<p>2. In order to achieve the first objective an exegetical study of the concept imprisonment, which, no doubt will include the term prisoner, from the Old Testament and the New Testament will be done.</p> <p>3. In order to achieve this objective, a literature study and some interviews with the church members will be done. This study will concentrate on the factors that give rise to the problem of</p>

		youth imprisonment within the district.
4. What measures is the Church taking now to help young prisoners during and after imprisonment?	4. To investigate what the Church is doing now to help young prisoners during and after imprisonment.	4. In order to achieve this objective, qualitative interviews and some form of questionnaires will be done in various Reformed Churches, more especially around Giyani and Malamulele townships and rural villages. In each local congregation office bearers and ordinary members of different genders will be interviewed
5. What motivations can the Reformed Church be given to help young prisoners not to be involved in re-offending within the district? How should the Reformed churches work together with the NGO and government in solving the problem encountered by young prisoners that influence them to re-offend and be imprisoned again?	5. To give a motivation of what the Reformed Church can do to help young prisoners not to be involved in re-offending within the district, and to give a motivation on how can the Reformed churches work together with the NGO and government in solving the problem encountered by young prisoners that influence them to re-offend and be imprisoned	5. In order to achieve the fourth and the fifth objective the following will be done: The practical-theoretical method will be an interaction between basis-theory and meta-theory. In this practical study a motivation or guidelines will be formulated on how the churches within

	again.	Mopani District in the Synod Soutpansberg and some of the Lowveld Synod based in Limpopo can become involved in the work of caring for young prisoners during and after imprisonment
6. What guidelines can be given to the Reformed Church with regard to the work of Counselling young prisoners?	6. To give guidelines (developing a strategy) of what the Reformed Church can do with regard to the work of Counselling young prisoners?	6. In order to achieve the sixth objective the following will be done: The practical-theoretical method will be an interaction between basis-theory and meta-theory. In this practical study a motivation or guidelines will be formulated on how the churches within Mopani District in the Synod Soutpansburg and some of the Lowveld Synod based in Limpopo can become involved in the work of caring for young prisoners during and after imprisonment

Chapter 2: Basis Theory

2.1 The Old Testament teachings regarding Pastoral Counselling of Young Prisoners.

2.1.1 Introduction

2.1.1.1 Problem Statement

The problem statement in this part of study will be in the form of the question: "What is the Biblical teaching regarding the Pastoral Counselling to young Prisoners? There are many passages in both the Old and the New Testaments that refer to prisoners and imprisonment. Yet, it should be specified here that there is no specific mention of young prisoners. For this matter the focus will be on those imprisoned and the principles that are deduced will be implemented for counselling to young prisoners as well.

In the Old Testament mention is made of the people imprisoned in various ways: in chains, in stocks, in wells, restricted to private homes, banned and sold in slavery. More often these references were made in connection with prisoners of war. Imprisonment as it is known today was almost unknown in Israel, (Gouws, 1986:31). Gouws (1986:31) further asserts that because the community members were involved in the question of crime, they played a prominent role in the punishment of crime. A person convicted of a minor offence would be stoned to death because crime was a wrong and an abomination that had to be eliminated from the realms of Israel. However, it must be indicated that there are no texts, in the Old Testament, that explicitly teaches about the care or Pastoral Counselling to the prisoners. Therefore the focus of this study will be to explore the Old Testament concept of Imprisonment and Prisoners and to see how imprisonment was carried out and how prisoners were treated, and most of all to see how the act of imprisonment developed or changed through the centuries.

In the New Testament prisoners were held captive, often in chains, in damp badly lit and unhygienic dungeons. The penalties, even for minor offences were often very harsh although, in certain cases, the family and friends could visit the prisoner, (Claassens, 1986:35). Claassens (1986:35) further indicates that prisons have gone

through many changes over the years. From the harsh prisons of early church time, prisons have evolved into a more humane place where men and women are incarcerated. It is also important for one to look at how the imprisonment of people and the treatment they received as prisoners developed over the years.

2.1.1.2 Method

The formation of basis theory on the Pastoral Counselling of young prisoners will be determined according to the grammatical-historical exegetical method. In exploring the Old Testament, word analysis will be done according to the model of Van Gemeren. Word analysis of the New Testament will be done according to the model of Louw and Nida 1989.

2.1.1.3 Texts that will be used for the case study

An exegetical analysis of the following passages will be done:

In the Old Testament study, the following texts or pericopes would apply: Genesis 39:20-23, Jeremiah 38: 6-28, and Isaiah 61:1.

In the New Testament, exegesis will be done in: Matthew 11:2; Matthew 4:3–12, Matthew 25:35–46, Mark 6:17, Luke 3:20 and Acts 24:23.

2.2 An exegetical study to imprisonment

2.2.1 Exegesis of Genesis 39:20-23

2.2.1.1 Purpose and message of the book of Genesis

The purpose of the book of Genesis is to recount how and why Yahweh came to choose Abraham's family and make a covenant with them. The book continues to the tale of how the covenant was established by detailing the various stumbling blocks and threats to the covenant (Hill and Walton, 1991:94). It is further asserted in this source that finally we discover how the Israelites ventured to Egypt, thus setting the scene for the Exodus.

According to Hill and Walton (2000:94-95) the message of the book has several aspects. First of all, it provides an appropriate introduction to the Israelite God, Yahweh. We find that He is the sovereign Creator of a world made especially for human habitation.

The second aspect of the message of Genesis concerns the role of people in the newly created world, and again a contrast to Mesopotamian thinking is present. In this we see that the key message of Genesis is that humans were created in the image of God. The world was created for them and with them in mind. The message of the patriarchal narrative is that in the many difficult situations the patriarchs have gone through, the Lord preserved them until in the establishment of Abraham's family. The text does not hesitate to show the shortcomings of Abraham and his family, but God is faithful and consistent. In his providence He even brought good out of intended evil (Gen 50:20).

The major themes of the book of Genesis are as follows: The covenant and election, Monotheism, sin, and origins.

2.2.1.2 The grammatical analysis of the passage of Genesis 39:20-23

Parsing the verbs from 20-23

Verse 20

וַיִּקַּח Particle, conjunction plus verb, qal, imperfect waw consecutive, third person, masculine, singular of לָקַח meaning "and he took"

אֶל-בַּיִת הַסֵּתֶר Particle, preposition plus noun, common, masculine, singular, construct, plus, article noun, common, masculine, singular, absolute of סֵתֶר literally meaning "to the house of roundness" or simply "to jail or prison"

אֶסְתַּרְיִם Verb, qal, passive participle, masculine, plural, absolute of אֶסְתַּר meaning "were confined" or "were imprisoned"

The meanings of the three words parsed above are: firstly the word **וַיִּקַּח** meaning “to take”, and in its Qal Imperfect form with a **vaw** consecutive it will mean “and took” since the verbs in an imperfect form with waw consecutive come to have a meaning similar to that of the perfect (Van der Merwe 1999:165). Secondly the phrase, literally **אֶל-בַּיִת הַסֹּהַר** means “*to the round house*” referring to “*into the prison*”. The third word **וַיִּסְּרוּ** means “were confined”, giving a reference to the custom of those days with regard to the place where prisoners were kept. Van der Merwe (1999:162) indicates that if the participle functions as a verb, it indicates the continuous action in the past, present and future; however in this case, it refers to the past.

2.2.1.3 Word Study on Verses 20-23

Prisoner **אֲסִיר**

As already indicated in the Introduction, a prisoner is referred to as a person deprived of liberty and kept under involuntary restraint, confinement, or custody (Webster 1996). In the Old Testament we find two types of prisoners, that is, prisoners of war and those who committed offensive acts which are regarded as crime against the community or the king. It is evident that Joseph was imprisoned or taken to prison, not because he was held as a captive in the war, but because he was said to have committed an offensive act with the wife of the king (Gen. 39: 14-15).

It is also evident from the case of Joseph (Genesis 39:20) that the prison in which he was confined was not a state prison, like we have them today, but a private prison of the king, where his prisoners were confined (verse 20), (Gouws 1986:33). According to Hagner (1995:377), the term, “the round house” suggests it was a fortress that also served as a prison, several of which are known in Egypt. It seems to have been managed by Potiphar.

In the New Testament, our Lord Jesus Christ also gave a clear illustration of the fact that prisoners were deprived of freedom, to an extent that they could not visit other people, instead they were the ones to be visited, since they had been confined (Matthew 25: 36).

2.2.1.4 Comparing Genesis 39:20-23 with other scriptures

In Genesis 39:20 we spoke of what the king did to Joseph, that is, putting him into prison (lit. the round house), because of the allegation brought forward by the wife of the king. There are numerous passages in the Old Testament that report a similar state of affairs, where people are seized and be put into prison. In Judges 16:21 Samson was locked up by the Philistines and had to do hard labour (Gouws 1986: 32). In verse 28, after some embarrassing performance against Samson, by the Philistine women, he prayed to God that he may be remembered and be given strength so that he could seek revenge for losing his two eyes. God gave him strength and he was able to take revenge for the embarrassment he had experienced. In this instance we are able to realise God's intervention in Samson's life. In Genesis 39:21, it is explicitly indicated that God was with Joseph and He showed him kindness and granted him favour in the eyes of the prison warden, and the Lord gave him success in whatever he did.

2.2.1.5 Synthesis of Genesis 39:20-23

This passage reminds the readers of the concern God has for a person who was on the wrong side of the law. In this case, though, Joseph had been unfairly accused. Undoubtedly Joseph is here portrayed as a model, the wise man who fears God (Prov. 1:7), who is totally loyal and dependable, and who thus enjoys favour and good repute in the sight of God and man (Hagner 1995:378). It is my conviction that this is a very indispensable point to emphasise to a prisoner who has not come to a close relationship with God through Christ Jesus.

"The Lord was with Joseph" implies quite real protection and promotion in the matters of external life, not necessarily protection from distress, but rather in the midst of distress. The phrase of vv. 21-23 clearly echoes vv. 2-6, emphasising that, despite all appearances; God was on Joseph's side in his deepest humiliations. God extended His kindness to Joseph. In His kindness and loyalty God cares for his people and answers their prayers (Genesis 24:12, 14, 27).

We are not told in detail of the condition of this prison where Joseph had been kept, but with the help of Judges 16:21, it can still be indicated that prisoners were subjected to such humiliations and unfavourable treatment and conditions as can be seen in Jeremiah 38: 6.

In Genesis 40:14-15 we find another aspect that deserves our attention. Joseph helped his two prison inmates by interpreting to them the dreams they had had one night. The first one (cup bearer of King Pharaoh) was released after three days from the day of his dreams, as Joseph had said. Unfortunately the second one (the Chief Baker) was hanged after three days from the day of his dream, again, as Joseph had predicted.

The point worth noting is the plea of Joseph to the cup bearer, "But when all goes well with you, (that is, when you will be released) remember me and show kindness; and mention me to Pharaoh and get me out of this prison...because I have done nothing to deserve being put in a dungeon" (v. 17). This is the plea of any other prisoner, more especially those who are innocent.

2.2.1. Principles established

After having studied the text of Genesis 39: 20-23 the following principles could be identified:

2.2.1.1 God's relationship with the prisoner

- God cares for people who got imprisoned because of his name.
- Imprisonment for the wrong reason can be viewed by the prisoner as a punishment from God.

2.2.1.2 The prisoner's relationship with God

- A person imprisoned because of faith, has to remain faithful to God.

- A person imprisoned for the wrong reasons must repent or else deserves the punishment that comes along his/her way.

2.2.1.3 The prisoner's relationship/reaction to the prison (imprisonment)

- Prisoners, because of faith, have to be content with their predicament in honour of God. They must patiently wait upon the Lord.

2.2.1.4 The people's relationship with the prisoner

- People have to remember prisoners by praying for them and visiting them.
- God's providence extends also to young prisoners, and so those who believe in him must be true stewards in serving those who are in prisons.

2.2.2 The exegesis of Jeremiah 38: 6-28

2.2.2.1 The Purpose and Message of the book Jeremiah

According to Hill and Walton (2000:329) the purpose of Jeremiah as a prophet was to deliver the message the Lord gave him. In doing so he desired to bring the people back to the Lord and to warn them of the consequences should they continue their present course of action. The purpose of the book is to record the prophecies of Jeremiah, but also to tell us something about the man Jeremiah, and his lot as God's prophet, struggling both with the people and with the Lord.

The message of Jeremiah can be summarised by the content of the four oracular categories. Indictment oracles are all in Book 1 and are most heavily concentrated in Chapters 5-9. The most prominent indictment is that the people had forsaken the Lord and had worshiped idols (2:5-3:5). This was the covenant violation of the first degree.

Judgment oracles are more prevalent in the book than any of the other kinds of oracles. These are national in scope and mostly political in nature (e.g., exile, destruction, plunders). The purpose and message of the book is summarised in one verse in the call of Jeremiah: “See, today I appoint you over the nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant” (1:10). These six verbs recur in key places throughout the book as Jeremiah proclaims the word of the Lord (18:7-10; 24:6; 31:28).

The major themes most visible in this book are: God’s policy with Nations, The New Covenant, and False Prophets.

2.2.2.2 Grammatical analysis of the passage of Jeremiah 38: 6-28

Parsing all important verbs in verse 6-28

Verse 6

וַיִּשְׁלְכוּ Conjunction waw consecutive, verb, hiphil, imperfect, third person, masculine, plural of שָׁלַךְ meaning “and they threw or cast”

אֶל־תְּבוֹר Article noun, common, masculine, singular, construct of תְּבוֹר meaning “into Cistern or Dungeon”

אֲשֶׁר בַּחצֵר Participle, relative plus preposition plus noun, common, feminine masculine, singular, construct of חָצֵר meaning “which was in the Court”

וַיִּשְׁלְחוּ Conjunction, waw consecutive, verb, piel, imperfect, third person, masculine, plural of שָׁלַח meaning “letting down”

2.2.2.3 Word Study on Verses 6-28

בוֹר meaning *cistern* edsometimes translats "dungeon" (See Strong 1996)

The Hebrew word **בוֹר** which is translated as “a pit” occurs 42 times, “cistern” four times, “dungeon” 11 times, “well” nine times, and “fountain” once (Strong 1996).

According to Harris, (1999) בֹּרַחַּ may refer to a large pit in the earth. One of David's mighty men slew a lion in a pit (II Samuel 23:20; I Chronicles 11:22). In the dry climate of Palestine *cisterns* were hewn from rock and then plastered. They stored in them water collected during the rainy season for use in the dry season. The time when plastering began is uncertain. Frequent insinuation is made to digging cisterns or wells (II Chronicles 26:10) and drawing water from them (II Samuel 23:16). It is again indicated (Harris et al. 1999), that בֹּרַחַּ is to be distinguished from "spring" (*ma'yān*; Leviticus 11:36). Israel's laws recognised the danger of animals falling into an open pit, and made the owner of the pit liable for damages in such cases (Exodus 21:33–34). Such danger is also recognised in Qumran (CDC 11, 13) where it is specified that an animal was not to be lifted out on a Sabbath.

Pits or cisterns with their steep smooth sides made excellent prisons (Isaiah 24:22). Hence Joseph's brothers held him prisoner in a pit until they sold him to the Midianites (Genesis 37:20–29). In Egypt he was kept in a dungeon (Genesis 40:15; 41:14). The last plague on Egypt affected even such prisoners (Exodus 12:29). Jeremiah's opponents threw him into a pit, but Ebedmelech rescued him (Jeremiah 38:6–13). Cisterns served as convenient dumping areas for corpses (Jeremiah 41:7, 9), and they served as hiding places in times of danger (I Samuel 13:6), (Harris, et al, 1999).

Therefore, in the context of Jeremiah 38:6, it can be inferred that, the word "Cistern" refers to a pit in the ground dug for the purpose of keeping prisoners or even letting them die in there.

2.2.2.4 Comparing Jeremiah 38:6 with other scriptures

In the book of Isaiah 24:22 a reference is made with regard to the people whom God, during his judgment, will drive, bound like prisoners, to the cisterns. In this pericope the nature of the Old Testament imprisonment is realised. The pericope of Isaiah 24:1-23 talks about God's devastation of the earth. Therefore it appears that the manner and purpose for the use of the Cisterns had nothing to do with rehabilitating a wrong doer, except by the way of punishing. In the case of Jeremiah, king Zedekiah, his advisers and officers got Jeremiah imprisoned, because Jeremiah's words were hurting the war effort. His imprisonment was a way of punishing him

because of the truth he was declaring before them, “And Jeremiah said, “*There is.*” Then he said, “*You shall be delivered into the hand of the king of Babylon!*” (Jeremiah 37:17b). The seriousness of this punishment can also be realised through the treatment that he received. The place was without water. Clearly the intention was not to rehabilitate, but to kill. Four of Zedekiah’s officials even went as far as suggesting that Jeremiah should be killed. Instead of simply having Jeremiah slain, which would have been shedding innocent blood, the men had him imprisoned ***in an old cistern***, where he sank in the mire at the bottom. The officers hoped that the prophet would eventually be forgotten there and would die. God, however, raised up a deliverer in the person of Ebed-Melech—a man from a foreign race, who can be regarded as an Old Testament “Good Samaritan.”

2.2.2.5 Synthesis of Jeremiah 38:6

This passage leaves the reader with the message that God never turns a blind to those whom He loves and cares for. Just like in the case of Joseph in Genesis 39:20, God showed favour to the prisoner who is considered to be a wise man, who fears God (Prov. 1:7), who is totally loyal, dependable, and speaking the truth, even in most life threatening situation. God will always rescue and protect his servants, even in the situation of imprisonment, who are ready to put their lives at risk for the sake of the truth to prevail (Jeremiah 37:17).

2.2.2.6 Principles established

After having studied the passage of Jeremiah 38:6, and other scriptural portions compared to it, it can be put forward that:

- 2.2.2.6.1 The nature and manner of imprisonment in the Old Testament times had nothing to do with rehabilitating a wrong doer, but to punish or kill.
- 2.2.2.6.2 God showed mercy to his servants who were imprisoned, and therefore it is expected of believers to do likewise
- 2.2.2.6.3 God will always rescue and protect his servants, even in the situation of imprisonment.

- 2.2.2.6.4 We should learn to speak the truth of God even if it means facing all sorts of maltreatment, including imprisonment.
- 2.2.2.6.5 We must avail ourselves to be used by God to comfort and rescue those who are in prisons (just like Ebed-Melech).

2.2.3 The exegesis of Isaiah 61: 1

According to Walvoord et al, (1985), some difficulty exists in determining a central theme for Isaiah around which all the other material in the book revolves. They further indicate that some have suggested that the book has two themes, one for chapters 1-39 and another for chapters 40-66. Certainly Isaiah centred his theology and his book on God and the work that He was doing and would continue to do in the world. Judgment seems to be the emphasis in the first part, and salvation and comfort are prominent in the second. The exact place of Isaiah 61:1 can be seen in the following structure of the book:

- I. The Retribution of God (1-39)
- II. The Restoration by God (40-66)
 1. The restoration to come by God's initiative (58-60)
 2. ***The coming of the Messiah and the coming of the Father (61:1-63:6)***
 3. The nation's prayer and the Lord's response (63:7-65:25)
 4. The Lord's fulfilment of His promises (66).

2.2.3.1 The purpose and message of the book Isaiah

According to Hill and Walton (2000:322), the material of the book of Isaiah is arranged to highlight the trustworthiness of Yahweh, the covenant God. This is clearly seen in the contrast between the actions of the two kings Ahaz and Hezekiah. Ahaz did not trust Yahweh, but sent for Assyrians to aid him in time of political crisis (against the advice of Isaiah). This only resulted in replacing one crisis with another. Hezekiah, though he initially counted on Egyptian help, depended on Yahweh and was delivered in a mighty way.

The purpose of a prophet was to deliver the words that God had given him. The oracles of the first part of Isaiah (1-39) are largely oracles of indictment and judgment. Chapters 40-66 are more concerned with God's forgiveness, deliverance, and restoration of Israel, (Hill and Walton 2000:322). Walvoord et al. (1985), agree with Hill and Walton (2000: 322) by indicating that, since Isaiah followed the theology of Deuteronomy (punishment must come for failure to live according to the Mosaic Covenant before a time of blessing can come), the two parts of Isaiah can be reconciled. Chapters 1-39 point out the nation's problem of sin which must be rectified before a proper relationship with the covenant God can be restored. Judgment, emphasised in chapters 1-39, is the purifying force that leads to the forgiveness and pardoning of sins emphasised in chapters 40-66 (27:9). Ultimately redemption for Israel must come from the "ideal Servant," the Messiah, who will accomplish what the servant-nation cannot do. But chapters 40-66 emphasise more than redemption from sin. Those chapters go beyond that to speak of a change in the cosmos, of the Lord's restoration of His created order. The major themes of the book of Isaiah are as follows: Son's Names as signs, the Servant, the Holy One of Israel, Redeemer, and Eschatology.

2.2.3.2 The grammatical analysis of the passage of Isaiah 61:1

Parsing the important verbs in verse 1

מָשַׁח Qal perfect third masculine singular of מָשַׁח meaning "has anointed"

לְבַשֵּׂר Preposition, Piel infinitive construction of בָּשַׂר meaning "to bring good tidings or good News"

שָׁלַח Qal perfect third masculine singular, suffix, first common singular of שָׁלַח meaning "he has sent me"

לְקַרְא Preposition, Qal passive participle of קָרָא meaning "to proclaim"

לְשִׁבּוּיָם Preposition, Qal passive participle masculine plural of שָׁבַח meaning "to captives"

וּלְאֲסוּרִים Conjunction, preposition, Qal passive participle masculine plural of אָסַר meaning "to those who are bound"

פְּקֻחַת־קוֹחַ Noun masculine singular meaning "opening of prison"

2.2.3.3 Word Study of one important word in Isaiah 61:1

קָרָא 1 to call, read aloud, read out, shout. 1a to call, proclaim. (Strong 1996)

This Hebrew word קָרָא has eleven occurrences. The Authorized Version translates as “read” seven times, “cry” three times, and “called” once. The basic meaning of the word קָרָא is to draw attention to oneself by the audible use of one’s voice in order to establish contact with someone else. Certain special uses of this verb deserve mentioning. Firstly, in several cases the use of this verb should be understood as an announcement or proclamation: “*Aaron announced: Tomorrow there will be a festival to honour the Lord, Exodus 32:5*”. Secondly, in the prophetic literature, like in Isaiah, the verb קָרָא is a technical term for the proclamation of Yahweh’s will (e.g. Isaiah 40:2, 58:1, Jeremiah 2:2; 3:12). Lastly, in the doxological contexts this expression means “to glorify Yahweh’s name” (Ps 116:17; Isaiah 12:24) (Van Gemeren 1997: 971- 972).

2.2.3.4. Comparing Isaiah 61:1 with other scriptures

In the book of Isaiah 42:7 a reference is made with regard to God’s concern for His people and revelation of the ministry of His Servant. As the Jewish remnant faced the challenge of the long journey home and the difficult task of rebuilding, they could think of many causes for fear. But there was one big reason *not* to be afraid: The Lord was with them and would give them success. In this section God seeks to calm their fears by assuring them that He is going before them and working on their behalf. The Lord explains a wonderful truth: He has *three servants* in His employ who will accomplish His will: Cyrus, king of Persia (41:1–7); the nation of Israel (vv. 8–29; 43:1–44:27); and the Messiah (42:1–25). As one reads this paragraph, the sense of God’s love for His people and His desire to encourage them to trust Him for the future is revealed. Amongst the countless things that “His Servant” will do, is the concern for prisoners. The title “My servant” (Isaiah 42:1) is an honourable one, it was given to great leaders like Moses (Num. 12:7), David (2 Sam. 3:18), the prophets (Jeremiah 7:25), and Messiah (Isaiah 42:1), (Wiersbe, 1996).

Furthermore, this Servant was assured that He would be a covenant for the people (Isaiah 49:8). He would fulfil God’s covenant promises to Israel, and would also be

light (42:16; Luke 1:79) for the Gentiles (Isaiah 49:6). Spiritually unredeemed Israel and the Gentiles are blind; and they are captives from prison and to release from dungeon those who sit in darkness. Literally this scriptural portion can be applied as a revelation of the concern God has for the people who are in prison, and again ironically the revelation of the Messiah as the one who gives spiritual release to whoever is in spiritual darkness (John 8:32; Col. 1:13), can also be applied, (Walvoord, et al., 1985).

2.2.3.5. Synthesis of Isaiah 61:1

This passage reveals the work of the coming Messiah towards people who are in prison, either the spiritual or literal prison. God reveals that He is concerned about those people. It can rightly be indicated that even if a person is imprisoned as a result of committing crime (which indicates the life of sin or darkness) the coming of the Messiah brings redemption for such people. The Messiah can redeem those sinners. He can release them from the darkness of that dungeon.

2.2.3.6. Principles established

- 2.2.3.6.1 The work of the coming Messiah was also for the people who are in the darkness of prisons. He is the Saviour of all.
- 2.2.3.6.2 It should be the calling of the children of God to proclaim Christ to the prisoners so that they come to know Messiah as their Saviour.

2.2.4 Basis theoretical principles

From all the principles established in this section of work, where the Old Testament scriptural portions were consulted, it is evident that:

The imprisonment of people, whether as a result of crime or religious related matters, did exist, even though the punishment sometimes was harsh, as indicated in this work (see 2.1.1.1). However, God never neglected those prisoners who were faithful to Him, for example Joseph and Jeremiah. This should serve to reveal the responsibility which Christians must execute in the society of today. They must show

support to the prisoners and carry the saving Good News to them. Therefore it can be inferred that prisoners should not be neglected in our society, since the Messiah (Christ) also indicated it that if they believe in him they would gain freedom from their bondage of sin. God does want them to be given a full support and love in the midst of their difficulties and challenges.

2.3 The exegetical study of the New Testament Passages

2.3.1 Exegesis of Matthew 25:34–46

This specific pericope fall under the following structure in the gospel according to Matthew: The prophetic anticipation of the King (chaps. 24-25). The following pericopes concern the national rejection of the King (chaps. 26-27) and last chapter is about the confirmation of the King's Life (chap. 28)

According to Nthangeni (2005: 42) the passage falls under the sixth section of the book, and its heading refers to the climax of the King's offer, from chapter 21-27. Its subheading refers to the prophetic anticipation of the King. Nthangeni (2005:44) further indicates that the most striking structural feature of the passage is the list of six needs, which occurs no less than four times. In all four of the lists the words and their order do not change: hungry, thirsty, stranger, naked, sick, in prison. The first repetition of the initial list, in the mouths of the righteous (vv 37-39), occurs as three questions, each pair being introduced by "πότε δέ εἶδομεν" meaning "when did we see you".

2.3.1.1 The Purpose and message of the book of Matthew

Matthew desired his readers to understand that Jesus was the fulfilment of God's promises to Abraham, Israel's greatest patriarch, and to David, Israel's greatest king (1:1). The Gospel of Matthew was designed to convince its readers that Jesus of Nazareth was the promised Messiah of Old Testament prophecy. The book was also intended to reveal that the messianic kingdom was not fully realised in Jesus' day, but its fulfilment awaits his glorious return. Until then, Jesus the Messiah reigns in full authority over the earth as he seeks to make disciples around the world (Hughes, et al., 2001).

2.3.1.2 The grammatical Analysis of Matthew 25:34–46

ἐποιήσατε is a verb, aorist, indicative, active second person, plural, of ποιέω meaning "you did" or "to make, do", to do a thing unto one.

φυλακῆ noun, feminine, dative singular of φυλακή meaning "guard" or "prison" or "jail"

2.3.1.3 Word study in Verse 40

ποιέω

a do90.45

b perform..... 42.7

c cause to be..... 13.9

d work.....42.29 (Louw & Nida Volume 2. 1996: 201)

ποιέω means to do, to perform, to practise, to make. The first meaning may be preferred in this case. It fits the context of Matthew 25:40, because it deals with the good deeds that are supposed to be done or performed by Christians for the people who are in need. According to Nthangeni (2005:42) this parable has an implication of doing things as if we were doing them for Christ Himself. It again shows a great separation during the time of judgment, i.e. the separation which will be determined by what we did during our earthly life. Christ made it clear that that which was supposed to have been done is to visit those in prison or under guard.

2.3.1.4 Comparing Matthew 25:40 with other scriptures

The practice of doing something for other people in need is also found in Hebrews 6:10. Firstly we hear of the fact that God is not unjust and God would remember the good work and the love His children had shown Him in their helping other believers.

The author reminds his readers of what they had done for their fellow Christians and were still doing. He thus encouraged them to keep it up while assuring them that God was conscious of all their aid and was available to help them in any needed way, (Walvoord et al., 1985). This applies also to the people behind prison bars. They must be shown love and mercy by us, as children of God.

Secondly the overall reference of judgment, found in Matthew 25: 31-46 is also found in 2 Corinthians 5:10 where the Word of God reveals that we will all appear before the judgment seat of Christ our Lord, that each one will receive what is due to him for the things done while in the body, whether good or bad.

2.3.1.5 The final synthesis and summary

It is evident in the scripture portion of Matthew 25:31-46, that God will separate his obedient followers from pretenders and unbelievers. The real evidence of our belief is the way we act, even to the prisoners and most especially of the family of Christ (Matthew 25:36 and 37). However, it is also our duty and calling as Christians to evangelise those who have not received our Lord Jesus Christ as Saviour. We have to share with them the gospel of the cross.

What is to be done by servants who are looking for the Lord's return? They are to remember they have been given responsibility in their Master's household. What we do for others demonstrates what we really think about Jesus' words to us- "feed the hungry", "give the homeless a place to stay", "look after the sick and visit those in prison". This should be our act of mercy to other people, which we can do. These acts should not depend on wealth, ability or intelligence, they are simple acts freely given and freely received.

Therefore it follows that we have no excuse to neglect those who have deep needs, and we cannot simply hand over this responsibility only to the government and the Non Governmental Organizations. Jesus demands our personal involvement as Christians or as a Church in caring for others' needs, (Isaiah 58:7) prisoners being among them.

It is crucial to indicate that the focus of this parable is the importance of serving where service is needed. It further focuses on the fact that we should love every person and serve anyone we can. Such love for others glorifies God by reflecting our love for him. It is equally crucial to indicate that the failure or ignorance to accomplish this task, will lead us to being eternally punished or condemned. This is the last final and eternal state of the wicked (those who turned a blind eye to the hungry, the homeless, sick people, the prisoners) after the resurrection and the last judgment (Anon 1991: 1707-1708).

2.3.1.6 Findings and principles

- 2.3.1.6.1 Our Lord Jesus Christ wants us to care for the people in need e.g. feed the hungry, give the homeless a place to stay, look after the sick and visit those in prison.
- 2.3.1.6.2 Our Lord wants us to love every person and serve anyone we can. Such love for others glorifies God by reflecting our love for him.
- 2.3.1.6.3 The failure or ignorance to accomplish the task of caring for the needy, will lead to us being eternally punished or condemned.

2.3.2 Exegesis of Luke 4:18

2.3.2.1 Purpose and message of the book

Luke had two purposes in writing this book. One was to confirm the faith of Theophilus, that is, to show that his faith in Christ rested on firm historical facts (1:3-4). His other purpose was to present Jesus as the Son of Man, who had been rejected by Israel. Because of this rejection, Jesus was also preached to Gentiles so that they could know the kingdom programme of God and attain salvation, (Walvoord et al., 1985)

2.3.2.2 The grammatical Analysis of Luke 4:18

ἔχρισέν verb, Aorist, indicative, active, third person, singular, of χρίω meaning "he anointed"

ἀποστείλαι verb, aorist, infinitive, active of ἀποστέλλω meaning "to delegate" or "to send away", send someone out for particular purpose.

2.3.2.3 Word study in Verse 18

ἔχρισέν

a assign.....37.107 (Louw & Nida Volume 2. 1996: 264)

The basic meaning of the χρίω is to assign or to anoint a person to perform a particular task. It is an Old Testament practice of pouring of olive oil on, for an example a prophet, priest, or king as a symbol or choice of approval (Swanson 1997). This part of scripture was fulfilled in Christ in all these three offices, that is, as a King, Priest, and a Prophet. Christ was assigned or anointed, by God the Father, to perform the task of bringing the Good News to the poor, to proclaim freedom for the prisoners, a recovery of sight for the blind and to release the oppressed (Anon 1991: 1800).

The text of Luke 4:18 was a quotation made by our Lord Jesus Christ while He was reading a Scroll of the prophet Isaiah in the Synagogue, as we read it in Isaiah 61:1. Therefore the meaning of the word χρίω is expected to carry the same meaning as *נָשָׂא* in the context of Isaiah 61:1.

2.3.2.4 Comparing Luke 4:18 with other scriptures

Apart from the text of Isaiah 61:1 already indicated in 2.3.2.3, the scriptural portion of Acts 4: 27 places more emphasis on the fact that Christ was the "anointed" holy servant of God, against whom Herod and Pontius Pilate together with the Gentiles and the people of Israel conspired. Furthermore, in Acts 10:38 and Hebrews 1:9, we also read about the anointing of Jesus of Nazareth with the Holy Spirit and power, and how He, on the basis of this, went around doing good and healing all who were under the power of the devil. This anointing entailed that God was with Him (Acts 10:38).

2.3.2.5 The final synthesis and summary

Jesus initially was a popular Teacher, so when He went back to His hometown, it was natural for Him to teach in synagogues. The picture seen in this scriptural portion is the custom of the Jews in the Synagogue. It was the custom in the synagogue for a man to stand while he was reading the Scriptures but then to sit while explaining the portion he had read.

It is evident from the scripture portion in Luke 4:18 that Jesus declared Himself to be the anointed servant of God. Jesus was quoting from Isaiah 61:1-2. Isaiah pictures the deliverance of Israel from exile in Babylon as a year of jubilee when all debts are cancelled, all slaves are freed, and all property is returned to original owners. But the release from exile had not brought the fulfilment the people had expected; they were still a conquered and oppressed people. So Isaiah referred to the future Messianic age. It is evident in Luke 4:18 that indeed it was referring to Christ. Jesus boldly announced, *"Today this scripture is fulfilled in your hearing"*. Jesus was proclaiming himself as the One who would bring this good news to pass, freedom for the prisoners, recovery of sight for the blind, to release the oppressed. However, it can be indicated that it is also our duty and calling as the anointed followers of Christ to evangelise the prisoners, to help them conquer sin and be free in Jesus Christ. We need to proclaim this freedom which is acquired through accepting Christ as the Saviour. In Galatians 5:1 we read, "It is for freedom that Christ has set you free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery". This should be our message to the people who are on the wrong side of the law.

2.3.2.6 Principles

- 2.3.2.6.1 Jesus Christ is the anointed servant of God.
- 2.3.2.6.2 The work of Christ was also for the prisoners who were and are in the darkness of prisons. He is the Saviour of all.
- 2.3.2.6.3 It is also our calling as the anointed followers of Christ to proclaim Christ to the prisoners so that they come to know Christ as their Saviour, and gain freedom in Him.

2.3.3 Exegesis of Luke 3:20

2.3.3.1 Purpose and message of the book

For the purpose and message of the gospel according to Luke see 2.3.2.1

2.3.3.2 The grammatical Analysis of Luke 3:20

προσέθηκεν verb, aorist, indicative active third person, singular, of προστίθεμαι meaning "he set to" or "added to" as one add something to an existing quantity.

κατέκλεισεν verb, aorist, indicative active, third person, singular of κατακλείω meaning "closed up" or "to shut up" which in the context of Luke 3:20 means "put into prison, put into lock up situation"

φυλακῆ noun, dative, feminine, singular, of φυλακή meaning "guard" or "prison or jail"

2.3.3.3 Word study in v 20

κατέκλεισεν

a to put into prison.....37.125 (Louw & Nida Volume 2. 1996: 133)

The meaning of the word κατακλείω is to "put into lock up situation" or "to cause a person to be consigned to prison". In the text of Luke 3:20 we learn about Herod Antipas who imprisoned John the Baptist. As the news concerning Jesus and His mighty works spread, Herod heard about Jesus and His miraculous powers. It was this Herod, who ruled over a fourth of Palestine (hence the title the tetrarch), including Galilee and Perea, (Walvoord 1985).

Herod Antipas had arrested or put John into a lock up situation because John had publicly condemned him, for Herod was living with Herodias, his sister-in-law. She was his brother Philip's wife so this was an immoral relationship. John did not rebuke Herod only because of Herodias, but even for all the other evil things he had done. Herod Antipas wanted to execute John but he feared people, for the people loved John and they valued him as a prophet.

Therefore Herod Antipas only removed John from the public by placing him in prison. But at a birthday celebration Salome, Herodias's daughter, danced for them and pleased Herod that he foolishly promised her anything she wanted. Her request, was "Give me here on a platter the head of John the Baptist" being prompted by her mother Herodias. Though this request greatly distressed Herod, he was caught in a trap for his oath was at stake (Matthew 14:9). So he granted the wish and John was beheaded.

2.3.3.4 Comparing Luke 3:20 with other scriptures

In Matthew 14: 3-4 the cause of John's imprisonment is made clear. John openly condemned Herod for having a sexual relationship with his brother's wife, Herodias. In verse 4 John is quoted saying, "It is not lawful for you (Herod) to have her (Herodias)". John's public condemnation over Herod was obviously based on the ceremonial laws which addressed the unlawful sexual relations, that were not to be kept up by God's people, listed in Leviticus 18: 1-30. The law that specifically addressed the acts of immorality performed by Herod is found in verse 16, and it says, "Do not have sexual relations with your brother's wife that would dishonour your brother" and in Leviticus 20:21 we further read about the emphasis of this law. It reads, "If a man marries his brother's wife, it is an act of impurity, he has dishonoured his brother. They will be childless". In Mark 6:17 we further get a testimony that Herod had married his brother's wife, Phillip?. Therefore this marriage was against the laws that people had to follow, in honour of God, more especially Herod as a Leader. He failed to be obedient before God and consequently to be an example to the people he had been leading. John had all the reasons to condemn his sinful acts.

It is clear from these scriptural portions, why John openly condemned Herod. Herod had committed an act of impurity before God in dishonouring his brother. John had a reason for rebuking him, but unfortunately he was imprisoned for that. By comparing these five scriptural portions, that is, Luke 3:20, Matthew 14:3-4, Mark 6:17, Leviticus 18:16, and Leviticus 20:21, it can be indicated that John's imprisonment was for a

good cause, he was defending the truth, regardless of who was contravening the laws or regardless of who the opponent was.

2.3.3.5 The final synthesis and summary

It is evident from this passage that there was an imprisonment of God's servant, for defending or standing for the truth. Something that is of comfort is that even Herod himself knew that John was innocent and that he was a righteous and a holy man, (Mark 6: 20). However, we do have cases in the New Testament where people were arrested because of the crime they committed. The example of this is Barnabas in Mark 15:7, and Acts 3:14. Prisoners like Barnabas need to be supported by preaching the gospel so that they could repent.

It is also evident in the scriptural portion of Mark 6:29 that John's disciples were still in support of their teacher, even though they did not get a chance of visiting him in prison when he was still alive, they went to take his body to bury it after he had been beheaded. It can be indicated from this passage that it does happen that someone can be imprisoned for the wrong reasons, more especially in the countries where corruption and conspiracy take a lead in the system of governance. It is a comfort, even though it is difficult to accept, for the people who fear God, to know that God will always be on their side, whenever they find themselves in those situations. Imprisonment as a result of preaching the truth is for the good cause, God will take care of those prisoners. However it must at the same time be indicated that, if someone has been imprisoned because, and truly so, of the wrong deeds they performed, they deserve it and must repent. It can be concluded that John the Baptist, in this case, fall under the category of those who are persecuted because of righteousness. In Matthew 5:10 we read: “***Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven***”. we can conclude, therefore that God was on his side, since the kingdom of heaven will be inherited by those who are God's followers through Christ Jesus.

2.3.3.6 Principles

- 2.3.3.6.1 God shows support for the people who are imprisoned for right, like serving him. However, prisoners who are convicted for the crime they committed must repent.
- 2.3.3.6.2 As God's Children through Christ, we should not fear to preach the true gospel even if it can lead us to imprisonment.
- 2.3.3.6.3 God wants us to remember and show support to those who are in prison in two ways. Firstly by supporting and encouraging those who love Him and are imprisoned for wrong reasons, secondly to preach the message of repentance to those who were imprisoned for unacceptable conduct.

2.3.4 Exegesis of Acts 24:23

2.3.4.1 The purpose and message of the book

According to Walvoord (1985), under the inspiration of the Holy Spirit, Luke certainly had a purpose in writing. What was he intending to accomplish? To put it another way, why did he select the materials he chose for the book? To this question there are two answers.

On the one hand some say the primary purpose is a historical one; on the other hand some say the goal is apologetic, that is, it is a written defence.

Most recognise that Acts shows the universality of Christianity. Is this its primary purpose? The gospel goes to Samaritans, the Ethiopian Eunuch, Cornelius, Gentiles at Antioch, poor and wealthy, educated and uneducated, women and men, the high and lofty as well as those in humble positions.

Therefore it can be asserted that the primary purpose of Acts is to give an accurate account of the birth and growth of the Christian Church, (Anon 1991: 1940).

2.3.4.2 The grammatical Analysis of Acts 24:23

τηρεῖσθαι verb, present, infinitive passive of τηρέω meaning "to be kept under" or "to be watched over, to guard"

ἔχειν verb, present, active, infinitive of ἔχω meaning "to have" or "to be in possession of something".

κωλύειν verb, present, infinitive active, of κωλύω meaning "to hinder" or "to prevent, or stop, restrain"

ὑπηρετεῖν verb, present, infinitive active of ὑπηρετέω which means "to assist" or "to provide for, care for someone's needs".

2.3.4.3 Word study

ὑπηρετεῖν

a serve.....35.19

b provide for.....35.32 (Louw & Nida Volume 2. 1996: 252)

The meaning that best suites the context of Acts 24:23 is the second domain, which means to provide continuous and possibly prolonged assistance and help by supplying the needs of someone, hence, 'to provide for, to support.' (Louw & Nida, 1996). This entailed that Paul's friends were not prevented or stopped from visiting him while in custody.

2.3.4.4 Comparing Acts 24:23 with other scriptural portions

It must be indicated that this was not the first imprisonment of Paul in his life as Christian. In Acts 16:16-40 we read about his arrest in Philippi. However, it was intended in this regard to explore the imprisonment that affected him alone. In other words Acts 24:23 deals with the imprisonment of Paul being alone, not with Silas as in Acts 16:16-40. The imprisonment of Paul and Silas together will be dealt with separately.

In Acts 21: 27- 36 we hear of Paul's imprisonment, in Jerusalem in the Temple. This was not another arrest, but the same arrest that we read of in 24:23. It can be indicated that the trial took a long time before the case was closed. In fact we do not have enough scriptural support that tells us of how this case was closed (see the different stages below). In this same arrest we find the following stages of trial and difficulties Paul encountered:

- Paul appeared before the Sanhedrin 22: 30- 23:11.
- Paul was transferred to Caesarea, to the Governor Felix 23: 23-35.
- While Paul was still kept in the barracks 23:12-22, the Jews conspired to kill him, but the plan was not successful.
- Paul appeared at the trial before Felix 24: 1-27.
- First the crowd of people seized him in Acts 24:30, but the commander rescued him and made a legal arrest in Acts 24:33.
- Paul was allowed to address the people while in chains 24: 37-22.
- Felix was succeeded by Festus, he transferred Paul's case to King Agrippa and Paul appeared before him 25 13- 26:27. The case was not finalised.
- Paul was then transferred to Rome (Italy), still as a prisoner, 27: 1-28:10.
- Paul finally stayed in Rome in his own rented house with a soldier to guard him, probably, until his death. He was allowed to preach under guard 28: 17-31.

It can be inferred that Paul was a prisoner throughout all his court trials, starting from Jerusalem to Rome. This is so because his freedom of movement was limited. He could not go around as he wished. He preached under guard. One can suggest that Paul on the other hand, was a privileged prisoner, since the treatment he received was not seen rendered to anyone else. It must also be pointed out that it is not the intention of this study to debate on the nature of Paul's imprisonment, as some will argue whether it had been a house arrest or a prison cell arrest.

Whether it was a house arrest or prison cell arrest, the fact remains that in these instances he was under certain supervision and his freedom of movement was limited. However, it must be commended that he never compromised telling the truth. He stood by the truth even before the governors.

In the book of Acts 12: 3-4 we also hear of Peter's arrest during the severe persecution of Christians in the times of Herod's reign. A very wonderful aspect is mentioned in V. 5 "***So Peter was kept in prison, but the Church was earnestly praying to God for Him***". This can further be realised even when Peter miraculously escaped from the prison, when he went to Mary's house, he found them still praying. In this scripture portion the support the church was or was supposed to give to the servants of God who were prisoners could be realised. It is necessary for members of the Church to pray for those who are in prison.

2.3.4.5 The final synthesis and summary

It must be put forward that we can learn many things from Paul's arrest. Paul was arrested for preaching the truth about the saving gospel of Christ. Irrespective of the oppositions and a number of trials he went through, he never turned against the truth. He preached the truth about Christ and the resurrection of the dead. God showed him support and encouragement throughout all these difficulties. In 23:11 it is written, "The following night the Lord stood near Paul and said, "Take courage! As you have testified about me in Jerusalem, so you must testify in Rome"

It is evident that God was on Paul's side, even in the midst of severe difficulties. God still wanted Paul to testify about Him by speaking the truth before his tormentors. Not only God showed Paul support, in 24:23 we learned that Felix permitted Paul's friends to visit him and take care of his needs.

In this instance we are able to realise how the system of imprisonment gradually changed as time went on. Unlike in the Old Testament time, prisoners, like in the case of Paul, were at some stage allowed to be visited by their friends and be taken care of by friends and obviously their families. It may be indicated that this practice may have been the one that made it possible for Paul to get in touch with many Churches and to have an impact on people's lives. God's providential act is seen in the situation of Paul's imprisonment.

2.3.4.6 Principles established

- 2.3.4.6.1 Prisoners who are arrested because of speaking the truth must not give up telling the truth, even if it means facing life sentences or death.
- 2.3.4.6.2 God encourages and takes care of faithful prisoners who are arrested because of His word or faith in Christ or defending true Christian doctrine
- 2.3.4.6.3 Families and friends of people who are imprisoned must remember them in their prayers and pay them visits.
- 2.3.4.6.4 God may make use of His servants who are behind bars.

2.3.5 Exegesis of Acts 16: 16-40

2.3.5.1 The purpose and message of the book

For the purpose and message of the book of Acts see **2.3.4.1**

2.3.5.2 The grammatical Analysis of Acts 16:16-40

ἔβαλον verb, aorist indicative active third person, plural of βάλλω which means "they threw" or to cast" or "to place something somewhere"

ἑσωτέραν φυλακῆν - adjective, feminine, singular, accusative, comparative of ἑσώτερος meaning "inner" plus a noun, accusative feminine, singular of φυλακή meaning "guard" or "prison"

προσευχόμενοι - verb, present, participle middle, nominative masculine, plural, of προσεύχομαι "praying" or "to pray"

ᾄδοντων verb, imperfect , indicative active third person, plural, of ᾄδω which means "were singing"

ἐπήκροῶντο verb, imperfect indicative middle third person plural of ἐπακροάομαι meaning "were listening" or "to listen to" or "to listen attentively"

2.3.5.3 Word study

προσευχόμενοι

a pray.....33.178

The meaning of this word is basically “to pray”, or “to speak to or to make requests of God, to speak to God, to ask God for, prayer. According to Page (1968:11), it is a communion with the unseen and thrice Holy One. According to Easton, (1996) prayer is converse with God; the intercourse of the soul with God, not in contemplation or meditation, but in direct address to him.

It is indicated by Louw & Nida (1996) that in some languages there are a number of different terms used for prayer depending upon the nature of the content, for example, requests for material blessing, pleas for spiritual help, intercession for others, thanksgiving, and praise. There may also be important distinctions on the basis of urgency and need. The most generic expression for prayer may simply be ‘to speak to God.’ The prayer of Paul and Silas was more of praising, since they were also singing hymns.

2.3.5.4 Comparing Acts 16:16-40 with other scriptural portions

In the book of Acts 4: 1-21 we read of the arrest of John and Peter, because they healed a crippled person in the name of Jesus. The council asked Peter and John by what power they had healed the man (Acts 3:6, 7) and by what authority they preached (Acts 3: 12- 26). It is evident that the actions of John and Peter threatened these religious leaders who, for the most part, were more interested in their reputations than in God. Through the help of the Holy Spirit, Peter spoke boldly before the council, actually putting the council on trial by showing them that the One they crucified had risen again.

Just like in the case of Paul and Silas, these servants of God, spent the night in jail because of the name of Christ and teaching the truth to the people. Paul and Silas were arrested because they had cast out the evil spirits from the slave girl, who made much money for her owners by fortune telling.

2.3.5.5 The final synthesis and summary

In this scriptural portion Paul and Silas were stripped, beaten, and placed in stocks in the inner cell. Stocks were made of two boards joined with iron clamps, leaving holes big enough for the ankles. The legs of the prisoner were placed across the lower board, and then the upper board was closed over them (Anon 1991:1992). This tells us about the nature of punishment carried out in those days. It was harsh and heartless. However, irrespective of this situation, Paul and Silas were singing in spite of being in the inner prison. It is one of the most amazing things about them.

A place where many people today commit suicide and all sorts of immoral deeds, to Paul and Silas, the opposite is the case. They are praying and singing to the Lord, and this gives special significance to the theme of joy in Christ, in the book of Acts, (Walvoord, et al., 1985).

When one is in Christ the situation does not take away the joy God has given him. Their praying and singing was heard not only by God but also by the other prisoners. In other words they continued to be witnesses of the Lord, and the other prisoners witnessed it too. This resulted in the deliverance of the Jailer. It is challenging to see what impact Christian prisoners can bring to the lives of other prisoners, more especially the unrepentant ones. Instead of planning to run away, committing suicide, and bullying other prisoners and fighting, they can minister to others through singing hymns and prayer. Paul and Silas's praying and singing brought change in the life of the Jailer and his family.

2.3.5.6 Principles established

- 2.3.5.6.1** God always show support for the prisoners who are arrested because of His name for His service.
- 2.3.5.6.2** Christian prisoners should not shy away from praying and singing to the Lord while in the cells; because this may comfort and strengthen them while at the same time through this they may lead others to Christ.
- 2.3.5.6.3** God makes use of His servants even behind bars.

- 2.3.5.6.4 God manifests His life changing power through our service.
- 2.3.5.6.5 God gives us the joy that cannot be dictated by situations.

2.3.6 Exegesis of 1 Peter 3: 19-20

2.3.6.1 The purpose and message of the book

According to Walvoord et al. (1985) the epistle of 1 Peter could be understood as a handbook written for ambassadors to a hostile foreign land. The author, knowing that persecution would arise, carefully prescribed conduct designed to bring honour to the One they represented. The purpose then of 1 Peter was to encourage Christians when facing persecution so that the true grace of Jesus Christ would be evidenced in them (5:12). This is further asserted by Anon (1991:2254) that the purpose of 1 Peter is to offer encouragement to suffering Christians.

It is further indicated by Walvoord et al. (1985) that this epistle gives a theology of practical exhortation and comfort for believers' daily needs. In this epistle, Peter concretely linked doctrine with practice. The new birth gives a living hope to those in the midst of persecution. New conduct is prescribed because Christ endured unjust suffering. New behaviour is required to demonstrate the grace of God to an unbelieving and hostile world. And new responsibilities are placed on the leaders and members of the body of Christ since they should stand together as living stones against the onrushing tide of persecution.

2.3.6.2 The grammatical Analysis of 1 Peter 3:19-20

πορευθεῖς verb, aorist, participle passive masculine singular nominative of πορεύομαι which means "having travelled" or "to go, or move from one place to another"

ἐκήρυξεν verb, aorist indicative active third person singular of κηρύσσω meaning "he announced" or "to be a herald, to proclaim" or "to proclaim with the goal to persuade"

ἀπειθήσασίν verb, aorist, participle active, masculine, dative plural of ἀπειθέω meaning "to ones having disobeyed" or "those who disobeyed and refused to believe"

2.3.6.3 Word study

πορευθεῖς

- a go.....15.10
- b travel.....15.18
- c go away.....15.34
- d behave.....41.11
- e die.....23.101

The meaning that suits the context of 1 Peter 3:19-20 is the first one, that is, "to go, or move from one place to another" The essence of this word refers to the act performed by Christ. This is the fact that Christ went to preach the good news to the "spirits" in prison. According to Henry, M. (1996) Christ went, not by a local motion, but by special operation, as God is frequently said to move, Genesis 11:5; Hosea 5:15; Micah 1:3. However, the problem remains as to when *did* Christ go and preach to these "spirits" (Walvoord, et al., 1985).

It must be indicated that this expression "...*He...preached to the spirits in prison*" has been subject to many interpretations. Some believe that Peter here referred to the descent of Christ's Spirit into Hades between His death and resurrection to offer people who lived before the Flood a second chance for salvation. However, this interpretation has no scriptural support (Walvoord et al., 1985).

Walvoord, et al. (1985) further indicates that others have said this passage refers to Christ's descent into hell after His crucifixion to proclaim His victory to the imprisoned fallen angels referred to in 2 Peter 2:4-5, equating them with "the sons of God" Moses wrote about (Gen. 6:1-2). Though much commends this view as a possible interpretation, the context seems more likely to be referring to humans rather than angels.

2.3.6.4 Comparing 1 Peter 3:19-20 with other scriptural portions

The “spirits” πνευμασι, a term which is usually applied to supernatural beings but also used at least once to refer to human “spirits”; in Hebrews 12:23) are described in 1 Peter 3:20 as those who were disobedient when God waited patiently for Noah to finish building the ark. These “spirits” are probably the souls of the evil human race that existed in the days of Noah. Those “spirits” are now “in prison” awaiting the final judgment of God at the end of the Age.

Anon (1991:2262) indicates that Matthew records that when Jesus died, “the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people” (Matthew 27:52, 53). A few commentators think that this passage says that Christ’s Spirit was in Noah as Noah preached to those imprisoned by sin. Still others hold that Christ went to Hades to proclaim his victory and final condemnation to the fallen angels imprisoned there since Noah’s day (1 Peter 2:4). The problem with the latter does not hold water since there is nowhere in Scripture where it is indicated that God is concerned with the salvation of angels. Therefore one in this regard will have to go for the first option that Christ went to preach to those who had died before his coming in flesh. They are the ones who were referred to as spirits in prison.

2.3.6.5 The final synthesis and summary

As already indicated in 2.3.6.3 our problem remains in the question “when did Christ preach to these “spirits” in prison? The traditional interpretation is that Christ, between his death and resurrection, announced salvation to God’s faithful followers who had been waiting during the whole of the Old Testament era.

In any case, for the purpose of this work, it can be indicated that this passage shows that Christ’s Good News of salvation and victory is not limited. Christ had been concerned about those in prison, either in the prison of sins or literally in prison due to crime.

The Gospel has been preached in the past as well as in the present, it has gone to the dead as well as to the living, it can also be preached to those who are free and to

those in prison. The real *Metanoia* is found only through Christ. God has given everyone an opportunity of coming to Him, but this does not imply a second chance to those who reject Christ in this life (Anon 1991:2262).

2.3.6.6 Principles established

- 2.3.6.6.1 Christ was, and still is, concerned about the ministry to prisoners; this would definitely include even young prisoners.
- 2.3.6.6.2 Christ preached to the prisoners, and so those who are in Him through faith must also engage in the work of preaching in prisons.
- 2.3.6.6.3 God has given everyone an opportunity of coming to Him, including young prisoners.
- 2.3.6.6.4 The fact that Christ went to proclaim his message even to those in prison implies that Christ's Good News of salvation and victory is not limited; therefore those who had been called to broadcast or proclaim it must take it to any place possible e.g. Prisons, Hospitals, Children's Homes, Old Aged Homes, and Schools, etc.

2.3.7 Revelation 1:9

2.3.7.1 The purpose and message of the book

The purpose of the Book of Revelation is to reveal events which will take place immediately before, during, and following the second coming of Christ. In keeping with this purpose the book devotes most of its revelation to this subject in chapters 4-18, (Walvoord, et al., 1985). In addition to this, He indicates that many verses suggest practical applications of prophetic truths to a Christian's life, moreover, specific knowledge and anticipation of God's future programme is an incentive to holy living and commitment to Christ.

(Henry: 1996) asserts that this book is called *Revelation*, because God herein discovers those things which could never have been sifted out by the reasoning of

human understanding, those deep things of God which no man knows, but the Spirit of God, and those to whom he reveals them.

In conclusion, Willmington, (1999), indicates that in this book we learn about the resurrected Christ who appears to the apostle John, who by this time was exiled to the Island called Patmos, and tells him to "write down what he sees, and send it to the seven churches." John presents his outline for the book: "The things that are now happening and the things that will happen later."

2.3.7.2 The grammatical Analysis of Revelation 1:9

ἐγενόμην verb, aorist indicative middle, first person, singular of **γίνομαι** meaning "I became" or "to come into being or to become"

καλουμένη verb, present, participle passive dative feminine, singular of **καλέω** which means "one being called". more especially a **name**, to refer to the proper name of something.

2.3.7.3 Word study

ἐγενόμην

a	come to exist.....	13.80
b	be.....	13.3
c	become.....	13.48
d	happen.....	13.107
e	move.....	15.1
f	belong to.....	57.2
g	behave.....	41.1
h	be in place.....	85.6
l	come to be in a place.....	85.7

Though there are various domains interpreting this word, the meaning that best suits the context of Revelation 1: 9 is the seventh entry, that is, "to be in a place" be in a place, with the possible implication of having come to be in such a place that is, 'to

be (in a place). This word gives a reference that John was on the Island of Patmos when the Lord Jesus Christ came to him in a vision.

2.3.7.4 Comparing Revelation 1: 9 with other scriptural portions

According to Anon (1991:2298) the Christian Church was facing severe persecution. Almost all believers were socially, politically, or economically suffering because of this empire - wide persecution, and some were even being killed for their faith. John (the author of Revelation) was exiled to the Island of Patmos because he refused to stop preaching the gospel.

In the book of Acts 5:17-19 we also hear of Christians (apostles) being persecuted and arrested because of their faith and the work God was doing through them. Therefore, because of this the high Priests and their associates were filled with jealousy. However, God through His Angels, brought them out of jail and further encouraged them to go and stand in the temple courts and tell the people the full message about the new life in Christ.

In Acts 8: 1-3 we further read about another persecution that broke out against the Church in Jerusalem. Some men and women were arrested and brought to prison, in other words they became prisoners because of their faith and the work of the Lord. This eventually forced the apostles to scatter around cities of Samaria (Acts 8:4), some went to Phoenicia, Cyprus, Antioch, and Cyrene (Acts 11:19).

In Rev. 1:9 John says that he was on Patmos 'on account of the Word of God and the testimony of Jesus.' According to Achtemeier *et al* (1985) Patmos was an island of the Dodecanese, lying some 55 km off the SW coast of Asia Minor. Early Christian tradition says that John was banished to Patmos by the Roman authorities. This tradition is credible because **banishment** was a common **punishment** used during the Imperial period for a variety of offences.

2.3.7.5 The final synthesis and summary

It is evident from the scripture portion of Revelation 1:9 that the place in which John found himself, i.e. Patmos, was used as a resort for punishment or concretely speaking, as imprisonment. His statement, "companion in the suffering" indicates that his freedom was limited, like that of a prisoner. But all these sufferings and banishment or imprisonment had come because of his faithful proclamation of and faith in the Word of God and the testimony of Jesus.

The Omnipresent God we are serving is not limited by anything to reach any place He wants to at any time. He reaches any place at any time, even isolated Islands and maximum prisons, whenever He wants to communicate His word, to his people. Even though John was not free in terms of social interaction with other people, he indicates in verse 5b that he has been freed from his sins by the blood of Jesus Christ. This entails that some can be freed from their sins even if at such moment, they are in prison. And this is the freedom Christ wants us, as His followers, to bring to people.

2.3.7.6 Principles established

After studying the passage of Revelation 1:9 it can be concluded that the following principles are revealed:

- 2.3.7.6.1** God does and always wants to communicate with people even if they are in places or situations of suffering, like in prisons.
- 2.3.7.6.2** Christian prisoners should be encouraged, by the Church, to remain faithful before the Almighty God, even if the environment of prison is not enjoyable, as a result of isolation or rough life of prison.
- 2.3.7.6.5** God wants us to keep the mutual communication between ourselves (Church) and those in prison, for the sake of His Word to reach people.

2.4 Summary of the Basis Theoretical Principles in the New Testament

After having studied the texts of the New Testament regarding the concept of imprisonment and prisoners, the following principles can be cited, and categorised as follows:

It is evident from the exegesis done, that there is a juridical aspect and the social aspect or our commission to the world, as Christians, on how we should view and treat prisoners, in the case of this study, especially young prisoners.

Juridical aspect:

- According to the principle established in 2.3.1.6, the failure or ignorance to accomplish the task of caring for the needy, like young prisoners will lead us to eternal judgment or being punished or condemned by God.

Social Aspect or our commission as a Church:

- Young Prisoners must be supported and cared for.
- They must be visited by their families and friends.
- They must be prayed for.
- They must be encouraged to remain faithful, if they are Christians.
- They must be exhorted to repent if they are not Christians.
- They must be communicated with.

2.5 Summary of the Basis Theoretical Principles in the Old and the New Testaments.

2.5.1 Prisoners, because of faith, have to be content with their predicament in honour of God. They must patiently wait upon the Lord.

2.5.2 Imprisonment for the wrong reason is viewed as a punishment from God. A person imprisoned for the wrong reasons must repent.

- 2.5.3 People have to remember prisoners by praying for them and visiting them.
- 2.5.4 Young Prisoners must be supported and cared for and they must be visited by their families and friends.
- 2.5.5 God promises judgment before Christ to all the people who ignore the responsibility of visiting prisoners and caring for them.

Chapter 3: Meta theory

3.1 The Literature Study on Pastoral Counselling of Young Prisoners in South Africa.

3.1.1 Introduction:

It is intended in this section of study to engage in the literature study and interpret views concerning the counselling of young prisoners or to be more specific, young people. In this chapter the bill of rights will be scanned as well as approaches on the part of sociology and psychology with the focus remaining on the counselling of young people.

By doing this, this study will be contributing towards identifying the influential factors that give rise to the problem of youth imprisonment. This will help to establish precautional measures that the church and the community (NGOs) can take in helping the youth not to reconnect with crime after their imprisonment.

3.1.2 Bird's-eye view on the development of South African Common Law

It must be indicated that the development of the common law through the history had in one way or another, exercised an impact on how prisoners were treated, since these laws also influenced the system of imprisonment.

According to Swart (2003:167) the development of common law in South Africa is marked by seven most recognisable periods. These periods are as follows:

- **1652 – 1795** highly characterised by European settlement at the Cape. The law was adopted from Europe. Indigenous people (Khoikhoi and the San) were embittered as their animals and land were taken. Farmers enjoyed the status of being above the law as compared to indigenous people, e.g. farmers never received the death penalty if they were found guilty of

murdering a Khoi- even though trials were held. The administration of justice at the Cape was not of a high standard. It can be deduced therefore, that death penalty existed. There was no means of rehabilitation. You sin - you get severely punished! The best option in this regard was never to make a fault else you would be in for it.

Van Deventer (1986:3) indicates, in his historical overview of God's services in the prison ministry (1652-1985), that the first years following the arrival of Jan van Riebeeck in South Africa, can be described, as a period of harsh and severe penalties with very little provision for the spiritual needs of prisoners or rehabilitation per se.

- **1795 – 1803** One of the smaller amendments made was the reduction of the members of the court of justice from 13 to 7 (5 members formed a quorum). The court procedure was streamlined and harsh punishments were substituted by less severe ones. This implies that people could learn from their mistakes and improve their life style.
- **1806 – 1828** The administration of justice was, according to the British, not on standard. The Roman-Dutch law was at times seen as offering no solution. The Law was anglicised and the English Law gained more prominence. One can call this a time of development regarding legal issues.

Already by then in New York, according to Nurse (2002:129) the juvenile correctional system began in 1825 in New York with the creation of the first reform school. Before that time juveniles who committed serious crimes were housed alongside adults in local jails. Nurse (2002:129) further indicates that in many cases, judges pardoned children rather than send them to jail because they feared harm would come to them. These judges, however, were increasingly criticised by the public for this practice. From the perspective of both the judges and the public, the opening of juvenile reform school was an ideal solution.

Since the early days of the reform schools, the public has vacillated between a desire to use the juvenile justice system to rehabilitate between criminal youth and a

desire to use it to punish (Nurse 2002:129). It is clear from this background that the sole aim of the establishment of the reform schools was to help criminal youth to renounce from habitual criminal activities.

- **1828 – 1910** The Boer republics of Transvaal and the Free State continued to use Roman-Dutch law. The constitutions implemented a contained bill of rights which applied only to the Boers themselves and not to the other population groups. The government continued to advance the rights and privileges of one section of the population above those of the other sectors. No attempt was made to eradicate racial discrimination. Segregation in the prisons was introduced in this period.
- **1910 - 1991** This period covers continuation of the great trekker. Various Zulu leaders were imprisoned regardless of whether they had anything to do with riots. Segregation was intensified in the 1920s when Hertzog, a champion of segregation, became prime minister. When Malan came into power in 1948, legislation dealing with segregation and apartheid increased. Many political prisoners suffered harsh punishment, torture, and even death. Death penalty became extreme.

According to Dissel (2002), the treatment of prisoners during the apartheid era, also reflected the separatist ideology of the government, whose main objective was to isolate prisoners from the community. Black prisoners were separated from white prisoners and suffered poor conditions and harsh treatment.

- **1991 – 1993** This was a period marking the beginning of the turning point of the justice system. Negotiations of the new constitution began. Political prisoners were released during this time. Discussions on the new constitution began. The various Acts abolished the racially based system. The question that remains is whether there was rehabilitation for these political leaders and whether they received special counselling from ministers of the church and finally whether they were prepared to meet the new challenges that they would be faced with after release. One has to keep in mind that among the

elderly people that were released there were also young men who came back to the country after they had been banned. Did this not give them reason to come and claim the land back and even more political power to become more corrupt?

- **1994 – 1999** Since the introduction of the 1993 Constitution, the constitutional court made various decisions, for example on the abolition of the death penalty. It can be deduced that the justice system regarding prisoners was starting to be more humane. The finalisation of the Bill of rights took place in 1998. The Bill of rights can be regarded as the natural law of South Africa against which all other laws must be measured and interpreted. This is where we are today.

3.1.3 The constitution of the Republic of South Africa

Anon (1998) in section 35 of the rights of Arrested, detained, and accused persons we find the following:

35. (1) Everyone who is arrested for allegedly committing an offence has the right
- a. to remain silent;
 - b. to be informed promptly
 - i. of the right to remain silent; and
 - ii. of the consequences of not remaining silent;
 - c. not to be compelled to make any confession or admission that could be used in evidence against that person;
 - d. to be brought before a court as soon as reasonably possible, but not later than
 - i. 48 hours after the arrest; or
 - ii. the end of the first court day after the expiry of the 48 hours, if the 48 hours expire outside ordinary court hours or on a day which is not an ordinary court day;
 - e. at the first court appearance after being arrested, to be charged or to be informed of the reason for the detention to continue, or to be released; and

- f. to be released from detention if the interests of justice permit, subject to reasonable conditions.

(2) Everyone who is detained, including every sentenced prisoner, has the right

- a. to be informed promptly of the reason for being detained;
- b. to choose, and to consult with, a legal practitioner, and to be informed of this right promptly;
- c. to have a legal practitioner assigned to the detained person by the state and at state expense, if substantial injustice would otherwise result, and to be informed of this right promptly;
- d. to challenge the lawfulness of the detention in person before a court and, if the detention is unlawful, to be released;
- e. **to conditions of detention that are consistent with human dignity, including at least exercise and the provision, at state expense, of adequate accommodation, nutrition, reading material and medical treatment;** and
- f. **to communicate with, and be visited by, that person's**
 - i. spouse or partner;
 - ii. next of kin;
 - iii. **chosen religious counsellor;** and
 - iv. Chosen medical practitioner.

(3) Every accused person has a right to a fair trial, which includes the right

- a. to be informed of the charge with sufficient detail to answer it;
- b. to have adequate time and facilities to prepare a defence;
- c. to a public trial before an ordinary court;
- d. to have the trial begin and conclude without unreasonable delay;
- e. to be present when being tried;
- f. to choose, and be represented by, a legal practitioner, and to be informed of this right promptly;
- g. to have a legal practitioner assigned to the accused person by the state and at state expense, if substantial injustice would otherwise result, and to be informed of this right promptly;

- h. to be presumed innocent, to remain silent, and not to testify during the proceedings;
- i. to adduce and challenge evidence;
- j. not to be compelled to give self-incriminating evidence;
- k. to be tried in a language that the accused person understands or, if that is not practicable, to have the proceedings interpreted in that language;
- l. not to be convicted for an act or omission that was not an offence under either national or international law at the time it was committed or omitted; not to be tried for an offence in respect of an act or omission for which that person has previously been either acquitted or convicted;
- m. to the benefit of the least severe of the prescribed punishments if the prescribed punishment for the offence has been changed between the time that the offence was committed and the time of sentencing; and
- n. of appeal to, or review by, a higher court.

(4) Whenever this section requires information to be given to a person, that information must be given in a language that the person understands.

(5) Evidence obtained in a manner that violates any right in the Bill of Rights must be excluded if the admission of that evidence would render the trial unfair or otherwise be detrimental to the administration of justice.

In the case of prisoners under the age of 18, (still referred to as children) section 28(1) (g) (i), we find the following:

“Every child has the right

- g. not to be detained except as a measure of last resort, in which case, in addition to the rights a child enjoys under sections 12 and 35, the child may be detained only for the shortest appropriate period of time, and has the right to be**
 - i. kept separately from detained persons over the age of 18 years; and**

- ii. **treated in a manner, and kept in conditions, that take account of the child's age;**

h. to have a legal practitioner assigned to the child by the state, and at state expense, in civil proceedings affecting the child, if substantial injustice would otherwise result

From the above outlined sections of the constitution it is evident that the position taken by the government towards the treatment and rehabilitation of prisoners and the protection of young prisoners is a positive one. This applies to both Black and White prisoners, unlike in the former regime, which separated white and blacks and treated black unfairly.

According to section 35 (2) (f), everyone who is detained, including every sentenced prisoner, has the right to communicate with, and be visited by, that person's spouse or partner; next of kin; chosen religious counsellor; and Chosen medical practitioner.

The section does indicate the providential attitude of the government towards keeping the communication going between the prisoners and the community outside. Psychologists, Religious Counsellors, Social Workers, and Family members are granted an opportunity to help their loved ones, who are behind bars, to fight against their addiction to criminal activities. Dixon and Van der Spuy (2004:118) rightly indicate that the justice system displayed by the Republic of South Africa is restorative in nature. At its simplest, the term "restorative justice" is used to describe a response to crime that goes beyond merely punishing the offender. Visitations and counselling sessions are of vital importance in the life of a young prisoner.

3.1.4 The Present Challenges

According to Kalideen (2006), in her article, "Prisoner rehabilitation is in shambles". Only 28 psychologists are employed by correctional services to consult more than 110 000 prisoners in South Africa. She further indicates that many offenders are being paroled without seeing a psychologist because of the critical shortage of staff, in direct violation of the department's own requirements for prisoner release. In addition to this, during the personal conversation we had with the SC of Malamulele correctional service (Mrs. Mashele), it was indicated that even the impact of

Chaplains is also not effective due the shortage. The challenges they confront as far as rehabilitating young prisoners is concerned demand profound manpower.

Kalideen (2006), further indicates that figures obtained by The Star on Wednesday 19 July 2006, which are official statistics from the Department of Correctional Services (DCS) (Psychological Service Division), show that the department employs only one psychologist for every 4 000 prisoners. A member of parliament's portfolio committee on correctional services has called South Africa's prisons "universities of real crime" and people who are incarcerated are emerging more criminalised when they come out than when they went in because of the lack of effective rehabilitative processes available to prisoners. Kalideen further indicates that in our country studies show that more than 80 per cent of released prisoners resort to crime again after their release. This is not acceptable.

The underlying procedure in this matter is that according to Section 63 of the Correctional Services Act, the parole board should have before it a social worker's report, a Psychologist's report, a vocational report, a unit manager's report and a case management committee report when considering the eligibility of a prisoner for parole (Kalideen 2006).

This shortage of professional helpers is also reflected even in the local correctional services. In Malamulele Correctional service they call ministers from the local congregations to volunteer helping young prisoners if serious need arises. It is therefore, clear from the above-mentioned present situation that efforts of rehabilitating prisoners do exist in our country, however, we have not yet done enough, as a nation, to effectively achieve the expected end, and see to it that crime is reduced.

Besides the work of Psychologists and Social Workers towards rehabilitating prisoners in South Africa, there are also Non Governmental organizations, which are there to help ex-prisoners in terms of vocational training. In addition to what the NGOs are doing, some of them also prepare selected clients (ex-prisoners) sufficiently to make maximum use of their temporary employment to improve their

longer-term economic prospects, and to expose clients (ex-prisoners) to the opportunities of self-employment (Muntingh 2001:1).

The idea of establishing NGOs is commendable. However, a question that remains, is “Do these NGOs bring about sufficient and appropriate changes, e.g. in the rural settings like Mopani district (Malamulele and Giyani)?” “Are they effectively contributing towards the vocational training of young prisoners in the district?”

3.1.5 The Work of Counselling

According to Byrne (1995:12) professional psychological counselling is provided by trained practitioners to cognitively competent clients of any age in order to help them, by means of group activities and individual consultations, to work on common developmental tasks and, to assist most of them, usually in private, to work through particular cognitive, affective, or behavioural obstacles impeding their development. He further indicates that the primary developmental task is to attain and retain a sense of confident self-worth, paired with competence in forming and maintaining fulfilling and contributing relationships with others. In addition to this definition Adams (1979:94) says counselling is the process of helping others to love God and their neighbour.

Brown and Srebalus (2003:47-54) indicate that there are different major counselling approaches within the discipline of counselling. The approaches are as follows:

- **Client-Centred Therapy** – the central emphasis in this approach is the relationship between counsellor and client. The primary goal of treatment is best achieved by creating an interpersonal environment full of warmth and understanding and free of constraint.
- **Adlerian Counselling** – this approach seeks to correct mistakes in perception and logic that people make in their effort to fit into social relationships and to overcome feelings of inferiority. According to this view, people are born with feelings of inferiority.
- **Reality Therapy** – William Glasser is the founder of this approach. According to Glasser people who are unhappy, who get into trouble, and who develop

many different emotional problems are persons with a failure identity. This identity leads to loneliness, poor contact with reality and the giving up of responsibility. Responsibility is the key word in reality therapy. During the process of helping change a client's failure identity and subsequent irresponsible behaviour, acting or doing is emphasised.

- **Rational Emotive therapy** – its founder is Albert Ellis. In this therapy Ellis maintained that the root source of human problems is irrational thoughts (mistaken ideas) learned by people early in life and maintained by a continual process of re-indoctrination, willingly undertaken by those same people. A counsellor can help such clients by vigorously disputing those irrational thoughts and offering as a substitute a different set of ideas, based primarily on the tolerance of self and others.
- **Behaviour Therapy** – this therapy emphasises the learning and unlearning of behaviours and associations between feelings and environmental stimuli. Anxious clients were most often put in a peaceful state through progressive relaxation techniques.
- **Cognitive Behaviour Therapy** – the defining element in cognitive behaviour therapy is a process called cognitive restructuring. It is similar in some ways to Rational Emotive therapy in that the ultimate goal is to replace self-defeating thoughts with adaptive ones. However, where the Rational Emotive therapy theory prescribes rational and irrational thinking, cognitive behaviour therapy teaches the clients how to use self-observation to empirically identify their own self-defeating cognitions.
- **Gestalt Therapy** – according to this therapy, people strive for balance in their interaction with the world and themselves. As one lives, one contacts the environment, deals with it for a time, and then moves on to new experience once old ones are complete. Unfinished situations inhibit the flow of experience, restricting the person, blurring boundaries, producing negative feelings of detachment and engulfment, creating rigidity in the person, and in general upsetting equilibrium. Awareness of self as an evolving entity with a unique identity with unique involvements becomes stalled. The solution to remedy this situation in the person's life is to help a client assume greater self-responsibility and control over life.

- **Solution-Focused Brief Therapy** – this approach assumes that people create their own reality, that they put the meaning into their lives. And, because clients are such active agents in the design of their lives, they are the real experts when it comes to changing. Therefore the counsellor must take advantage of the client's natural capacity to change by creating a collaborative, consultative relationship void of over-direction and control. As a team the client and the counsellor focus on strengths and times when the client was not handicapped by problems.

3.1.5.1 Stages in the Counselling process

Briefly, Brown and Srebalus (2003:70), assert that there are three stages involved in the process of counselling:

- **The Beginning Stage** – During the very early interviews, the immediate goals become twofold: (1) to begin forming a good working relationship and (2) to explore the reason the client sought counselling. To achieve both immediate goals, the counsellor provides fundamental conditions that create an interpersonal atmosphere characterised by empathy, respect, and genuineness. In this stage the counsellor must do much listening. A Counsellor will need to ask question to seek clarification and elaboration and to guide exploration into additional areas.
- **The Middle Phase** - Problem exploration and relationship building, while characteristics of the early phase of counselling re-emerge in later stages as well. But once early exploration has resulted in the uncovering of a quantity of information useful in understanding and treating those problems, the tone of the interviews begins to change. Counsellors become active. Along the process of counselling in this stage, it is important for a counsellor to ask questions like: "What do you make out of what we have been talking about?" The counsellor in this stage must "personalise" the problem for the client. Counsellors must be careful and tactful when helping clients to personalise their problems in terms of how they contribute to what is bothering them. This means that one waits for an appropriate time to deal with difficult

confrontations, a time when the client is ready to deal with them or when sufficient time exists for the matter to be fully treated. This phase prepares a client for the real-life attempts at change. The counsellor has to work hard. More than likely, the counsellor in the middle phase, compared to the early phase, has initiated more and applied his / her own perspective to that of the client.

- **The Late Phase** – According to theoretical orientation, the later counselling sessions vary in content. Some counsellors continue themes already developed, they continue to work on the new, and emerging self-image of the client with the belief that the cognitive structure representing the self is the key to effective action-taking. Other counsellors believe in more structured strategies aimed at action-taking. They emphasise the practice of concrete behaviours directly related to expressed problems and desired goals. In many instances later counselling sessions consist for the most part of the client reporting to the counsellor what transpired over the past week, how difficult situations were managed, how successes could be explained. It is indicated that the counsellor in such a situation is expected simply to comment on such experiences in the light of what has occurred during counselling and now as trusted, supportive consultant. Confusing and surprising events are mutually explored and analysed for the purpose of fine-tuning the new, more effective stance the client has toward life experience. Eventually the counsellor and client must confront the issue of termination.

3.1.5.2 Characteristics of Effective Counsellors

Although the use of counselling techniques influences positive outcomes in counselling, there is widespread agreement that the personal characteristics of the counsellor are largely responsible for the ultimate success or failure of counselling (Brown and Srebalus, 2003:64-68). They further indicate that caring is the key ingredient in counselling and the source of caring is within the individual.

According to Brown and Srebalus (2003:64-68), the Characteristics that are recommended are as follows:

- **Personal Congruence** – the counsellors must have confidence in their ability to be effective in human relationships
- **Empathy / Understanding** - the counsellor must be an understanding person. Both therapeutic understanding and diagnostic understanding are important. The latter enables a counsellor to describe the client in ways helpful to others, to plan meaningful interventions, and to predict client behaviour under both current and future conditions.
- **Cultural Sensitivity** – Understanding is a core ingredient in cultural sensitivity. It is asserted that counsellors who expect to be effective with clients from different cultural backgrounds prize diversity and express an interest in and commitment to learning about people with diverse traditions.
- **Genuineness** – the counsellors must emerge as real or authentic persons. The absence of genuineness means not being aware of the here and now experience, hiding behind a role as a counsellor, doing what one is supposed to do as though one were programmed.
- **Respect/ Positive Regard** – respect refers to the valuing of others, holding them in positive regard because they are human beings.
- **Communication** – effective helpers must be effective communicators. In relating to others they make their intentions clear and concrete. They are able to communicate, both verbally and nonverbally, their empathy, genuineness, respect, and cultural sensitivity.

This piece of work was aimed at offering a brief overview of counselling theory, phases or stages involved in the process and the characteristics of effective counsellors.

3.1.5.3 Summary of the findings and evaluation

It is one's findings, after having studied these theories, that the work of counselling in the psychological discipline emphasises the horizontal dimension or is explicitly horizontally oriented, (person to person and the "self"). However, Pastoral Counselling has both the horizontal and the vertical dimensions in its approach. It

concerns the relationship of the person with both God (vertical) and fellow men (horizontal).

Byrne (1995:17) indicates that Psychological counsellors carry out their professional activities with individuals or with small groups of clients intending or focusing on facilitating the psychological development of normal people by helping them make and carry out tenable plans for their future, by strengthening their resources, and by helping them remove obstacles to continued development.

It can be indicated that both Pastoral Counselling and psychology generally seek to achieve one thing and that is, **change in the life of the client.**

However, the mechanism and convictions through which this change can be achieved differ. The Christian or Biblical approach puts forward as crucial the authority of Scripture and the involvement of the Holy Spirit in the process, and the "change" desired involves the renewed relationship with God and the fellow neighbour, whereas, the psychological discipline emphasises the awareness of self-responsibility and renewed relationship with other people.

Brown and Srebalus (2003:304-305) rightly acknowledge that the secret of Christian Counselling is to become open to the help of God, allowing Him to break through the many barriers between God and people. They further indicate that prayer plays an important role in the process.

It is one's conviction that the former approach is more reliable than the latter, even though at some point, the professional in the former approach (Christian), can consult the latter approach (psychology), not as a primary source to ensure a desired end, but merely as a secondary source.

3.1.6 Findings established

The guidelines or findings established in the meta theory can be summarised by formulating it into two categories, which include a juridical and social aspect. Both these categories have their negative and positive connotations.

Legal aspect:

Negative

- 3.1.6.1 Capital punishment denied people change for rehabilitation
- 3.1.6.2 Punishment could be very harsh and dehumanising
- 3.1.6.3 Segregation also played a role in the unfair treatment of black prisoners and therefore denied them a chance to be positively rehabilitated

Positive

- 3.1.6.4 Constitutional developments, e.g. the establishment of the bill of rights, have granted prisoners a chance for rehabilitation.
- 3.1.6.5 The government has taken a positive step towards the treatment and rehabilitation of prisoners and the protection of young prisoners.
- 3.1.6.6 The bill of rights does allow relatives, religious counsellors and spouses to visit their fellows who are in prison.
- 3.1.6.7 In the democratic government, punishment is **just, normal and fair**, as it is guided by the Bill of Rights.

Social aspect:

Negative

- 3.1.6.8 Not enough counsellors and social workers are employed to help in rehabilitation of prisoners.
- 3.1.6.9 Prisoners are released without making sure that they see counsellors or psychologists.
- 3.1.6.10 The counselling has a strict focus on the ego.

Positive

- 3.1.6.11 The intentions and aims of the NGOs are creditable.
- 3.1.6.12 Counselling seeks and aims at bringing change in the life of prisoners.
- 3.1.6.13 The phases showed in the process of counselling attest to the fact that patience is involved during the process.

Chapter 4: Empirical Study regarding the Role of the Church in Counselling of Young Prisoners in Mopani District of Limpopo Province

4.1 Introduction

It is intended in this chapter to engage in the empirical study regarding the role of the church and the government (Correctional Services) in the counselling of young prisoners. Heitink (1999:233) indicates that the focus of the empirical approach is to show that all the scientific knowledge is based on experience and can be deduced from experience. It is an observation that affects everyone, yet the way they would react on this observation would differ from one person to the other. Heitink (1999:233) further maintains that the process of testing goes along a trajectory of observation, experiencing, choosing and evaluating. It has moments of deduction and of induction; it is a conscious process of comparing and evaluating (see Letšosa, 2005:14).

The sole aim of doing the empirical study, in this chapter, was to generate knowledge that would enable people to change the current situation into a more desirable situation in the Mopani District and our society at large. Heitink (1999:221) asserts that empiricism is derived from the Greek Word *emperia*, meaning "experience". It is basically an exploration and evaluation of people's experience concerning the subject that the researcher wishes to develop. Makhuvha (2003:42) says that empirical study joins the basis theory to the practice theory.

Empirical study, in this chapter, is an active and a necessary research that seeks to explore the attitude and the eagerness of the Reformed Churches with regard to the counselling of young prisoners.

There are different methods of doing empirical research, namely descriptive, explorative and testing hypothesis (Heitink 1999:229). In describing and differentiating these methods, Heitink (1999:229), indicates that descriptive research is the method that mainly focuses on a systematic description of a topic on the basis of the empirical data, while explorative research is a mixture of both research that

seeks to describe and that which seeks to test a hypothesis, although this may have its own place when the researcher does not wish to explore the broader field or to register certain phenomena, but attempts to explain with a view of developing hypotheses on the basis of the findings. Explorative studies place the focus on explanation and interpretation (see also Nthangeni 2005:63).

It can therefore, be indicated that the method followed in this research is the explorative one. The researcher focused much on exploring the views of Christians, within the Reformed Churches in the Mopani District of Limpopo Province, with regard to the counselling of young prisoners. The areas that the researcher focused much on were places around Giyani and Malamulele townships and rural villages around them. The process of exploration was carried out through distributing questionnaires that would challenge Christians to answer questions that sought to invite their views and suggestions on the subject. However, it must be indicated that in addition to the interviewees who completed the questionnaires, there were also other participants who were willing to share their views with regard to the topic with the researcher. These people were not asked specific questions with regard to the subject, but were only sharing their experience with regard to the involvement of the church and the state in rehabilitation of young prisoners. In these instances, the researcher took notes as the interviewees were sharing their experience with him. These people were as follows: one member of the Correctional Service Department (hereafter to be referred to as **CSW**), one Church Elder (will be referred to as **CE**) and two young prisoners (will be referred to as **YP1** and **YP2**), and two ministers of the Reformed Churches within the district (who will be referred to **M1 and M2**).

4.2 The strategy utilised

There were sixty questionnaires that were grouped into four categories. The first category focused on challenging the views of Church Elders, Deacons and Ministers. The second category was aimed at Church members, and the third category was for Correctional Service Workers, and the last one was aimed at hearing the views of young prisoners who were still serving their sentences as well as those that had just

been released. Each category consisted of fifteen questionnaires that did not necessarily have similar questions, though some questions appeared to be similar.

The questionnaire used can be seen in the addendum.

4.3. Empirical Research Result

4.3.1 Introduction

It must be mentioned that the results reflected below were obtained from a convenience (easy to get) sample only, taken from few relevant people that were available during the time of this research. The researcher does not wish to authentically infer that these results are representative of the whole population of Ministers, Elders, and Deacons, Correctional Service Employees, and young prisoners that are within the district of Mopani.

However, it can equally be indicated that these results help one to see the consistency of the researcher's argument, with regard to the Pastoral Counselling of young prisoners, stemming from the Meta theory through to practice theory.

4.3.2 Findings from the Questionnaires

4.3.2.1 Category 1: Ministers, Church Elders and Deacons

Question 1: *The Bible does teach about visiting and supporting prisoners.*

NB. The total number of questionnaires was fifteen.

Frequency	Percentage
12 people answered - Yes	80%
1 person answered - I don't know	6.7%
2 people answered -- No	13.3%

4.3.2.1.1 Findings It can be deduced from the findings in the table above that Ministers, Church Elders and Deacons do acknowledge that the Bible does teach about visiting and giving support to prisoners.

Question 2: *My church helps in the rehabilitation of young prisoners*

Frequency	Percentage
7 people answered – Yes	46.67%
8 people answered – Not yet, perhaps in the future	53.33%

4.3.2.1.2 Findings

From the findings tabulated above, a greater percentage of people indicate that the church is not presently helping in the rehabilitation of prisoners; perhaps in the future this can be done.

Question3: *How is your Church contributing now, in helping young prisoners refrain from criminal activities?*

Frequency	Percentage
9 people answered – it has nothing to do with them	60 %
6 people answered – Little to do with them	40%

4.3.2.1.3 Findings

A greater percentage of people show that the Church is not contributing and a smaller percentage of people indicated that the church has a small contribution.

Question 4: *What is your church doing to help ex-young prisoners live a positive life style?*

Frequency	Percentage
8 people answered – Ignore them	61.54%
3 people answered – we are afraid of their bad influence	23.08%
2 people answered – We help them a lot	15.38%

4.3.2.1.4 Findings

A greater percentage of people who completed the questionnaires were of the idea that the church was ignoring the work of helping young ex-prisoners live a positive life style. Three people indicated that churches were afraid of prisoners' bad influence and two people indicated that their churches help prisoners.

Two people could not answer this question.

Question 5: *What do you think the church should do regarding helping young prisoners during and after imprisonment?*

Frequency	Percentage
2 people answered – get counsellors for them	13.33%
8 people answered – have special Bible studies with them	53.33%
5 people answered both – get counsellors and have bible studies with them	33.33%

4.3.2.1.5 Findings

Responses to this question reveal that the greater percentage of this category of people believed that the church should get involved in helping young prisoners during and after imprisonment by getting counsellors and by having special Bible studies with young prisoners. This is indeed a challenge to the church. The church should indeed rethink the possibilities of intensifying the whole process of prison ministry.

Question 6: *My attitude towards young prisoners*

Frequency	Percentage
4 people answered – very good	26.67%
9 people answered – good	60.00%
2 people answered – Bad	13.33%

4.3.2.1.6 Findings

From the findings tabulated above, it can be deduced that a greater percentage of people in this category have a good or positive attitude towards young prisoners.

Question 7: *How are you equipping the members of your Church to engage in prison ministry?*

Frequency	Percentage
1 person answered – we have training workshops	6.67%
3 people answered – we encourage them to visit young prisoners	20.00%
8 people answered – Doing nothing	53.33%
3 people opted for specifying their views: they say, <ul style="list-style-type: none"> • Nothing at present, may be in the future 	20.00%

4.3.2.1.7 Findings

The deductions that can be made from the findings tabulated above show that a greater percentage of people in this category indicated that they were at the time doing nothing to equip members of their church to engage in prison ministry. However, few of them indicated that they might be able to equip their members in future. And lastly, a very small percentage indicated that they prepared their members through workshops and encouraged them to visit young prisoners.

Question 8: *What is the church doing to contribute in helping young prisoners in the local Correctional Services?*

Frequency	Percentage
2 person answered – We visit and preach to them	13.33%
5 people answered – We are planning to do something	33.33%
7 people answered – we are not doing anything	46.67%
1 person opted for specifying their views:	

they say, <ul style="list-style-type: none"> • Only our pastor is involving himself. 	6.67%
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4.3.2.1.8 Findings

According to the responses in the table above it is clear that a greater percentage of people in this category indicated that the church was doing nothing to help young prisoners in their local Correctional Services, and 33.33% showed that they were planning to do something to improve assistance. A small percentage indicated that they did visit the prisoners and included preaching to them (only two out of a possible fifteen), while a very small percentage indicated that only their minister was involving himself in helping prisoners in the local Correctional Services.

4.3.2.2 Category 2: Church Members

Question 1: *The Bible teaches about visiting and supporting prisoners*

Frequency	Percentage
14 people answered – Yes	93.33%
1 person answered – No	6.67%

4.3.2.2.1 Findings

It can be deduced from the findings in the table above that Church members do acknowledge that the Bible does teach about visiting and giving support to prisoners.

Question 2: *My church helps in the rehabilitation of young prisoners*

Frequency	Percentage
2 people answered – yes	13.33%
5 people answered – I don't know	33.33%
8 people answered – no	53.33%

4.3.2.2.2 Findings

These findings show that a greater percentage of church members indicated that their churches were not helping with the rehabilitation of young prisoners. One third of the respondents indicated that they were not aware of any efforts or did not know anything about the involvement of the church in the rehabilitation of prisoners. Only two out of the possible fifteen (13.33%) indicated that their church was contributing to the rehabilitation of young prisoners. According to these as well as the preceding findings there is increasing confirmation that the church is not fully committing itself to the counselling of young prisoners. In most of the cases, whenever we find a church that is doing something to assist young prisoners, it is only the Minister who is involved.

But the Bible teaches that it is every Christian's responsibility.

Question 3: *How is your Church contributing now, in helping young prisoners refrain from criminal activities?*

Frequency	Percentage
1 person answered – it has nothing to do with them	6.67%
14 people answered – it has little to do with them	93.33%

4.3.2.2.3 Findings

The question was aimed at exploring the involvement of the church in helping young prisoners refrain from criminal activities. The findings tabulated above show that the church has little to do with helping them. Some indicated that they chose this answer because even if they did not involve themselves fully, they did pray for young prisoners or prisoners in general. However, a very small percentage indicated that the church had nothing to do with them, that is, the church was not contributing anything at present stage.

Question 4: *What is your church doing to help young ex-prisoners live a positive life style?*

Frequency	Percentage
8 participants said – the Church ignores them	61.54%
4 participants said – The church is afraid of their bad influence in the society	30.77%
1 participant said the church helps them	7.69%

4.3.2.2.4 Findings

A greater percentage of Church members who completed the questionnaires were of the opinion that the church was ignoring the work of helping young ex-prisoners live a positive life style. Four people indicated that members of the church were afraid of the bad influence that could be spread by young ex-prisoners and one person indicated that they were assisted by members of the church. Two people could not answer this question. These results undoubtedly support the argument contained in this research. Many of the activities going on in the church are focused on the people in the church only, while very little is being done to meet the challenges the community members are confronting out there in a complicated society. It is by no means the researcher's intention to be harsh or filled with negative criticism, but the point is that there evidently is much scope for improvement with regard to what can be done by the churches for the sake of the improvement of attitudes of young prisoners/young ex-prisoners and consequently to the benefit of society at large.

Question 5: *What do you think the church should do regarding helping young prisoners during and after imprisonment?*

Frequency	Percentage
13 participants said – the church should have special Bible study with them	100%

4.3.2.2.5 Findings

Nearly every participant in this category was of the opinion that the church should have special Bible studies with young prisoners during and after imprisonment.

There are two missing frequencies in this question. Two people could either not answer it correctly or had completely forgotten to answer it. A very interesting thing to note is that many of the members appeared to know what the church was supposed to do, but was precisely not showing a full involvement in. In response to the first question, many members indicated that the Bible does teach about visiting and supporting young prisoners. Therefore it remains being a challenge to the members to take up full responsibility and involve themselves in the work.

Question 6: *My attitude towards young prisoners*

Frequency	Percentage
3 people said - very good	20.00%
11 people said – good	73.33%
1 person said – bad	6.67%

4.3.2.2.6 Findings

This question was aimed at exploring the attitude of Christians towards young prisoners, since their attitude, in one way or another, would determine to what extent the church or its members, for that matter, would be involved in helping young prisoners.

From the findings tabulated above it can be deduced that a greater percentage of Church members who participated in completing the questionnaires indicated that their attitude toward young prisoners was good or positive, while about 3 out of fifteen people indicated that their attitude toward young prisoners was very good. A very low percentage of these people responded by saying that their attitude was bad. In spite of whatever results were obtained it remains necessary for one to emphasise that the Bible teaches us to love other people as we love ourselves. It may be indicated that young prisoners should and cannot be excluded as an exception to

this, they must be loved. A person's attitude towards something or someone tells more about how his heart reacts towards it.

Question 7: *Would you like to sit and share the Word of God with a young prisoner who has just been released from Jail?*

Frequency	Percentage
13 participants said – Yes	86.67%
2 participants said – they are not sure	13.33%

4.3.2.2.7 Findings

The findings tabulated above show that a greater percentage of church members indicated that they would not have a problem in sitting and sharing the Word of God with young prisoners who had just been released from jail. By far the minority of church members revealed uncertainty about the possibility. These findings indicate that there is a little element lacking in the church. If the majority of people had no problem in sharing the Word of God with young prisoners/young ex-prisoners, then it appears that members only need some kind of motivation to take up the full responsibility.

Question 8: *Your church needs your support and involvement in rehabilitating young prisoners*

Frequency	Percentage
13 participants said - yes	86.67%
2 participants said – they are not sure	13.33%

4.3.2.2.8. Findings

This question was aimed at exploring the attitude, readiness and the self- image of the church members. The results tabulated above show that a greater percentage of Church members see themselves as people who can involve themselves in helping the church engage in the rehabilitation of young prisoners or even prison ministry. As was evident from the preceding question, above, if this was how members viewed themselves, they merely needed to be motivated to actually participate in offering assistance. May be it is a challenge to the leadership of the Church to present a plan as to how the members can be engaged in this work.

4.3.2.3 Category 3: Correctional Service Workers

Question 1: *The Government does support the idea of rehabilitating (young) prisoners.*

Frequency	Percentage
11 people answered – Very much	73.33%
4 people answered – Very little	26.67%

4.3.2.3.1 Findings

A greater percentage of the people who participated in answering the questionnaire were of the opinion that the government was indeed supporting the idea of rehabilitating young prisoners or prisoners in general. A smaller percentage of about 26.67% thought that the government was not doing enough but doing very little in supporting the rehabilitation of young prisoners. These results are understandable in the sense that the general public can see the involvement of the government in rehabilitating prisoners. However, one of the goals of this study was to ask the question whether this involvement is effective or not? It has well been indicated in 1.2.2 of this work, by Muntingh (2001:1) that there are a number of offender reintegration services available in South Africa, but these are fairly isolated and mostly do not provide a comprehensive service that starts in prison and continues until after release. In addition, it is argued further that very few, if any, analytical studies have been conducted to evaluate their impact and it is therefore difficult to make any assessment of the effectiveness of these services.

Furthermore, the observation made by the researcher showed that the problem of young people being imprisoned time and again, for the same kind of crime and in other instances different ones, still is a problem to be addressed. But the question is: during their conviction, were they helped enough to reshape their lives? Therefore this leaves us with a big question: How effective are the government's rehabilitation programmes to young prisoners?

Question 2: *Rehabilitation can help young prisoners to refrain from crime.*

Frequency	Percentage
7 participants said – Yes	46.67%
8 participants said - Sometimes	53.33%

4.3.2.3.2 Findings

From the results tabulated above, a greater percentage of people who participated in answering the question, are of the opinion that rehabilitation does not always help young prisoners to refrain from crime. They say sometimes it does. This response shows a possible doubt of agreeing fully with the question. Perhaps this doubt is influenced by the kind of life style that is displayed by young ex-prisoners in their communities. One cannot draw a reliable conclusion on this matter. However, it has been one of the goals of this study to show that true rehabilitation can come only through Christ. In 1.2.1 of this work the researcher indicated that, that which a pastoral counsellor seeks to achieve in his work is change in the life of a prisoner, change through Christ, the one and only true way to rehabilitate a prisoner.

Question 3: *We are doing something, as a local correctional service, to help young prisoners refrain from the mind set of criminal activities?*

Frequency	Percentage
9 people answered – Very much	60.00%
6 people answered – Very little	40.00%

4.3.2.3.3 Findings

The results tabulated above show a general agreement among the workers in the Correctional Services that they are doing something to help young prisoners refrain from criminal activities. The question that still remains is how effective their efforts to help young prisoners are.

Question 4: *What are you doing to help in preparing a young prisoner who will be released soon?*

Frequency	Percentage
8 people said – Get counsellors to help.	61.54%
3 people said – Nothing simply release them.	23.08%
2 people said – merely indicated that they help them a lot.	15.38%

4.3.2.3.4 Findings

The results tabulated above show that a majority of the people who participated in answering the questionnaires, indicated that they organised counsellors for the young prisoners who would be released shortly. It can be indicated that this is a positive effort that the government is making to help the prisoners, because it is necessary. However, about 23% of the participants showed that there was nothing that was organised for young prisoners, as they were simply released. It is not good for the community that the young prisoner returns to his/her former life without being prepared or without having had some fortification towards more wholesome views on general conduct in society.. In 3.1.4 a member of parliament's portfolio committee on correctional services has called South Africa's prisons "universities of real crime" and he indicated that people who are incarcerated are emerging more criminalised when they come out than when they went in because of the lack of effective rehabilitative processes available to prisoners. It can therefore be indicated that the failure to organise counsellors for prisoners prior to their release is a danger to the community. It must also be indicated that the researcher is well aware of the costs accompanying

this work. However, if we wish to see our country being a good place to live, we have no option.

Question 5: *Local churches do involve themselves in helping young prisoners refrain from crime*

Frequency	Percentage
2 participants answered – very much	13.33%
8 participants answered – Very little	53.33%
5 participants answered – Not at all	33.33%

4.3.2.3.5 Findings

The results tabulated above show that a greater percentage of people who answered are of the opinion that the involvement of the church is very low. It can be said that that this is comforting, but it is not enough. The church has to be immensely involved in the work of helping young prisoners reshape their lives. Perhaps this is the situation where only Ministers are involved. It should also be of concern to the church that about 33.33% of the people answered that the church is not involved at all. This should be a challenge to the church.

Question 6: *My attitude toward young prisoners*

Frequency	Percentage
4 participants answered – Very good	26.67%
9 Participants answered – Good	60.00%
2 Participants answered – Bad	13.33%

4.3.2.3.6 Findings

The results indicated in the table show that many of the Correctional Service workers are showing love and a good attitude towards young prisoners. This is commendable. The work of rehabilitation can take place amicably when these two parties experience sound cooperation.

Question 7: *Are the conditions of the prison cells conducive to rehabilitation of young prisoners?*

Frequency	Percentage
1 Person answered – Very good	6.67%
3 People answered – good	20.00%
8 People answered – bad	53.33%
3 People answered – very bad	20.00%

4.3.2.3.7 Findings

This question was primarily aimed at getting the views and the experience of the Correctional Service workers with regard to the conditions to which young prisoners in jail are exposed. It was the motive of the researcher to be aware of the conditions that prisoners live in, since those conditions can, in one way or another, affect the conduct and behaviour of the young prisoner. The results tabulated above show that a greater percentage of the Correctional Service workers who participated in answering the questionnaires, meant that the prison cell was bad. The researcher is not trying to impose that prisoners should enjoy even more luxury than people who are outside, but at least, the place should be healthy and conducive to rehabilitating a prisoner.

Question 8: *Is the contribution of the NGOs observable in the vocational training of the young prisoner, in your area?*

Frequency	Percentage
1 Person answered – very good	6.67%
2 People answered – good	13.33%
8 People answered – bad	53.33%
4 People answered – very bad	26.67%

4.3.2.3.8 Findings

This question was aimed at exploring the views of the participants regarding the matter of the involvement of the NGOs in rehabilitating prisoners, and their vocational training to prisoners. A greater percentage of the participants indicated that the involvement was bad, more so, about 26.67% of them indicated that the involvement was not merely bad, but actually very bad.

It has already been established in 1.2.2 of this work that there are non-governmental organisations (NGOs) and community-based organisations (CBOs) which render services in the vocational training of prisoners. Some of these organisations are as follows:

- National Institute for Crime Prevention and the Reintegration of Offenders (NICRO)
- Common Prisoners' Rehabilitation Agency (COMPRA)
- South African Prisoners' Organization for Human Rights (SAPOHR)
- Prison Fellowship International (PFI)
- Gauteng Rehabilitation Trust (GRT)
- Khulisa
- Learn and Earn Trust.

The goals and objectives of these non-governmental organisations are formulated as follows: To facilitate the reintegration of ex-prisoners into society through the provision of contract employment that is supported by access to economic empowerment training and financial assistance (Muntingh (2001:1). The question that remains, is that, with the results that we have at hand (tabulated above): What impact are these NGOs exercising on the ex-prisoners living in the rural communities of Giyani, Malamulele, Hlanganani, Lulekani, etc? Is their involvement visible in

these rural communities? Or if there are some other NGOs and CBOs that pursue the same goal as these, are they also making a difference or do they seem to be ineffective? If these rural areas are not also enjoying the help by the NGOs and CBOs, in as far as the vocational training of young prisoners is concerned, something must be done to rescue the situation.

4.3.2.4 Category 4: Young Prisoners

Question 1: *How did /do you experience your time in jail?*

Frequency	Percentage
2 Participants answered – very good	13.33%
4 Participants answered - good	26.67%
7 participants answered – bad	46.67%
2 participants answered – very bad	13.33%

4.3.2.4.1 Findings

The results that are displayed in the table show that a greater percentage of young prisoners, who participated in answering the question, say that the experience of jail was bad to them. Furthermore 13.33% of them say the time was very bad. It can be indicated that generally, jail has never been good to a person. It is an awful and traumatising experience. However, for the sake of the good maintenance of law and order in the country we must have it. The only challenge is that we need not neglect the young prisoners and stigmatise them or label them, as if they will never change their life style. We need to take an advantage of their experience about jail and help them to re-shape their lives, so that they should not find themselves in the cells again. This point has been well established under 2.4 of this work, that is, "Summary of the Basis Theoretical Principles in the New Testament", under the social aspect.

Question 2: *The time I spent/ I am spending in jail helped/helps me to hate crime and seek to live a good life in my community*

Frequency	Percentage
12 Participants answered – Yes a lot	80.00%

3 Participants answered – Yes a little	20.00%
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4.3.2.4.2 Findings

The results tabulated above show that a greater percentage of the participants regret the fact that they have been in jail. After their release or just before their release they realised that they needed to do something about their lives. They needed to change. These answers may have been influenced by the fact that they have seen counsellors, or some Ministers of the Word or may be because of the bad time they experienced before their release. We do not know. However, it must be indicated that if all young prisoners can come out of jail with this attitude against crime and a willingness to change, we can have a good society.

Question 3: *The condition of the prison cells is good*

Frequency	Percentage
1 Participants answered – very good	6.67%
2 Participants answered – good	13.33%
9 Participants answered – bad	60.00%
3 Participants answered – very bad	20.00%

4.3.2.4.3 Findings

The results tabulated above show that about 80.00% of the participants answered that the condition of the prison cells was bad and very bad respectively. Few suggestions have already been indicated with regard to this question and can be seen under the findings established in 4.3.2.3.7.

Question 4: *We always encourage (d) each other inmates, not to engage in criminal activities after release*

Frequency	Percentage
8 Participants answered – regularly	61.54%

4 Participants answered – sometimes	30.77%
1 Participant answered – not at all	7.69% two are missing

4.3.2.4.4 Findings

The majority of participants who answered this question showed that they regularly encouraged each other, i.e. among the inmates, not to engage in criminal activities after their release. Fewer participants indicated that they sometimes did so. This is possible if one looks again at how they answered question 1 above. The involvement of the Church in prison ministry may encourage the inmates to always encourage each other with the Word of God, instead of bullying each other or displaying all sorts of unbecoming behaviour and practices (like homosexual activities).

Question 5: *My relationship with the prison warders and police officers was/is*

Frequency	Percentage
13 Participants answered – good	100% two are missing

4.3.2.4.5 Findings

The results tabulated above show that nearly all the participants who answered the question had or are still having a good relationship with prison warders, and officers. It has already been indicated that the relationship between these two parties is of great importance, see 4.3.2.3.6.

Question 6: *My parents, Relatives, and my Church members used to visit, and support me*

Frequency	Percentage
3 Participants answered – all times	20.00%
11 Participants answered – sometimes	73.33%
1 Participants answered – not at all	6.67%

4.3.2.4.6 Findings

Many of the young prisoners who participated in answering the question showed that their Parents, Relatives, and Church members visited them sometimes. And about 20% indicated that they visited them all times. This is a positive contribution by the community to the young prisoners. They need the support and forgiveness from their Parents, Relatives, and fellow Church members. The Biblical principle has already been established in this work that shows that our Lord Jesus Christ expects us, as Christians or His followers to visit prisoners, see 2.4 in Chapter 2.

Question 7: *The correctional service helped /is helping me to re-look life and hate crime*

Frequency	Percentage
5 Participants answered – yes a lot	33.33%
10 Participants answered – yes a little	66.67%

4.3.2.4.7 Findings

The greater percentage of the participants who answered this question indicated that the Correctional Services helped them a little with reconsidering their morals and values and to hate crime. It must be argued that the effort ought to be doubled, or at least doubled, maybe with the help and the full involvement of the NGOs, CBOs, and the Church.

Question 8: *The correction service organised/ is organising a Counsellor, Social Worker, and Psychologist to see me before my release.*

Frequency	Percentage
2 Participants answered – many times	13.33%
4 Participants answered – few times	26.67%
9 Participants answered – not at all	60.00%

4.3.2.4.8 Findings

From the results tabulated above, the greater percentage of these young prisoners who participated revealed that there were no arrangements for a Counsellor, Social

Worker, or a Psychologist to speak to them before their release. Some more light to this matter will be shed later from the conversation that the researcher had with two of these young prisoners and the conversation the researcher had with the Correctional Service worker. However, it must be indicated that for about 26.67%, that is 4 out of 15 young prisoners that responded, the “few times”, the counsellor, social worker or psychologist had been organized for them, can be regarded as a very wonderful work that the government is doing.

4.3.3 Findings from the personal conversation (interviews)

4.3.3.1 Category 1 Ministers and Church Elders

M1 indicated that this study, about the counselling to young prisoners, and the involvement of the church in helping young prisoners, will serve as a wakeup call for the church to realise its calling towards young prisoners and prisoners in general. He also further urged that Christians should not be caught in the sin of stigmatising and labelling young prisoners, but they should act proactively in helping them to reshape their lives. He asserted that they should be loved (Matthew 22:34-40) and supported.

M2 mentioned that the church had indeed been ignorant not to show enough enthusiasm for this work. He further said that Christian parents and relatives, who have children in jail, should be encouraged to visit them regularly and should demonstrate their full support. They should also forgive them for the wrongs they had committed. During Christmas, New Year, Easter holidays, parents and relatives together with church members must visit them.

CE indicated that the Church should plan to do something concerning prison ministry, more especially toward young prisoners. He says that they are still part of the community and they must be prepared to be morally better citizens of our country.

4.3.3.2 Category 2 Correctional Service Workers

CSW indicated that they really needed a profound involvement of the church in the work of counselling young prisoners. He indicated that sometimes even when they talk to prisoners before they are released or paroled; they feel that it is not enough; the presence of the minister could make a big difference. With regard to the availability of Social Workers or Counsellors, he indicated that even if they are not available sometimes, they do try to talk to prisoners prior to their release. However, he admitted that it is not good for the life of the parolees or prisoners to be released without them as counsellors and social workers talking to prisoners.

4.3.3.3 Category 3 Young Prisoners

YP1 says that the time he is spending in jail is not nice to him; since he still wanted continue with his studies (he was high school student). He indicates that his parents and close relatives do visit him. After having had long discussions with the researcher he indicated that he was willing to change his life, and would surely consider going to church when returning home. He is also full of hope that if he can go back to God, things will fall into place.

YP2 never enjoyed his time in jail. His parents did not visit him, since they were still angry and disappointed about what he had done. With regard to the question of vocational training he indicated that the only training they got was to make tables. The programme was not basically intended to empower them, but it was part of their work as prisoners.

4.3.4 Summary of Principles established in the Empirical study

The principles can be formulated into two categories: i.e. negative and positive

Positive

- 4.3.4.1 The Government is putting little effort into rehabilitating young prisoners

- 4.3.4.2 The Church together with leaders does acknowledge that the Bible does teach about visiting and giving support to prisoners.
- 4.3.4.3 The Church and the Correctional Service workers have a positive attitude and love toward young prisoners
- 4.3.4.4 Christians are willing to involve themselves and share the Word with young prisoners
- 4.3.4.5 The preaching of the Word to young prisoners can bring true rehabilitation in their lives.
- 4.3.4.6 Some parents and relatives do visit their loved ones who are in jail

Negative

- 4.3.4.7 The government's rehabilitation programme is not doing enough to help young prisoners refrain from *crime*
- 4.3.4.8 Young Prisoners are at times released without seeing a Counsellor
- 4.3.4.9 The church is presently not fully involved in the rehabilitation of young prisoners
- 4.3.4.10 There is no effective vocational training available for young prisoners in the rural places
- 4.3.4.11 The contribution made by NGOs and CBOs still need to be improved

Chapter 5: Praxis Theory

5.1 Introduction

Chapter 2 has dealt with the basis theory which focused much on the principles that were derived from Scripture, and chapter 3 has dealt with the meta-theoretical research, which engaged in the literature study and interpreting views concerning the counselling of young prisoners or to be more specific, young people. It was also done with a bird's-eye view on the bill, scanning through the Bill of Rights as well as what sociological and psychological views concerning the counselling of young people are. Chapter 4 dealt mainly with the empirical research, which sought to explore the views of the Church members, Elders and Deacons, together with the Correctional Service Workers and young prisoners with regard to the Pastoral Counselling of young prisoners.

This chapter will attempt to construct or to determine the motivation and practical guidelines to the church concerning the Pastoral Counselling to young prisoners.

The main objective of this section of study is to arrive at practical guidelines that the Church can follow in pursuing the work of Pastoral Counselling to young prisoners. This objective has already been made clear in chapter one:

1. To give a motivation of what the Reformed Church can do to help young prisoners not to be involved in re-offending within the district
2. To give an explanation of how the Reformed Churches can work together with the NGO and government in solving the problem encountered by young prisoners, *i.e.* those problems that influence them to re-offend and be imprisoned again.
3. To give guidelines of what the Reformed Church can do with regard to the work of counselling young prisoners.

It must be indicated that the basis principles and the meta-theoretical principles, as mentioned in chapter 1 have been established. Therefore the aim of this section will

be to determine the motivation and the practical guidelines to the Reformed Church in the District of Mopani, to be effective in the objectives outlined above.

5.2 Method

It has already been indicated in chapter 1 that the method that will be used here is the model that deals with the basis theory, Meta theory and praxis theory as defined for Practical Theology by Zerfass, (Heyns & Pieterse, 1990:35-36). Nthangeni (2005:86) indicates that this is where a critical hermeneutical interaction takes place between the basis and meta theories. He further argues that this model leads one from a particular praxis to a new theory. Such a new theory is open to amendment and new theological concepts may be generated in this process of incorporation. Yet a theory has to become a new praxis. It must be indicated that the purpose of this study was not to coin or to develop a new theory, or a new praxis, but to come up with motivations and practical guidelines that could be followed by the Churches in Mopani District with regard to the Pastoral Counselling of young prisoners.

5.3. Work plan

In order for one to arrive at the motivation and practical guidelines, the integration of all the information obtained in basis theory through to empirical research must be done. According to Heyns and Pieterse (1990:35) this method is called *hermeneutical interaction*. They connote that hermeneutical interaction is a process of communication between the basis theory, meta theories and empirical study. The final principles established in these chapters will be linked and be interpreted so that the researcher can arrive at the final guidelines to help the churches in the Mopani District.

5.4 Hermeneutical interaction

5.4.1 Final Principles Established in the Basis Theory

- 5.4.1.1 Prisoners, because of faith, have to be content with their predicament in honour of God. They must patiently wait upon the Lord.
- 5.4.1.2 Imprisonment for the wrong reason is viewed as a punishment from God. A person imprisoned for the wrong reasons must repent.
- 5.4.1.3 People have to remember prisoners by praying for them and visiting them.
- 5.4.1.4 Young Prisoners must be supported and cared for and they must be visited by their families and friends
- 5.4.1.5 God promises judgment before Christ to all the people who ignore the responsibility of visiting prisoners and caring for them.

5.4.2 Final Principles Established in the Meta Theory

The principles established in the meta theory were summarised by formulating them into two categories, namely a juridical aspect and a social aspect. Both these categories have their negative and positive connotations. They are formulated as follows:

Legal aspect:

Negative

- 5.4.2.1 Capital punishment denied people change for rehabilitation
- 5.4.2.2 Punishment could be very harsh and dehumanising
- 5.4.2.3 Segregation also played a role in the unfair treatment of black prisoners and therefore denied them a chance to be positively rehabilitated

Positive

- 5.4.2.4 Constitutional developments, e.g. the establishment of the Bill of Rights, have granted prisoners a chance for rehabilitation.
- 5.4.2.5 The government has taken a positive step towards the treatment and rehabilitation of prisoners and the protection of young prisoners.
- 5.4.2.6 The Bill of Rights does allow relatives, religious counsellors and spouses to visit their fellows who are in prison.
- 5.4.2.7 In the democratic government, punishment is **just, normal and fair**, as it is guided by the Bill of Rights.

Social aspect:

Negative

- 5.4.2.8 Not enough counsellors and social workers are employed to help in rehabilitation of prisoners.
- 5.4.2.9 Prisoners are released without making sure that they see counsellors or psychologists.
- 5.4.2.10 The counselling has a strict focus on the ego.

Positive

- 5.4.2.11 The intentions and aims of the NGOs are creditable.
- 5.4.2.12 Counselling seeks and aims at bringing about change in the life of prisoners.
- 5.4.2.13 The phases showed in the process of counselling attest to the fact that patience is involved during the process.

5.4.3 Final Principles established in the Empirical Research

The principles established in the empirical research were also formulated into two categories, that is, the negative and positive ones. They are summarised below:

Positive

- 5.4.3.1 The Government is putting little effort into rehabilitating young prisoners.

- 5.4.3.2 The Church, together with leaders, does acknowledge that the Bible does teach about visiting and giving support to prisoners.
- 5.4.3.3 The Church and the Correctional Service workers have a positive attitude and love toward young prisoners.
- 5.4.3.4 Christians are willing to involve themselves and share the Word with young prisoners.
- 5.4.3.5 The preaching of the Word to young prisoners can bring true rehabilitation in their lives.
- 5.4.3.6 Some parents and relatives do visit their loved ones who are in jail.

Negative

- 5.4.3.7 The government's rehabilitation programme is not doing enough to help young prisoners refrain from crime.
- 5.4.3.8 Young Prisoners are at times released without seeing a Counsellor.
- 5.4.3.9 The church is presently not fully involved in the rehabilitation of young prisoners.
- 5.4.3.10 There is no effective vocational training available for young prisoners in the rural places.
- 5.4.3.11 The contribution made by NGOs and CBOs still needs to be improved.

5.5 Critical Hermeneutical Interaction

5.5.1 God demands it that His children engage in the work of offering Pastoral Counselling to the young prisoners.

5.5.1.1 Basis-theoretical principles that gave rise to this:

God demands it that prisoners, because of faith, have to be content with their predicament in honour of God, even if the punishment can be harsh and dehumanising. The nature of punishment was basically capital, and this denied a chance for the rehabilitation of prisoners. People must remember those who are in prison by praying for them. A failure to execute this responsibility invites God's judgement. In this, it can be concluded that God does care for young prisoners, and His people must do like wise, to see to it that there is change in the life of a young prisoner. It was also evident that God's Word plays a major role in the process of change of behaviour desired.

5.5.1.2 Corresponding meta-theoretical perspectives

It was established that the government has taken a positive step towards the treatment and rehabilitation of prisoners and the protection of young prisoners. The Bill of Rights does allow relatives, religious counsellors and spouses to visit their fellows who are in prison, and consequently, it can be indicated that, in the *democratic government*, unlike in the Old and New Testament dispensations, punishment is **just, normal and fair**, as it is guided by the Bill of Rights. Unlike the Biblical approach to counselling, the psychological approach to counselling emphasises theories, and the efforts by the counsellor and the counselee's in achieving the change in behaviour of young prisoners.

5.5.1.3 Corresponding empirical perspectives

The positive findings from the interviews indicate that the Church together with leaders do acknowledge that the Bible does teach about visiting and giving support to prisoners. Such support and visitation can serve as the agent of change in the life

of a young prisoner, since it is based on Biblical preaching and prayer. It was also found that the government has granted a chance for people to visit prisoners and give support to them. The Church and the Correctional Service workers have also been shown to have a positive attitude and love toward young prisoners

The negative findings showed that presently, the church's involvement is not clearly visible or effective, in the rehabilitation of young prisoners. On the other hand it was found that the government programmes for rehabilitation, and the involvement of NGOs and CBOs are also not effective. Furthermore it was established that there is no **effective working partnership** between the Church, NGOs and CBOs and Social workers, and Counsellors in the rehabilitation of young prisoners.

5.5.1.4 Interaction

After having been engaged in the intense basis theoretical study, that is, the study of the Biblical principles, it was evident that God expects prisoners that are convicted because of faith to still honour Him even if they are in the predicament. These prisoners must patiently wait upon the Lord. It was further established that God expects His people to always remember those who are in prison by praying, visiting, caring and supporting them. This is the calling that the Church, today, has to accomplish. In addition, it has been formulated, based on the teaching of the scripture, that God promises judgement before Christ to all people who ignore the responsibility of visiting prisoners and caring for their needs (Matthew 25:36-40).

It is therefore evident, and has been proved beyond reasonable doubt (through the exegetical work done in chapter 2) that the Bible is not silent with regard to the care that the Church **must** give to young prisoners. God demands that His people should engage in the work of offering Pastoral Counselling or positive assistance to young prisoners.

It must be indicated, and disappointingly so, that during the empirical research conducted amongst the members of the Church, leaders in the Church, Correctional Service Workers, and young prisoners, the results testified that the same people whose services God expected, are presently ignorant about this calling. At times the results showed that the Church was making a small effort with regard to the counselling of young prisoners.

The sole motivation of this study resulted in the postulation that the churches seem to be neglecting their calling of paying visits to prisoners.

It has been indicated that Christ (compare Matthew 25:40) demands that the Church or His followers engage in this work. Therefore it follows that we have no excuse to neglect those who are in prison, and we cannot simply hand over this responsibility to the government and the non- governmental organisations only. Jesus demands

our personal involvement as a Christian Church in caring for prisoners' needs (Isaiah 58:7).

The support that the church can give to young prisoners is of high importance, and can bring about true rehabilitation in the life of the prisoner. One of the important things that are desired to be achieved in the life of a young prisoner is change of behaviour. It was also evident from the study done in Chapter 3 that counselling can bring about change in the life of a client.

Consequently, it would be crucial for Ministers of the Word to have a vision and to present a strategy to address all the current challenges that are affecting our society. Challenges like crime and rehabilitation of young prisoners count among them. (See Nthangeni, 2005:88) for more current issues that affect our society.

The view of Nthangeni boils down to the fact that the church does not exist in isolation from the community. The church is part of the community. The challenges that affect the community, in one way or another, also affect the church. And therefore when we talk about the concept of nation building in South Africa, we also expect the church to be actively involved. One may as well bring the ethical perspective into this issue. Christians must act in a positive and decisive manner and be involved in the rehabilitation of prisoners. Christians should in the first place not only be protesting, and blaming the government and NGOs concerning the rising of criminal cases in our country but should act pro-actively.

Positive fulfilment of a calling firstly means to act preventatively. As stewards in service of God, according to the attitude of Christ, Christians should be socially involved and should see it as a calling to always work for the forming and edification of honourable authoritative systems.

The very fortunate fact is that, firstly, the government has also realised the need for the involvement of spiritual counsellors in the prisons; hence it employs people like Chaplains. However, the employment of Chaplains and their involvement in counselling Police Personnel and prisoners must not be a good excuse for the church/members of church to avoid being involved in the work. It is every Christian's

responsibility. Secondly it was evident that the constitution of our country does give a right to the prisoner to see his/her relatives, religious counsellors and spouses who may visit them in prison. It can be inferred that, with this section in the Bill of Rights, the government has taken a positive step towards the treatment and rehabilitation of prisoners and the protection of young prisoners.

The church must do away with the practice of leaving everything in the government's hands. The Church must join hands with the government and the NGOs and CBOs in the fight against crime, and in rehabilitating young prisoners during and after imprisonment. It can be indicated that Social Workers, Correctional Service Workers are also crying for the involvement of the Church in the work of rehabilitation.

5.6 Suggestion for new practical Guidelines pertaining to the Pastoral Counselling of young prisoners during and after imprisonment in the District of Mopani of the Limpopo Province

The Reformed Churches, together with other Churches in the District of Mopani should try to join hands and contribute to offering support to the existing NGOs and CBOs (not many in number) in the fight against crime and should get involved in prison ministry. There are programmes that are being carried out within the District that the church can be fully involved in. To mention a few: there are projects like Action Against Crime, Adopt – A – Station project and the activities of Malamulele Youth Against Crime.

Ministers of the Word should, for example, encourage their youth to get involved in these Community Based Organisations. The church should also be concerned about taking part in Crime Awareness Campaigns launched within the district. It is high time that even the Reformed Churches in the Mopani District change their views and perceptions with regard to prison ministry, and start to focus more on the rehabilitation of young prisoners. These young people are the future citizens of our country, and must be helped. Who knows what they will be tomorrow! But for sure it can be affirmed that God has a plan with their lives. They are not second hand

citizens, but they deserve our forgiveness and self-sacrificial offering to help them reshape their lives.

5.7 The Guide lines established can be summarised as follows:

- Churches should wake up and render a positive contribution to address the challenges by which communities are faced, e.g. crime and rehabilitation of prisons.
- Churches should work together with social workers, and psychologists and counsellors in the rehabilitation of young prisoners.
- The Churches must act pro-actively in nation building, for instance, promotion of and establishment of crime prevention activities.
- Churches must join hands with NGOs and CBOs in the fight against crime and assist with the rehabilitation of young prisoners.
- Churches should encourage Christians to visit their loved ones, and many more who are in prison.
- Churches should seriously be involved in prison ministry.
- Churches should try to introduce some programmes that can see to it that young prisoners are visited in prisons. Churches can also bring Christmas gifts to young prisoners, to encourage them and show them love, as Christ demanded in Matthew 25:36-40.

CHAPTER 6: Summary and Conclusion

6.1 Introduction

The main problem statement that the researcher desired to answer in this mini-dissertation was: What means of pastoral care may be given to young prisoners during and after imprisonment within the Mopani District of the Limpopo Province? This research question has been outlined in 1.2.3 in Chapter 1. The basic focus and aim of the research endeavoured the following:

1. To give a motivation of what the Reformed Church can do to help young prisoners not to be involved in re-offending within the District of Mopani of the Limpopo Province,
2. To supply a few suggestions on how the Reformed Churches can work together with the NGO and government in solving the problems encountered by young prisoners, i.e. such problems as would influence them to re-offend and be imprisoned again.
3. To give guidelines of what the Reformed Church can do with regard to the work of counselling young prisoners.

The researcher is full of confidence that these objectives do not concern only the churches in Mopani District, but are also relevant to any other Reformed Churches in South Africa, as well as other churches in different provinces of our country.

6.2 The Method Utilised

The basis theoretical principles have been established from scripture by means of the historical-grammatical method of exegesis (Chapter2). In Chapter 3, a literature study was conducted to acquire information and perspective of other disciplines, like Psychology, and the Bill of Rights, with regard to the topic. The empirical research was also conducted in order to explore the views of people on the topic. The final findings were based on the responses of the members of the church, Church Elders, and Deacons together with the Correctional Service Workers and Young Prisoners.

Lastly the final practical guidelines were listed by means of critical hermeneutical interactions between the basis theory, meta theory, and the empirical research, that eventually led to the suggestions prescribed to the churches.

6.2.1 The following are the final principles established in Chapter 2

- Prisoners, because of faith, have to be content with their predicament in honour of God. They must patiently wait upon the Lord.
- Imprisonment for the wrong reason is viewed as a punishment from God. A person imprisoned for the wrong reasons must repent.
- People have to remember prisoners by praying for them and visiting them.
- Young Prisoners must be supported and cared for and they must be visited by their families and friends
- 2.5.5 God promises judgment before Christ to all the people who ignore the responsibility of visiting prisoners and caring for them.

6.2.2 The following are the final principles established in Chapter 3

The guidelines or findings established in the meta-theory can be summarized as follows:

Legal aspect:

Negative

- Capital punishment denied people an opportunity for rehabilitation.
- Punishment could be very harsh and dehumanising.
- Segregation also played a role in the unfair treatment of black prisoners and therefore denied them a chance to be positively rehabilitated.

Positive

- Constitutional developments, e.g. the establishment of the Bill of Rights, have granted prisoners a chance for rehabilitation.

- The government has taken a positive step towards the treatment and rehabilitation of prisoners and the protection of young prisoners.
- The Bill of Rights does allow relatives, religious counsellors and spouses to visit their fellows who are in prison
- In the democratic government, punishment is **just, normal and fair**, as it is guided by the Bill of Rights.

Social aspect:

Negative

- Not enough counsellors and social workers are employed to help in rehabilitation of prisoners.
- Prisoners are released without making sure that they see counsellors or psychologists.
- The counselling has a strict focus on the ego.

Positive

- The intentions and aims of the NGOs are creditable.
- Counselling seeks and aims at bringing change into the life of prisoners.
- The phases showed in the process of counselling attest to the fact that patience is involved during the process.

6.2.3 The following are the findings established in Chapter 4

The principles can be formulated into two categories: i.e. negative and positive

Positive

- The Government is putting little effort into rehabilitating young prisoners.
- The Church together with leaders does acknowledge that the Bible does teach about visiting and giving support to prisoners.
- The Church and the Correctional Service workers have a positive attitude and love toward young prisoners.

- Christians are willing to involve themselves and share the Word with young prisoners.
- The preaching of the Word to young prisoners can bring true rehabilitation in their lives.
- Some parents and relatives do visit their loved ones who are in jail.

Negative

- The government's rehabilitation programme is not doing enough to help young prisoners refrain from crime.
- Young Prisoners are at times released without seeing a Counsellor.
- The church is presently not fully involved in the rehabilitation of young prisoners.
- There is no effective vocational training available for young prisoners in the rural areas.
- The contribution made by NGOs and CBOs still needs to be improved.

6.2.4 The following practical guidelines were suggested for church-related activities (Compare Chapter 5)

- Churches should wake up and render a positive contribution to address the challenges by which communities are faced, e.g. crime and rehabilitation of prisons.
- Churches should work together with social workers, and psychologists and counsellors in the rehabilitation of young prisoners.
- The Churches must act pro-actively in nation building, for instance, promotion of and establishment of crime prevention activities.
- Churches must join hands with NGOs and CBOs in the fight against crime and assist with the rehabilitation of young prisoners.
- Churches should encourage Christians to visit their loved ones, and many more who are in prison.
- Churches should seriously be involved in prison ministry.
- Churches should try to introduce some programmes that can see to it that young prisoners are visited in prisons. Churches can also bring Christmas gifts to young prisoners, to encourage them and show them love, as Christ demanded in Matthew 25:36-40.

6.3 Recommendation for further study

The following are the topics which one can recommend for further studies:

- It has been realized during this research work that a specific study about the Pastoral Counselling to prisoners who are infected with HIV Aids is needed. In this, a researcher can look closely to how the Government, Community, and the Church can help these people lead purposeful life, even if they are infected.
- One may also do a study on how to involve the community in rehabilitating young prisoners who have been released in order to help them no longer to repeat the same mistakes and to also make them acceptable among society.

Addendum

Questionnaire for Empirical Study on the counselling of Young Prisoners

Category one: For Church Members

1.1 General questions

1. The Bible teaches about visiting and supporting prisoners.

- A. Yes
- B. I don't know
- C. No

2. My church helps in the rehabilitation of young prisoners.

- Yes
- I don't know
- No

3. How is your Church contributing now, in helping young prisoners refrain from the mind-set of criminal activities?

- A. It has nothing to do with them.
- B. It has little to do with them.
- C. It has special counsellors to help

D. Other, specify.....

4. What is your church doing to help young ex-prisoners live positive life style?

- A. They ignore them.
- B. They are afraid of their bad influence in society
-

C. They help them a lot.

D. Other specify.....

5. What do you think the church should do regarding helping young prisoners during and after imprisonment?

A. Get counsellors for them.

B. Should not help them.

C. Have special Bible studies with them.

D. Take them away from the church and society.

E. A and B

F. Other, specify:.....

1.2 Questions that seek to explore the attitude of Christians: Love and Support

6. My attitude towards young prisoners.

A. Is very good

B. Not so bad

C. Bad

D. Very bad

7. Would you like to sit and share the Word of God with a young prisoner who has just been released from Jail?

A. Yes

B. I am not sure

C.

No

8. Your church needs your support and involvement in rehabilitating young prisoners

A. Yes

B. I am not sure

C. Not at all

Category two: For the Elders, Deacons, and Minister

1. The Bible does teach about visiting and supporting prisoners.

A. Yes B. I don't know C. No

2. My church helps in the rehabilitation of young prisoners.

A. Yes B. Not yet, perhaps in the future C. No
D. I don't know

3. How is your Church contributing now, in helping young prisoners refrain from the mind-set of criminal activities?

A. It has nothing to do with them.
B. Little to do with them.
C. It has special counsellors to help

D. Other Specify.....

4. What is your church doing to help young ex-prisoners live a positive life style?

A. Ignore them.
B. We are afraid of their bad influence in society.
C. We help them a lot.

D. Other Specify.....

5. What do you think the church should do regarding helping young prisoners during and after imprisonment?

- A. Get counsellors for them.
- B. Should not help them.
- C. Have special Bible studies with them.
- D. Take them away from the church and society.
- E. A and C.
- F. B and D.
- G. Other Specify.....

Questions that seek to explore the attitude of Christians: Love and Support

6. My attitude towards young prisoners
- A. Is very good B. Not so bad C. Bad D. Very bad

7. How are you equipping the members of your Church to engage in prison ministry?
- A. We have training workshops
 - B. We encourage them to visit
 - C. Doing nothing
 - D. Other Specify:.....

8. What is the church doing to contribute in helping young prisoners in the local Correctional Services?
- A. We visit and preach to them
 - B. We are planning to do something
 - C. We are not doing anything
 - D. Other Specify:.....

Category three: For the Correctional Service workers

1.1 General questions

1. The Government does support the idea of rehabilitating (young) prisoners.

A. Very much B. Very little C. Not at all

2. Rehabilitation can help young prisoners to refrain from crime.

A. Yes B. Sometimes C. I do not know D. No

3. We are doing something, as a local correctional service, to help young prisoners refrain from the mind set of criminal activities?

A. Very Much
B. Very little
C. Doing nothing

4. What are you doing to help in preparing a young prisoner who will be released soon?

A. Get counsellor to help
B. Nothing, simply release him/her
C. We help them a lot.
D. A and C

E. Other Specify:.....

5. Local churches do involve themselves in helping young prisoners refrain from crime

A. Very much specify the name(s) of the Church (es).....

B. Very little

C. Not at all

1.2 Questions that seek to explore the attitude of Officers: Love and Support

6. My attitude toward young prisoners

A. Very good B. Good C. Bad D. Very bad

7. Are the conditions of the prison cells conducive for rehabilitation of young prisoners?

A. Very good B. Good C. Bad D. Very bad

8. Is the contribution of the NGOs observable in the vocational training of young prisoners, in your area?

A. Very good B. Good C. Bad D. Very bad

Category four: For young prisoners still serving or just released

1.1 General questions:

1. How did /do you experience your time in jail?

A. Very good B. Good C. Bad D. Very bad

2. The time I spent/ I am spending in jail helped/helps me to hate crime and to seek to live a good life in my community

A. Yes, a lot B. Yes, a little C. Not at all

3. The condition of the prison cells is good
 A. Very good B. Good C. Bad D. Very bad
4. We always encourage (d) each other as inmates, not to engage in criminal activities after release
 A. Regularly B. Sometimes C. Not at all
- 1.2.1 Questions that seek to explore the attitude of Officers, Relatives and Counsellors towards young prisoners: Love and Support
5. My relationship with the prison warders and police officers was/is
 A. Very good B. Good C. Bad D. Very bad
6. My parents, Relatives, and my Church members used to visit, and support me
 A. All times B. Sometimes C. Not at all
7. The correctional service helped /is helping me to re-look life and hate crime
 A. Yes, a lot B. Yes, a little C. Not at all
8. The correctional services organised/ is organising a Counsellor, Social Worker, and Psychologist to see me before my release.
 A. Many time B. Few times C. No at all

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