



Premarital pastoral care and counselling to interracial couples: A practical theological model

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DECLARATION

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Title: Premarital care and counselling of interracial couples: A practical theological model.

I, Rosalind Florence Sigamoney, declare this thesis is my actual effort. This thesis has no connection to any degree or examination at another university.

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Signed

Rosalind Florence Sigamoney

DEDICATION

*I dedicate this thesis to my husband, Edwin Sigamoney, Jabez Hanson, Candice,
and*

Baby Ezekiel, Jabez, Tanya Josephine, the late David

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ABSTRACT

PREMARITAL PASTORAL CARE AND COUNSELLING TO INTERRACIAL COUPLES: A PRACTICAL THEOLOGICAL MODEL

SUMMARY

The study researched premarital counselling of intercultural or interracial couples. In the first chapter, the background of the various occurrences of intercultural marriages in South Africa is outlined as well as the history of discrimination against these couples which can negatively affect the marriage.

The research problem was formulated in two parts.

The first part has to do with the concrete situation that causes the problem and that gave rise to the need for the study. The second part of the problem has to do with the gap in the literature regarding premarital counselling for interracial couples, especially from the perspective of the situation in South Africa.

Research questions and purpose were formulated with the central theoretical argument that a scientifically grounded practical-theological model can improve the premarital counselling and care of interracial couples.

Osmer's research model was chosen to determine the structure of the study because the model adequately addresses both the practical element (praxis) and the theological element (normative) of practical theological research.

In Chapter 2 data was gathered from pastors who conduct pastoral counselling with interracial couples. Consequently, the aim was to understand from their experience and praxis which elements play a role in the premarital counselling of these couples. With this research study, the unique situation and needs of intercultural couples were determined. Furthermore, the skills and tools required by these pastoral counsellors necessitated the need for the development of a model to assist them in achieving their objectives. The objective is to establish how the model can be applied in practical theology.

In Chapter 3, different psychological and pastoral models were examined to determine what guidelines could be used for the composition of a practical theological model for the practice of ministry (counselling and care). The aim was to obtain guidelines for the Counselling of interracial couples including intercultural couples from other research fields (Osmer:2008).

In Chapter 4, Biblical text was studied to compare interracial and intercultural marriages. In addition, how culture, language, and religion was practised with norms, values and societal customs were used in the family. This is significant because it emphasises the role parents and extended family play in the life of the descendants. The strengths and weaknesses were depicted in human nature and as it relates to the union between two people with diverse cultures and race. For that reason, the Old and New Testaments form the collection of the books of the bible which showed relevance were meaningful.

The Old Testament suggests that intermarriage was opposed due to its possible influence from pagan worship. Numerous aspects of race, culture, discrimination social order was questioned. There are positive and negative assumptions about the intermarriage of people in the Old Testament. The main reason for intermarriage not being condoned is the fear of people worshipping the pagan Gods desiring idol worship instead of the true G-d Yahweh. The New Testament complements from the Old Testament writings of interracial marriages.

From the study of the New Testament, the diversity of New Testament teachings on marriage could assist the church minister more effectively in societies where there is a variety of kinship relationships. Rather than seeing the range of different family forms as a departure from the form that God alone authorizes., it is more positive to see them as creative ways to respond to vastly different social circumstances while at the same time, at least potentially, upholding the core values of marriage preserve sacrificial love and devotion. Of course, not all reflect such values, but neither do marriages. Pastoral guidelines were used from the Bible. Premarital counselling and care of interracial couples applied the teachings of the scriptures. Various New Testament passages were analysed exegetically and guidelines for pastors were drawn from them.

In Chapter 5, the findings collected from the interviews of the pastoral counsellors were established. Additionally, the content from previous chapters were essential in the theological model in practical theology. Furthermore, the recommendations and procedures for a scientifically based practical theological model were created. This may enable pastoral counsellors to be proficient in premarital counselling for interracial couples.

Chapter 6 describes a model for the premarital counselling of intercultural/interracial couples.

Chapter 7 gives a summary of the study.

KEYWORDS: culture, discrimination against interracial couples, language, premarital counselling and care, race

OPSOMMING

Die studie het voorhuwelikse berading van interkulturele of interrassige paartjies nagevors. In die eerste hoofstuk word die agtergrond van die verskillende voorkoms van interkulturele huwelike in Suid-Afrika uiteengesit asook die geskiedenis van diskriminasie teen hierdie paartjies wat die huwelik negatief kan beïnvloed.

Die navorsingsprobleem is in twee dele geformuleer.

Die eerste deel het te make met die konkrete situasie wat die probleem veroorsaak en wat aanleiding gegee het tot die behoefte aan die studie. Die tweede deel van die probleem het te make met die leemte in die literatuurrakende voorhuwelikse berading vir interras-pare, veral vanuit die perspektief van die situasie in Suid-Afrika.

Navorsingsvrae en doel is geformuleer met die sentrale teoretiese argument dat 'n wetenskaplik gefundeerde prakties-teologiese model die voorhuwelikse berading en versorging van interraspare kan verbeter.

Osmer se navorsingsmodel is gekies om die struktuur van die studie te bepaal omdat die model beide die praktiese element (praxis) en die teologiese element (normatief) van prakties-teologiese navorsing voldoende aanspreek.

In Hoofstuk 2 is data ingesamel van pastors wat pastorale berading met interras-pare doen. Gevolglik was die doel om uit hul ervaring en praktyk te verstaan watter elemente 'n rol speel in voorhuwelikse berading van hierdie paartjies. Met hierdie navorsingstudie is die unieke situasie en behoeftes van interkulturele paartjies bepaal. Verder het die vaardighede en gereedskap wat deur hierdie pastorale raadgewers vereis word, die behoefte aan die ontwikkeling van 'n model genoodsaak om hulle te help om hul doelwitte te bereik. Die doel hier is om vas te stel hoe die model in praktiese teologie toegepas kan word.

In Hoofstuk 3 is verskillende psigologiese en pastorale modelle ondersoek om te bepaal watter riglyne gebruik kan word vir die samestelling van 'n prakties-teologiese model vir die beoefening van bediening (berading en versorging).

Die doel was om riglyne te verkry vir die Berading van interrasige paartjies insluitend interkulturele paartjies uit ander navorsingsvelde (Osmer:2008).

In Hoofstuk 4 is Bybelse teks bestudeer om interras- en interkulturele huwelike te vergelyk. Daarbenewens is hoe kultuur, taal, godsdiens beoefen is met norme, waardes en samelewingsgebruike in familie gebruik. Dit is betekenisvol omdat dit die rol wat ouers en uitgebreide familie speel in die lewe van die nageslag beklemtoon. Die sterk- en swakpunte is uitgebeeld in die menslike natuur en soos dit verband hou met die vereniging tussen twee mense met uiteenlopende kulture en ras. Om hierdie rede vorm die Ou en Nuwe Testament die versameling van die boeke van die Bybel wat betekenisvol getoon het.

Die Ou Testament stel voor dat ondertrouery teengestaan is weens die moontlike invloed daarvan van heidense aanbidding. Talle aspekte van ras, kultuur, diskriminasie sosiale orde is bevraagteken. Daar is positiewe en negatiewe aannames in die ondertrouery van mense in die Ou Testament. Die hoofrede waarom ondertrouery nie goedgepraat word nie, is die vrees vir mense wat die heidense gode aanbid wat afgodsaanbidding begeer in plaas van die ware G-d Yahweh. Die Nuwe Testament vul die Ou-Testamentiese geskrifte van interrasige huwelike aan.

Uit die bestudering van die Nuwe Testament kon die diversiteit van Nuwe-Testamentiese leerstellings oor die huwelik die kerkpredikant meer effektief bystaan in samelewings met verskeie verwantskapsverhoudings. Eerder as om die reeks verskillende gesinsvorme te sien as 'n afwyking van die vorm wat God alleen magtig., is dit meer positief om dit te sien as kreatiewe maniere om op hemelsbreed verskillende sosiale omstandighede te reageer, terwyl terselfdertyd, ten minste potensieel, die kernwaardes van die huwelik gehandhaaf word, bewaar opofferende liefde en toewyding. Natuurlik weerspieël nie almal sulke waardes nie, maar huwelike ook nie. Pastorale riglyne is uit die Bybel gebruik. Voorhuwelikse berading en versorging van interras egpare het die leringe van die Skrif toegepas.

Verskeie Nuwe-Testamentiese gedeeltes is eksegeties ontleed en riglyne vir pastore is daaruit getrek.

In Hoofstuk 5 is die bevindinge wat uit die onderhoude van die pastorale beraders versamel is, vasgestel. Boonop was die inhoud van vorige hoofstukke noodsaaklik in

die teologiese model in praktiese teologie. Verder is die aanbevelings en prosedures vir wetenskaplik gefundeerde prakties-teologiese model geskep. Dit kan pastorale beraders in staat stel om vaardig te wees in voorhuwelikse berading vir interras-pare.

Hoofstuk 6 beskryf 'n model vir die voorhuwelikse berading van interkulturele, interrassige paartjies.

Hoofstuk 7 gee 'n opsomming van die studie.

SLEUTELWOORDE: kultuur, diskriminasie tussen rasse paartjies, taal, voorhuwelikse berading en sorg, ras

TABLE OF CONTENTS

DECLARATION	I
DEDICATION	II
ACKNOWLEDGEMENTS	III
ABSTRACT	IV
OPSOMMING	VII
CHAPTER 1 INTRODUCTION AND BACKGROUND TO THE STUDY	1
1.1 INTRODUCTION	1
1.2 DEFINITION OF KEY TERMS	1
1.2.1 Counselling	1
1.2.2 Pastoral Counselling	2
1.2.3 Interracial Marriage.....	3
1.2.4 Marriage	3
1.2.5 Culture	5
1.2.6 Practical Theological Model	5
1.2.7 Pastoral Care and Counselling.....	7
1.2.8 Premarital Counselling.....	10
1.2.9 Racial Discrimination and Bias.....	11
1.3 BACKGROUND	13
1.3.1 The History of Marriage in the Bible	16
1.4 PROBLEM STATEMENT	17
1.4.1 The Experienced Problem.....	17

1.4.2	The Lacuna in the Literature.....	20
1.4.3	Conclusion	26
1.5	RESEARCH QUESTION.....	27
1.5.1	Secondary Research Questions.....	27
1.6	AIM OF THE STUDY	27
1.6.1	Objectives of this Study	27
1.7	CENTRAL THEORETICAL ARGUMENT	28
1.8	RESEARCH METHODOLOGY.....	28
1.8.1	Osmer’s Model	28
1.8.2	Research Design	29
1.8.3	Participant Recruitment.....	30
1.8.4	Exclusion and Inclusion Criteria	31
1.8.5	Data Collection.....	31
1.8.6	Data Analysis.....	31
1.8.7	Professional Code of Ethics.....	32
1.8.8	Ethical Considerations/Prevention of Harm.....	33
1.9	PROPOSED CHAPTER OUTLINE	38
CHAPTER 2 THE DESCRIPTIVE-EMPIRICAL TASK.....		39
2.1	INTRODUCTION	39
2.2	OSMER’S MODEL	39
2.3	RESEARCH DESIGN OF THE DESCRIPTIVE-EMPIRICAL TASK.....	41

2.4	RESEARCH DESIGN	42
2.5	DELIMITATIONS AND LIMITATIONS.....	43
2.6	HERMENEUTIC PHENOMENOLOGY	43
2.7	DATA COLLECTION.....	44
2.8	DATA ANALYSIS.....	44
2.9	ETHICAL IMPLICATIONS OF THE DATA COLLECTION PROCEDURE	45
2.9.1	Position of Participants in Data Collection.....	45
2.9.2	Setting of Data Collection.....	46
2.9.3	Incentives for Participants.....	46
2.9.4	Availability of Research Results to Participants.....	46
2.9.5	Discretion and Privacy.....	46
2.9.6	Trustworthiness.....	46
2.10	RESEARCH FINDINGS	47
2.10.1	Objective	48
2.10.2	Emerging Themes	49
2.11	DISCUSSION OF THE RESULTS.....	76
2.11.1	The Importance of Premarital Pastoral Care and Counselling.....	77
2.11.2	Pastoral Care and Counselling Training.....	77
2.11.3	The Challenges of Cultural Differences encountered by bi-racial Couples.	77
2.11.4	Approaches of Pastoral Care and Counselling.....	78
2.12	RECOMMENDATIONS FOR PASTORAL COUNSELLING	78

2.13	CONCLUSION	78
2.14	THE NEXT CHAPTER.....	79
CHAPTER 3 INTERPRETATIVE TASK OF SAGELY WISDOM.....		80
3.1	INTRODUCTION	80
3.2	Different Approaches	81
3.2.1	Counselling Theories and Models.....	81
3.3	INTEGRATION OF PSYCHOLOGY AND PASTORAL THERAPY	83
3.3.1	Faith or Spirituality and Christ.....	84
3.4	SUMMARY OF THERAPEUTIC APPROACHES.....	85
3.5	POSTMODERN APPROACHES.....	86
3.5.1	Family Systems Therapy	87
3.5.2	Culture in Premarital Counselling.....	87
3.5.3	Multicultural Counselling.....	88
3.5.3.1	Acquiring competencies in multicultural counselling.....	88
3.5.3.2	Beliefs and attitudes in multicultural counselling	89
3.5.3.3	Theories of counselling and psychotherapy	89
3.5.3.4	Recognising diversity	89
3.6	NARRATIVE SKILLS	90
3.6.1	The Participatory Approach.....	91
3.7	EXPLORATION OF PASTORAL COUNSELLING MODELS.....	92
3.8	THE INTERRACIAL CONTEXT.....	93

3.8.1	The Integration of the Theories in Interracial Couples Counselling.....	94
3.8.1.1	Secular counselling theories.....	94
3.8.2	Competencies in Working with Interracial Couples.....	95
3.9	CONCLUSION	95
3.10	THE NEXT CHAPTER.....	95
CHAPTER 4	PASTORAL CARE AND COUNSELLING OF INTERRACIAL COUPLES: THE NORMATIVE TASK OF PROPHETIC DISCERNMENT.....	96
4.1	INTRODUCTION	96
4.2	METHODOLOGY OF THE NORMATIVE TASK	96
4.3	NORMATIVE PERSPECTIVES FROM SCRIPTURE.....	98
4.3.1	Introduction	98
4.3.2	Biblical Perspectives regarding Interracial Couples.....	99
4.4	MARRIAGE IN DIFFERENT PERIODS.....	100
4.4.1	Patriarchal Period	100
4.4.2	Judean Period	100
4.4.3	Jewish Marriage, Sexual Obligations and Abstinences.....	101
4.4.4	The Greek and Roman influence on marriage.....	101
4.5	CONCLUSION	101
4.6	VIEWS ON MIXED MARRIAGES.....	102
4.6.1	The Prohibition of Mixed Marriages	102
4.6.2	The Marriages in the Old Testament.....	103

4.6.3	Intermarriage in the Old Testament.....	103
4.6.4	Intermarriage in the Old Testament.....	104
4.6.5	Old Testament Patriarchs and Matriarchs.....	105
4.6.6	Proverbs.....	106
4.7	THE OLD TESTAMENT VIEW ON INTERCULTURAL MARRIAGES.....	107
4.8	MARRIAGE IN THE NEW TESTAMENT.....	107
4.9	A BIBLICAL VIEW OF DIVORCE AND REMARRIAGE.....	108
4.10	INCLUSION OF RELIGION AND SPIRITUALITY.....	109
4.11	PASTORAL GUIDELINES.....	110
4.11.1	Unity in Diversity.....	111
4.11.2	Fulfilment from Satisfied Needs.....	112
4.11.3	Living in the Light.....	114
4.11.4	Truth in communication.....	114
4.11.5	Confessing to each other.....	114
4.11.6	Living in community.....	115
4.11.7	The necessity of knowledge of God's grace.....	116
4.11.8	Knowledge of your new identity.....	118
4.12	COMPETENCIES OF THE PASTORAL COUNSELLOR IN PREMARITAL COUNSELLING.....	118
4.12.1	Introduction.....	118
4.12.2	The following are competencies to look at:.....	119
4.13	BIBLICAL PRINCIPLES.....	119

4.14	CONCLUSION	121
4.15	IN THE NEXT CHAPTER.....	122
CHAPTER 5	PASTORAL CARE AND PREMARITAL COUNSELLING OF INTERRACIAL COUPLES: THE PRAGMATIC TASK OF SERVANT LEADERSHIP.....	123
5.1	INTRODUCTION	123
5.2	CLARIFICATION FROM CHAPTERS 2 TO 4.....	124
5.2.1	Clarification supported by the Descriptive-Empirical Task of Priestly Listening.....	124
5.2.2	Clarification provided by the Interpretative Task of Sagely Wisdom	125
5.2.3	Clarification signified by the Normative Task of Prophetic Discernment...	128
5.3	THE INTEGRATION OF THE FINDINGS TO PROPOSE AN APPROACH FOR THE PRAGMATIC TASK.....	130
5.4	THE COUNSELLING MODEL FOR INTERRACIAL COUPLE.....	131
5.5	GUIDELINES FOR A PRACTICAL THEOLOGY MODEL FOR THE PREMARITAL COUNSELLING OF INTERRACIAL COUPLES	132
5.5.1	Principles of Christian Counselling	134
5.6	RESPONSIBILITIES FOR COUNSELING.....	135
5.7	COUNSELING DANGERS	135
5.7.1	Stimulating Spiritual Wholeness.....	137
5.8	MARRIAGE COUNSELLING AND COPING STRATEGIES.....	137
5.8.1	Cross-Cultural Counselling.....	137
5.8.2	Characteristics of an Effective Counsellor.....	139

5.8.3	Moral beliefs	140
5.8.4	Pre-marital and Family Conflict	140
5.8.4.1	The direction in the home of interracial couples	140
5.8.5	Disassociation	141
5.8.6	Shared Requisites	141
5.8.7	The Guidance of the Home	142
5.8.8	Biracial Children	143
5.8.9	Guidance towards Spiritual Wholeness	143
5.8.10	Continued Professional Development in Pastoral Counselling	144
5.8.11	Skills in Counselling	145
5.9	CONCLUSION	146
CHAPTER 6	A PRACTICAL THEOLOGICAL MODEL FOR PASTORAL CARE AND COUNSELLING FOR INTERRACIAL/INTERCULTURAL COUPLES	148
6.1	INTRODUCTION	148
6.2	BUILDING BLOCKS FOR A PASTORAL INTERRACIAL COUPLE MODEL	148
6.2.1	Biblical principles	148
6.3	METHODOLOGY (PRAXIS; WHAT THE MODEL DOES AND HOW)	151
6.3.1	Pastor's Training	152
6.3.2	Phases of the Practical Theological/Integrative Counselling Model	153
6.4	CONCLUSION	162

CHAPTER 7	CONCLUDING INFERENCES AND RECOMMENDATIONS.....	163
7.1	INTRODUCTION TO AND PURPOSE OF THE STUDY.....	163
7.2	STRUCTURE OF THE STUDY.....	163
7.3	THE DESCRIPTIVE-EMPIRICAL TASK OF PRIESTLY LISTENING	164
7.3.1	The Research of the Descriptive-Empirical Task revealed Significant Results.....	164
7.4	THE INTERPRETATIVE TASK OF SAGELY WISDOM	164
7.4.1	Approaches from Literature.....	165
7.5	THE NORMATIVE TASK OF PROPHETIC DISCERNMENT	166
7.5.1.1	Normative principles pertaining to the process of premarital counselling.	166
7.5.2	Marriage Covenant.....	167
7.5.2.1	The consequence of sin on marriage and the family	167
7.5.2.2	Inclusion of religion and spirituality	167
7.6	MARRIAGE IN DIFFERENT PERIODS.....	167
7.7	COMPETENCIES OF THE PASTORAL COUNSELLOR IN PREMARITAL COUNSELLING.....	167
7.8	A PRACTICAL THEOLOGICAL MODEL	168
7.9	COMPETENT COUNSELLORS' MODEL FOR MULTICULTURAL COUNSELLING.....	168
7.10	THE MODEL.....	170
7.11	CONCLUSIONS.....	170
7.12	SUBJECTS FOR FURTHER RESEARCH	170
REFERENCES	171

ANNEXURE 1 ETHICS APPROVAL LETTER OF STUDY.....185

**ANNEXURE 2 RESEARCH PARTICIPATION INFORMATION AND CONSENT
FORM.....187**

ANNEXURE 3 RESEARCH PARTICIPATION INTERVIEW GUIDE.....189

LIST OF TABLES

Table 2-1:	Participants' background information.....	47
Table 2-2:	A typology of counselling experiences of the pastors in the form of themes and sub-themes.....	49
Table 2-3:	Theme 1: The Importance of Premarital Pastoral Care and Counselling	50
Table 2-4:	Theme 2: Pastoral Care and Counselling Training.....	53
Table 2-5:	Theme 3: Challenges of Cultural Differences.....	56
Table 2-6:	Theme 4: Approaches of Pastoral Counselling.....	70
Table 2-7:	Theme 5: Recommendations in Pastoral Counselling.....	73
Table 3-1:	Outlines of current counselling models.....	84
Table 5-1:	Summative view of discussion plan	123

LIST OF FIGURES

- Figure 6-1: Building blocks for a practical theological pastoral model for premarital counselling of interracial/couples..... 149
- Figure 6-2: The process of addressing existing problems..... 161

CHAPTER 1 INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION

This chapter provides definitions of the key terms, contributes the background of what initiated the study and describes the research problem in two steps that are the problem in the praxis of the ministry and the problem relating to the lacuna which is the gap in the literature in interracial couples counselling.

The research questions and objectives are also stipulated. In addition, the central theoretical statement is stated. The research methodology is described. The definition of key terms is described next.

1.2 DEFINITION OF KEY TERMS

1.2.1 Counselling

Counselling is a support for people in life transitions (insert reference). Individuals move from one developmental stage to another infancy, middle childhood, adolescence, young adulthood, and onward. Difficulties and complex problems arise at each of these stages. Occasionally one is forced to make critical decisions prematurely. Before people are ready, they may be pushed into making decisions about education, careers, or marriage. Such stress and related issues can bring people to a point where they are no longer able to function effectively and help themselves.

Confronting their problems may require the intervention of someone who understands their type of problems and someone who can offer strategies for dealing with the problems. Distressing problems arise from all sorts of situations and relationships in personal life, in the community, in interactions with others, and with organisations in which one may be involved.

Self-doubt, drug addiction, a failed marriage, or the pain of a catastrophic loss can prompt people to seek counsel or encourage others to seek counsel. Some people seek help not because they have problems to overcome, but to take advantage of the opportunity's life offers them. In other words, they do not maximize their potential.

People are likely to seek help or intervention from a combination of the two. They try to make progress to perform better, to fulfil themselves and to become more than they are. The role of the counsellor is to help people face their problems, deal with life circumstances, identify opportunities for a better life and maximize their potential.

1.2.2 Pastoral Counselling

Pastoral counselling offers support and direction to people who are suffering hurting, agonising, experiencing disagreement, losses and many more. Counselling can encourage personality growth and development, assist individuals, and families in resolving conflicts or relating to one another effectively, and support people whose life patterns are unfulfilling and self-defeating. Moreover, it benefits marriages by coping with problems, internal conflict, and crippling emotions. Thus, finding a solution may only be feasible once a true problem has been identified (Govender, 2016:273).

Pastoral counselling is a ministry which is part of a congregation of the church organisation... Matthew 25:45 emphasises the love for the fellow human not based on condemnation but care. The community and the church play a key role in this specialised ministry (Kirwan 1984:42).

Pastoral counselling supports individuals who find comfort to talk about their issues pertaining to their problems with a skilled counsellor. In addition, pastors may devote time to the individuals by listening to and guiding them. The goal of a Christian counsellor is to assist people to develop a more intimate connection with Jesus Christ and to free them from the debilitating effects of sin and guilt. This brings peace and tranquillity to the couple or individual, with the thought that they are not alienated in their situation (Anderson, 2001:218). This type of counselling is specifically used to bring healing and peace to the one seeking the counselling (Vail, 2012:22).

In addition, Benjamin (2008:3) defines pastoral counselling as a caring engagement aimed at individuals, couples, families, and groups who encounter significant challenges in their interactions with themselves, others, the community, the church and with God.

Govender (2016:40) states that "counselling consists of ethical activities that a counsellor undertakes to help the clients engage in those types of behaviour which will

lead to a resolution of the client's problems," that is the attainment of a client's goals. Furthermore, Stutzman (2011:1) asserts that in simple terms "counselling is guiding clients to solve problems or make decisions related to personal growth, marriage, family or other interpersonal concerns".

Visser (2018:23) asserts that counselling is confidential communication between the client and the pastoral counsellor. This communication is professional between the pastoral counsellor and client therefore great care is taken to maintain confidentiality.

Additionally, the objective is to assist the interracial couple comprehend and improve their relationship with their future marital partners, in particular their different worldviews, rituals, customs language, and barriers (Govender, 2016:40; Stelzer, 2010:1).

1.2.3 Interracial Marriage

The literature reveals that cross-cultural marriages are named by different terms. These terms can be cited as intercultural, interethnic, dual-culture, mixed-marriages, out-marriages, and interracial relationships (Mojapelo-Batka, 2009: 2). Consequently, the term interracial marriage, which is part of cross-cultural marriage, refers specifically to couples whose partners come from two different racial groups (Sossah, 2012:102).

In this study, the term interracial was used to characterise these couples, but the focus of the study was mainly placed on their experiences during premarital counselling (Damage, 2018:402; Sossah, 2012:102). Throughout this study, the term "interracial"/mixed marriage relationship, which refer to partners of different racial categories defined by their physical and biological characteristics, will be used. The term interracial and intercultural will both be used in this study to indicate the couples contemplating premarital counselling and care.

1.2.4 Marriage

Craig (2004:403) argues that "Marriages in the family are the backbone of a secure society. Today it is rapidly becoming the antithesis of community. Many couples including secular and of the Christian faith, are becoming fearful of the marriage bond."

The Bible uses the word “married” (in Greek, *gameo*) to describe the physical, sexual, and social aspects of marriage. These words occur in several contexts, but one of the most common is the use of the word to designate a wedding banquet or feast.

The New Testament’s use of the word to designate what we might call the institution of marriage in Hebrews 13:4. Weis (2014:15) declares that marriage is the voluntary sexual and the public social union of one man and one woman from different families and that marriage merely means a socially approved sexual and economic union between a man and a woman. In the book of Genesis, we read that God created Adam and Eve on the sixth day of creation and placed them into a relationship with each other as spouses (Genesis 1:26-27, 2:18-25).

In time the church interpreted Genesis 1:28-27 and 2:18-25 as the pattern that was set by God for marriage also based on Jesus’ words: Jesus says: “Haven’t you read?” Jesus replied, “that at the beginning the Creator made them male and female,” and said, “for this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh” (Matthew 19:4-6).

The meta-theoretical starting point of this study is that marriage is an institution established by God. It brings a single man and a single woman of age into a mutual relationship. When God instituted it, He intended it to be held in honour and high esteem. The couples are meant to be one and to demonstrate this purposefully. God placed the first couple in the Garden of Eden (Genesis 2:15).

According to Zodhiates (1992), the word divorce has been altered, which is a root cause of the current misinterpretation of the Biblical teaching on divorce. In the past, there was no such thing as a divorce in the modern sense.

Today, the term “*divorce*” refers to a judge's formal statement that a marriage performed by a religious practitioner, or a government official has been declared legally dissolved.

When a judge issues a divorce, one person may be completely free from the other person, or the judge may place restrictions on the divorce. He may order that asset held in common be divided by a specific percentage. He may request compensation

from the husband to support the wife and any children already born (Zodhiates, 1992:45).

In Biblical times, the husband was typically the one to divorce the wife. It was not a subject that should have been decided by a state judge. This was because marriage itself was not something that needed to be approved by the government, but rather by the families, tribes, or society in question.

Nobody could stop a husband from sending his wife away when he chose to do so for any reason; he just did it. The words "*to put away*" and "*to send away*" are used to describe this sending away in the New Testament (Govender, 2016:210; Zodhiates, 1992:46).

1.2.5 Culture

A culture signifies shared meanings, beliefs and traditions that arise as a group shared collective history and experiences that give interpretations of the worldview. Culture refers to a community that shares symbols, participates in a way of life, understands life encounters, and represents how we perceive the behaviour of others.

Acculturation (cultural change) involves the adoption of ideas from other societies. Culture includes traditions, meanings, process tensions, adaptations, and innovations. All cultures possess intrinsic values that can be the foundation for social transformation and social stability" (Seshadri & Knudson-Martin, 2013:43-58).

Additionally, culture is defined as a system that is combined of worldviews, values, customs, and institutions which communicates how people live out these beliefs, values and customs that combine society to give it a sense of identity, dignity, security, and continuity. Culture is a conceptual design, the definitions by which people order their lives, interpret their experiences, and evaluate the behaviour of others (Govender, 2016:24).

1.2.6 Practical Theological Model

It is important to distinguish between using a practical theological model describing the way to do research and a model that is built from the results of the research directing the praxis of church ministry.

Research models

The definitions of the word "*practical*" can be used to describe various perspectives on practical theology.

The "**functional approach**" comes first. Here, "*practical*" in PT directly conflicts with "theoretical" or "theological." Nearly all the knowledge in disciplines like homiletics, liturgy, discipleship, and church administration comes from "successful" experience in practice.

The apparent success is described in depth, and advice from non-theological professionals including sociologists, psychologists, and market analysts is also provided. Such an idea severely seeks to limit the discipline's theological nature. The functional approach, in its worst manifestation, reduces PT to practical "*how-to*" instructions and leaves her excessively vulnerable to fast secularisation (Wolfaardt, 1985:55).

The second strategy is known as "**applied theology**," albeit it is related to the first. Here, "*practical*" is used to refer to the theology curriculum's practical component, which having the duty to put theology developed in other departments, including scriptural interpretation, to use.

The "**bridge method**" is a third interpretation of the word "*practical*". According to this assumption, PT serves as a "*bridge to practical matters*" or a link between the seminary and the actual ministry (Wolfaardt, 1985:55).

In this study both the "*practical*" aspect and the "*theological*" aspect of Practical Theology will be honoured. Problems or questions from the praxis of the ministry can lead the researcher to study Scripture for principles that can be applied to change the praxis.

The study of Scripture and the application of the principles gained will also prevent the researcher from coming to conclusions that can be harmful to a congregation. Information and solutions from other fields of study can be assessed against the principles from Scripture and used accordingly.

Models for the praxis of ministry

Theology and the social sciences are essential in formulating a practical theology model. Human practice is observed, including the values of the Christian worldview that are adopted, making sciences a part of it (Heitink, 1999:34).

Similarly, specific aims or approaches may be characterised to reach that goal to bring about a result (Van Wyk, 1995:85–101). Furthermore, by adopting a model of practical theology, could result in transformation to the community and remedy the usual methods of practice.

This theology of practice enhances the purpose of the church by not only being functional on a Sunday but relevant to the broader need. Communication is necessary for developing practice and to be knowledgeable in the changing time of information technology.

Equally, a practical theological model should be the shining light for those who look to it as a primary hope for healing according to the Bible and the world (Benjamin, 2008:16; Van Wyk, 1995:85–101).

1.2.7 Pastoral Care and Counselling

It is important to distinguish between pastoral care and pastoral counselling. Pastoral counselling can be seen as part of pastoral care. Pastoral care includes all the care given by the members of the church to each other and people from outside the congregation.

Everything that is done in the church to teach, equip, comfort, and lead the congregation can be seen as pastoral care. This definition then is broader than that of Magezi (2020:2) who sees pastoral care only on the level of spirituality when he says that “*pastoral care is spiritual care.*”

Pastoral care should also include physical care for the poor, elderly or abandoned person bringing hope in people’s lives (Louw 2014:85,86). Pastoral care is about a sense of belonging, hospitality and serving each other as Jesus has served us (cf. Magezi 2020:3)

Pastoral counselling is pastoral care focused on individuals or a small group addressing a specific issue or problem. Premarital guidance can be seen as pastoral counselling focussed on the specific need of the couple.

A very important issue emerges. Sommers-Flanagan (2004:9) define counselling as “a trained person who practices the artful application of scientifically derived principles of establishing professional helping relationships, with persons who seek assistance in resolving large or small psychological or relational problems. This is accomplished through ethically defined means and involves, in the broadest sense, some form of learning or human development.”

In this definition, they emphasize some important aspects applicable to pre-marital counselling of interracial couples. The relationship is professional but helping and involves learning.

The pastor would be learning, and the couple would be learning, and the learning is pointed at development of understanding each other and acquiring skills to manage the issues in their new relationship as well as experiences in which they find foreign.

Louw (2014:53) asserts, that pastoral counselling and care is a significant profession of caregiving. Correspondently must be enabled to turn back to the ABC of *cura animarum*, namely, to rediscover the connection between passion, compassion and hope and its connection to its theological roots and wisdom and tradition.

This is very important for the premarital counselling of interracial couples. They decided to be married because of their love (passion) for each other. But because of the differences in culture, race and language, empathy becomes vital in compassion for each other, built on shared theological roots. The pastoral counsellor must be proficient in counselling couples of interracial marriages. Besides, of mixed couple's relationships, much care is used in understanding differences in worldviews. Likewise, preconceived viewpoints of “one size fits all” should be negated in the communication to the interracial couples. It is important for pastoral counsellors to learn learning new skill and increase knowledge in therapeutic counselling, because when managing challenges for the couples, the counsellor is prepared for it to journey with the interracial couple. But this applies also to the counsellor who will have to deal with convictions in each one of the couples that may be foreign to them.

Another important aspect that Louw (2014:197) introduce is that *cura animarum* (soul care) and *cura vitae* (life care) should go together. Louw (2014:58) further states that the term *cura animarum* “describes care for the whole person, from a Christian perspective.” Additionally, Louw (2014:174): the challenge in intercultural care is the integration of traditions, customs, worldviews, background of race and language. of ‘soul care’ (*cura animarum*) with life care (*cura vitae*).”

The position for premarital counselling of interracial couples is how the pastoral counsellor will guide the couple’s convictions towards their conduct. When the couple understands the convictions that lead to certain conduct, they would be able to evaluate what everyone is striving to the improvement of the relations between them. The emotions, behaviour, strengths, and weaknesses must be highlighted for growth towards marriage.

It is crucial for counsellors to move from *vitae* (problematic conduct) to *animarum* (convictions), from life to soul and back to live. *Cura animarum* will then require the misconceptions to truth by initiating new convictions. The outcome of new convictions centred on Scripture can be the *cura vitae*.

This method of directing the interracial couple to understand underlying convictions may lead the couple to interpathy. Augsburger (1986:31) contends the difference between sympathy, empathy and interpathy.

In sympathy one tries to use another person’s feelings to judge the feelings of someone else assuming their feelings are like what the person is feeling. In empathy the idea is to try to understand a person’s perceptions, thoughts, and feelings. My effort to understand is based on our common cultural values and thinking patterns. Interpathy “is an intentional cognitive and effective envisioning of another’s thoughts and feelings from another culture, worldview, epistemology ... It is the embracing of what is truly other.”

It is arguably, that sympathy, empathy and interpathy can never totally be separated in any person, be it the pastor or the couple. A couple who are both Christians will have some shared values and convictions on which they can build their understanding of each other – the same with the pastor in his relationship with the couple. But there

will also be some things that are foreign to the other. It will therefore be important for the pastor to keep this distinction in mind and introduce the couple to it.

Leading the couple to embrace the task of “intentional cognitive and effective envisioning” of what the other’s convictions are, and what the feelings are that flow from the convictions, will be an important part of equipment in premarital counselling for interracial couples. This will require an openness to explore the world of the other, working hard to think and feel with the other. This will also require patience with each other, knowing that it is sometimes very difficult to come into a formerly alien mindset (Augsburger, 1986:32). Augsburger (1986:19) concurs that a pastoral counsellor must be able to understand the cultural views and customs of the interracial couple.

The Lord Jesus Christ demonstrated in His actions the pattern the disciples must follow to collaborate with the people who are in need. Jesus further was welcoming to all. body, soul, and spirit, according to the description in the Gospel of Mark. In Ephesians 2, 3 the mystery of God’s plan is described as Jesus who “broke down the middle wall (Augsburger, 1986:408) of the partition of hostility” and united people from every culture in himself. In the premarital counselling for interracial couples the pastor should lead the couple to discover the meaning of this fact when they encounter differences in their cultures and religious praxis (Breed, 2015).

The counsellor should move into the life (mind, emotions, and convictions) of the interracial couple and lead the couple to move into the life of each other. He/she should lead them to acquire the skill of interpathy, knowing that it would be a process of faltering and trying again, of forgiveness and patience, of helping each other to understand and accept, of changing concepts to accommodate each other, in seeking unity in Christ despite the differences. Most importantly is seeking the wisdom of the Holy Spirit.

1.2.8 Premarital Counselling

Currently, in many religious institutions, including the church, marital life is strengthened, as a change has been made towards premarital programmes in counselling before marriage (Stelzer, 2010:1–14). Training in premarital counselling is an approach to avoid and prevent marital challenges and marital breakdown (Benjamin, 2008:3; Stelzer, 2010:1–14).

Furthermore, it assumes that the couples can learn how to develop a successful and stable marriage. Therefore, premarital counselling is an educational, therapeutic, and preventative approach, because a marriage exposes a broad range of issues for couples which require a preventive approach (Vail, 2012:4).

Premarital counselling is an orderly, step-by-step, and organised process which contains an introduction to the purposes of marriage, male and female differences and roles, and awareness about the criteria for marriage, the required conditions for entering marriage, and sex education (Benjamin, 2008:5).

Furthermore, premarital counselling programmes have emerged to lower the chances of divorce and to increase couple satisfaction after marriage. Premarital programmes provide couples with the necessary skills to enhance communication, solve problems and minimise conflict by addressing expectations within the marriage (Stelzer, 2010:1–14).

1.2.9 Racial Discrimination and Bias

According to Carter and Helms (2009:113), race involves more than only physical appearance; it also has psychological implications based on thoughts, feelings, and beliefs. This may influence one's intra-personal and interpersonal functioning.

The personal encounters of discrimination by interracial couples are highly associated with psychological stress, psychopathology, unhealthy behaviour, and general dissatisfaction with life (Paradies, 2006:888). Important levels of psychological stress and unique relationship problems in multi-ethnic couples are widely recognised (Van der Walt & Basson, 2015:1).

Brown (2005:53) linked experiencing discrimination with greater vulnerability to psychological and physical illness, while Killian (2001:27) found that interracial couples point out that they face major relationship problems because their significant other does not acknowledge their relationship status.

Research on marital quality and levels of emotional distress in multi-ethnic couples, compared to other races, for instance black and white individual relationships in interracial couples experience increased levels of emotional distress (Brown, 2005:53).

Interracial unions have experienced significant bias and discrimination throughout history. There have been occurrences of open animosity, offensive remarks spoken in public, hostile social media posts or forums, negative stereotyping, and racist views involving certain interracial couples and families. Couples tend to experience greater societal pressure, and their marriage or relationship is perceived as being relationally and socially unsuitable as a result (Cardwell, 2021:214).

People and couples have discussed how they feel victimised and fear persecution from others because of racial conflict and prejudice. Many people assume that these kinds of relationships are improper due to the strong resistance they receive from society. To help people understand the "us" in this phenomenon, many have tried to educate others about the social institutions of race and family and the reliance of these two on each other (Cardwell, 2021:214).

The family is one of the building blocks of society. As such, it serves as the primary practice to learn effective social techniques and skills. Unfortunately, it can also be a place to learn about racism and discrimination. Family stories of multi-ethnic couples and increased interaction with those couples helped shape the views of others on interracial marriage. A positively designed society allows many to benefit from shared experiences, grow and thrive. When it comes to negative forms, society leaves behind many forms of discrimination, racism, and prejudice (Govender, 2016).

Prejudgement is often wrong and leads to negative stereotypes. Interracial couples are aware of the positive and negative conditions that exist because they are more exposed to their partner's race. The event provokes further controversy among those who have Black partners. Black people report a perception of this increased resistance and negative attitudes towards their respective races, and racial heritage due to relationships (Cardwell, 2021).

In the face of racism and prejudice, multi-ethnic couples and families report not only individuals outside the group, but also individuals within their own race and family (Afful, Wohlford & Stoelting, 2015:667; Cardwell, 2021:222). When race and racism are allowed to intrude into the very interpersonal relationships of a marriage, it is extremely detrimental to family dynamics.

Couples and individuals are often stereotyped by the physical characteristics (such as skin colour) of one or both members. This is stereotyping based solely on phenotypes such as skin colour is called colourism and is the basis of many acts of racism (Afful, Wohlford & Stoelting, 2015:667; Cardwell, 2021:222). Thus, an individual's personal and social identity is altered based on their relationship and the environment. Internalising this concept can affect self-concepts and weaken the way individuals see themselves and their relationships with society. These negative results, however, are a result of attempts to identify interracial marriage as a normal and viable option for couples and by encouraging individuals to explore the possibilities of interracial couples (Kearney, 2021:35).

1.3 BACKGROUND

There is a need for preparation for interracial marriage as it is a growing concern and a threat to Christian marriages. For the sake of this study, the word premarital counselling will be used. In addition, the words mixed marriage/interracial couple will also be used. Sossah (2012:102-116) elucidates that the “breakdown of marriage and family life” is due not only “to social and economic conditions”, but also to the “lack of due preparation for interracial marriage”.

Vail (2012:4) contends that the need for premarital counselling grows out of the changing nature of marriage, from a hierarchical institution that focuses on the production of children and the maintenance of family traditions to the “companionship” marriage, which he maintains is much more “difficult to operate” and requires the skilful management of personal relationships within marriage.

Benjamin (2008:4) maintains that the church has a responsibility to prepare couples for marriage since most couples “need help with learning how to cope with change and acquiring and developing the necessary skills with which to build up their relationships.”

Vail (2012:5) argues that marriage preparation should be “a tool for primary intervention, whereby major family disruptions and painful relationship dysfunctions can be prevented to a large extent.”

According to an interdenominational survey of clergy in the United States of America (USA), 94 percent agree that premarital counselling should be a requirement for all couples intending to marry (Benjamin, 2008:6; Govender, 2016:16; Vail, 2012:4).

In contrast, divorce is regarded as something that is against societal and Christian norms because marriage was meant to be a lifelong institution (Benjamin, 2008:6; Vail, 2012:4). Despite that, couples have often continued to end their marriage unceremoniously (Benjamin, 2008:6). God still had mercy on humankind.

Regardless of marriage and divorce it is believed that individuals must make their own choices yet acknowledging that post-modernisation plays a role in marriage stability. Tuffour (2017:52) asserts that even though premarital counselling is underutilised, it is effective in avoiding divorce. Premarital counselling is an intermediation that can occur between interracial couples (Benjamin, 2008:6).

Since the new political dispensation after 1994, interracial and ethnic marriages have been increasing in South Africa. The researcher was interested in exploring the type of pastoral care and counselling for premarital interracial couples. This may reflect the fears associated with delving into a field that is prone to value judgements and that challenges our ideas of supremacy of one race and the transmission of culture to the next generation (Dalmage, 2018:401).

The history of interracial marriages has been greatly influenced by various events that occurred in the USA. First, despite the end of the American Civil War and the abolition of slavery in the mid-19th century, the attitude toward marital relations between different races did not change. In some states, interracial marriages were legal; in others, they were not.

However, partners in such marriages, conducted outside the borders of the states where such marriages were illegal, could live together. It was only 44 years ago that the US Supreme Court officially ruled that mixed-race marriages were legal throughout America (Sossah, 2012:102-116).

Mojapelo-Batka (2009:7), Carter (2019:1), and Sossah (2012:102-116) claim that the history of South Africa is very similar to that of the USA. During the apartheid era it was difficult for interracial marriages to survive. The Immorality Amendment Act, of

1950 (Act No. 21 of 1950) prohibited all sexual relationships or marriages between Whites and Black people, while other interracial marriages were not specified. This applied to all South Africans, even those who were married abroad. It was not until 1985 that interracial marriage in South Africa was legitimised (Mojapelo-Batka, 2009:17).

Although studies on interracial couples in relationships have generally been conducted in countries such as the USA or South Africa, where socio-political history has shaped the occurrence of such relationships, the increase in interracial marriages is not only an American or South African occurrence (Carter, 2019:1; Dalmage, 2018:102-116).

In Europe, many studies show that the attitude towards interracial/cross-cultural dating and marriage has improved considerably over the years (Sossah, 2012:102-116). In 2005, the Integration Barometer survey in Sweden included a statement that “persons from different cultures and races should not build a family and have children”, although over 88 percent of the participants disagreed with this statement (Seshadri & Knudson-Martin, 2013:43-58). However, although attitudes continue to change in general, societal attitudes toward interracial/cross-cultural couples are the main factor cited as the cause of tensions, not between the couple themselves, but in their relationships with people around them (Seshadri & Knudson-Martin, 2013:43-58).

Regarding the biblical view of interracial marriage, Sossah (2012:6) argues that the Bible does not use the word *race* when talking about people on earth. He explains that the Bible refers to everyone as humans about the same, shared ancestor, Adam. He emphasises that God separated people only because of their rebellion at the tower of Babel (Genesis 11), and in his point of view, the only intermarriage that is to be avoided by Christians is the marriage with non-Christians (Dalmage, 2018:102, Sossah, 2012:6).

Additionally, in the Old Testament, God did not want His people (Israel) to marry people of the other nations, not because of race, but because they would lead His people astray (Judges 5:8). Furthermore, in the historical narrative of Genesis 24:1-4, Abraham was already old, but the Lord had blessed him in every way. Abraham said to his oldest servant, who oversaw everything he owned, “Put your hand under my leg. Make a promise to me before the Lord, the God of heaven and earth. Do not get a wife

for my son from the Canaanite girls who live around here. Instead, go back to my country, to the land of my relatives, and get a wife for my son Isaac.”

In 1 Kings 11:1-5 it is mentioned that King Solomon loved many women who were not from Israel. As Solomon grew old, his wives caused him to follow other gods. He did not follow the Lord completely as his father David had done. Solomon worshiped Ashtoreth, the goddess of the people of Sidon, and Molech, the hated god of the Ammonites (Sossah, 2012:6).

1.3.1 The History of Marriage in the Bible

The Bible begins with a marriage (Genesis 1:27-28; 2:22-25) and ends with a marriage (Revelation 19:6-9). The portrait of God as the husband to a (often unfaithful) spouse in Israel is a repeated theme in the Old Testament (Isaiah 54:5, Jeremiah 3:20). This theme continues and finds fulfilment in the New Testament as the church is being pictured as a bride (2 Corinthians 2:11, Ephesians 5:31-32). Paul’s outline for the family suggests that love, respect, mutual submission, and obedience in the family is modelled on our love, respect, and obedience to Christ (Ephesians 5:21-6:9, Colossians 3:18-4:1).

The only thing more mysterious than the relationship between God and humanity is the merging of two individuals in the covenant of marriage. God creates humans in His image, “male and female He created them” (Genesis 1:27). The second chapter of Genesis describes creation and the institution of marriage. God affirms that Adam will not be in isolation in this world although he sinned. Here we understand Yahweh’s mercy and compassion for humans (Genesis. 2:24). In the creation of two people, there is the idea that two become one.

Marriage involves not just two people, but three: husband, wife, and God. There exists a mysterious, invisible oneness in the couple: “The two will become one flesh” (Ephesians 5:31; Genesis 2:24). God created marriage to be a beautiful union among individuals and thus the marriage is sustained with His help. In Ephesians 5:21, Paul shares the original design and intention of marriage (Genesis 2:24).

This is worked out in greater detail in Chapter 4.

1.4 PROBLEM STATEMENT

The problem statement comprises two parts. The first part is the experienced problem in the praxis of ministry. This describes the need for churches and pastors while working with interracial couples who want to be married.

The second part of the problem is the lacuna that exists in the literature that can assist pastors in their task to understand the issues involved with premarital counselling for interracial couples and practical guidance for conducting premarital counselling for interracial couples. These two parts will now be investigated, stating the problem that the study will address.

1.4.1 The Experienced Problem

A Personal Experience

My interest in this study emanates from knowing interracial couples who are active in the ministry in church and are either friends or family. Additionally, I observed the struggle with maintaining elements of their original culture and integrating the values of the new culture.

This experience of cultural conflict became more significant later in their marriage. After much struggle and contemplation about these experiences, many of these interracial couples realise that culture is a core part of their identity. The researcher aimed to explore how pastoral care and counselling can assist interracial couples in marriage preparation.

Additionally, reflecting on their experiences, and having talked to the couples who have dealt with and in many cases continue to struggle with similar situations, has inspired the researcher to explore this phenomenon more systematically.

Although in present-day South Africa, the reality is of increasing interracial mingling, this is an area of interpersonal relationships which will expand rapidly across pastoral counselling. Insufficient research of practical value has not been ensured in this area, which has been observed in the preliminary section of this proposal.

The researcher is a pastoral counsellor in her church for many years. The interest in interracial couples' premarital counselling and care has become a concern since many

couples are embarking towards this journey and are seeking counselling. Moreover, the researcher helped many married couples experiencing severe conflicts.

It was often established during counselling sessions that the couple brought into their marriage unresolved premarital problems and conflicts. In addition, traditional and cultural issues may cause severe tension, stress, pressure, and conflict between the married couple and their families. If no compromise has been reached, these marriages are often characterised by severe unhappiness or could sometimes end in divorce.

The researcher, as a Christian counsellor, is concerned to witness couples in such unions while they are uninformed about the religious, worldviews and cultural dissonance weighing in on their relationships (Benjamin, 2008:8).

On the one hand, such couples need to be counselled about these facts before marriage. On the other hand, in cases where they are already married, they should learn about one another's culture, or learn to respect and honour the other's way of worship and worldview (Govender, 2016:260).

General Problems in Mixed Marriages

Normally, premarital couples go to the clergy for counselling before marrying regarding their relationship (Benjamin, 2008:8; Mutter, 2011: 51). In addition, there is a clash with the family members as the couples do not know how to relate with the extended family (Childs, 2016:13–32; Mojapelo-Batka, 2009:17).

It is important to consider the uniqueness of each culture (Bostani Khaledi & Simbar, 2017:9-18). Mutter (2011:51) further argues that during pastoral counselling sessions with premarital couples and post-marriage couples, many pertinent issues must be discussed for coping, especially the cultural issue.

The Challenges of Interracial Marriage

Anxiety, insecurity, guilt, anger, depression, and identity conflict are some of the possible challenges that married couple's experience. Interracial couples experience many with race, language, and traditions mainly. However, the causes of such issues are generally not related directly to the couples' adaptation to each other but seem to

arise from problems of cultural or ethnic differences, racism, and societal pressure (Govender, 2016:256).

Regarding the societal reaction, Dalmage (2018:405) asserts that the negative reactions to interracial couples from strangers and the diminished social support from family and friends generally characterise the couple's experience.

Dalmage (2018:405) has classified the challenges that cross-cultural couples face into two groups: the normative challenges ally represents the difficulties that the couples face (the adjustment to marriage, personality and gender difference, and parenting), and the cultural challenges (family disapproval, language barrier, cultural norms, societal disapproval, traditions, and children's identity).

Although interracial couples and intercultural couples generally experience family disapproval, there is mostly a shift in the perception of both families when they come to know each other (Mojapelo-Batka, 2009:22). In other words, events such as birthdays, weddings, anniversaries or even any dramatic events help both families to learn about their different rituals and worldviews (Bhugun, 2017:454-477; Dalmage, 2018:406).

Another way to diminish the tension between both families is to understand each other's worldview, which is the beliefs, values and assumptions that mediate communication, relationships, and modes of problem-solving and decision-making. Couples or families that share these values can have a better time adapting (Mojapelo-Batka, 2009:20).

The first major problem with the existing literature study undertaken in intercultural marriage is emphasised mainly in the USA (Carter, 2019:1). In this study the focus was on Black, White, Jewish, Hispanic, and Eastern European populations. Literature, particularly in regarding pastoral care and counselling to intercultural couples, is not prominent. However, there are studies on inter-religion and culture (Dalmage, 2018:407; Govender, 2016:75; Tuffour, 2017:52).

Moreover, the greater part of the literature deals with the incidences of intercultural marriage, leaving a gap in applied research regarding the counselling needs of couples. More important, most of the research has focused on what can go wrong in

interracial marriage at the expense of examining the adaptive cross-cultural interaction pattern within the marriage (Carter, 2019:1; Posel, 2015:2167-2174).

The couples' own experiences of intercultural marriage have been largely neglected, and as a result, the reasons why interracial marriage including culture can be particularly difficult remain unexplored. It is not known whether couples perceive their difficulties as culturally related or as individual conflict (Posel, 2015:2167-2174), or perhaps as racial I would say.

The significance of the study could assist pastoral counsellors to seek more knowledge of doing counselling in interracial marriages as there is not just one way of counselling (Tuffour, 2017:52).

The literature that has been reviewed thus far does not reveal much scholarship on interracial marriage and pastoral counselling (Dalmage, 2018:102-116).

1.4.2 The Lacuna in the Literature

The preliminary literature covered the aspects about premarital counselling and care of interracial couples.

Dissertations and Theses

The thesis of pastoral care and counselling by Stutzman (2011:10), namely "*Premarital counselling and culture: A narrative inquiry of couples' insights*" emphasises the need for premarital counselling programmes that have emerged to lower the chances of divorce and to increase couple satisfaction after marriage.

It further suggests that premarital programmes provide couples with the necessary skills to enhance communication, and problem-solving, and decrease conflict by addressing expectations within marriage. Although these programmes be helpful to couples, they often present a "one size fits all" approach to assisting couples.

This is particularly true about culture and premarital counselling programmes. To date, there has been a lack of attention in the literature to cultural differences within premarital programmes; therefore, this study aimed to explore couples' and therapists' perceptiveness in premarital counselling (Stutzman, 2011:10).

Furthermore, a psychology doctoral thesis by Mojapelo-Batka (2009:25), *“Interracial couples within the South African context”*, explored the experiences, perceptions, and challenges of being in a mixed-race relationship (M-R) against the backdrop of previous South African pieces of legislation meant to keep the various race groups apart.

The study was located within a conceptual framework predominantly informed by a constructivist approach, as well as some tenets from the social constructionist approach. This study focused only on M-R relationships consisting of Black and White partners. Most of the challenges of being in M-R relationships were experienced on interpersonal and inter-group levels.

The losses, disadvantages, challenges, concerns, and pains experienced by M-R couples were mainly related to family and social disapproval of the relationship, as well as efforts to discourage race mixing.

The study concludes that the non-conformist nature of M-R relationships requires from the participants an important level of self-differentiation and individuation that challenges racial norms and cultural collectivism. This study is based on psychology.

In addition, in the study by Benjamin (2008:4), *“Toward a premarital counselling model”*, the researcher gave a general overview showing the need for premarital counselling. The researcher approached married couples ranging from 2 years to about 25 years in marriage.

Almost all the couples agreed that premarital counselling would have done them a “world of good.” They were of the strong opinion that young people must be given premarital counselling before entering a marriage. Some of the concerns that they had before marriage were finances, religion, accommodation, adapting to change, and in-law pressure.

Most of the participants mentioned that if they were alerted about the importance of some of these aspects, they would have had better and brighter opportunities in marriage and more so would not have made so many blunders in marriage. They had to learn through trial and error.

In the study by Bajza (2013:30), "*The perceived effectiveness of premarital preparation for remarried couples*," a grounded theory approach does not address the interracial issue but gives valuable insight into the method of premarital counselling. In this thesis, most couples sought premarital preparation because an officiating clergy required it.

All participants found value, but the value was mediated by whether preparation was perceived as a task to be checked off a list (low value) or as a learning experience, whereas participants cited improved communication, increased partner knowledge, affirmation of the decision to remarry, awareness of the overall impact of preparation, decreased fear of seeking future consultation, and the desire for a thorough curriculum.

The theoretical model developed may assist in training premarital preparation facilitators. Efforts to assess couples' needs and tailor the curriculum to include addressing blended family issues are likely to increase the perceived value in premarital preparation. Couples may also increase value by starting preparation soon after becoming engaged.

The results of this study contributed a theoretical model to the literature that explained the perceived effectiveness of premarital preparation for remarried couples and augmented the data of prior research yet highlighted the need for specific emphasis on blended family issues (Bajza, 2013:5).

Books

Kenney and Kenney's (2009:111-124) "*Counselling Multiple Heritage Individuals, Couples, and Families*" examines trends and provides perspectives on contemporary interracial dating and marriage and discusses the lives and worldview experiences of current-day interracial couples and their families. Counselling intervention is discussed within the framework of multicultural counselling competencies.

The terms used in the research are interracial, multiple heritage, and multiracial couples and are used interchangeably throughout the chapter. This chapter does not specify premarital and married counselling. Furthermore, it is a study done in the USA.

Osuji (2019:15), in his book *“Boundaries of Love: Interracial Marriage and the Meaning of Race,”* examines socio-cultural factors such as ethnicity, socio-economic class and gender which influence the assessment and treatment of couples.

This book outlines an assessment of racial-cultural identities; a thorough biopsychosocial assessment synthesises concepts from object relations, attachment, intergenerational, trauma, and family theories. Counselling on culture is mentioned, but not pastoral counselling.

Articles

The journal article by De Hart (2015:170-187) *“Regulating mixed marriages through acquisition and loss of citizenship”*, portrays how interracial marriages have been labelled as unhealthy and a problem to the law. It asserts that mixed marriages have been a key value of socio-cultural integration into regular society.

On one hand, he says, this view has been reinforced in the law, for instance, by giving immigrant family members of citizens preferential access to citizenship status. On the other hand, society and social cohesiveness have been threatened by interracial marriages. The contention in this article is that the divergent views on interracial partnerships have influenced the evolution of citizenship legislation over time.

The author uses the Netherlands as a case study to show how citizenship law has been used as a tool to prevent some types of *“undesirable”* interracial couples and how this approach has influenced Dutch citizenship law, drawing on literature on the regulation of mixed marriages in law as well as gender and citizenship law. This predicament by the mixed married couples should afford them counselling with counsellors skilled in this area.

The journal article *“Mixed race families in South Africa: Naming and CILocation location”* by Dalmage (2018:1) describes the very act of living across racial boundaries or borders as a challenge to existing ideologies and social structures.

Interracial partners are concerned with safety and comfort in public places and the role of parents, they are concerned about their children’s sense of belonging. As interracial parents and partners resist border patrolling, they are also resisting racial categories, even as they claim and name locations that may work to reproduce racialisation.

The experiences and perspectives of interracial parents and partners presented in this article suggest that racism and other forms of inequality remain entrenched and pervasive. Pastoral counselling is absent to assist these couples in coping with these challenges.

The journal article, *“How couples manage interracial and intercultural differences”* (Seshadri & Knudson-Martin, 2013:43-58), focuses on how couples managed their interracial and intercultural differences. To understand their experiences, a qualitative grounded theory analysis was used.

Analysis revealed that couples experienced most issues as cultural issues; race only occurred during their interactions with *“others.”* They appeared to organise their responses according to four relationship structures: integrated, singularly assimilated, coexisting, and unresolved.

Couples in each of these structures managed daily processes through four sets of relationship strategies: (a) creating a *“we,”* (b) framing differences, (c) emotional maintenance, and (d) positioning in relationship to familial and societal context.

These findings are a step toward strength-based and research-informed education and clinical interventions for this population. Therefore, interracial couples need counsellors who are competent in areas of cultural issues and norms.

The journal article, *“Couples' Experiences and perspectives on interracial marriage: A phenomenological study among Adventists”* (Sossah, 2012:102-116), explores how today's world is often defined as a world without borders, or a global village. The distance between countries and continents seems to get shorter with the innovation of faster means of transportation and telecommunication. This new reality has given a different face to the world; meeting different people and mixed communities is no longer strange. In this new configuration, interracial marriages in both Christian and non-Christian communities have increased significantly, but very few studies look at the interracial marriage from the couples' perspective.

This study probes the experiences and perspectives of interracial Christian couples. A phenomenological study design among eight Seventh-day Adventist couples living

in the Philippines helped to explore their joys and challenges, as well as their perceptions about interracial marriage.

The study found that Adventist interracial couples have a distinct foundation of marriage. This plays a key role in the way they experience and overcome their challenges. The article does not explain how the challenges are overcome. No counselling method is mentioned.

The journal article "*Cultural Intersections: A qualitative inquiry experience of Asian Indian–White interracial couples*" (Inman, Altman, Kaduvettoor-Davidson, Carr & Walker, 2011:248-266) pursues the purpose to examine the "lived experience of Asian Indian (AI)–White couples in interracial marriages.

In Inman *et al.*'s (2011) study, ten highly educated AI–White professional couples were interviewed individually about their subjective experiences of being in interracial marriages, the challenges and strengths of these marriages, and the potential role of culture in their marriages. Data were analysed using the Consensual Qualitative Research methodology.

The results of this study indicated that the couples' marital experiences were influenced by a complex intersection of ecosystemic factors with significant psychological impacts.

These findings highlight shortcomings in drawing simplistic conclusions regarding the success or failure of interracial marriage and have important implications for theory, research, and clinical practice.

The journal article, "*Cross-cultural issues in contemporary counselling practice: African experience*" (Baba, 2015:3), looks at the issues of cross-cultural therapy which permeate into different aspects of human lives, hence bringing to the fore implications for counselling psychology practice in different parts of the world, including the African continent with different countries, people, cultures, and values. It has come to play a significant role in the entire gamut of therapeutic work in distinct parts of the international community.

In this study, an attempt is, however, made to discuss concepts of culture, and race and identifying cross-cultural relationships to portray the realities of cross-cultural counselling and expose inherent challenges relating to some stereotypes.

The therapeutic goals, mode of communication between the therapists and the client, drawing home the issues of choice, and perspectives of understanding based on cultural variations are equally concerning to the socio-cultural milieu of other parts of the world in general and Nigeria in particular.

The procedures to facilitate and make improvements are proffered, which include cultural studies, effective communication and adequate knowledge of counselling theories and approaches (Baba, 2015:3).

The researcher used different search engines to get scholarships. This included searches on databases, including EBSCOhost and Sabinet, using the keywords “premarital counselling” and “interracial marriage.” Stahmann (2000:104) identifies lack of research on premarital counselling and especially interracial premarital marriage counselling. In addition, there is recent and steady growing body of empirical and theological work being undertaken into “mixed” relationships within the South African context (Mojapelo-Batka, 2009:14).

Many researchers concur that counsellors must become familiar with cross-cultural counselling as well as interracial couples counselling to fulfil the purpose of a new democracy in South Africa. The gap is to allow the professionalism of pastoral counsellors not to use a “one size fits all” model but an interracial/cultural practical theology model to bridge the gap.

1.4.3 Conclusion

Since the problems experienced in the praxis of the ministry and the lacuna in the literature, there is a need for a model that can assist pastors in conducting premarital counselling for interracial couples.

The problem that the study addresses is the lack of a model for premarital counselling for interracial couples based on scientific research.

1.5 RESEARCH QUESTION

What practical theological model can be formulated for the premarital pastoral care and counselling of interracial couples?

1.5.1 Secondary Research Questions

1. What are the challenges, perceptions, and experiences of interracial couples in premarital counselling according to practising counsellors? This question answers Osmer's descriptive-empirical task. An empirical study.
2. Which models are being used in premarital pastoral care and counselling to interracial couples? This question answers Osmer's interpretive task.
3. What Biblical and ethical guidelines can be given in connection with preparing interracial couples for premarital counselling and care? This question answers Osmer's normative task.
4. What perspectives and guidelines can be granted to pastoral practitioners relating to a practical theological model for the premarital pastoral care and counselling of interracial couples?

1.6 AIM OF THE STUDY

This study aimed at providing a practical theological model for pastors contemplating premarital care and counselling of interracial marriages.

1.6.1 Objectives of this Study

1. To determine the types of challenges, perceptions and experiences encountered by interracial couples in premarital counselling according to practising counsellors.
2. To explore the theories in the models which are being used in the premarital counselling and care of interracial couples?
3. To find out what Biblical and ethical guidelines can be given in connection to preparing and equipping interracial couples in premarital counselling and care.
4. To determine the kind of perspectives and guidelines that can be granted to pastoral practitioners that relate to a practical theological model for the premarital counselling and care of interracial couples in pastoral counselling.

1.7 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that a scientifically founded practical theological model enhance the premarital counselling and care to interracial couples.

1.8 RESEARCH METHODOLOGY

It is important to choose the accurate research model or combination of models. Osmer (2008) model was appropriate for the study. The model addresses the hermeneutical aspect of research and asks about the origin of the problems. It also leads the researcher to go back to Scripture and seek to establish principles that can be applied to the problem. The model is also solution-orientated to seek practical answers for the problems identified in the research applying the results of the previous research.

1.8.1 Osmer's Model

There are four questions to be answered in Osmer's model (Osmer, 2008:4) that relates to the four tasks of his understanding of Practical Theological research. Richard Osmer's model of practical theological interpretation for Practical Theology is used (Osmer, 2008:241). Since these four tasks form the core structural and procedural guidelines for this study, the tasks will be outlined briefly.

1. The descriptive-empirical task observes the current situation ("What is going on? /What happened?")
2. The interpretative task uses a literature study of various related sciences that gave rise to the current situation ("Why is it going on? Why is this happening?")
3. The normative task consists of normative and ethical perspectives that employ Scripture ("What ought to be going on? /What should happen?")
4. The pragmatic task entails the formulation and implementation of a strategy or action plan for the solution of the problem formulated in the empirical-descriptive task ("How might we respond? /How should we act?")

This approach reveals many similarities to models of performance improvement that have been used in business sectors to improve the performance of business units over

many years, with considerable success. The different task by Osmer (2008) is described in detail in each chapter. The research design is explained.

The different tasks will be described in greater detail in each chapter.

1.8.2 Research Design

Qualitative research was used as the main point of view in the research methodology of this study. In qualitative research, the distinctive, occasionally contradictory, realities of a similar story could be told and still be of significance to the topic.

The characteristic of qualitative research is to search for the meaning and understanding of phenomena (Cropley, 2015:5). The interpretation of events, people and related things is the essence of qualitative research (Strydom & Bezuidenhout, 2014:173).

Meaning is created in society by people who interact with the world, which is the key to understanding qualitative research. For qualitative researchers, understanding the interaction at a certain time and context is the most important. Woodman (2014:465) points out those qualitative methods are more responsive and flexible to the impacts and patterns that may be encountered.

Finding out the meaning of the experience that individuals give them and the way they encounter and interact with the social world is called an explanatory qualitative approach (Cropley, 2015:35; Woodman 2014:465).

Cropley (2015:35) describes features of the interpretive qualitative approach. First, researchers strive to understand the meaning that individuals have built about their experiences. The researchers interpret the participants' experiences. Thereafter, the data is collected and analysed.

The third feature of qualitative research is inductive, building concepts, hypotheses, or theories besides collecting data and assessing it. (Sloan & Bowe, 2014:1291-1303). Finally, the results of the qualitative research are descriptive. Therefore, researchers try to explain and understand the phenomenon from the perspective of the participant (Cropley, 2015:35).

1.8.3 Participant Recruitment

The sample was chosen from pastors who engaged in premarital counselling and care. The researcher chose ten pastors as in qualitative approach there is no need for a large sample because it is not generalisable. Data saturation was also considered when there was no added information from the interview. The sample size was determined by the ministers counselling experiences.

Due to the COVID-19 pandemic, the researcher used communication platforms such as Zoom and e-mail for the interviews. The recruitment of human participants was completed within a set time frame/schedule.

As soon as the gatekeepers (Pastor Edwin and Pastor Eli from the church in the vicinity informed the researchers about the availability of participants, an interview was conducted. An interview schedule was drawn up for the pastors. The selected sample was asked to complete the interview schedule via e-mail. The time of the interview was approximately 90 minutes. The interview was also face to face in-depth.

Selective pastors were identified with pastoral counselling and care background. In addition, the choice of Johannesburg was suitable for this study, as the researcher lives in Johannesburg, South Africa. The researcher is a pastor of a church in Johannesburg.

Once the gatekeeper informed the researchers about the availability of participants, an interview was conducted. The gatekeeper helps to manage communications with participants by obtaining e-mail addresses and telephone numbers. The interview process took place over two months and was dependent on the saturation of the data collection. The researcher collected consent forms to maintain privacy and confidentiality.

The participants were asked to fill out the consent forms. The consent forms had instructions adhering to the study and the criteria. The participants were not forced to fill in the consent forms. Furthermore, it indicated should the participants feel uncomfortable; they have the freedom to withdraw from the study at any time. The research received ethical clearance from the Northwest University. The consent form

also serves to have confirmation from the participants that they understand everything and participate without any pressure put on them.

1.8.4 Exclusion and Inclusion Criteria

Inclusion criteria

The inclusion criteria for this study were pastors who are acquainted with pastoral counselling with their congregations. Additionally, the pastoral counsellors who were practitioner in pastoral counselling and care without a congregation were recruited. Sample size was dependent on how many persons participated in the study.

Exclusion criteria

The pastors who are not involved in pastoral care and counselling were not part of the study.

1.8.5 Data Collection

The ethical guidelines of the Northwest University were followed strictly.

1.8.6 Data Analysis

In qualitative studies, data analysis is performed recursively and dynamically by data collection (Strydom, 2011:390-396). In addition, a well-known approach to phenomenological research is hermeneutic phenomenology; the researcher conceptualises the phenomenon instead of reducing it to the essence, so the process of reduction is not performed in this study.

However, because it is important to treat all data as having equal significances and values, a levelling process is used and these data are further organised into clusters or themes (Turner, 2010:754-760).

The researcher used the seven procedural steps of Colaizzi (1978:59-61):

1. Read all the subject's explanations (called the protocol) to get a feel for the subject.
2. An extracted phrase or sentence that is honestly related to the phenomenon from the protocol. This is called the extraction of important statements.

3. Explained the importance of each significant statement, also known as “formulating meanings.”
4. Organise these formalised meanings into a cluster of themes, refer to the original protocol to validate the theme, and note any discrepancies.
5. All results have been integrated into a comprehensive description.
6. I tried to create a complete description of the phenomenon, with a clear description of the identification of its core structure as far as possible.
7. Returned to each participant to confirm the findings.

Thematic analysis

To analyse the data, the researcher used thematic analysis. This methodology which was used is a flexible technique that can be used to analyse data through a qualitative technique. Creswell, (2013:15). Clarke and Braun (2013:26) claim that thematic analysis is a way to sample awareness within the data, with emerging statements forming the categories for the analysis.

Clarke and Braun (2013:26) describe a subject as a repetitive sentence that is often mentioned, and which becomes a pattern in the records that at least describes and organises the useful observations and at most interprets aspects of the phenomenon.

At the same time, the thematic analysis has the option of analysing the data based on the social world of the participants represented; however, it does provide a full description of the dataset about a specific phenomenon (Clarke & Braun, 2013:10).

1.8.7 Professional Code of Ethics

The procedure for ethics procedures is as follows:

1. The concerns for the participants were paramount.
2. Participants took part in the study voluntarily and were given the assurance that they could refuse to participate at any time or withdraw from the study without any penalty to their person or reputation.
3. Participants were secured from physical or mental awkwardness, distress, harm, danger, and deprivation.

4. Discussion or appraisal of a situation was done for professional purposes and only with the people directly involved.
5. Information obtained from participants was being managed with confidentiality.
6. Credit should be attained by the researcher for the work and acknowledge the information given by the participants (Strydom & Raath, 2005:222).

1.8.8 Ethical Considerations/Prevention of Harm

No harm, particularly sensitive and physical harm, was instigated to participants (Strydom, 2005:58). No minors were included in this study. The participants were free to leave the study at any time (Wassenaar, 2006:60-79). There was no risk regarding this study, and every precaution was taken for the safety of the participants. Potential direct benefits for the participants were that they could be more sensitive of their understandings in counselling interracial couples.

Informed Consent

Informed consent was the primary concern for the researcher for participants. This protects the participant and the researcher from any problems that may occur in the future. Freedom is given for participant and credibility to the researcher (Strydom & Delport, 2011:390–396).

In the commencement of this study, a questionnaire specifying all the key information as well as a communication of approval was given to every credible participant. The participants were told that they could withdraw from the study at any time after reading the details in the consent form. The questionnaire did inform them with all necessary detail, and they could indicate their willingness to participate. The participants received all the information about the purpose of the study, risks, and benefits, what is expected of them, and how the findings will be made available and how it is distributed.

Risks and Precautions

The researcher clarified all the possible risks for all measures that the participants would experience during the study and respond to questions regarding time and availability. This did not interrupt their daily tasks, namely work.

There was no visible risk during data collection because participant was interviewed from their own space of safety and requirements. Therefore, the researcher avoided any foreseeable risks to the participants.

The pastoral counsellors responded to the semi-structured interview guide. This study was an advantage to the participants rather than a disadvantage. The findings were protected, and the electronic data are coded.

Benefits for Participants

The value added to the participants was that they became knowledgeable in their tasks. Pastoral practitioners may become aware of their weaknesses and strengths in premarital counselling in interracial couples after reading the study findings. In addition, the participants could implement the training and skill understanding the aspects of interracial couples. The participants could be able to be skilled and seek more knowledge in interracial counselling.

Furthermore, the gains for the participants were that they would be equipped with resources after the counselling to manage marriage challenges.

Facilities

The facility for the interviews was suitable for data collection. The church office was used. It is in a safe environment as the security system is in place. There is an alarm system and a camera installed at the premises. The premises provided parking facilities inside the churchyard.

It was comfortable and provided snacks for the participants should there be a need for it. There was no fear of being unprotected as a code must be used to enter the church premises. Should the participants experience transport problem, the church would provide transport.

The church was appropriate because privacy and confidentiality could be maintained, and the COVID-19 protocol ensured safety for the participants. There were no disturbances during the interview process. The gatekeeper facilitated the attendance and made the participants comfortable.

The researcher did not foresee any possible threats or emergencies to appear regarding the facilities. The facility chosen allowed for social distancing. Sanitisers were available. Due to social distancing, the communication platform of Skype and Zoom were to be implemented should the need arise. There was no necessity to obtain legal authorisation because the interviews were done at the church office and permission had been given by the church board.

Incentives and/or Remuneration of Participants

Participation in this study was voluntary. There was no form of incentive and/or reimbursement given to the participating pastors. I did not see the need for reimbursement other than that needed for urgent reasons, for instance data for Zoom calls for the interview process. A token of appreciation was given in the form of a thank you card.

The Announcement of the Study Results to Participants

Should the participant require the results of the study, the researcher will make it available to them (Strydom, 2005:66).

Access will be limited for privacy's sake to personal information and records. The identity of the participants will not be available in research documentation. Personal information disclosed by participants was being treated anonymously and confidentially. Pseudonyms will be used for being anonymous.

The data were treated with respect and integrity. Confidentiality was ensured in that appropriate and disclosure of information were prevented that might identify the participants, either during the research or afterwards.

Trustworthiness

Trustworthiness is vital in the study to show credibility. The results must be dependable and valid. Since qualitative research is evaluated based on its credibility and reliability, it is important to make every effort to ensure that the research conclusions are consistent and accurate.

Shenton (2004:64), and Van der Riet and Durrheim (2006:90) put forward four general criteria that qualitative researchers should pay close attention to in their research,

because they can determine the credibility of research projects in this way (Lincoln & Guba, 1985:290; Shenton, 2004:63-75):

(1) Credibility (internal validity)

The goal here is to show how well the research results match reality (Schurink *et al.*, 2011:419). The researcher endeavoured to establish the credibility of this research in many ways.

The researcher used and appropriately described the complete research methods used to identify appropriate participants, collect data, and analyse data. In addition, using multiple data collection methods, including a short questionnaire survey, semi-structured interviews and process notes of researchers ensured that a rich and credible account was obtained.

Each participant could refuse to participate in the research project and withdraw at any stage of the research process, thus ensuring that the remaining participants were genuinely interested in the research and were more honest and open in interviews. Clarity was ensured by going back to the question asked by the participant before and repeating the question until the meaning was clear.

(2) Transferability

Transferability measures to what scope, the results of the study could be applied to other context for example in interracial couples premarital and pastors involved in pastoral counselling (Shenton, 2004:71). The phenomena of interracial couples were addressed to participants interested in interracial counselling namely the pastoral counsellors and therapists in premarital couple's circumstances and settings.

To demonstrate transferability in qualitative research, the researcher may use thick description, which involves providing adequate details on the site, participants and methods or procedures used to collect data during your study. This supports researchers to evaluate whether the results are applicable for new situations (Schurink *et al.*, 2011:420; Van der Riet & Durrheim, 2006:90).

On the other hand, Van der Riet and Durrheim, (2006:90) indicate that transferability could be intricate in qualitative research. Furthermore, it is suggested that researchers

should go back to the original theoretical framework to state the theoretical parameters of the research, in this manner presenting how data collection and data analysis are guided by specific models (Van der Riet & Durrheim, 2006:90).

(3) Reliability

Research reliability refers to the degree to which the same results will be obtained if the same method and the same participants are repeated in the same context (Shenton, 2004:71; Van der Riet & Durrheim, 2006:92). However, given that qualitative research becomes complicated due to external variables, the replication of qualitative research may be problematic.

Research reliability is an alternative to reliability and questions whether the query process is reasonable, logical, and checked (Schurink *et al.*, 2011:420). In view of the above situation, the researcher tried to solve this problem and improve the reliability of the research by including the actual details of research design, implementation, data collection and extensive details of data analysis, to ensure a good understanding of the methods used and convince readers that the results of the research are indeed reliable.

(4) Consistency (objectivity)

Shenton (2004:72) defines the concept of consistency or objectivity as "a qualitative investigator's comparable attention to objectivity." Deliberate steps were taken in this research to ensure that the data and the results derived from the data are indeed the participants, not the researchers.

Keeping in mind the role of triangulation again, the researchers discussed the results of the study with the sponsors of this study to reduce the bias of the researchers.

The researcher acknowledges her own beliefs, prejudices, and assumptions. In semi-structured interviews, researchers try to limit subjectivity by allowing participants to express and articulate their own opinions.

1.9 PROPOSED CHAPTER OUTLINE

The various chapters of this study are arranged based on the four tasks of practical theological interpretation as emphasised by Osmer (2008:4).

Chapter 1: Introduction, problem statement and research method.

Chapter 2: Descriptive-empirical task: Gaining a clear outline of the current situation of pastoral care and counselling of interracial couples in premarital couples in Johannesburg through empirical research.

Chapter 3: Interpretative task: Conducting a literature study of various related sciences to provide understanding and explanation of the couples in premarital relationships.

Chapter 4: Normative task: Determining the normative and ethical perspectives Scripture provides for the pastoral care and counselling of interracial couple before and after marriage.

Chapter 5: Pragmatic task: Proposing perspectives and guidelines for a model for pastoral practitioners in the pastoral care and counselling of interracial couples in premarital relationships.

Chapter 6: A model for premarital counselling of interracial/intercultural couples.

Chapter 7: Conclusions, implications, and recommendations.

CHAPTER 2 THE DESCRIPTIVE-EMPIRICAL TASK

The challenges, perceptions and experiences of interracial couples addressed in premarital counselling.

2.1 INTRODUCTION

This chapter will in the first instance place the research done in the research model of Osmer. Then it describes the way the research was designed, and the data gathered and analysed. Then the ethical aspect of the empirical research is discussed. Following that the gathered data are given, five themes were identified, discussed, and interpreted. At the end, the results are discussed and applied to premarital counselling and care of interracial marriages.

This chapter is intended at gaining an understanding of the role of premarital pastoral care and counselling of interracial couples. The result of the qualitative enquiry is derived from semi-structured interviews. Pastors of various congregations as well as pastoral counsellors were interviewed about their practices in premarital counselling of interracial couples.

The following research question (cf. Chapter 1) will be answered: What are the challenges, perceptions and experiences of interracial couples addressed in premarital counselling?

2.2 OSMER'S MODEL

The descriptive-empirical task asks, "What is going on? The task entails "collecting information to identify patterns and stories which individuals make meaning of what they construct socially" (Anderson, 2012:73). Furthermore, practical theology commences with occurrences, settings, or contexts that allow for explanation. Consequently, practical theology calls researchers to understand the texts of existing worldviews and practices of the individuals' lived experiences (Smith, 2010:103).

Osmer provides a brief explanation of "six methods of empirical research, namely interviews, participant observation, artefact analysis, spatial analysis, demographic analysis, and focus groups" (Smith, 2010:104).

Osmer (2008:33-34) centres the descriptive task in terms of adopting a spiritual presence *“finding out what is going on in the lives of people, families and members of congregations, thereby calling it priestly listening”* (Osmer, 2008:34).

In addition, the setting of the congregation can be formal or informal while maintaining the value of the discourse. Equally, Osmer pays attention to prescribed attention, which he outlines as exploring certain episodes, situations, and contexts through empirical research (Osmer, 2008:38).

Osmer (2008:38) contends that the word qualitative entails a deeper sense of empathy than merely praying for individuals; it denotes active listening so that one can take their needs to God, which represents priestly listening.

Osmer indicates the four key elements of the research design:

1. The purpose of the project,
2. The strategies of inquiry,
3. The research plan, and
4. Reflection on the meta-theoretical assumptions.

In the following paragraphs there is a further explanation of the outline of the empirical research (Anderson, 2012:73).

Regarding the purpose of the project, Osmer explains the significance of the study to be stated in one paragraph and the research question to be related to it. In addition, there are five general purposes of research, namely basic, applied, summative, formative, and action research (Osmer, 2008:33–35).

To develop the plan of the study, an approach is firstly to be chosen. It must be a qualitative, or quantitative, or mixed method. A quantitative approach is employed for wide research that can be generalisable.

There are many types of research:

1. Narrative research,
2. Case study research,
3. Ethnographic research,

4. Grounded theory,
5. Phenomenological research that seeks the essence of an activity or experience for a group of people, and
6. Advocacy in research” (Osmer, 2008:4).

The following is entailed:

1. Firstly, the participants, programme, or context.
2. Secondly, an approach that is undertaken to collect data.
3. Thirdly, the research team that manages the study.
4. Fourthly, the process of the time of the study to be outlined.

The empirical research comprises many procedures, namely interviews, participant observation, artefact analysis, spatial analysis, demographic analysis, and focus groups.

In a comparable manner, Osmer lists four general steps in the empirical research process:

1. Data collection,
2. Data transcription,
3. Data analysis and interpretation, and
4. Research reporting. In the data analysis phase, the objective is to discover patterns and themes in the data.

In reflection on the meta-theoretical assumptions, Osmer calls this “*reflexivity*”, where observation of data is represented which is not purely factual. In addition, the research must be legitimate. For that reason, reflection on their meta-theoretical perspectives, such as their views on the nature of reality (ontology), knowledge (epistemology), and science (philosophy of science) becomes significant (Osmer, 2008:241).

2.3 RESEARCH DESIGN OF THE DESCRIPTIVE-EMPIRICAL TASK

The research design signifies an important framework or structure for action that serves as a bridge between the research questions and the execution of the research (Durrheim, 2006:35; Fouché & Delport, 2011:73; Punch, 2014:1130).

Furthermore, it is a process of understanding, based on a particular methodological tradition of investigation that explores a social or human phenomenon where the researcher forms a manifold, holistic picture, reports detailed views of informants and conducts the study in a natural setting (De Vaus, 2004:16).

The model of Osmer (2008:47) and the research procedure proposed by Fouché and Delport (2011:70) include the following phases and steps:

1. Outlining and explaining the rationale of the study.
2. Selecting an approach of inquiry.
3. Creating and implementing a research plan.
4. Deliberation on the statements to inform the study.

2.4 RESEARCH DESIGN

The characteristic of qualitative research is to search for the meaning and understanding of phenomena (Cropley, 2015:5). The interpretation of events, people, and things related to them is the essence of qualitative research (Strydom & Bezuidenhout, 2014:173).

Meaning is created in society by people who interact with the world, which is the key to understanding qualitative research. For qualitative researchers, understanding the interaction at a specific time and in a specific context is the most important.

Woodman (2014:465) points out that the qualitative approach method is more responsive and flexible to the impacts and patterns that may be encountered. Finding out the meaning of the experience that individuals give them and the way they encounter and interact with the social world is called an explanatory qualitative approach.

Woodman (2014:465) describes features of the interpretive qualitative approach. First, researchers strive to understand the meaning that individuals have built about their experiences. In this study, the researcher investigated the experiences of participants. Second, the researcher collected and analysed the data. The third feature is that qualitative research is inductive; data is collected and constructed rather than assessed for concepts, hypotheses, or theories (Hawking & Mlodinow, 2010:39).

Researchers explore the findings without prejudice. Finally, the results of the qualitative research are descriptive. Furthermore, qualitative research seeks to understand the phenomenon from the perspective of the participants (Hawking & Mlodinow, 2010:39). Therefore, the researcher tried to explain and understand the phenomenon from the perspective of the participants.

2.5 DELIMITATIONS AND LIMITATIONS

Hermeneutic phenomenological approaches have been selected because this study involves the conceptualisation of the phenomenon of interracial marriage. This study focused on the lived experience of the participants. The researcher provided a rich and holistic explanation of the phenomenon of interracial marriage in premarital and pastoral counselling by providing insights that could broaden the reader's experience and revealing the opinions of participants (Merriam, 2009:51).

It is up to the reader to learn from the researcher's explanations and apply specific knowledge to their specific context (Merriam, 2009:51). These insights were gathered from conducting interviews and possible follow-up interviews with participants.

2.6 HERMENEUTIC PHENOMENOLOGY

The qualitative research method used in this research was hermeneutic phenomenology. Hermeneutics is the study of written texts, focusing on interpretation and context (Merriam, 2009:32; Patton, 2002:115). Moreover, hermeneutics interprets the "text" of life (Seidman, 2013:17), so hermeneutics phenomenology focuses on studies that are biased towards life experiences and interpret texts of life, (Butler-Kisber, 2010:51; Creswell, 2013:79). Therefore, when the method is explanatory, phenomenology becomes explanatory (Finlay, 2012:17-37; Heinonen, 2015:22).

Like hermeneutic phenomenology, the beginning and the end are also life experiences (Bresler, 1995:11). Phenomenological research describes the common meaning of different people's life experiences of concepts or phenomena (Creswell, 2013:76). The purpose of phenomenological research is to reduce individual experiences to a description.

2.7 DATA COLLECTION

The data was collected from the pastoral practitioners. The qualitative mode was used to collect the data. A quantitative method was not suitable for this type of research as the researcher explored the lived experiences of the pastors regarding pastoral care and counselling in premarital counselling (De Vos & Strydom, 2011:63).

Ten pastors performing premarital care and counselling were recruited to take part in this study. During the interviews, the researcher explored their experiences, challenges, and perceptions (Turner, 2010:754-760). The participants were identified in Johannesburg, South Africa. Purposive sampling was used. The estimated duration of the interviews was between 60 and 90 minutes, with the actual interviews ranging from 30 to 45 minutes. The actual duration of the interviews varied based on the level of detail provided by the participant.

Mason (2010:1-19) posits that studies with homogeneous samples may only need six interviews to develop meaningful themes. In this study, interviews continued until data saturation was achieved. Both sampling and interviewing were done until saturation was reached, as pointed out by Turner (2010:754-760).

The primary data were analysed after it was collected from the semi-structured interviews. Themes and sub-themes were highlighted. A table was developed to discover the data transcribed and to finally identify relationships among the different themes (Turner, 2010:754-760).

2.8 DATA ANALYSIS

In qualitative research, data analysis is recursive and dynamic as data is collected (Strydom, 2011:390-396). This allows researchers to make any modifications to interview questions that may be needed during the process. Phenomenological research is unique (Turner, 2010:754-760).

The researcher used Colaizzi's (1978:59-61) seven procedural steps:

1. Read all the descriptions of the subjects to acquire a feeling for them (termed protocols).

2. Extract phrases or sentences that pertain squarely to the phenomenon from the protocols, referred to as extracting significant statements.
3. Explain the importance of each significant statement, also known as “formulating meanings” (Colaizzi, 1978:59).
4. Organise these formulated meanings into clusters of themes, validate themes by referring them back to the original protocols and note any discrepancies.
5. Integrate all results into an exhaustive description.
6. Try to create a full explanation of the phenomenon in as unambiguous account of identification of its core structure as possible.
7. Return to each participant to affirm the findings.

The researcher used the ATLAS.ti seven computer software program, which enabled her to organise the text, including coding, memos, and findings, into one hermeneutic unit. Significant quotes were identified and ascribed meanings to these quotes using code labels. During this process, the research described and classified the data using codes, reducing them to categories and then again further reducing and combining them into themes (Creswell, 2013:184-185).

The coding process guided the discussion of the setting and people as well as categories or themes for analysis (Creswell, 2013:186). The data are represented by using a narrative to convey the findings of the analysis. I presented visual images of the information, for example network views created in ATLAS.ti seven, comparative tables, visuals, or figures (Creswell, 2013:187).

2.9 ETHICAL IMPLICATIONS OF THE DATA COLLECTION PROCEDURE

2.9.1 Position of Participants in Data Collection

An interview guide was compiled for the pastors to complete. In addition, a biographical questionnaire was given for the participants so that the researcher could know more about the participants' backgrounds.

The benefits of the study were that pastors were able to give their opinions of the new developments in premarital pastoral care and counselling care of interracial couples through the interviews. The pastors were from different denominations, race,

language, and faith. This enabled the researcher to search for detailed information and thus comparing it with protocols that were not administered in the past. Therefore, the benchmarks for the participants'/pastors' selection were that they must be in the discipline of pastoral care and counselling.

2.9.2 Setting of Data Collection

The pastors were sent an interview guide via e-mail with a request to complete it. In addition, should they request a face-to-face interview, the platform of Zoom was initiated. All precautions were in place because of COVID-19. The convenience for the participants was a priority.

2.9.3 Incentives for Participants

Incentives or financial aid were not given to participants in this study.

2.9.4 Availability of Research Results to Participants

The researcher did mention that the findings were available to the participants. In the case of queries, the researcher was available to offer her help. The communication to the participants was available via e-mail or telephone.

Besides the e-mail interview guide, for clarification regarding the primary research, the interviews were recorded using a digital recorder to maintain accuracy in analysing the data collected.

2.9.5 Discretion and Privacy

The names of participants were changed, and pseudonyms were used to protect the pastors from being exposed, as many of them oversee churches. The researcher had to be careful not to mention their real names or identity and perform the highest form of respect in their protection. Data were password protected and forms locked with only the researcher that has access.

2.9.6 Trustworthiness

Lincoln and Guba (1985:290) assert that rigour in research is very significant, although the qualitative research framework has been reluctant. In addition, Lincoln, and Guba's

(1985:290) concepts have been favourable to evaluate the credibility for the phenomenon being explored.

There are four features to these criteria, and these aspects are the following: credibility makes the findings and the study dependable in the sense that can be true. Also, credibility is founded when the research participants recognise the actual words that emerged from the study findings (Patton, 2002). It indicates the reality and certainty of how the participants distinguish lived experiences of the phenomenon under scrutiny (Krefting, 1991:214). Credibility and confirmability are achieved mainly by prolonged engagement with the individual, as well as peer reviewing the study. Triangulation is also done for the study to be credible.

2.10 RESEARCH FINDINGS

Interracial marriage is the marriage between two individuals who have different racial/ethnic backgrounds and cultures. The main research question is what are the perceptions, challenges, and experiences of pastors in premarital pastoral counselling and care of interracial couples. Themes and sub-themes have emerged from the interviews.

The findings of the semi-structured interviews will now be explored.

Table 2-1: Participants' background information

Pastor Name	Gender	Position	Denomination	Home language
Dr Frances	Female	Pastor/counsellor	Messianic Jew	English
Dr Miriam	Female	Counsellor	Jehovah's Witness	Shona/English
Pastor Trev	Male	Pastoral counsellor	Apostolic Church	English
Pastor Claud	Female	Pastor	Pentecostal	English
Dr Hanez	Male	Pastoral counsellor	Full Gospel Church	English
Pastor Eli	Male	Pastor	Messianic Jew	English
Dr Paul	Male	Narrative Therapy counsellor	Nederduitse Gereformeerde Kerk (NGK) (Dutch Reformed Church)	Afrikaans/English

Pastor Name	Gender	Position	Denomination	Home language
Pastor Chetty	Male	Pastoral counsellor	Full gospel church (FGC)	English
Dr Joset	Female	Pastoral counsellor	Apostolic	English
Pastor Sam	Male	Pastoral counsellor	Pentecostal	English

2.10.1 Objective

The objective of the study was to determine the kind of challenges, perceptions and experiences encountered by interracial couples in premarital counselling according to practicing counsellors.

The pastors that were engaged in premarital pastoral care and counselling were willing to participate in the interview process. Additionally, Pastors from different denominations were invited to take part in this study. Male and female pastoral counsellors were included in the interview procedure.

In this chapter, the themes which emanated from the ten (10) participants developed into the findings. Pseudonyms were used to identify the pastors and pastoral counsellors. The definitive transcribed interviews were cautiously analysed and are granted according to themes. The interviews varied in length. The researcher selected all of them for unearthing themes to accomplish a broader depiction rather than one that would have been acquired from utilising only the longer interviews. The themes and sub-themes are prepared with quotations from the participants' transcripts. The voices of the pastors are preserved, and the precise words have been quoted.

The final transcribed interviews were carefully analysed and were presented according to themes. The underlined themes may not be mutually exclusive, or the only true evidence represented as an essential truth about the realities of the experiences of the pastors. The interviews varied in length. The researcher chose all the interviews for the purpose of extracting themes to achieve a broader picture.

The themes and sub-themes were organised with quotations from the participants' transcripts. The quotations have been presented to maintain the participants' exact words. Important themes that appeared from the narration are emphasised.

Subsequently, the major themes accentuated interweaved with other themes that are stressed; it may seem to overlap.

The themes and sub-themes are referred to below.

Table 2-2: A typology of counselling experiences of the pastors in the form of themes and sub-themes

Themes	Sub-themes
Theme 1	
Importance of premarital counselling	<ul style="list-style-type: none"> • Significance of pastoral counselling • Frequency of pastoral counselling
Theme 2	
Pastoral Counselling training	<ul style="list-style-type: none"> • Pastoral counselling • Interracial counselling
Theme 3	
Culture difference encountered by interracial couples	<ul style="list-style-type: none"> • Aspects of culture • Race and Discrimination • Traditions • Norms • Religion • Language • Dress • Extended family
Theme 4	
Approaches to Pastoral care and counselling	<ul style="list-style-type: none"> • Pastoral approaches/Skill • Psychological approaches
Theme 5	
Recommendations for pastoral counselling	Suggestions for the future

2.10.2 Emerging Themes

The emerging themes emanated from the active voices of the participants during the interview process. The themes and sub-themes were derived from the thematic analysis. Ten questions were prepared to interview the pastors. The researcher probed to get an in-depth answer to the interracial couples counselling relating to

premarital care and counselling. Ten pastors participated in the study. Female pastors and male pastors were interviewed. Confidentiality and anonymity were maintained.

Pseudonyms were used to protect the participants. The themes derived were uncovered by the questions asked. The sub-themes derived from the main themes. The direct quotations from the questionnaires will be indented. The time and place are not given at each quote because it is available on the semi structured interview guide.

Table 2-3: Theme 1: The Importance of Premarital Pastoral Care and Counselling

Themes	Sub-themes
Theme 1 Importance of premarital counselling	<ul style="list-style-type: none"> • Necessary • Frequency

The significance of pastoral care and counselling

Pastor Chetty mentioned that it is necessary: *“Pastoral care and counselling is essential to the success of every marriage.”* To the other pastors, pastoral care and counselling plays an important part in the church.

Pastoral care and counselling are essential to the success of every marriage. Marriage is unchartered territory, so guidance and equipping are relevant to assist couples achieve success in relationships. Every couple needs marriage counselling to take their relationships to new heights and be the amazing gift God intended it to be.

Pastor Chetty

That there is need for the availability of this resource in churches, especially counselling the interracial couples interested in getting married. The church is a family; therefore, the emphasis of pastoral counselling and care is very important in bringing people together. It is significant to the counselling of the members who need counselling.

Dr Frances

This is a critical fundamental layer/pillar within the ambits of premarital counselling and sets the backdrop guidelines to the marital fusion. This is a vital step into the marriage process to allow the couple to identify and address the key issues they may experience as a married couple and living with each other is a covenant. Amos 3:3 “Can any two walks together, if they do not agree together?”

Pastor Claud

Counselling is very significant. Therefore, the pastor is required to remain a student of life and study various literatures to be more effective as a minister. For couples, it is to bring awareness that perhaps was either avoided or not seen.

Pastor Sam

It is a critical fundamental layer/pillar within the domains of premarital counselling and sets the backdrop guidelines to the marital fusion.

Pastor Eli

I did my PhD on it, so I found that negotiating and communicating one’s needs and values beforehand is essential in maintaining healthy relationships later.

Dr Paul

I do counselling when the need is urgent. Otherwise, I am available to counsel premarital counsellors in mixed marriages.

Dr Miriam

Premarital counselling and care are very important for interracial couples contemplating marriage. It reveals the decisions the couples wanting to make decisions for the future. This defines their future in marriage.

Dr Joset

I do counsel many times a week sometimes five. That is how necessary it is.

Dr Hanez

I am a counsellor at church every day. My schedule is full so 7 days a week I am occupied and being in a multiracial church, so the need is great on mixed marriages. So, pastoral counselling is very necessary and significant.

Pastor Trev

Interpretation

All the pastors indicated the necessity of premarital counselling and especially where interracial/intercultural couples are involved using words as “critical,” “very significant” and “very important.”

The frequency of pastoral care and counselling

The participants stated that they do pastoral counselling weekly, and premarital counselling is executed when there is a need. They assert:

Pastors called and equipped by God to counsel, will soon find their diaries full – however, it is important to note that a key component to good counsel is to determine when to say to the person/couple “Time Out Guys.”

Pastor Trev

I engage in pastoral counselling as often as it is needed, this could be daily in some weeks and then on a weekly basis on others, as and when people invite my assistance to challenge that they face in life, I offer my services to assist.

Pastor Chetty

I love counselling, for that reason I did pastoral counselling. The demand for counselling has become much lately ... so in the week I do at least four sessions.

in the week I do counselling of couples in a mixed marriage when there is a need for it. For a year there is about four to six sessions.

Dr Frances

I do counselling when there is a need; otherwise, I am busy at least once a week.

Pastor Eli

Approximately three times a week I am busy with pastoral counselling. Mixed marriage is not so frequent.

Pastor Claud

I do counsel every week. I do counselling ...

Dr Paul

I do counsel at least four times a week.

Dr Hanez

I do counsel frequently At least twice a week. I do Narrative counselling mainly to couples wanting to get married.

Dr Hanez

Interpretation

Most pastors answered the question about their counselling activity in general, indicating a variety in frequency from when there is a need to four times a week. Counselling of mixed married couples is not frequent.

Table 2-4: Theme 2: Pastoral Care and Counselling Training

Theme 2	Sub-themes
Pastoral counselling training	<ul style="list-style-type: none">• Pastoral counselling• Interracial counselling

Bible institution training

Pastors stated that they attended Bible College but did not receive appropriate training in pastoral counselling. Pastor Chetty asserted that he received counselling training from two Bible schools. He claims that “*Premarriage counselling sets the foundation for a union to be understood, interactive and participated in with the right attributes.*”

I received training on counselling and pastoral care from two Bible Schools. The ministry that I served in and attended a bible school, LOGOS Bible School, did counselling training over a period, and evaluated my life, my relationship, my

family, then developed me into a minister, through a process of training and development.

Ministers need to be developed in all areas of counselling and care, to minister and care for people and their needs. Pre-marriage Counselling sets the foundation for a union to be understood, interactive and participated in with the right attributes. When we prepare for success, we achieve success.

Pastor Chetty

Dr Frances addressed the issue of pastoral counselling with their congregation. Furthermore, she mentioned that pastoral counselling is one of the important resources for the church. Moreover, she stressed “*that the life of the congregation is to see to their needs*”: She goes on to mention that she could not get counselling in her younger life.

I teach pastoral counselling modules to the clergy who are interested in doing lay counselling in the church. I realised the importance of it in the life of the congregation. Yes, I stress the importance of pastoral counselling ... because when I was a young adult and a member of a certain church there was no facility for members who had difficulties emotionally and psychologically to get help. Since then when I became a pastor, I aimed to bridge the gap of having this counselling as an asset to the church.

Dr Frances

I studied at a Full gospel church institution. I completed three years; I did a counselling module once a week for 45 minutes. The course leader was a part-time lecturer. There was no training or doing practice, to this day I do not know what was taught.

Dr Joset

My studies at the Asia Pacific theological seminary did not teach us counselling approaches. When I finished my course, I was not taught counselling skills. The seminary lacked counselling.

Pastor Eli

The other pastors stated they did not receive any training at Bible school: Dr Paul, Pastor Trev, Pastor Sam, and Dr Miriam emphasised that they lacked the training they hoped to have received before entering full time pastoral work: *“We did not receive any training.”*

Interpretation

The pastors indicated that they did not receive enough training or any training in pastoral counselling. This emphasizes the need for a pastoral model and especially for premarital counselling of interracial couples.

Specialising for interracial couples counselling from Bible College

Few of the participants mentioned that interracial couples counselling in premarital counselling can become interesting and challenging. Furthermore, one must know worldviews, culture, values, and norms of their background. Dr Frances remembers the time when she was in counselling and in addition was not aware of the background of the interracial couple's worldview. She said:

When the interracial couples needed counselling, I realised I had to further my knowledge in worldviews, culture, religion, and racial tensions. I reflect on my first counselling session, I was taken by surprise thinking it was going to be easy, I could not journey with the discourse from the couple. I had to take on studying more about counselling interracial couples.

Dr Frances

On the other hand, Pastor Chetty maintains that “Interracial couples come with certain challenges. However, being a sensitive minister, we take the time to correctly evaluate and understand how diverse cultures operate, to be effective in ministering correctly.” Pastor Chetty was not accustomed to doing counselling to interracial couples.

No, I did not. As a student of theology, and a servant of God, as well as being a married minister, we learn to minister and apply the Word of God to all aspects of our lives. Interracial couples come with certain challenges. However, being a sensitive minister, we take the time to correctly evaluate and understand how diverse cultures operate, to be effective in ministering correctly.

Dependence on the guidance of scripture, life experiences and guidance of The Holy Spirit, allow all who use these tools to be successful in managing each circumstance correctly.

Pastor Chetty

Pastor Trev and the other participants, including Dr Paul, Dr Miriam, and Dr Hanez agreed that Bible College did not do specialised training in interracial marriages.

Interpretation

Some of the pastors indicated the difficulty of interracial couples and all of them indicated that they did not receive specialised training for this type of counselling.

Table 2-5: Theme 3: Challenges of Cultural Differences

Theme 3	Sub-themes
Challenges of culture difference encountered by interracial couples	<ul style="list-style-type: none"> • Discrimination and race • Traditions • Language • Religion • Norms • Extended family • Dress

Culture as a conditioning force shapes patterns of behaviours of people from different generations. Aspects of culture entail in this study which are noted are discrimination and race, language, dress traditions, norms, and values. The cultural barriers are one

of the aspects also conferred by the participants. Discrimination and race become a big issue among the family, even society and community.

Race and discrimination

The participants were very eager to address the challenges of dealing with cultural aspects in interracial couples counselling. Pastor Chetty stated:

Yes, it may initially be a challenge, to help bring both individuals to the reality of what their cultures are, and how there are different interpretations in distinct cultures. There is always a need to be sensitive to how our words, tones, actions, and protocols differ, and that we need to understand the impact the incorrect interpretation has.

We bring resolve through a process of teaching, evaluating, and partnering with couples to assist them to grow in the values needed to make relationships, marriage and covenant successful. Most couples look at their challenges as being personal and not cultural.

With the correct counsellors these areas are identified, and measures are implemented to assist in managing these weaknesses and turn them into strengths.

Pastor Chetty

I have formal training towards a doctoral degree to understand the dynamics of culturally diverse behaviours. The relevant theories and underpinning sustainable developments in this regard help to identify societal norms and prepare you to manage them during counselling.

Pastor Claud

I do not think it needs to be, as a narrative therapist one is curious about the different stories and backgrounds of people. In the premarital counselling of interracial couples one can use that curiosity to the advantage of the couple for them to express the important narratives of their origin and upbringing. One will also help them negotiate their imagined future accordingly.

Dr Paul

The way a person was raised up in their culture is what one holds onto as the standard for a marriage or way of living. Living together before marriage is acceptable in a few cultures and to provide a biblical basis is met with antagonism. A person can often walk away to continue old habits as opposed to embrace truth.

Pastor Sam

Pastor Eli mentioned that race and discrimination were some of the aspects encountered by the interracial couples:

I asked what the reason for the premarital counselling was, the mixed couples stressed that they felt discriminated when they were out in the community and among friends and family. Additionally, the mention of race put a barrier in communication as one couple mentioned she felt less important because of her colour.

Pastor Eli

When the participants were interacting with the interracial couples during counselling, they described the discourses that were very overwhelming as there are numerous parts to this conversation to be acknowledged. Race and discrimination were some of the highlights that they felt were intimidating. Dr Frances mentioned that a couple she counselled was from different races. *“The couple attacked each other based on their race and cultural differences.”*

Four other participants mentioned that race becomes discriminating in the relationships of interracial couples. This was mentioned during counselling.

I use the Bible to counsel the couples. The discussion on race and discrimination becomes hurtful because of the mention of different worldviews, norms, and values. This is a sad sight to watch and hear the pain they face before getting into marriage.

Dr Frances

Differences are primarily viewed as cultural rather than racial, except when they are in the relationship attracted by the difference in race or if the experienced discrimination.

Dr Hanez

Intercultural couples normally experience more challenges than other couple. If couples' families and society, disapprove of their relationships it creates stress. The interracial couple explained I am usually treated with a lot of respect at family functions, but when I brought my partner to meet them, I was looked upon differently and felt uncomfortable. She continued to mention that despite being in a church which proclaims love ... I was alone.

Pastor Chetty

It is in my opinion that the "informal, organised model" is a more caring and suitable one to use for many local churches, particularly in the ethnic churches where there may be stigma against both formal counselling and lay or non-professional counselling.

Dr Miriam

Interpretation

All the pastors indicated that interracial couples experience difficulties because of the differences in their cultures, amongst them as a couple, but also because of the attitude of the community, especially their family.

From this a model for premarital counselling of these couples should equip pastors to teach couples how to manage conflict and even discrimination. Couples should be equipped to talk their differences through and make decisions about the norms and values they will follow in their relationship and in bringing up their children. They must also be able to manage differences that cannot be changed, as well as the hurt experienced from other people.

Norms and values

The responsibility of a minister is always to bring transformation gently by introducing godly values sensitively. We must always look at where people are

in terms of their exposure, values, and results. This is where we adapt a suitable process of ministering to their needs gently, through a process and action plan.

Pastor Chetty

On culture, the question asked was what is your understanding of culture from the couples in the premarital and pastoral care and counselling of interracial couples?

In my opinion culture comprises race, language, tradition, rituals, religion, and dress that need to be understood by pastoral counsellors particularly when the church is multiracial.

I agree that cultural and racial issues attached form identity on the way people live their lives which is grounded through the years. That is the reason addressing the aspects of culture in interracial couples counselling is vital.

Dr Frances

Culture is predominantly the behaviours and way of doing things. Several worldviews exist in literature about the norms and how to manage cultural diversities. The basic premise of pastoral counselling is based on the Word of God and the leading of the Holy Spirit.

Pastor Claud

There is always a difference in worldviews between not only genders but interracial relationships. Therefore, helping couples understand why they act and think as they do in relation to culture and who they are is critical in bringing people together and helping understand the sacrifices that they will need to confront when married.

Pastor Sam

Difference in religion is an aspect that is a problem when there is a different norms and values, if before marriage this is not sorted ... it will affect the marriage and when children are born the problem become worse because there will be a challenge on which religion the child should follow.

Pastor Eli

It varies as per culture. Often one party is willing to give in to the dominant request. Because of modernism people rarely hold onto values as much.

Pastor Trev

Interpretation

From the answers of the pastors, it became clear that norms and values are closely connected to culture. The importance of leading the couple to understand the culture of their partner and the norms and values that go with it was indicated by the pastors.

Where conflicting norms and values exist, it can lead to one party just giving in under pressure, which can in the long term become a problem. In a model pastors should be equipped how to lead couples to explore the foundations of their different norms and values as well as the practices that flows from them.

The couples must be equipped how they can determine which norms and values can be discarded and which should become part of both partners' life and which only one should be allowed to follow. The question about the basis on which these decisions can be made, should be addressed in the model.

Traditions

The traditions of interracial couples will influence the children:

Children adopt norms and values from their environment. Couples need to ensure that they take the best out of every culture but discuss beforehand how the selection will be done. The question of who has the final say is important.

There is no 50/50 relationship between couples; one should be the head – husband. In any organisation or institution there is always a head that makes the final decision.

Dr Miriam

Traditions cause interracial couples to live with enormous challenges, claims Dr Frances:

... that is the reason we pastoral counsellors cannot be ignorant to searching for information by discovering how traditions play an import role in their lives

and they take it to their marriages.... this also can affect their children in conducting their traditions. Pastors doing pastoral counselling must be acquainted with aspects that intercept interracial couples in marriage.

I was so confused in counselling in my initial days of counselling until I decided to do a course on pastoral care and counselling. Since then, I realised how intense counselling interracial couples are.

Dr Frances

Traditions play a significant role among the Indian culture. They tend to follow those when introduced to the family circle. I am told that before they get married, the couple must get the blessings from the elders in the family.

The partner of the Indian couple mentions that they do not follow traditions because the Western way is what they followed. There must be learning of traditions of people and what is practised in the lives of interracial couples.

Pastors must be schooled in studying world religions and learning traditions...so that they can become effective counsellors.

Pastor Eli

There is the tradition that will be used for the wedding ceremony. Either they will use their ethnic way of marrying or the husband's/wife's ethnic tradition or use both traditions alternately. The pastors stated:

As a pastoral counsellor we discuss the difference in tradition, and we teach what God requires of a marriage. Where there is tradition that is outside of Christian values, we spend time understanding where couples are in their relationship, what are their values and teach them the importance of maintaining good values.

We instruct people not to insult tradition, but also not to violate godly values with love and understanding. This is information that is not readily available, so there is a need to study, evaluate and teach to help bring an upgrade to interpretations of the couple to maintain honour and respect for each other.

Pastor Chetty

Before I converted into Christianity, I was a Hindu speaking person. My parents did all the rituals and traditions for fasting, eating vegetables for a whole month. ... Slaughtering a goat for sacrifice during a prayer, where different vegetables were cooked and fasting every Monday. We were not allowed to eat the meat from an animal called the cow as the Hindus revere it.

The visitation to the temple was to visit a Brahmin to do a ritualistic prayer. This became a problem for me when I married a woman who came from a Christian background because she did not follow the Indian cultural tradition.

Pastor Eli

The other four participants did not on this aspect.

Interpretation

Traditions should be assessed on Scripture and the couple should be led to evaluate their traditions and that of their partner. They should make final decisions on which traditions they will follow.

The couple should be led to understand that traditions are an integral part of someone's life and that these decisions should be managed with sensitivity. Because the whole family of each of the couple are involved it should be considered to involve the family in the counselling and the decision of the couple how they will manage the different traditions.

The role of religion

In the Christian faith, the role of religion plays an important part. The couples who emanated from another religion had its attributes. Pastor Chetty states that:

The role of religion is based on the values and norms that the individuals are exposed to. It is very important to bring the couple to a Christian value system, respecting truth, honour, respect, and love. Where there is an absence of this, the focus should be on bringing the couple to the place through discipleship.

Religion may either be good or bad and is dependent on how it was interpreted and moulded the value system of the individuals. Our goal is Christian living according to godly principles. If pastors do not identify the underlying challenges correctly in premarital counselling, the marriage will be a disaster.

The couple will assume that challenges and incorrect behaviour and handling of situations are correct. Premarital Pastoral Counselling establishes a foundation that is correct as well as a goal of how the marriage should always be maintained.

Pastor Chetty

This is one major area that needs to be addressed beforehand because it involves not just the couple but their families and later their children. There is always a tug of war between family resulting in stressful situations.

Dr Miriam

When one can identify with the religious parts the culture can be acknowledged. The strengths of the couple are imperative to gauge how to counsel and adapt or adopt to amicable ways of doing things.

Pastor Claud

Especially when children are born the parents must direct them to the one religion. Children watching their parents in conflict of religion may cause confusion in the lives of the children, I believe before the couples contemplate marriage, they must speak about which religion they should consider. This becomes a subject that is difficult for most to discuss because I must be non-biased regarding Christianity and as the pastoral counsellor.

Dr Joset

Remember that religion becomes a problem when counselling interracial couples. That is the first thing they talk about religion which causes a major setback in the conversion ... to another religion is stressful for the couples because families become involved in it

Some couples become agitated because there is no compromise. As a pastoral counsellor, it is challenging because I need guidance in not to advise but guide. That is why the way to manage this is important not to offend the couple. Skill is important in this type of counselling.

Dr Frances

It can play a role if the couple find it essential. If they have different religious views, it may be essential to voice the differing beliefs beforehand, rather than later. The therapist, according to a narrative approach, however, should not dictate religious or their own perspective on their conversation partners.

Dr Paul

Yes - often this issue is generally ignored during the courtship phase - often the "rubber hits the road" regarding religious beliefs when baby comes along - also many assumptions are made before the marriage - these are not easily resolved once the couple have committed through marriage.

Pastor Trev

Pastor Eli signifies that a couple is commonly more content with their relationship when their faith practices are alike or homogenous: *"In my opinion divorce rates could be lower when spouses have the same religious connection."*

Moreover, Dr Hanez asserts that:

The extent that interracial couples do not have similar religious or theological convictions, predicts the occurrence and kind of conflicts they experience, considering of a high rate of divorce. Also, more disagreements can occur among religious interracial couples who have dissimilar belief systems.

Dr Hanez

Yes, Christianity is the way there is no compromise because the children will be confused on which religious belief to adapt.

Pastor Sam

Interpretation

All the pastors indicated that difference in religious convictions may be problematic in a marriage relationship and could create many problems when children are born, particularly in an intercultural relationship where there are already many challenges to overcome concerning traditions and many other criteria.

One pastor indicated that there should not be a compromise to bring people of different religious convictions into a marriage. In Chapter 1 interpathy was discussed, but it was

also clear that it is desirable to have some common ground on which sympathy and empathy can be built.

Language barrier

Language plays a vital role in communication when couples are from different races and languages. The participants mentioned that the mistake they made in the past was the use of “one size fits all” when they were doing pastoral counselling. Participants stated:

I have misunderstood that language is very important because with language comes culture. I was growing up in a cultural way being of Indian descent, so my dress, the way I communicated was different to going to a Western way of living. So, when counselling I was accustomed to the church's way by ignoring the worldview of the couples that came from diverse cultural backgrounds.

Dr Frances

Language barrier can become a hazard, particularly when one is used to just a single language to which one is accustomed. This is what Pastor Eli mentioned:

We must be able to communicate effectively, so language must be consistent and well understood by all to make the counselling to be effective. It is easy to identify if understanding is a challenge by evaluating what is being taught. With language comes customs and worldview of one's background.

Pastor Eli

Language ... this is not really an issue: one must compromise to help one another to make the relationship work, that's why premarital counselling is important to sort out the family issue and many others.

Dr Joset

The other participants asserted that language was not a great problem.

Interpretation

The pastor's answers indicate that language is only important in connection to comprehension of the teaching in the counselling. If the couple could understand each

other and the counsellor, language should not be an issue. The couple should be aware that when one or both use another language than their native language, misunderstandings can happen more easily.

Dress

Participants considered that culture dress plays an important part in the interracial relationships of couples. So, interracial couples also have different dress customs which can cause conflict. Dress also resembles their worldview, their country, and their culture.

Participants confirmed:

I am aware when I see the type of dress the tradition the individual hails from. It plays an important part in their identity. Dress brings about the self-esteem of the couples.

Dr Frances

As a pastor, I always look at where couples are in their relationship, what are their values and what is the impact of being insensitive to the impact of dressing inappropriately. This is information that is not readily available, so there is a need to study, evaluate and teach to help bring an upgrade to interpretations of diverse ways of dressing to the different or new culture that the couple is being introduced to maintain honour and respect for each other.

Pastor Chetty

Pastor Claud, Dr Joset, Dr Paul, and Pastor Trev acknowledged that dress is fine if it does not affect the marriage, as it reveals the ethnicity of the individual and the country from which they hail.

On the other hand, Pastor Sam, Dr Miriam, and Pastor Eli commented that the dress of a person makes the individual proud of their culture, norms, and values because it gives them identity and recognition of their self.

Pastor Eli states: *"I am of Indian descent, in special occasions like weddings I show off my dress to show solidarity of my ethnicity."*

Dr Miriam says: *“I am proud of the dress, so I empathise with the interracial couple’s culture.”*

Pastor Eli reveals his experience when he was in the Malaysia in April 1998 during his mission trip: *“...when I was studying for my degree, I found the different nationalities exposed their ethnicity and culture; it taught me the value and norms of people”.*

Interpretation

Dress, culture, and identity are closely related. It is important to lead the couple in the counselling to agree to give each other space to express themselves in the way they dress.

Extended family influences on mixed/interracial marriages

The participants maintained that extended family becomes involved in the couples of interracial relationships, especially when one of the couples have a Western lifestyle and the other not, it could pose a cultural difference. Consequently, this upsets the relationship going forward as the couple is confused on whether to move forward with the relationship.

Five participants commented on the disruption of extended family on the relationships of interracial couples: The other five participants did not comment on the influence of the extended family.

In diverse cultures, there are different patterns of family involvement. However, in Christian marriages, there should be no interference, yet at the same time there needs to be respect maintained for family. When a couple is being taught how to be successful, we cover the establishing of good boundaries, and a system of handling marriage matters correctly, respectfully, and independent of family influence.

The Bible says that a couple leaves their parents and cleaves to each other. This differs from relationship to relationship, but the boundaries remain, but the process of teaching, bringing understanding and commitment is adapted to the level of how the couples have allowed family to influence their lives. Resolve is always attainable if taught correctly, in a way that brings understanding.

Pastor Chetty

Divorce has developed to be common and biblical norms that before restricted divorce, no longer play a role. In some couple's eyes marriage is a private affair between the individuals.

Dr Frances

Pastor Eli reiterated the scripture on Jesus' interpretation of marriage:

...Thus, Jesus taught the correct nature of marriage. He said: 'I stand firm on the premise that there is male and female ... the scripture says a man must leave his home, cleave to his wife, and make her his own. Marriage is a significant role' (Mark 10:6-9). That is why family should not interfere in mixed couples, because of norms and values instigated from culture.

Pastor Eli

If couples want to live in harmony, there are obligations to consider. Relatives ponder on what the couples will accomplish by this arrangement, what relatives say.

Dr Miriam

Family does play a huge part, but the family does not always win. Young people are vulnerable and rarely count the long-term cost in a marriage, almost like a trial-and-error situation. Sometimes they are willing to stand firm as per the parents but at other times will be willing to abandon parental advice and requests.

Dr Paul

Paul calls all to 'submit to one another out of reverence for Christ' (Ephesians 5:21). He then commands the wife to submit to her husband, and the husband must 'Love your wives, just as Christ loved the church and gave Himself up for her' (Ephesians 5:25).

As a pastor I believe family should not interfere with couples of mixed marriages. They should, as the Bible reminds us, treat one another equally.

Pastor Sam

Interpretation

The answers indicate that family can have a key role especially in interracial marriages. It is also indicated that the boundaries should be established between family and the married couple. If boundaries are not established, it can create tension between the married couple themselves and between them and their family. Sometimes the tension can bring them to a point where they should choose between the spouse and the family.

Some pastors feel that family should not in any way interfere but other are convicted that healthy boundaries are the way to go.

Table 2-6: Theme 4: Approaches of Pastoral Counselling

Theme 4	Sub-themes
Approaches of pastoral counselling	<ul style="list-style-type: none">• Integration of Psychology and Pastoral approaches

Integration of psychology and pastoral approaches

The participants addressed the importance of focusing on the biblical principles not the widespread social setting. Moreover, the participants stressed that listening enables the pastor to stop leading or choose the way the counselee should take to address their problems. Hence the participants mentioned that psychotherapy centres on the techniques regarding psychological needs of security, love, and self-esteem. This brings satisfaction to their self-esteem; by increasing it becoming empowered to move forward. The participants assured:

I have a background in psychology; therefore, I found it to balance the pastoral counselling for interracial couples. The interracial couples counselling would enhance communication, thus a sensitive issue will be spoken of freely which can improve psychological health.

Dr Frances

I have a PhD in pastoral studies. Since I opened my church ... I started pastoral counselling through an institution. One of my modules was psychology ... I endeavoured the module and learnt many ways to approach a client. Since then, I appreciate the approaches which are suited for counselling including pastoral and psychology ... it brings depth to the counselling.

Pastor Claud

Dr Paul, Dr Hanez, Dr Miriam, Pastor Eli, Dr Joset, Pastor Sam, and Pastor Trev emphasised the importance of using psychological models that suit the pastoral counselling situation of the interracial couples counselling to be integrated with pastoral care and counselling, and they stated:

1. Dr Paul: "I sanctioned Psychology and Pastoral models being integrated."
2. Pastor Hanez: "I totally agree, it's a must to make my counselling enriched."
3. Dr Miriam: "I work with students and education is also my priority, so integration is important."
4. Pastor Eli, Dr Joset, and Pastor Sam: "I agree this is good to integrate."
5. Pastor Chetty said: "I wanted to do this a long time for integration."

The application of the counselling approaches in pastoral care and counselling is very important. Equally important, the participants observed that psychology, secular and pastoral counselling approaches play a role in the discourses. Additionally, premarital counselling should equip a couple with skills to brighten their marriage and enjoy success. The participants contended:

Yes, counselling is a link between the mentality of client and the counsellor; however, a sense of psychological progress transpires in sessions and there after ... pastoral care and counselling must be hopeful in that through education, a counsellor can become wise in assisting couples in interracial marriages.

Dr Frances

I use Narrative therapy as an approach in premarital counselling and care.

Dr Paul

There are five but I use the four-temperament test and theory to mention just one. Yes, but at times, changing approach is necessary.

Pastor Sam

Yes, a good model is always helpful - just do not get stuck in or with the model - learn to be creative in these challenging sessions.

Pastor Trev

Insecure counsellors use the model as an absolute - this is unhelpful for the couple in my view.

Pastor Claud

Respectfully, the models available are too theoretical and not sufficiently practical and real for robust counselling sessions - experience goes a long way in this area of counsel - combine models with experience.

Pastor Eli

This is the basics of counselling. Understanding what cultural impacts are interpreted as to distinct cultures is also vital to help identify challenges. The skill and approach of counselling used will establish the results and time it takes to help couples to achieve success.

Being sensitive to people and caring for people and understanding the impact on people is vital as a skill to assist a minister to counsel well.

Engaging with a mixed couple, whilst not knowing their cultures, is a serious challenge for a minister to assist a couple. The results speak of the skill and approach of the minister to manage the counselling correctly.

Pastor Chetty

To do pastoral counselling, it is imperative to be knowledgeable of all approaches, sharing of life events and experiences to engage the couple and to remain ethical and transparent.

Pastor Claud

Models work because it has been tried and evaluated previously. Clearly understand the couple's belief, religion, culture, tradition, before understanding how to counsel the couple. The therapist should be known to use only one method, e.g., the Bible to counsel couples. Couples will know that whatever advice they are getting will be based on a reliable book - the Bible, and they will respect its final decision.

Dr Miriam

As a narrative therapist it is imperative to use different models and approaches.

Dr Hanez

Interpretation

In general, the pastors are positive about the use of psychology and certain models, but some caution that it should be appropriate for pastoral counselling and that the Bible should set the norm for what can be used. One pastor feels that the models available are too theoretical.

Table 2-7: Theme 5: Recommendations in Pastoral Counselling

Theme 5	Sub-theme
Recommendations for pastoral counselling	<ul style="list-style-type: none"> • Skills • Workbook for couples • Values and needs. • Training • Applying different approaches • Family of Origin Patterns

Skills

The participants asserted that premarital counselling is not administered when one faces problems but rather prepares couples beforehand as to what they should do

when problems surface in the future. Moreover, counselling is thus a thoughtful relationship with the client, applying human reason to the problems of human development. Participants stated:

A workbook for interracial couples:

Premarital pastoral counselling should be an exam subject in Bible school. A workbook is essential for couples to work with and do homework. We need be taught theory as well as practice. This is the foundation of marriage that we should be establishing correctly in the church.

Where there is an absence of proper pre and post marriage counselling, marriages fail, and the family unit is destroyed. The pastors managing a congregation should be available for the people who needs his/her assistance besides teaching and preaching.

The world needs godly values, and families need to be taught how to live godly lives. A marriage is the opportunity to help people build beautiful lives, helping them learn what they have never been taught in a way that they can understand. I believe that premarital pastoral counselling will help fix a lot of problems in society, family, and the world.

Pastor Chetty

Values and Needs:

Through much learning simply talking to the client often relieves problems. Also listening is built when one person listens to another and shows genuine concern. Also, it is important to get a plan going ... and getting a plan to journey with the interracial couples.

A focus on values:

... and discussing the value systems one originates from is essential in the communication and growth of relationships. Many couples do not discuss their values or expectations of each other beforehand and feel disillusioned or neglected later, where it could have been prevented, and proper communication could have been established.

Dr Paul

Training in different models:

Be wise - be astute in assessing the couple - be honest yet gentle and kind in your delivery. Yes – absolutely. In my view few pastors are qualified or equipped to offer effective counselling. I must point out that the pastoral counsel must be literate, be active in training, and adhere to the psychological and psychology training.

Pastor Trev

Counsellor knowledgeable about the situation:

Ensure that the counsellor is always on top of their game - and has accountability structures in place that will actually 'hold the counsellor accountable.'

Dr Miriam

Sharing life events:

... sharing of life events and experiences to engage the couple and to remain ethical and transparent.

Pastor Claud

Conflict resolution skills:

Premarital counselling assists partners to advance their capacity to interconnect, set accurate expectancies for marriage and learn to manage conflict. Premarital counselling can also assist couples to be positive about getting help.

The couple should remember that everyone has their own values, history and convictions and they bring that into the relationship, and it can clash; this is my recommendation.

Pastor Sam

Informal, organised model:

It is in my opinion that the 'informal, organised model' is a more caring and suitable one to use for many local churches, particularly in the ethnic churches

where there may be a stigma against both formal counselling and lay or non-professional counselling.

Dr Joset

Healthy communication:

Pastoral counsellors should know that communication requests for attentive listening from each one to try and understand what the other mean and what their emotions are.

Teach the couple to pay attention to the conversation. Counsellor must be skilled in this area to teach couples attentive listening skills, a key skill for healthy communication in the marriage.

Pastor Eli

Family of origin patterns:

Emotional ways are passed on in generations; one also may inherit anxiety behaviours or an obsession, influencing relationships. The pastor must identify and address these patterns as far as possible.

Interpretation

Different pastors emphasised different issues as advice for premarital counselling for interracial couples. The advice emphasised the data already gathered with the other questions.

2.11 DISCUSSION OF THE RESULTS

The results are discussed in this chapter. The themes that were outstanding are explained and compared to interracial marriage. Priestly listening is imperative to discern the role of identifying the spiritual and establishing that the Bible is the inerrant Word of God.

Conversations with the results, themes and sub-themes have allowed the researcher to conclude the premarital care and counselling of interracial couples. In this manner, pastoral practitioners should enlarge their consideration of matters arising when counselling interracial couples.

2.11.1 The Importance of Premarital Pastoral Care and Counselling

The participants stated that pastoral care and counselling is essential to the success of every marriage. Marriage is uncharted territory, so guidance and equipping are relevant to assist couples to achieve success in relationships. Therefore, they believe that every couple needs marriage counselling to take their relationships to new heights and be the amazing gift that God intended it to be:

All the pastors agreed that pastoral care and counselling is imperative before marriage. Likewise, they believe that without premarital counselling, challenges may arise in the future because interracial marriages could transact with many issues regarding different worldviews.

The need for God and the guidance of the Holy Spirit are also significant in guiding interracial couples in premarital counselling and care.

2.11.2 Pastoral Care and Counselling Training

The participants agreed that the training of pastors is important. The question was asked whether they were trained at all. The replies indicated a lack of training by churches and Bible colleges. Additionally, the modules at Bible Colleges were not enough to be able to undertake counselling. Besides, the training they received was not from prominent sources. Furthermore, the counselling modules were not from any model or approach they could be skilled at.

Subsequently, there was no training of the pastors in interracial couples for marriage or premarital counselling. The pastors mentioned that they lacked proficiency in counselling.

2.11.3 The Challenges of Cultural Differences encountered by bi-racial Couples.

Cultural differences were highlighted as being a major challenge to couples who were counselled by the counselling therapists and pastors. Most of the participants stated that discrimination and race, traditions, language barriers, the role of religion, norms and extended family were the challenges the interracial couples experience as a

mixed-race couple. These themes are related to the objective regarding the challenges, perceptions, and experiences of interracial couples.

2.11.4 Approaches of Pastoral Care and Counselling

Participants agreed that a good model is always helpful. Similarly, they suggested that it is not advisable to use a single model. Moreover, creativity brings more fun into counselling.

The Integration of psychology and pastoral approaches was highlighted in the narrative discourse of the pastors and pastoral therapists. The participants stressed that the enhancement of this model will create a credible tool for counselling and steering it away from the stereotype of pastoral care and counselling.

2.12 RECOMMENDATIONS FOR PASTORAL COUNSELLING

Healthy Communication: Pastoral counsellors mentioned that effective communication should be adopted for active listening from each partner to understand what the other person is uttering.

Many recommendations were indicated for the advancement of pastoral care and counselling of interracial couples. Skill was underlined, as well as using different approaches. Pastoral counselling and care programmes and seminars were highlighted. Additionally, workbooks for counselling were emphasised for interracial couples to do reflecting on the next session.

2.13 CONCLUSION

The following aspects should be covered in a pastoral counselling model for interracial couples before marriage:

1. Religion: A married couple's spiritual understanding has a significant impact on the stability of their marriage. It will always be exceedingly challenging for a marriage to agree on many matters if one of them does not believe in God for example family and children.
2. Training: Training in pastoral counselling for interracial couples should be included as a module and practice in Bible college/university as well as in the church.

3. Seminars and workshops: This should be embarked on for clergy and those interested in pastoral counselling of interracial couples.
4. Aspects of cross-cultural learning: This should be one of the aspects included in pastoral care and counselling of interracial couples.
5. Workbook: For the counselling session to be successful, a workbook should be used that will help them to understand what it entails to be in an interracial relationship. In addition, these will facilitate individual homework so that they can give feedback for the next session.

2.14 THE NEXT CHAPTER

The next chapter will investigate models from other research areas than theology to determine what guidelines they can supply for building a model for premarital counselling for interracial couples.

CHAPTER 3 INTERPRETATIVE TASK OF SAGELY WISDOM

3.1 INTRODUCTION

Chapter 2 discussed the empirical study and explained the challenges, perceptions and experiences the pastors encountered during premarital counselling and care of interracial couples.

This chapter explores the different approaches in secular/psychological counselling and pastoral care and counselling. Osmer's (2008:4) question, "What is going on?" enables the researcher to integrate the findings by seeking how the findings suit the approaches in counselling interracial couples, answering the question: "Why is it going on?"

By probing into interracial couples' relationships and their future of marrying, premarital counselling enables the couples to be equipped for the future. Therefore, the researcher employed the Osmer methodology. The application of different theories and models assists and comprehends the pattern in the interpretive task.

Equally important, the interpretive task throughout modernism associates with the field of hermeneutics. Moreover, hermeneutics is firstly centred on the understanding of ancient texts. During the twentieth century, hermeneutics was developed to embrace the interpretive task for people exploring their lived experiences (Osmer, 2008:20-21).

The pastors are motivated to progress and inform, edify, instruct, educate and clarifying the way forward to get resources for premarital care and counselling (Dreyer, 2003:715).

The interpretive task enables the researcher to search for theories that are suitable to implement in the counselling process, making it credible to find out the root of the problem, thereby offering a deeper consult.

Counselling approaches in pastoral care and counselling

3.2 Different Approaches

The researcher's rationale was to explore the importance of pastoral counselling and care for interracial couples.

The approaches in counselling and models to promote the process of premarital counselling and care to interracial couples are highlighted. The objective of the study was to evaluate the techniques to find those that would enhance the process of counselling, including psycho-spiritual counselling to interracial couples.

To maintain their professional competence in premarital counselling, continuous professional development is imperative to be efficient. This is crucial because it might enable pastoral counsellors to pinpoint the couple's involvement in the behaviour by identifying preferences and choices. However, the theory provides the framework required to establish significant potential (Macmillan, 2002:3). The rise of pastoral counselling in various disciplines and other therapies is confirmed by Hurding (2008:7).

Like Okun (2008:138), transactional analysis, decision-making, behaviour therapy, multiculturalism, logical emotions, Freud's multimodal and psychoanalysis, Jung-Adralian subject relationships, and cognitive comprehension are mentioned in premarital counselling in interracial marriages counselling (Hugo, 2006:03; Ivey et al., 2002:76).

3.2.1 Counselling Theories and Models

This chapter provides an overview over a wide range of psychological and pastoral methods which will be referring to when compiling the pastoral model. Not all the theories will be applied to the integrative pastoral model for interracial premarital counselling. The diverse mention of the theories is for the reader to view, and greater knowledge applied.

The counselling theories in psychology and pastoral care are highlighted in this chapter. The application of these theories in the model to be build may allow the pastor

and pastoral therapists in premarital care and counselling to implement these theories during counselling.

Theories or models may present pastoral counsellors in premarital counselling and care with structure to begin counselling. In addition, the demand of counselling interracial couples consists of knowledge in worldview, culture, race, norms and value, and ethnicity. This becomes significant to the interracial couple because they become more aware of the situation and context of being in the relationship. Besides, theories permit the structures entailed for counselling (Colledge, 2002:1-8; Macmillan, 2002:3).

Several ministers accepted the significance of approaches from Psychology in providing counselling and it uncovered a route into “seminary syllabuses during the previous century, in this way pastoral counsellors found a way to practice in the comfort of the congregation in this way earning their worth” (Townsend, 2009:16). Throughout this era, pastoral counselling progressively moved away from the conventional way of counselling by only applying pastoral methods to a specialised ministry that entailed explicit information.

However, this will help the interracial couples or marriages that encounter challenges, perceived inconsistent sentiments about cultural, racial, or non-secular identities. For this reason, pastoral counsellors may be equipped to counsel with skill and resource. The outcome could help pastoral counsellors to work toward aims and objectives to overcome their certain challenges within the knowledge from psycho-therapy theories of counselling (Govender, 2016:2).

Similarly, counselling may be considered as advantageous or disadvantageous, depending on the position one takes in the discernment of the circumstances. Counselling from a very high spectrum is often considered as a facilitating hand with the intention of getting positive changes to show in clients. If there is approval between the counsellor and the counselee, progress in counselling is progressive to follow. According to Krumboltz (1965:384), counselling means to contribute one’s opinion on how to deal with the situation. The one given the council must figure out which choice to act on.

In addition, counselling refers to the manner of supporting individuals with frequent challenges (Becvar, 2005:591). Like therapists, counsellors use conversational

methods (Meier, 1982:297). Furthermore, Meier (1982:2) asserts that “counselling is a facilitating procedure in which the counsellor, working inside the framework of the client, makes use of unique abilities to help humans”.

Kirwan (1984:41) says counselling is remedy resulting from the non-directive counselling of Carl Rogers, in which the customers are led to attain perception in their troubles and work on discovering own options (Narramore, 1960:7).

3.3 INTEGRATION OF PSYCHOLOGY AND PASTORAL THERAPY

The integration of psychology and pastoral therapy approach is an incorporation of secular psychological theories and pastoral counselling approaches, referring to biblical interpretation uncovered in Scriptures. Self-perception is attained within traditional psychological theories for individual progress and spiritual direction serves to provide individual enthusiasm (Shults, 2012:22).

Theology focuses on the union of the personality. The concern of integrating psychology and Christian faith is that one may attempt to make an inclusive psychological awareness of the personality which is inclusive of how theology and psychology merge.

Psychology adopts five faculties of personality, and they may be used together to refer to the Lordship of Christ, which comprises the “personality: knowing, feeling, will, conscience, and faith or spirituality” (Evans, 2012:34).

Additionally, incorporating Biblical psychology may involve the Lordship of Christ above “intellectual, emotional, volitional, moral or ethical, and spiritual aspects of human personality” (Roberts, 2012:37).

The Lordship of Christ in the conscience is what gives the conscience power and effectiveness as a moral device. The Lord is the ultimate judge of our moral reasoning, which is very often undependable because of its sinful nature. This is the basic difference between Christian faith and the scientific explorations of morality in psychology. In today’s religious or spiritualistic world, psychologists cannot avoid speaking about the integration of Christian faith (or faith in general) with the scientific theories and practices of psychology. The Holy Spirit is the believer’s teacher and

comforter who can lead the believer to base their conscience on the gospel of Jesus Christ.

3.3.1 Faith or Spirituality and Christ

The therapist who engages in premarital counselling and care includes scientific theories and practice in psychology and mentions religion and spirituality. With the knowledge of spirituality and psychological approaches, the counselling session becomes more meaningful in looking at the positive side of the problem (Richmond, 2012).

Table 3-1: Outlines of current counselling models

<p>Psychoanalytic therapy</p> <p>Key figure: Sigmund Freud</p>	<p>This theory is a theory of advancement. In addition, it describes a belief in humanity and a development in psychotherapy that looks in on unconscious components that impact behaviour. The development of the future personality takes 6 years to be determined.</p>
	<p>A development model that highlights commitment, creating purpose of the individual, resulting in moving towards meaning and purpose of life.</p>
<p>Existential therapy</p> <p>Founder: Viktor Frankl</p>	<p>It opposes the propensity to view therapy as a definition of skills. This model emphasises building therapy discerning the state of the existence of humankind, including choice, freedom, and accountability to shape the individual life focuses.</p>
<p>Person-centred therapy</p> <p>Founder: Carl Rogers</p>	<p>Centred on a subjective view of human experience, the client is entrusted with the responsibility in deconstructing the problems concerned.</p>
<p>Gestalt therapy</p> <p>Founders: Fritz and Laura Perls</p>	<p>Awareness and integration are highlighted by Gestalt therapy, it opposes analytic therapy. The mind is integrated with the body.</p>
<p>Behaviour therapy</p> <p>Founder: BF Skinner</p>	<p>This slant pertains to learning how to address problems in behaviour.</p>
<p>Cognitive behaviour therapy</p> <p>Founder: Albert Ellis</p>	<p>Focuses on the emotions and the rationale it teaches and lead to action emphasising problematic convictions as the source of individual difficulties.</p>

<p>Reality therapy</p> <p>Founder: William Glasser</p>	<p>Emphasises the responsibility of the client, it is focus on the short-term and is grounded on choice theory.</p>
<p>Gottman Approach</p> <p>Founders: John Gottman and Julie Gottman</p>	<p>“Four Horsemen:</p> <ul style="list-style-type: none"> • criticism of the partner’s personality, • defensiveness, • contempt, and • stonewalling issues that may influence divorce. <p>To address these negative thoughts and behaviours in the couple, the Gottman Method tailors the research to each couple’s unique patterns and challenges and helps couples to increase closeness and friendship behaviours, and to address conflict productively. To accomplish the goals, the couples will learn seven principles that the approach uses:</p> <ul style="list-style-type: none"> • building love maps, • expressing fondness and admiration, • turning toward one another, • accepting influence, • solving solvable problems, • managing conflict and overcoming gridlock, and • Creating shared meaning.” <p>(Gottman <i>et al.</i>, 2017)</p>

3.4 SUMMARY OF THERAPEUTIC APPROACHES

The psychotherapy is established primarily on the unconscious drive, and restoration of personality. Models of psychoanalytic are the foundation and has an impact on all the systems of psychotherapy (Fish. 2011:471).

The Adlerian therapy contrasts with the psychoanalytic theory in various aspects; however, it is measured as an analytic perspective. In addition, the Adlerian theory centres on sense, objective, decisive behaviour, awareness in acting, to belong, and social attention. While the Adlerian theory does emphasise unconscious patterns, it concentrates on childhood behaviour.

The next classification includes the experiential therapies and therapies that are orientated on relationship.

In the first place the existential slant underlines an interest for what it means to humanity. The themes relate the context of humanity, like being in freedom, being accountable and creating meaning in daily life. This approach does not follow the normal structure of a systemic set of procedures. Therefore, it is a philosophy of counselling that emphasises the different systems of awareness which is the world of subjectivity. This suggestion follows the person-centred approach (Corey, 2005:6).

The person-centred style is grounded in a humanistic philosophy. It sustains that the relationship with the client and therapist is determined by the main outcomes of the therapy quality of relationship which can determine the outcomes of the therapy. Clients could self-direct in this philosophy for self-direction (Corey, 2005:100).

The Gestalt approach is experimental which assists clients to be aware of the present. In contrast to person-centred therapists, the client is the leader in this approach, adding that the therapist is the operating one in the session of therapy (Spoth, Toman, Leichtman & Allan, 2013:385).

Action therapies include reality therapy, behaviour therapy, rational emotive behaviour therapy, and cognitive therapy.

Reality therapy concentrates on the client's present behaviour and highlights new plans for the behaviour. Similarly, the reality therapy places a dividend on striving to make changes for the client (Wubbolding, 2016:173).

In behaviour therapy, the criteria are increasing the cognitive aspects as an essential element towards the behaviour.

On the other hand, rational emotive behaviour therapy and cognitive therapy highlight the importance of learning to confront dysfunctional beliefs (Corey, 2005:37).

3.5 POSTMODERN APPROACHES

The postmodern approaches are attached with Michael White and David Epston, the founding authors of narrative therapy. Social constructionism, solution-focused brief therapy, and narrative therapy accept that there is no reality; somehow, reality should be socially constructed through individual cooperation. These attitudes imply that the

client is an expert in his own life and that the problem is not related to the client (Phipps & Vorster, 2015:251).

3.5.1 Family Systems Therapy

Family systems therapy is discussed as the next family systems approach. Alfred Adler is a significant role player in this therapy (Hoffman, 1985:381).

The cognitive behavioural approaches are sourced to assist clients to change their imperfect and problematic expectations generating new methods of portraying. This system's focus accentuates the significance of looking into the person relating to their environment and context.

The postmodern approaches, namely social constructionism, solution focused brief therapy, and narrative therapy assumes community and individuals construct their reality (Hoffman, 1985:381; White, 2007).

Practitioners in counselling must be focused on understanding their clients in what they think, feel, and do, and therapy must cover all three facets.

In contrast, other theories emphasise the experience and emotions in counselling. On the other hand, others emphasise leading the counselee to action. In summary, these features provide a foundation for a strong, inclusive therapy (Hoffman, 1985:381). Therapy becomes incomplete when any of these dimensions are ignored. The topic of premarital care and counselling of interracial couples expect pastoral counsellors to be aware of cultural and multicultural knowledge in counselling.

3.5.2 Culture in Premarital Counselling

In premarital couples counselling, different concepts are needed to understand partners' worldviews. The study discusses culture because the role of the pastoral practitioner in the discussion is critical when the individual has a problem explaining cultural norms and related values.

Culture represents numerous descriptions of individuals together, comprising of attitudes, behaviours, customs, and values that are passed on from one age group to

the following. Unfamiliar cultures have many similarities but are characterised by substantial differences (Mathews, 2012:299-312).

Marsella and Yamada (2010:105) identify the link between culture and the behaviour of humankind, this signifies shared meanings and behaviour for the adaptation and transmission. Culture is then symbolised externally in artefacts (e.g., food, clothing, and music), roles (e.g., social education) and institutions (e.g., family, government).

Likewise, it is internally (cognitive, emotional) personified by values, attitudes, beliefs, epistemologies, cosmologies, patterns of consciousness and notions of personality. Culture is encoded in language imaginatively and emotionally, resulting in dissimilar observed arrangements and practices (Marsella & Yamada, 2010:105).

In Africa, many approaches to psychotherapy were based on cultural and religious beliefs. In contrast, Ubuntu Therapy in South Africa is based on a world view that focuses on collectively and inter-dependence and seeks healing by focusing on the creator, the community, and the individual; uses many processes, from dance to storytelling (Van Dyk & Nefale, 2005:48).

3.5.3 Multicultural Counselling

3.5.3.1 Acquiring competencies in multicultural counselling.

To be an effective counsellor, it is necessary to understand one's own cultural assumptions, that of one's clients also understanding their socio-political background (Fowers & Davidov, 2006:581-594).

An important part of being competent in diversity consultation is discarding the conviction that my values are necessarily also dear to other people, to become competent in this is a learning process that never stops.

The aspects of competence include three areas: “beliefs and attitudes, knowledge and skills” (Mutter, 2011:74).

3.5.3.2 Beliefs and attitudes in multicultural counselling

First, when a client's perspective differs from their own, effective counsellors move from awareness to confirmation that their prejudices, ideals, or issues will not get in the way of the counselling process (Mutter, 2011:57).

Counsellors are conscious of their emotional reactions, both favourable and unfavourable, to different racial and ethnic groups, which may make it difficult to build a cooperative relationship, trying to view plus comprehend reality through the eyes of customers. The values and beliefs of their clientele must be managed with respect. They are aware that not all clients or problems will respond well to conventional ideas and procedures.

Counsellors with cultural competency keep an eye on their performance through consultation, monitoring, and additional training or education (Henriksen & Paladino. 2009:19).

3.5.3.3 Theories of counselling and psychotherapy

Competent counsellors have acquired specific expertise in working with culturally diverse populations. When counsellors apply techniques and strategies and set objectives in line with their clients' life experiences and cultural beliefs, multicultural counselling is improved. These professionals adjust and tweak their interventions to consider cultural variances. They acknowledge that counselling techniques may be influenced by culture and do not pressure their clients to fit into a certain counselling strategy. They are adept at accurately sending and receiving verbal and nonverbal cues.

To improve their capacity to collaborate with client populations that are culturally diverse, they are prepared to look for educational, consultative, and training opportunities. They talk frequently with people from diverse cultures.

3.5.3.4 Recognising diversity.

There are no perfect therapeutic techniques because counselling is by its very nature unique in ethnic societies. Instead, several ideas have distinctive characteristics that appeal to certain cultural groups. When used on specific populations, several

theoretical approaches have limits. An open mind set, flexibility, and the desire to adapt to the circumstances of every client are necessary for effective multicultural practice.

Practitioners that deeply honour clients will be aware of their hesitancy and will not be hurried in misconstruing it. Instead, they will try to learn the most they can about clients' lives. There is no need that practitioners must be anxious.

3.6 NARRATIVE SKILLS

According to Morgan (2000:8), the narrative approach is based on the idea that interpreting words requires telling a story. People are always surrounded by stories, which characterizes the postmodern era. Counsellors can use an eclectic method to process tales, according to Kotzé and Kotzé (2001:36). Counsellors can, for instance, apply cognitive/constructivist, social constructivist, and psychodynamic skills when using narrative approaches in counselling.

Words take on meaning when they are used in storytelling or other forms of social discourse. The purpose of telling and developing a therapeutic tale is to generate discussion that has meaning. It is important to have a conversation about how interactive narrative therapy practice is. The plot becomes open and impromptu thanks to dialogue. When using the story technique, the therapist and client work again. The problem and the client are separated.

The most popular narrative therapy techniques include speaking and testifying, developing stories based on unique outcomes, finding unique outcomes, embodying conversations, speaking, and finding the missing but implicit in the story, using spirituality in narrative couples and families, and asking questions (Sudeath *et al.*, 2017:116-131).

The practice of narrative therapy involves having new discussions (Freedman & Combs, 2008:229-258). Techniques from narrative therapy can be used in conjunction with couples and families who have a spiritual bent by including spiritual aspects (McNicholas, 2018).

In the 1980s, Michael K White and David Epston established narrative therapy as a subset of social constructivism with a postmodernist foundation (Polkinghorne, 2000). Narrative therapy holds that reality is created in society and is made up of many different tales. Others develop their identities within their social networks, and they depend on those people to ensure their survival and mental stability. Through social influences including family structure, religion, and culture, people mould their narrative. This develops into a starring tale through time and shapes a feeling of identity (Akbulut, 2020:113-130).

According to Kararmak and Bugay (2016) and Morgan (2000), the goal of narrative therapy is to create an alternative narrative rather than undermine the client's prevailing discourse. In narrative therapy, the client's tale occupies the centre of the audience.

People use stories to organise their lives by thinking, acting, and making decisions. History reveals and shapes an identity that is shaped by experience. Counsellors are drawn into the client's narrative and move interested and sympathetic towards understanding the counselee's culture (Freedman & Combs, 1996:40-41). The job of the pastoral counsellor is to unearth what stands behind their narrative and lead the person to imagine the future.

In narrative counselling, personal narratives are combined with the narrative of Christ. The chronicle of faith contains the promises of God and creates hope. The narrative about Christ leads the counselee to build a future in Christ. Their previous narrative is reinterpreted according to the gospel. "*A better future*" is the theme of Christianity (for example 1 Corinthians 7), and hopefully it is based on it. Where God has hope, the struggle of humankind will never end in despair. The following is a participatory approach.

3.6.1 The Participatory Approach

Participatory ethical care is caring for people in need (Kotzé & Kotzé, 2001:5), a practice in which the social practice and the caregiver distracts them with a cooperative involvement. The therapist collaborates with people to challenge problem discourse, negotiating lifestyles in an ethical and ecologically responsible manner (Kotzé & Kotzé, 2001:5). It goes beyond the construction of hermeneutics.

The counsellor should involve couple to tell their story to different people if the narrative will express reactions of other and, in the end your own reaction.

3.7 EXPLORATION OF PASTORAL COUNSELLING MODELS

Egan (1990:20) wrote of a "skilled helper" model for pastoral counsellors. The term "professional" refers to a person who has received comprehensive training in various skills. Thorne (2001:68) says current knowledge should determine training.

A pastoral counsellor needs to know different approaches to counselling. Van Arkel (2005:108) says treatments are "interrelated or overlapping" in various aspects. Similarly, pastoral counselling skills are fused with Jung and Adralian skills. This is also true for various counselling models where skills are duplicated or interrelated.

When it comes to methods, nobody can claim uniqueness. As Egan (2008:20) suggests, every profession or "skilled helper" is a practitioner with different skills at different moments. Similarly, counselling has no privilege on psychology, and the pastor has no exclusive rights on Scriptures and prayers.

Morgan (2000:9) mentions that Ivey's approach is appropriate for most cultures. However, the hierarchy of Ivey's micro-skills is too general (Ivey *et al.*, 2011:12). The counsellor should be familiar with the client's culture, and they can apply relevant skills based on that culture (Ivey *et al.*, 2011:1).

Egan's (1990) proficient assistant model on the other hand seems logical and more systematically explained. However, unlike Ivey *et al.* (2011), Egan seems westernised, very psychological, and has a too much emphasis on skills. Aside from the idea of empathy, Egan's skill model may not be user-friendly for Africans. Although logical, these seem more implausible than Ivey's micro-skills.

While emphasising client behavioural changes, the weakness of behavioural theory is that it is seen as a "mere machine" in which "humans" do not exercise their freedom. Psychodynamic skills are suitable for clients suffering from oppressive history. This theory has been critiqued for considering "humans" as morbid or ill. Human reactions, such as empathy, good relationships, respect, and compassion are useful.

In a counselling context, counsellors can use a humanistic counselling framework that blends with Egan's model. But the human approach has been criticised for not being well studied scientifically (Benjamin, 2008.13).

Counselling skills are very important; psychological knowledge is also very important in interracial counselling. Although pastors have some understanding of Clinebell's overall coaching, they generally have not received training in these skills (Murray & Murray, 2004:349). To acquire these skills, one must receive comprehensive training, not just contact pastoral counselling.

3.8 THE INTERRACIAL CONTEXT

Spiritual guidance is an exercise in which pastors meet and advise people with problems by depending on the Holy Spirit. This counselling method gives the counselee more space to discover their problem convictions, emotions, and behaviour. The pastor can use whatever applies to them, depending on how well they know the method. The idea of mixing and contextualising the counselling models is a very noble one.

Ivey *et al.*'s (2011) idea of multicultural skills may be helpful to clergy. The idea of consulting skills reminds researchers of cultural integration, which is the practice of Christians integrating their cultural values into the practice of Christian worship and pastoral care (Murray, 2006:69-81).

Currently, premarital counselling programmes for couples who are interested in counselling are being conducted in several of ways, including seminars, conferences, couples counselling, personal counselling, school-provided courses, online, books, and many more resources. However, the clergy must be trained to provide counselling to couples before marriage.

Murray (2006:69-81) has realised that the premarital counselling for future couples will be mainly completed by clergy, and clergy who are interested in specialised counselling will receive professional training.

3.8.1 The Integration of the Theories in Interracial Couples Counselling

3.8.1.1 Secular counselling theories

Narrative Therapy: Narrative Therapy seeks to address cultural stories in separate ways. Narrative therapy engages in discussions to depict problematic convictions and gives couples the opportunity to tell the influence on their relationships (Truter & Kotze, 2005:973).

Person-Centred: Focused on the individual leading them to understand themselves.

The purposeful theory Helps the couple to understand one-another and the convictions and lead them to seek solutions for the problems (Corey, 2005).

Psychoanalytic theory: Recognising the “distorted” views that couples have of one another.

Reality therapy: responds to reality. It helps the counselee to respond responsibly by laying aside the past happenings and making the best of the present. Reality therapy extends a friendly hand to the client by allowing them to move out of the failure identity and to look forward to a successful future.

Cognitive Behaviour: It emphasises the influence of beliefs upon behaviour. Rational-emotive therapy is active and directive which refers to events in a person’s life; thought pattern and the results of one’s emotions and behaviour. This therapy may help in relating the patterns from the background of interracial couples’ worldviews.

Gestalt: That is, humans do not see things in seclusion but organise them into eloquent units (Colledge, 2002:87). Gestalt increase awareness of the self. In this therapy there is a recognition that individuals can be hindered from reaching full potential and when they do discover conclusively who they are, they will be able to manage conflicts and resolve issues accordingly. Interracial counselling will help the couples to reach their potential from coming out of isolation.

Adlerian psychotherapy: People constantly search for significance by mastering their environment. Seeing those psychological problems stem from skewed perceptions, values, and goals, Adlerian psychotherapy is known to be an educative

therapy. Through psychotherapy the client's social interest is released so that they can become fellow human beings who contribute the experience of belonging. Interracial couples may learn more about their unfamiliar environment in their world.

Logotherapy: This therapy leads the client to discard focus upon self and to focus upon what is decisive in life seeking meaning. Seeing that meaning is a personal matter, counsellors improvise accordingly and render help on an individual basis. Interracial couples can find meaning in their situation in a new context and family.

Family systems therapy working with the family: Interracial couples may be helped through this counselling focussing on understanding the counselees (Corey, 2005).

3.8.2 Competencies in Working with Interracial Couples

After describing the different theories in psychology and pastoral counselling, the discussion of the competencies of pastors and counselling therapy is described below. It is important for pastoral counsellors to realise the importance of doing counselling of interracial couples before they marry.

3.9 CONCLUSION

The interpretative task of sagely wisdom was discussed by using literature to confirm the different counselling approaches in premarital pastoral care and counselling of interracial couples prior to marriage. Psychological theories were discussed. In addition, pastoral counselling approaches were explored. The integration of theology and secular approaches was examined. Multicultural counselling is deemed significant for counsellors' competency, particularly when counselling interracial couples.

The results of this chapter made a valuable contribution when the model was developed.

3.10 THE NEXT CHAPTER

The next chapter will look at pastoral counselling from a church and Biblical viewpoint.

CHAPTER 4 PASTORAL CARE AND COUNSELLING OF INTERRACIAL COUPLES: THE NORMATIVE TASK OF PROPHETIC DISCERNMENT

4.1 INTRODUCTION

This chapter examines the responses to the question “*what are the normative and ethical perspectives that Scripture provides for the pastoral care and counselling of premarital counselling of interracial couples?*” Osmer's (2008:245) normative task refers to “What ought to be going on”? The investigation explores what Biblical and ethical guidelines can be attained in preparing interracial couples in premarital counselling and care?

The methodology is first probed from the view of the Bible of the meaning and symbols referring to interracial and intercultural marriages. The New Testament has its own philosophies and protocol regarding interracial and intercultural marriages.

4.2 METHODOLOGY OF THE NORMATIVE TASK

The normative task refers to “what ought to be going on”? It searches for the discernment of God’s motivation for present realities. The Old Testament prophets conversed normatively to God and interpreted past traditions and present revelations. The term prophetic discernment captures the relationship of divine discovery and human development as prophetic discernment.

The prophetic office is the proclamation of Word to the covenant people in a specific time and place (Osmer, 2008:133). Prophetic discernment comprises the divine and the human affecting Gods word (Osmer, 2008:135). In like manner, prophetic discernment uses three approaches to uncover God’s Word:

1. “Theological interpretation,
2. ethical reflection, and
3. good practice. Even though **theological interpretation** is enlightened by biblical and systematic theology, it concentrates on the interpretation of present episodes, situations, and contexts with theological concepts” (Osmer, 2008:139).

Ethical reflection signifies the use of “ethical principles, rules, or guidelines to guide action towards moral ends” (Osmer, 2008:161). Subsequently, current praxis includes norms and values (Browning 1991; Osmer, 2008:149).

In Osmer’s model, good practice shows two distinct roles of prophetic discernment. Osmer mentions Ricoeur’s (1992) “three-part account of the moral life” as an aid to ethical reflection in his three-part description, as follows:

1. “The identity-shaping ethos of a moral community that is represented in its practices, narratives, relationships, and models.
2. the universal ethical principles that a moral community uses to review its moral practices and vision and to view the moral claims of others beyond this community; and
3. the practical moral reasoning that is needed to apply moral principles and commitments to situations” (Osmer, 2008:149).

The task of prophetic insight requires the examination of exegetical studies of Scriptures in the Bible. The method of interpretation used in this study is the grammatical-historical method recommended by De Klerk and Van Rensburg (2005:7). These normative viewpoints expanded from exegesis will be compared with explanatory viewpoints to determine how secular wisdom is correctly connected and related to God's wisdom (Osmer, 2008:162).

Interracial couples are viewed as individuals from different races preparing to marry in seeking premarital counselling and care. The Old and New Testaments are used to find out about the marriages in the scriptures. By examining these text verses, guidelines and Scriptural approaches regarding premarital counselling and care of mixed marriages are used to align the Scripture for confirmation.

This chapter strives to use normative research to support the results of literature research and empirical research. The theme is that these themes should be presented through interviews related to God’s Word to achieve the social construction of the pastor.

4.3 NORMATIVE PERSPECTIVES FROM SCRIPTURE

4.3.1 Introduction

The aim of the study is to provide a model for pastoral counsellor's undertaking premarital counselling on interracial marriages. The position the researcher is the significance of the scripture which is inerrant and infallible (Vorster, 2014:60).

The goal of marriage and family therapists (building a model) is to assist clients in establishing and preserving healthy relationships. Counsellors should be aware of multiple aspects that create healthy, long-lasting marriages and relationships, coinciding with culture. (Bradbury & Karey, 2004; McGoldrick *et al.*, 2005).

Pastors and pastoral therapists need to be skilled in undertaking pastoral care and counselling, particularly with counselling interracial marriages. They must be well informed about interracial concepts. Additionally, cultural relevance and respect of one's background is taken into consideration when building a relation. The word of God is the baseline, pastors use to journey with the couple, besides the other literature to educate the couple (Vorster, 2014:60).

The Old Testament and New Testament writers came from diverse backgrounds, religion, cultures and different geographical settings worldviews and language.

Equally important, the pastors are guiding and helping the congregants with the spiritual emotional and physical problems they encounter. Beck (2006:2) elucidates that pastors are labelled as pastoral counsellors which is always the perception of the parishioners. Parishioners view the pastor as a pastoral counsellor, not taking the training, approach, or style of counselling into consideration. For that reason, the specialisation in counselling should be a significant reason for pastors to continue acknowledging learning in interracial marriage and general counselling (Beck, 2006:2).

The Bible is the inerrant and infallible Word of God which gives Scripture credibility. The evidence for the authority of Scripture as it is understood is explained below (Beck, 2006:2).

Self-verifying 2 Timothy 3:16-17: *“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work”*.

4.3.2 Biblical Perspectives regarding Interracial Couples

Marriage covenant

The Bible tells us that marriage is a covenant (Malachi 2:14), a sacred pledge between a man and a woman established by and openly stated before God. Five vital principles are explored in the marriage covenant:

Firstly, God intended marriage to be a permanent institution (Matthew 19:6; Mark 10:9). Furthermore, a commitment of marriage is vital and should be considered sacred in the eyes of God. Additionally, it entails an oath to the partner and before God and other people in a public ceremony.

Secondly, marriage is sacred; besides, it is a relationship given by God (Genesis 2:22).

Thirdly, marriage is the precious relationship designed by God, joining in matrimony a man and a woman in a “one-flesh” relationship (Genesis 2:23–25). Equally important, marriage involves “leaving” one’s family of origin and cleaving to one’s spouse, which indicates the formation of a new family unit. Even though “one flesh” insinuates sexual intercourse and procreation, a new kinship relationship between two former distinct persons is formed by the most intimate of human relationships.

Fourthly, in marriage one human being give himself/herself to another (Ephesians 5:25–30). Of equal importance, the marriage partners are look after each other’s well-being.

Finally, marriage is permanent, intimate, sacred, and exclusive (Genesis 2:22–25; 1 Corinthians 7:2–5). However, gender-based violence is not tolerated in marriages; it could cause stress, and trauma for the partners wellbeing.

The consequence of sin on marriage and the family

The fall brought negative consequences: polygamy, divorce, adultery, same-gender attraction, sterility, and gender role confusion.

Polygamy violated the intimate relationship between one man and one woman and brought jealousy and strife between women in this type of marriage (cf. the marriages of Abraham, Jacob, David, Solomon).

Divorce: In Malachi 2 divorce is called violence and therefore God hates it.

Adultery breaks the marriage and hurts the whole family including the children, and therefore God forbids adultery because it is becoming one flesh with someone else and it demolishes the unity between husband and wife.

4.4 MARRIAGE IN DIFFERENT PERIODS

It is important for the pastor and the couple to be married to understand what marriage entails. The development of marriage can contribute to understanding the essence of marriage and to learn the strengths and weaknesses of

4.4.1 Patriarchal Period

According to Dorey (2005:38), Israel's marital policy was deeply influenced by power and survival. The awareness that Sarah was barren created hostility with the establishment of patriarchal tales. As a result, the prospect of becoming a large nation with their own land was always in peril.

Van Eck (2007:93) uses the Biblical patriarchs' history to depict the period's endogamic ideal: Nahor marries his brother's daughter (Genesis 20:12), and Abraham marries his half-sister (Genesis 20:12; 11:29). On his father's side, Isaac marries his cousin's daughter (Genesis 24:15), Esau marries his cousin (Genesis 29:10), and Amram (the father of Moses) marries his aunt (Genesis 29:10; Numbers 26:57-59).

4.4.2 Judean Period

The return from exile is where Judaism's roots can be discovered (see Ezra and Nehemiah). Van Eck (2007:96) discusses how the exile affected the Judean community, including the adoption of new symbols.

The addition of priestly ranks of cleanliness was one of these emblems, establishing a clear distinction between Judeans and non-Jews (Neyrey, 1991:227). These

distinctions were reinforced by different temple regulations, which included laws governing sexuality and marriage (Van Eck, 2007:97).

According to Dorey (2005:61), the post-exilic period in Israel marked a significant religious time. The nation's spiritual seriousness was required by the shifting political scenario. Judean men who married non-Judeans during the exile were expected to abandon those marriages and remarry Judean women as part of the defensive marital strategy. This was to honour God's covenant with Israel (Malina, 1981:110). As a result, this era's marriage strategy could be described as endogamic (Dorey, 2005:62).

Van Eck (2007:97), asserts, that the rehabilitation methods which were implemented had the following outcomes: New anti-incest laws were enacted (see Leviticus 19:29); adultery was not only a betrayal of a man's honour, but it was also an abomination in God's eyes (Leviticus 18:20; 20:10).

4.4.3 Jewish Marriage, Sexual Obligations and Abstinenances

A beautiful view of marriage can be seen in the Talmud. The proverb "Where there is no hedge, a piece of property will be plundered, and where there is no woman, a man will roam about and sigh" highlights how important it is for males to have wives. It is interesting to note that Ben Sira (41:22) appears to be against the act of having sex with slaves. Additionally, Jesus expresses expectations for both the husband and wife's sexual fidelity and modesty on the side of the wife (26:14) (Loader, 2018:258).

4.4.4 The Greek and Roman influence on marriage

The Roman world

Marriage within the Roman world was arranged by the head of the family (Botha & Van Rensburg, 2002:58; Kiefer, 1934:20). The father was the leading person in the early Roman (Dorey, 2005:67). The wife was the possession of the husband (Osiek & Balch, 1997:56-57). This caused intense uncertainty and hurt to women and their children.

4.5 CONCLUSION

The study of the development of marriage and the diverse ways the relationships around marriages were managed makes it clear that marriage plays a significant role

in the life of humans. In addition, it becomes clear that when marriage is dependent on the insights of man, it can bring a whole lot of discrimination and suffering.

When rules were applied to marriages were the intimate relationship between husband and wife were distorted and the sexual relationship could be misused. Consequently, the relationship with parents, children and families suffered because of wrong perceptions of traditions and worldviews.

In Chapter 2 it became clear that tradition may have a major impact on the marriage of an intercultural couple. The study above indicates that during premarital counselling the traditions of each one of the couples and their families should be examined carefully to determine the future of the relationship of family and children.

4.6 VIEWS ON MIXED MARRIAGES

4.6.1 The Prohibition of Mixed Marriages

God's prohibition against marriage in idol worship was understood by the patriarchs. The reason behind why God outlawed it, is because it put His people at risk of adopting the lifestyle of those who disobeyed His commands and adopting their pagan practices (Genesis 34:8–9). Yahweh is concerned about Israel's need to consider and acknowledge Him as her only God.

Because God elected Israel and led her out of Egypt, separating her from the pagans, she is a sacred people (Davis, 2004:103). That is why, when the Israelites captured Canaan, God gave them the mandate to exterminate the natives (Theron, 2004:45). Such harsh measures were required to eliminate the corrupt influence of these nations, as the people would be lured to intermarry with them, leading Israel to idolatry, which is exactly what happened when Israel disobeyed God's commands. They disobeyed God by not destroying the people; instead, joined them and adopted their way of life. Idol worship was a trap to them (Psalm 106:34-36). According to the laws, intermarriage and apostasy are linked (Exodus 23:32; 34:16).

God's intention with a strong ban is revealed by looking at the impact on the lives of His people if they did not follow these instructions. God forbids marriages to those who do not obey the laws of Yahweh. The Prophet of the Bible also touches on this

prominent issue. He asks, according to Malachi 2:10-16, "Isn't all of us one father, or one God created us?"

People denied this central confession of the Jahwist faith by marrying a foreign partner, which meant to yoke the foreign gods. If only people followed God's guidelines, they could have been prevented from being separated from the true focus of worship of God in Israel (Theron, 2004:45).

4.6.2 The Marriages in the Old Testament

Marriage is present in every human culture and the Bible presents it as an enduring divine institution regulated and established by the Word of God. However, after the fall, marriage has always fallen short of the ideal that God intended. By the time Israel returned from exile, claims were made that many Israelites were married to other people's wives, including priests and Levites (Brown, 2005:437-458). As a result of Ezra's teachings, people began to view marriage to an unbeliever in the same light as marriage to the local Canaanites.

In the present day, Western culture is advanced and characterised in diverse ways. The term postmodernist has grown to be a familiar depiction of present-day modes of considering, composing and conduct since the term was coined by Lyotard (1991, 2004).

Postmodernism signifies a development absent from positivism and realism, and towards an unused appreciation of the relativity of truths and standards, and the significance of the acknowledgment of pluralism convention (Vorster, 2016:72).

4.6.3 Intermarriage in the Old Testament

Ezra

In Ezra 9-10, intermarriage is addressed. The leaders told Ezra that "the people of Israel, including the priests and the Levites, have not kept themselves separate from the neighbouring nations. They have taken some of their daughters as wives for themselves and their sons and have mingled the holy race with the peoples around them" (Brown, 2005:437-458; Ezra 9:1-2).

“... and the leaders and the officials have led the way in this unfaithfulness.” (Ezra 9:3). After prayer and confession (Ezra 9:3). Ezra articulated to the people “separate yourselves from the peoples around you and from your foreign wives” (Ezra 10:11). The issue was not about race but about religion (Brown, 2005:437-458; Ezra 10:18-43). The women from other religions would have led Israel away from their God.

Nehemiah

In Nehemiah 13:23 the same situation is described: [Nehemiah] “saw men of Judah who had married women from Ashdod, Ammon, and Moab. Half of their children spoke the language of Ashdod or the language of one of the other people and did not know how to speak the language of Judah.” It becomes clear in the book that the issue is again not about race but religion and a political issue whereby Israel could be taken over by the enemy and lose their religion (Cataldo, 2003:240-251).

Malachi

Malachi articulates the problem with marrying women from another nation more clearly: “2:11 Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah has profaned the sanctuary of the Lord which He loves and has married the daughter of a foreign god (Mal 2:12). The Lord will cut off from the tents of Jacob the man who does this.”

The problem is spelled out as that the women is serving a foreign God and not about her race.

Malachi mentioned clearly what the motivation was, and Ezra-Nehemiah should be read in the light of Malachi and Deuteronomy.

It is thus clear that race was never the determining motivation for the prohibition of marriages with people from other nations in both Ezra, Nehemia and Maleachi.

4.6.4 Intermarriage in the Old Testament

In Deuteronomy (7:1-8), Israelites are forbidden intermarrying with the nations of Canaan with these words “[do] not give your daughters to their sons or take their daughters for your sons” with the motivation “for they will turn your sons away from

following me to serve other gods ..." (Deuteronomy 7:4). Idolatry is the motivation for forbidding intermarriage with a foreign woman.

The prophets most probably built their perspective of intermarriage on this motivation.

In the narrative parts of the Pentateuch intermarriage is described and not criticised in the specific instances.

Abraham and Sarah

Abraham married Sarah and was related to her (Genesis 12:10-20). When Abraham impregnated Sarah's Egyptian maidservant, Hagar, Abraham did not object nor did the narrator of the story make any negative comment. After the death of Sarah, Abraham married Hagar an Egyptian woman and Keturah (Genesis 25:1), but her nationality is not mentioned. The reader should always distinguish between descriptive and prescriptive passages in the Bible. Only clear prescriptive passages can be taken as indications of God's will for marriage (Clauss, 2011:109-131).

Sons of Jacob

In Genesis (38:1-5), one reads about Judah that he met a Canaanite woman and married to her. There is no negative word on his choice of a Canaanite woman. Joseph also married an Egyptian, the daughter of an Egyptian priest (Genesis 41:45; Standhartinger, 2014:353-406).

4.6.5 Old Testament Patriarchs and Matriarchs

Moses married a woman outside the nation of Israel. And her father played a decisive role in Moses' decision to appoint elders to help him with the pastoral care of Israel. It is not clear if he and his family were converted to the service of the God of Israel.

Numbers chapter (12) reflects where Moses' married a Cushite woman (Numbers 12:1; Hepner, 2003:144–155). When Aaron and Miriam went against Moses "marriage, God reprimanded them: "the anger of the Lord burned against them" (Numbers 12:9) and Miriam was struck by leprosy.

It can be deduced that the prohibition to marry women from other nations is to prevent Israel from worshipping pagan gods and moving away from the worship of Yahweh.

Samson engaged repeatedly in marital relationships with Philistine women (Judges 14:4). Samson's matrimonial to Delilah was a result of disobedience towards Yahweh. Samson's influence with the pagan Philistine, destroyed his purpose which God had anointed him for (Bar, 2020:162-174).

King Solomon: An undesirable pattern of interracial marriage is King Solomon and his numerous wives. Through his political alliances with the neighbouring countries, he married these women as a means of building relationships. These marriages were one of the major factors contributing to Solomon's downfall because he began to serve other gods (Brueggemann, 2005:45; Tanner, 1997:104).

Ahab: Outside of the Jewish community was Ahab's marriage to Jezebel. Ahab was a Jewish king who married the daughter of a Sidonite king (I Kings 16:30-31). Jezebel would become notorious for her bad behaviour towards the prophets of God (Farisani, 2005:47-60).

Ruth is a cross-cultural love story. But Ruth converted to the God of Israel, and that can be seen as the motivation why it was legal for Israel to marry women from other nations when she converted to the God of Israel (Matheny, 2020:8-35). Ruth coming from another culture and a foreigner will come from a different tradition, dress, language was acceptable as wife for Boas.

4.6.6 Proverbs

The chapter of the book of Proverbs concludes with the ideal wife (Proverbs 31:10-31), the poem suggesting the ideal wife. The book of Proverbs reveals themes and principles throughout the literature. In a comparable manner, postmodernists and modern readers are curious of the husband being absent while the woman in Proverbs works to uphold her household.

The acrostic poem found in Proverbs (31:10-31). describes the harmony of the family by seeing the relationship of the woman, husband, their children, servants, and the daily life of empowerment. Proverbs supports the enthusiastic happenings exposed by the family. Equally, the spouses in Proverbs 31:10-31 have fashioned a household in an exemplary manner.

Consistent with that, the text reveals the contentment of the adults and the fulfilment of their marriage duties according to Proverbs; that having sexual encounters outside the marriage is adultery for both man and woman (Proverbs 5).

4.7 THE OLD TESTAMENT VIEW ON INTERCULTURAL MARRIAGES

The study of the books of the Old Testament (OT) showed that different practices and views existed in separate times and with different people on the issue of intercultural marriages. It was important to do this study because a couple and some people related to a couple may have objections against intercultural marriages based on some Old Testament verses.

From the study it became clear that God's prohibition of marriage outside the nation of Israel was to preserve Israel's religion and preventing them to start serving idols and it was not because God thought all intercultural marriages wrong.

A model should equip the pastor to answer the questions on the Old Testaments views on interracial marriages. The pastoral counsellor should be able to lead the couple and their family to understand the difference between descriptive passages and prescriptive passages and the necessity to take the historical situation in which a book was written into consideration when deciding what should be taken as prescriptive for all believers and what was only applicable in a certain situation.

The pastor must be aware that prescriptions from the Old Testament are still applicable to interracial marriages.

4.8 MARRIAGE IN THE NEW TESTAMENT

The book of Ephesians emphasises the importance of the Holy Spirit in the union marriage. The Holy Spirit leads spouses to be respect their worldviews thus building a strong marital relationship. This allows for harmony in the family because as Christ is the head of the church, The man is the head of his household resulting in protecting his wife. This enables the wife to honour her husband because he loves her as Christ set the example for marriage.

According to 1 Cor 7 some Corinthians advocated sexual abstinence, even within marriage. Paul teaches them that sexuality in marriage is an obligation of both parties,

this is to prevent adultery. Paul also teaches them how to manage a situation where one of a couple becomes a Christian. Paul maintains that divorce is not permitted, but only if the unbeliever permits it, then the person is free to marry.

4.9 A BIBLICAL VIEW OF DIVORCE AND REMARRIAGE

In the previous chapters the different disputes of interracial marriage have been addressed. It became clear that the probability of problems that can lead to divorce could be much greater in interracial marriages than in marriages between people with the same values and traditions, customs, language, food, dress, and mannerisms. Therefore, it is significant for the counsellor to invest time in the discussion of the biblical view on divorce and remarriage making the interracial couple aware of the future.

When studying the biblical view of divorce and remarriage the reference points to Jesus' teaching on the subject (Matthew 5:31,32; 19:3-9; Mark 10:2-12; Luke 16:18). Jesus recounts the teachings and context of marriage by incorporating the context of the New Testaments.

Corresponding to Matthew, and Mark, the Pharisees asked Jesus whether divorce was permissible. This was argued because during that era there were many schools of thought among the Jews with opposite views on this question. For example, the school of Shammai said that there is only one reason for divorce and that is sexual transgression (Deut 24:1). Furthermore, the school of Hillel contends that a man can divorce his wife for "any reason," even for spilling food. The Pharisees' question was aimed to bring Jesus into this battle.

Jesus answered by referencing Genesis where He described how God brought Eve to Adam and he interprets God's words to Adam and Eve. The motivation for this reference is marriage is a permanent union.

The book of Matthew (19:4-6) refers to Jesus's discussion with the disciples on the word of God depicted in the Old Testament. God declares creation was male and female, and said, for this cause will a man go away from his father and mother, and be joined to his wife; and the two will become one flesh"?

So that they are no longer two, but one flesh. Then let not that which has been joined by God be parted by man.

When the Pharisees objected that Moses made provision for divorce (19:7) Jesus answered that Moses did that because of their hard heart, but that it was not God's will when he instituted marriage (19:8). Then Jesus added that when a man sent his wife away, except for whoredom, and marry another commit adultery and if someone marries the divorced women, he commits adultery.

It can be deduced that in the eyes of God marriage establish a permanent unity between husband and wife.

This unity is not broken by divorce, and therefore it is adultery to remarry because the original couple are, in the eyes of God still one, and marrying another person breaks this unity in the same way as a sexual encounter with somebody outside an existing marriage does.

The pastor plays an important part in managing the relationship of the interracial couple when they experience challenges after they have married. They must be positive towards the partner of the other race in building the marriage relations particularly in having children which will be biracial. Similarly, there may be adjustments made in rearing the child/children which suits the couple.

4.10 INCLUSION OF RELIGION AND SPIRITUALITY

In contrast to secular psychology, which is descriptive in nature, Christian psychology takes a prescriptive approach to understanding personality. A prescriptive approach implies that there is a set criterion for personality development. A descriptive method allows for the objective description of human nature. Secular counselling theories are founded on observations and descriptions of human nature.

Christian psychology, however, is grounded in the unwavering biblical standard that is revealed in the Bible. Christian psychology looks to the Bible and Christian history for the unchanging standards. The work of well-known historical figures like Thomas Aquinas, Kierkegaard, Charles Dickens, and Leo Tolstoy are studied by many Christian psychologists.

Among all the great people, Kierkegaard is the one who draws the most prominence (Kim, 2004:254). He was referred to be a moral or developmental psychologist. Among Christian psychologists, Jesus' psychology was also underlined in the Bible. The Sermon on the Mount does an excellent job of portraying Jesus' psychology. Additionally, Pauline psychology was encouraged. Pauline psychology placed a strong emphasis on having two distinct selves—the old and the new.

Pathology is connected to the purest form of personality. Pathological symptoms are the characteristics of someone not meeting the criteria. In essence, human problems come from the separation from God, other people, nature, and oneself. The healing process for human pathology is exactly what God's redeeming action is. God has given us the ideal model for the counselling process.

The central figure in this healing and restoration process is Jesus. As a result, evangelism and sanctification are two distinct stages of counselling. Christian psychologists should impart the fundamentals of personality theory during evangelism based on the gospel for the clients. Counselling cannot be continued if basic education is unsuccessful. Christian psychologists can assist clients in developing to the level of Jesus' personality to complete the sanctification process (Kim, 2004:254).

In the same way, secular healing approaches taken from Christian religious values have been incorporated into psychotherapy procedures in many ways. Mutter (2011:51-74) describes pastoral and Christian therapies, on divine revelation and theological reflection, in marriage counselling. Savage and Armstrong (2010:379) divided psychotherapy methodologies adapted to Christian clients into five groups, namely Biblical counselling, pastoral counselling, Christian psychology, Christian ministry, and other approaches (Savage & Armstrong, 2010:379).

4.11 PASTORAL GUIDELINES

The following are some important guidelines for the pastor to use in premarital counselling for interracial couples, but it should only serve as examples how Scripture can be used in counselling. The unique situation of each couple will lead the pastor to use various parts of Scripture. This asks of the Pastor to have a very good knowledge of Scripture.

4.11.1 Unity in Diversity

To be successful in marriage an intercultural relationship should build unity in the diversity they bring into the relationship. It is therefore important that the pastor should lead the couple to understand the biblical principles related to unity in diversity. There are a few passages in Scripture that speak about this topic.

In the Old Testament it is described how Israel moved out of Egypt under the redeeming hand of God “And a mixed band of people went with them” (Exo 12:38). The one thing that made them a unity was their faith in God and the covenant they were now part of.

In the New Testament in Ephesians 2 it is described how people from outside Israel became part of the covenant because God in Christ recreated them. Christ demolished the partition between Israel and other people. In Ephesians 4 it is said that the church should keep the unity or harmony that the Spirit established (4:3) and then it is spelled out where the unity comes from:

Ephesians (4:1-6)

1. “Therefore, the prisoner of the Lord, am exhorting you to walk worthily of the calling to which you were called.
2. With all humility and meekness, with long-suffering, forbearing one another in love; Being diligent to keep the unity of the Spirit in the bond of peace.
3. There is one body and one Spirit, even as you were also called in one hope of your calling.
4. One Lord, one faith, one baptism; One God and Father of all, who is over all, and through all, and in you all.”

The unity resides in the things and the triune God they believe in. The indicative described in Chapters 1-3 establish (cf. therefore in 4:1) a calling for the believers. From the grace they received (as described in Chapters 1-3) they should live a life of grace towards each other (4:2) in love. Christ gave unique grace gifts to every believer so that they can serve each other (4:7, 15, 16). In this way the diversity within the body becomes a real asset building unity as everyone contributes their service (4:16) so that they can grow towards maturity. In 1 Cor 12 Paul uses a human body as a

metaphor for the unity in diversity. The different members of the body each contribute a unique function so that the whole body is cared for. When this happens, God works powerfully through the service of each member (1 Cor 12:4-6).

In the same way the diversity in a multicultural relationship can enhance the unity when the couple uses their unique attributes to serve each other and their relationship.

4.11.2 Fulfilment from Satisfied Needs

The possibility of discrimination against interracial couples and rejection by family or friends, makes the couple to reach out for help for comfort and acceptance. However, two needy people cannot satisfy each other's needs. The pastor should prepare the couple in therapy to face this challenge with skill and education by using preventative measure. The pastor can use Philippians 2 to equip the couple with the necessary principles. Paul's teaching is because he believes restoration and unity is significant among the congregants (cf.4:1, 2).

Philippians 2 begins with the indicative of the triune God supplying the needs of the believers. Philippians p 2:1 "Now then, if there be any encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any deep inner affections and compassions."

The "if" can be translated by "because." Paul says to them that they have experienced the triune God's comfort, love, fellowship, and compassion. He supplied in all their needs (cf. Psalm 23:1). Because of their satisfied needs, he can come to them with the imperative to be one: Philippians 2:2 "Fulfil my joy, which you be of the same mind, having the same love, being joined together in soul, minding the one thing."

The couple should be led to constantly live in a close relationship with God seeking the fulling by the Holy Spirit so that their needs can be satisfied. Only then they will be able to be one because they received from God what they need they can give love to each other focussing on the one thing and that is to honour God.

In verse 3-4 Paul tell them to respect and love one another. that is that they should not be focussed on getting their needs satisfied (not seeking honour, not looking at your own things)but from satisfied needs focus on serving other. They must have the same

mind as Christ (look at things from His viewpoint). He left his throne and emptied himself of all glory. He did everything that was necessary to redeem us. And God exalted him. If we come down from our high horse and serve each other, we can expect God to exalt us – that is the viewpoint the couple should make part of their relationship.

It will be easy for an intercultural couple to go on the defence of their own culture and way of living if they do not live from the mind-set of Christ. Verse 12, 13 come back to verse 1, 2 forming an inclusion:

Philippians 2:12 “So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God Who works in you both to will and to do according to His good pleasure.”

Verse 12 corresponds with verse two, giving again the imperative of obedience, and the command to work out their own salvation. That cannot mean the salvation as in justification; Christ did that, but the salvation from the disunity amongst themselves. The way they can do that was described in verses 1-11. They should do this with fear and trembling in the presence of the exalted Lord Jesus Christ not despising what he did so that they can live in unity.

Verse 13 corresponds with verse one, giving the indicative of God’s work in them, they can work out their salvation because God works in them to will and to work. He is working in them what gives Him pleasure, which is their unity and redemption.

The pastor should lead the couple to understand that nothing comes always easy, they must work to be one, to experience the joy God wants them to have, especially because there are a lot of factors that can work to separate them as an intercultural couple. Additionally, Ephesians 5:21-33 portrays the relationship of the church and Jesus Christ to the relationship of a husband and a wife.

4.11.3 Living in the Light

Communication will always be something important in any relationship and that is especially true of a relationship where two people came from diverse backgrounds and cultures. Various parts in the New Testament speak about communication.

4.11.4 Truth in communication

In Ephesians 4:15 where the unity and growth of the body of Christ is discussed it is mentioned that the believers must speak the truth in love to each other, repeating something of the prescriptions given in (4:1-4), and it is described as a remedy for the possibility that they could be misled by false doctrine (4:14). In 4:25-27 it is said that the growth process of the new man (cf. 4:17-24) involves that they should stop lying to each other and speak the truth because of their unity in Christ and that this will prevent that they harbour anger and giving the satan place in their relationship. Instead of communication that hurt other people their words should be aimed at building up other people, they should forgive each other as they were forgiven, that prevents foul language and bitterness.

It is important that the pastor suggest to the interracial couple to accept and apply these principles in their relationship so that it can become part of their way of live.

4.11.5 Confessing to each other

In 1 John 1, describes the process of himself coming into koinonia (community/unity) with Christ and the Father. He saw, heard, and touched Jesus while he was on earth, and he believed in him. Then he witnessed to his readers so that they also can believe and can become part of the koinonia with God (Jn. 1:1-3). He then goes on to say that God is light and that everyone who lives in koinonia with God cannot walk in the dark. Therefor they should be ready to confess their sins (what they have done in the dark). And the outcome of the true confession is that they will experience the reality of the cleansing work of the blood of Christ (1Jn 1:4-10).

The pastor should determine if there were sinful things in the past of the couple that they should confess before God and each other so that they do not go into marriage

with a guilty conscience and maybe fear that the other one will some time discover their secrets. Harboured guilt will hinder the full koinonia with God and each other.

Especially an intercultural couple where there could have been sinful traditions that they were part of or made to be part of in their past. This then must become part of their relationship to be open to each other and confess when they have sinned so that they can forgive each other and experience the cleansing work of Christ in all its fullness. In this way they can keep on living in koinonia with God and each other.

4.11.6 Living in community.

In 1 Cor 12 the dynamic of unity in variety culminates in verses 18-26:

There is no such thing as an individual emotional experience for a body part. Furthermore, Paul argues in this verse that it is not fully feasible for one body part to be "happy" when another is experiencing excruciating pain. When one's feet are suffering, they tend not to realise how good their hands feel. The human body is one organism. When one area of the body is harmed, the entire body is affected. In both cases, the hand will do whatever it takes to make the foot feel better.

Paul's example once more shows a high degree of sophistication. "Lift with your legs, not with your back" is a maxim used frequently in occupational safety. The idea is that the back must attempt to fill the role if the bodily part intended for it—the legs—cannot. That other component is insufficient for the job. This causes overwork, stress, and harm. For the legs to perform their tasks, the back will not have to work as hard. The body functions most comfortably and effectively when each component works together to fulfil the requirements of its specific designs.

When Christians show the same kindness to one another, the church operates exactly as God intended it to. We get closer and closer to being that one Christ-like organism when we allow ourselves to be moved by the struggles of our fellow Christians, to experience grief and joy when others experience the same emotions, and to assume the roles that God has given us. This is who God created us to be.

The pastor should take extra care to introduce the couple to a congregation and that the principle of greater care to members who can be seen in one way or another as having a disadvantage will be adhered to in that congregation. In practice they can be

introduced to other couples who will have the task of make certain that they experience that they belong to the body of Christ.

The intercultural couple's responsibility is to devote themselves to each other to fulfil their marriage obligation. In this way they will be served by the gifts of the Holy Spirit and use their gifts to serve, in that way they can experience the power (energemata 12:6) of God in and through them (cf. 12:4-6).

If one or both couples have deeper pastoral issues, they can be made part of care programmes and groups where the grace of God can be embodied to them by other believers.

4.11.7 The necessity of knowledge of God's grace

Paul acknowledges his ongoing thought and prayer for his listeners. His emphasis is particularly on their "faith" and "love."

Paul makes it clear that this memory and prayer are based on what he has "heard." When we use the term "faith," we should always be clear that it should not be interpreted as only intellectual agreement with a creed, but rather as active trust in what God has done and will do, as well as a life lived in participation with, in response to, and in reflection of what God has done. P intimately connected to "love for all the saints." Once more, Paul expresses gratitude for their love indeed rather than their sentiments of warmth towards others. A later section of the letter will go into greater detail on this "faith" and "love" in terms of the quest for unity and bridging the divisions that prevent peace and harmony in the world. There should never be any indication regarding the world's divisions within the body of Christ.

Paul emphasizes the goal of his prayer in this passage. He unceasingly prays "in order that God... might give y'all (as with 90% of the uses of "you" in the New Testament, it is plural) a spirit of wisdom and revelation... " and keeps the body of Christ in mind. Here, Paul focuses on his expectation that God will reveal to the people God's knowledge, riches, hope, and power. The community will work out the wisdom, as members of the group live and love in harmony with one another and the environment

Paul emphasizes the reason for his prayer in this passage. He constantly prays "in order that God... might give y'all (as with 90% of the uses of "you" throughout the New Testament, it is plural) a spirit of wisdom and revelation... " and keeps mind the community Christ. Here, Paul focuses on his expectation that God will reveal to the neighbourhoods his knowledge, riches, hope, and power. The community will work out the wisdom. as members of the group live and love in harmony with one another and their environment.

In the letter to the Ephesians the author writes to new believers and explain to them God's way to growth and victory in their walk (peripateo) of life. In the first three chapters he describes the grace of God that worked in them to adopt them as his children.

Paul explains the prayers for the Ephesians. He asserts the priority for the Ephesians in prayer as a source of hope. In Ephesians (1:15-23), he prays that the Holy Spirit should give them wisdom and knowledge about their calling, how precious they are to God and what the power of God entails that is working in and through them. It is the same power that worked in the resurrection and exaltation of Christ. Through this power Christ became ruler above all other powers and he became the head of the church.

The author ends the indicative part of the letter with a prayer for knowledge. He prays that they will be strengthened by the Holy Spirit to fully understand the extent of the love of Christ, in this way God will be honoured in the church.

The counselling pastor should ensure that the interracial couple understand that prayer is a fundamental pillar during their sessions of premarital counselling. Furthermore, the pastor must emphasize that they should not feel condemned during their challenges in marriage. Growth in the knowledge of God will enable them to grow in faith and live from the indicative toward doing the imperative. The pastor should determine if the couple need to receive focused equipment from fellow believers (Eph 4:11.12).

4.11.8 Knowledge of your new identity

Different authors in the New Testament uses the new identity of the believer as the basis of their call to believers to live according to God's will (cf. Romans Ephesians 5:1,2). The author of 1 Peter is a prime example of this way of pastoral counselling. He writes to people who live in a foreign land and were alienated from some of their family and friends when they became Christians. He in many ways teach them about their new identity which they received when drawn to the teachings of the Lord Jesus Christ Their identity lies in Christ and not in their situation, not in what people say about them or how they are treated.

The pastor should therefor lead the couple to understand the difference between what they have done, to build their real identity, which is in Christ, the identity they received through the rebirth, through the work of the Holy Spirit. They should also understand that traditions are things they do and that identify them in a certain way but that their real identity is in Christ. Should they, for the sake of their marriage, break with some of their traditions, they do not lose their real identity which is in Christ.

4.12 COMPETENCIES OF THE PASTORAL COUNSELLOR IN PREMARITAL COUNSELLING

4.12.1 Introduction

The pastor who has undergone training and discipline in pastoral care and counselling will find joy in engaging with couples of mixed marriages. The motivation comes with the amazement, knowing that the Holy Spirit as an instrument will bring healing and empowerment to the individual. The discipline of counselling is a comprehensive task with many areas to focus interracial marriages with multiple areas of foci, each requiring unique competencies.

Competencies are behaviours, knowledge, skills, and abilities that aid the pastoral counsellor to make a positive directly and positively impression with their clients, in this sense the interracial couples. The identified core is applicable to basic pastoral counselling. The Word of God is vital to the role of pastoral counselling and care, thus aiming for a holistic healing on the couples' spiritual well-being is that the pastor as a practitioner must advance and become an expert in the core competencies, approach,

and techniques to ensure that the role of a pastoral counsellor is met with high expectation.

4.12.2 The following are competencies to look at:

1. The pastoral counsellor must be able to guide the interracial couples who seek premarital counselling and care. Furthermore, the counsellor must be aware of oneself within the scope of one's personality, personal spirituality and theological worldview entailing interracial couples.
2. The pastoral counsellor must acquire a style, approach, or approaches that can relate to an action plan so that connection with the interracial couples is established.
3. Strategies used in counselling must be appropriate to manage a specific task which can bring holistic healing for couples in mixed marriages in premarital counselling.
4. It is compulsory for the pastoral counsellor to attain professionalism, namely in being a good listener and journeying with the couples in bringing stabilisation into the couples who are distressed by the distinct aspects of the problem regarding the mixed marriage in premarital counselling and care.

The pastoral counsellor must be able to study counselling modules and acquire practical training and many hours of supervision from a professional counsellor. In addition, a Mentor should be assigned to the pastoral counsellor to achieve the profession in premarital counselling. To become a competent counsellor in premarital counselling and care, it is important to acquire competencies, particularly in interracial marriages (Younce, 2012:139).

4.13 BIBLICAL PRINCIPLES

From the discussion above and from Chapter 3, the following biblical principles for premarital counselling to mixed couples can be deduced:

1. Human beings are broken in themselves and that leads to brokenness in their relationships. The pastor should prepare the couple for conflict and hurt within their marriage relationship.

2. The brokenness works its way through to communication. The couple should be led to not assume that they understand their partner correctly, but to ask questions to make certain what the other one meant.
3. Convictions (presuppositions) play a significant role in the emotions people experience and their actions flowing out of the convictions and emotions. Couples should understand that they come from unusual backgrounds and that some things which are acceptable for one can be a major threat or insult to the other. The couple should be led to not only judge the actions of each other, but to be able to discover the convictions that lay behind certain emotions and actions.
4. The Holy Spirit transforms the believers, even if it takes time and hard work. This hope should be instilled in the couple so that when one of them is struggling with a bad habit, the other will encourage them towards change in the power of the Holy Spirit.
5. The biblical marriage presupposes trust and faithfulness in a relationship, which can lead to total openness with each other, certainty of good will and total loyalty on which growing intimacy is built. The couple should be coached to deliberately build their relationship on trust, faithfulness, and transparency. This will also mean that the couple will be open with each other about their extended families of origin and the sensitive issues of the family.
6. The biblical marriage presupposes a certain break with the nearest and dearest family in order that the marriage partner should be the first in your life. In the couple's relationships with their different families there can come a time when conflict results from misunderstandings or differences in opinion. The couple should be equipped to expect such conflict and that their own unity in marriage should have preference above all other relationships.
7. The biblical marriage is built on the attitude of Christ who came not to be served but to serve and not seek his own good but that of others. The couple should be led to learn to live with the attitude of Christ (Philippians 2; Ephesians 5).
8. The biblical marriage takes place within the community of believers. The couple should be helped to identify believers that they trust and feel safe to be open with to be their mentors and accountability partners.

9. Only God through his Holy Spirit can enable a couple, especially of mixed origin, to succeed in their marriage. The pastor should make sure that the couple find a spiritual home in a congregation where both feel at home and where there are people who understand the challenges of a mixed marriage. The pastor should also make sure that the couple have the knowledge and boldness to study the Bible and pray together, building their relationship with God together.
10. Already in premarital counselling, the couple should be made aware of what their children can face overall and that they should prepare themselves to be able to prepare their children for possible misconduct of other children.
11. The pastor or other believers should be available in case of difficulties developing in the marriage as part of the pastoral care of the community of believers.

4.14 CONCLUSION

In this chapter we looked in the first place at the way we should go about doing the normative task (methodology). The finding was that the task of prophetic insight requires the examination of exegetical studies of Scriptures. The method of interpretation used in this study is the grammatical-historical method recommended by De Klerk and Van Rensburg (2005:7). These normative viewpoints expanded from exegesis, will be compared with explanatory viewpoints to determine how secular wisdom is correctly connected and related to God's wisdom (Osmer, 2008:162).

In the second place the biblical perspectives on intercultural couples were investigated in different periods of history.

Marriage in different periods: The study of the development of marriage and the diverse ways the relationships around marriages were overseen makes it clear that marriage plays a key role in the life of humans. It also becomes clear that when marriage is dependent on the insights of man, it can bring a whole lot of discrimination and suffering. When human-caused rules were applied to marriages the intimate relationship between husband and wife were distorted and the sexual relationship could be misused. Even the relationship with parents and families suffered because of wrong perceptions on what it should be. In this whole situation children could also be influenced negatively. In Chapter 2 it became clear that tradition can have a major impact on the marriage of an intercultural couple.

The study indicated that during premarital counselling the traditions of each one of the couples and their families should be examined thoroughly to determine if it is in anyway harmful to the marriage or any person in the new family-unit.

Marriage in the Old Testament: The study of the books of the OT showed that different practices and views existed in contrasting times and with different people on the issue of intercultural marriages. It was important to do this study because a couple and some people related to a couple may have objections against intercultural marriages based on some Old Testament verses.

From the study it became clear that God's prohibition of marriage to some-one of another nation was about preserving Israel's religion and preventing them to start serving idols and it was not because God thought all intercultural marriages wrong. The pastor should be equipped by many counselling theories in pastoral and psychology to answer the questions on the Old Testaments views on intercultural marriages. He/she should be able to lead the couple and their family to understand the difference between descriptive passages and prescriptive passages and the necessity to take the historical situation in which a book was written into consideration when deciding what should be taken as prescriptive for all believers and what was only applicable in a certain situation.

The pastor should also know what prescriptions from the Old Testament are still applicable to marriages and especially what it implies in an intercultural marriage.

The New Testament: From the study of the New Testament, it became clear that there is nothing to be brought in against intercultural marriages. The importance of a couple's unity in Christ was revealed and that the pastor should work through the unique needs and problems in the couple's relationship, using thorough exegesis of Scripture passages to get practical guidelines for various aspects of their relationship with each other, other people and with God.

4.15 IN THE NEXT CHAPTER

The results of all the previous chapters will be used to present a model that is focussed on premarital counselling for interracial couples.

CHAPTER 5 PASTORAL CARE AND PREMARITAL COUNSELLING OF INTERRACIAL COUPLES: THE PRAGMATIC TASK OF SERVANT LEADERSHIP

5.1 INTRODUCTION

The final task of Osmer's model is the pragmatic task. And the question to answer is how a model for Premarital Counselling for Interracial Couples can look based on the results in the previous chapters. This task will be done in two chapters.

In Chapter 5 the results of the previous chapters are summarised, integrated, and applied to the praxis of premarital counselling with an interracial/intercultural couples' model in vision. In Chapter 6 a model will be presented.

The logical flow of the study can be summarised as follows:

Table 5-1: Summative view of discussion plan

Chapter 1	Introduction	The research field was explored to identify and formulate the gap that could be addressed in this study. From this exploration the research questions and objectives were formulated, as well as the central theoretical argument. A research methodology was chosen.
Chapter 2	Descriptive empirical	Priestly listening: The current situation of pastoral care and counselling of interracial couple in premarital counselling was explored in this chapter. From the research, themes that should be addressed in a pastoral model were identified.
Chapter 3	Interpretive task	Sagely wisdom: Different models were researched to determine guidelines that could be applied to a model for premarital counselling of interracial couples.
Chapter 4	Normative task	Prophetic discernment: Normative perspectives from Scripture for the pastoral care and counselling of interracial couples were found.
Chapter 5	Pragmatic task	Servant leadership: A model for pastoral practitioners in the pastoral care and counselling of interracial couples.

5.2 CLARIFICATION FROM CHAPTERS 2 TO 4

5.2.1 Clarification supported by the Descriptive-Empirical Task of Priestly Listening

The themes and sub-themes that originated from the data collected are:

Importance of premarital counselling

The pastors stressed the significance of premarital pastoral care and counselling. It was mentioned that it plays an integral part in the lives of the congregation and community. The sub-themes that were derived from the main theme were pastoral counselling and care should be done frequently so that the individuals could be free to enter counselling. Most of the pastors suggested that pastoral counselling should be advertised to the congregants so that they are aware of the resource available.

Pastoral counselling training

All the pastors stated that they lacked training at the institutions where they studied. The institutions did not make such training mandatory. Furthermore, they claimed that theory was taught but no practical training was given. They stated that a pastoral model would be useful to train members of the congregations to do basic pastoral care and counselling. In this way it would ease the burden on the pastor.

Cultural difference

Culture is a combined arrangement of beliefs about everything in life, Culture is the lens gives a person a way to interpret live and gives identity, security, and continuity.

Culture was described as a hindrance to the interracial couple's relationship. The pastors specified that the interracial couples mentioned that culture becomes a barrier in their relationship in the beginning. The aspects of culture, for instance traditions, rituals, norms, and values, must be learnt by the individual who stems from a non-ethnic background. Moreover, religion and language play a role. The couple must decide which will be their dominant faith. The pastors mentioned that most couples choose a religion out of compromise. Adding to that one pastor stated that children may become affected in choosing a religion when they are grown up. The extended family also plays a role in the relationship of the interracial couple. Dress is described

as another factor that can influence marriage relationship (Lingenfelter & Mayers, 1986).

Approaches to pastoral care and counselling.

The approaches were a profound idea for the pastors to investigate for future counselling methodology. They realise that “one size fits all” is not good for premarital pastoral care and counselling for interracial couples. Except one, most of the pastors agreed to integrating counselling models to give structure to their counselling. The secular integrated with the pastoral model may give a professional outcome to the pastoral counselling and care to interracial couples.

Recommendations

The pastoral counsellors were asked for any recommendations for the future in improving the outlook for pastoral counselling and care.

The suggestions were:

1. Pastors should study modules, including psychology and pastoral approaches, to enrich counselling.
2. Seminars, workshops, and webinars should be presented by inviting expertise in the field of counselling to teach.
3. The pastors may affiliate to a credible to pastoral counselling organisation, allowing them to be exposed to more information and assistance.
4. A manual, reflecting information to help interracial couples, is vital so that they can work on exercises to strengthen their communication and relationship.
5. Prayer must be the dominant feature imposed in helping the couple to relate with God.
6. Pastoral and secular models besides theories were highlighted by the pastoral counsellors to be significant in counselling.

5.2.2 Clarification provided by the Interpretative Task of Sagely Wisdom

The chapter described the secular models and pastoral care and counselling of interracial marriages. The study of literature generated an awareness of how pastoral

counsellors could enhance their counselling by using different approaches and not a “one size fits all” approach.

The following summary of secular counselling theories that can contribute to establishing a premarital counselling model emerged from the research:

Freud said humanity’s main problem is poor socialisation. Skinner, the behaviourist, said that the environment is the explanation for human behaviour. For Freud, a diagnosis must be revealed by counselee after analysis via psychoanalysis or psychotherapy. On the other hand, Skinner states that there could be an environmental reason behind the “poor” behaviour and must be traced and corrected based on the response of the counselee. In these approaches, the Biblical approaches to persuasion, conviction, and personal commitment are ignored (Corey, 2005).

Narrative therapy is described as therapy that assists individuals to develop as being experts in their own lives. In addition, in narrative therapy, the focus is on the stories that are being developed and are carried by you through your whole life (Karairmak & Bugay, 2016:33).

Furthermore, multiple stories are derived and related to people’s self-esteem, abilities, relationships, and work. Your different stories at once are interrelated to your self-esteem, abilities, relationships, and work (Karairmak & Bugay, 2016:33; White, 2007:266:3-20).

According to the client-centred approach, Clinebell (1975) posits that with the right emotional environment, everyone can work optimally and address obstacles and problems to move towards self-fulfilment. People are in control of their perceptions of life that is how they think, feel, and act, facing reality, doing the proper thing, and taking responsibility (cf. reality therapy).

Counselling corrects thought and distortion errors. Rational emotional therapy or cognitive-behavioural therapy seeks to correct irrational thoughts and help promote behavioural changes – irrational beliefs into rational beliefs about self and situations. Gestalt therapy says that when emotional and cognitive experiences are isolated, people are not fully aware of their entire experience (Colledge, 2002:87). As Frankl (1955) argues in Logotherapy, the meaning of life is essential for growth and self-

fulfilment, and spirituality plays a role in achieving the meaning of life. Lazarus's (1996:56) multimodal approach is also central to this study, showing how model integration can be used in consulting. The Family systems therapy works with the family, numerous prominent figures. Interracial couples may be helped through this counselling (Corey, 2005 34).

The pastoral model of Clinebell (2008:31) was discussed in more detail. Clinebell's experience as a parish priest leads to his pastoral counselling abilities. Clinebell is an integrationist who attempted to integrate resources from the psychological sciences, psychology, and theology together (Hurding, 2008:312). He was also an eclectic counsellor, drawing on Rogers', Maslow's, May's, Frankl's, and Assagioli's personalist and transcendental perspectives, as well as Ellis' and Glasser's more confrontational techniques (Hurding, 2008:309). Growth, liberty, and wholeness are all reflected in Clinebell's growth therapy.

The following guidelines for pastors emerged from the study of different models:

1. They may appreciate that the transitions across the life span for everyone within the couple may impact on each partner's personal cultural worldview and interpersonal communication.
2. Recognise that family and psychosocial aspects add to everyone in the couple's unique cultural expectations, which may explain their roles within the relationship.
3. Acknowledge that each couple will acquire its own process of discussing cultural diversities and the dynamic based on stage of development, both as Individuals and as a couple.
4. Understand how each generation and geographic location have changing degrees of acceptance of interracial, interethnic, diverse sexual orientations and gender identity/expression and contextualise this understanding when working with couples.
5. Understand that the specific gender and/or racial combination of the couple or family has varying degrees of societal acceptance.

6. Realise that interracial, interethnic, and diverse sexual orientation and gender identity expression couples have the resiliency to live fully functioning, healthy lives despite experience with prejudice, discrimination, oppression and/or privilege.
7. Recognise, acknowledge, and understand the intersecting identities for each partner (e.g., social class, religion/spirituality, gender identity and expression, diverse sexual orientation, race, ethnicity, culture [including level of acculturation], nationality, ability, immigration status), the developmental tasks for each partner, as well as the formation and integration of each partner's multiple identity statuses.
8. Identify how each partner's family of origin's reaction to either partner is racial ethnic and/or diverse sexual orientations and gender identity/expression differences could impact on their relationship with their families and with each other. Process this experience to facilitate the couple's creation of a mutual healing direction.
9. Know that identity is a fluid process and how this process impacts on the relationship of interracial couples.
10. Recognise how prejudicial attitudes, discrimination, and pressure to stay with one's race or ethnic group may affect developmental decisions made by interracial/interethnic families and couples regardless of their efforts to be resilient (Cheng & Lee, 2009:51)

5.2.3 Clarification signified by the Normative Task of Prophetic Discernment

The phrase prophetic discernment captures the relationship of divine discovery and human growth as prophetic discernment. The prophetic office is the discernment of the Holy Scriptures to God's covenant people in an era (Osmer, 2008:133).

The normative views expanded from the exegesis were related to the interpretative standpoints. In this manner there is a connection of the wisdom of the world and the wisdom gained from scriptures (Osmer, 2008:162). Interracial couples' marriages in the Old Testament were described. The Hebrew world of marriage was compared to the Greek background of marriage in the Old Testament. Religion, norms and values, and culture seemed to incorporate the challenges of interracial couples in the Scriptures.

The theories and models in pastoral care and counselling of interracial couples were highlighted to promote the process of premarital counselling. The study aimed to expose the techniques that would enhance the process of counselling, including psycho-spiritual counselling to interracial couples. Each approach in pastoral care and counselling must be able to empower the pastoral therapist to bring out the best in the couples in premarital counselling. All coupled with the descriptive, interpretive, and normative task of Osmer.

The following biblical principles for premarital counselling to mixed couples could be deduced from the research results in Chapter 4:

1. Human beings are broken in themselves and that leads to brokenness in their relationships. The pastor should prepare the couple for conflict and hurt within their marriage relationship. Forgiveness and open discussion of hurtful actions should be made part of their relationship.
2. The brokenness works its way through to communication. The couple should be led to not assume that they understand their partner correctly, but to ask questions to make certain what the other one meant.
3. Convictions (presuppositions) play a key role in the sentiments people experience and their actions flowing from the convictions and emotions. Couples should understand that they come from unusual backgrounds and that some things which are acceptable for one can be a major threat or insult to the other. The couple should be led to not only judge the actions of each other, but to be able to discover the convictions that lay behind certain emotions and actions.
4. Believers in Christ have been regenerated and transformed by the Holy Spirit and are now able to change, even if it takes time and hard work. This hope should be instilled in the couple so that when one of them is struggling with a bad habit, the other will encourage them towards change in the power of the Holy Spirit.
5. The biblical marriage presupposes trust and faithfulness in a relationship, which can lead to total openness with each other, certainty of good will and total loyalty on which growing intimacy is built. The couple should be coached to deliberately build their relationship on trust, faithfulness, and transparency. This will also mean

that the couple will be open with each other about their extended families of origin and the sensitive issues of the family.

6. The biblical marriage presupposes a certain break with the nearest and dearest family in order that the marriage partner should be the first in your life. In the couple's relationships with their different families there can come a time when conflict results from misunderstandings or differences in opinion. The couple should be equipped to expect such conflict and that their own unity in marriage should have preference above all other relationships.
7. The biblical marriage is built on the attitude of Christ who came not to be served but to serve and not seek his own good but that of others. The couple should be led to learn to live with the attitude of Christ (Philippians 2; Ephesians 5).
8. The biblical marriage takes place within the community of believers. The couple should be helped to identify believers whom they trust and feel safe to be open with to be their mentors and accountability partners.
9. Only God, through his Holy Spirit, can enable a couple especially of mixed origin to succeed in their marriage. The pastor should make certain that the couple find a spiritual home in a congregation where both feel at home and where there are people who understand the challenges of a mixed marriage. The pastor should also make sure that the couple have the knowledge and boldness to study the Bible and pray together, building their relationship with God together.
10. Already in premarital counselling should the couple be made aware of what their children can face overall and that they should prepare themselves to be able to prepare their children for possible misconduct of other children.
11. The pastor or other believers should be available in case of difficulties developing in the marriage as part of the pastoral care of the community of believers.

5.3 THE INTEGRATION OF THE FINDINGS TO PROPOSE AN APPROACH FOR THE PRAGMATIC TASK

During the fourth of Osmer's (2008:10) tasks the researcher should identify action strategies to adjust the current situation (as the empirical task showed) to a better situation or goal (as described by the normative task). It asks: "How might we respond in ways that are faithful and effective?"

The significance of the pragmatic task is to find out the approaches that would initiate the way forward and adding to the body of knowledge regarding premarital pastoral care and counselling of interracial couples. The model to be determined is intended to help pastoral counsellors to be more proficient in counselling of premarital couples of interracial relationships (Osmer, 2008:4).

A model is defined as a procedure where aims and objectives are taken (Van Wyk, 1995:85–101). The pragmatic task requires the influential course of detailed and productive theological consideration on the praxis of the congregation in a religious institution. The criteria of the conversation are to find out how literature responds to the challenges, perceptions, and experiences of pastoral counselling.

The ongoing modifications and transformations of the churches are to help the congregants to find comfort and help in serving each other and people outside the congregation. The significance of the practical theological model is for pastors and pastoral therapists to be more efficient in using the tools that entail progressive counselling for the church and build a better mode of communication to the social community (Anderson, 2001:22).

The pragmatic task entails the preparation and implementation of a strategy to dispose the clarification of the research problem created in the empirical-descriptive task ("How might we respond/how should we act?"). Besides, this pragmatic task necessitates adjustment in the way of expected objectives. Consequently, a flow of the hermeneutical interaction between the research findings articulated by the descriptive, interpretative, and normative tasks was used for the recommendation, perception, and guiding principles for an approach for pastors involved in pastoral care and counselling of interracial couples in premarital counselling.

5.4 THE COUNSELLING MODEL FOR INTERRACIAL COUPLE

The purpose of this chapter is to elucidate the theory and the conversion to be pragmatic by the opinions, assumptions of the participants from the findings of the present study. Consequently, the opinions, descriptions, and meanings from the findings of the interviews aided the transition from theory to practice recommending a model for pastoral practitioners in the pastoral care and counselling of interracial couples.

This practical theological model integrates secular psychological theories and counselling pastoral approaches with pastoral counselling techniques, including references to biblical principles uncovered in scriptures. Self-understanding is attained through traditional psychological theories for human development, and spiritual guidance is understood to provide a person with meaning and purpose to achieve goals by relying on God and spirituality.

5.5 GUIDELINES FOR A PRACTICAL THEOLOGY MODEL FOR THE PREMARITAL COUNSELLING OF INTERRACIAL COUPLES

Four distinctive characteristics define pastoral counselling. Meier (1982:18) states that pastors should seek guide a person towards changed behaviour, values, and new attitudes, to teach social skills and/or convictions, problem-solving, and to increase interracial couples' competence and self-actualisation.

In Chapter 3, various pastoral and psychology approaches were explored. Therefore, after establishing the guidelines above, the researcher concluded that some of these approaches could be used for a preliminary and flexible model for practical theology in premarital counselling of interracial couples. This model is not fixed; as time goes on it will need to change with changing times, with new knowledge in the integrated model for interracial couples counselling for premarital counselling. The approach will always be a work in progress as it is a preliminary one.

The main purpose of this research is to produce an integrated marriage counselling approach in practical theology that can be used by counsellors for couples intending to enter interracial marriages. Psychology and pastoral theories are used.

Pastoral counselling is rooted in spirituality and biblical principles. In this situation, pastoral counselling makes use of a range of therapeutic techniques to assist people to overcome obstacles in ways that are in line with biblical principles. Psychology is also highlighted to show that it is a comprehensive approach to transform the way individuals think, their outlook on life, and to heighten their spiritual awareness.

A psycho-spiritual counselling strategy is one that combines pastoral psychotherapy and Christian counselling. There are eight factors to consider inspiring this approach in the context of interreligious marriage counselling. These are the differences

between pastoral care counselling and psychology, a study of Christian counselling versus secular counselling, a description of Christian counselling's guiding principles, and information on marriage counselling.

This study focused on pastoral counsellors and therapists doing premarital counselling of interracial marriages. Counselling should play a major part for the couples starting their marriage, in particular mixed marriages, to avoid breakdowns leading to divorce.

The psycho-spiritual counselling practical theology model

For the integrated psycho-spiritual model, the skills prevalent to the counselling process are chosen from the findings from the pastoral counsellors. The Psychoanalysis: Client-Centred approaches, the Rational Emotive approach, Cognitive Behavioural therapies, and the Multimodal approach by Lazarus, Gottman Logotherapy and narrative therapy, including Christian Spirituality, were preferred by the researcher. The people are disturbed by the environment, from interaction with other people, and their own interactions. Consequently, their thought process is affected by values and beliefs. In addition, the emotional state, namely feelings, is distressed either in a negative or positive manner. Moreover, the change in attitude and behaviour can have an impact on becoming whole.

The integrated psycho-spiritual counselling approach assists clients to mobilise their competencies and potential in areas of thinking, feeling, and acting. In this regard, it is also an integrative counselling method because it mainly assists counselees to integrate aspects of these models into their relationships in the context of the diversity present in religion, and a diverse cultural background (Lazarus, 1996:60; Ryle, 1997:42).

To accommodate peace building relationships, a psycho-spiritual counselling model that integrates Christian pastoral care counselling and psychotherapy can be developed as we move toward a marital counselling model.

Secular psychology is founded on theories that suggest that self-reflection and introspection will, in some way, influence the individual and circumstance and help one to overcome obstacles in a positive way. Secular counsellors ultimately leave it up to the individuals to determine what is best for them without prescribing any criteria. In

Christian counselling, the client is instructed to live in accordance with God's will and according to His standards; the Bible serves as the yardstick for what is true.

The distinction between pastoral care and secular counselling is that the former is God-centred, whilst the latter is not. According to Clinebell (1966:93), pastoral counselling differs from general counselling in that God is rarely completely excluded and ethical and religious issues are quite likely to come up. This does not, however, exclude using psychological techniques in Christian counselling. Christian counselling uses secular therapy and contemporary psychological procedures, along with Biblical principles and ethos, to create counselling philosophies that are spiritually oriented for Christians.

5.5.1 Principles of Christian Counselling

Regarding interracial marriages, the Bible also presents a few clear guidelines to encourage racial, cultural, and religious harmony: Christians can be given a variety of biblical guidelines to follow to improve their interpersonal interactions. These guidelines can also significantly improve interreligious relations (Crohn, 1995:25; Mercer, 1996:15). These include showing consideration for others (Matthew 7:12), abstaining from partiality (James 2:1-4), being fair in interpersonal interactions (Proverbs 11:1), emulating Christlikeness (Matthew 5:44), adhering to God's command to love one's neighbour (Matthew 22:37, 39), and imitating the "Good Samaritan's" neighbourliness (Luke 10:25-37).

Advancing toward marriage requires the spouses to forgive one another. For many interracial couples and individuals, asking for or receiving forgiveness from people who have harmed them is a crucial spiritual issue. Christian individuals are more likely to regard forgiving other individuals as ethically and biblically obligated (Frame, 2003).

Jesus replied to the inquiry of how many times one must forgive in Matthew (18:22). Jesus replied seventy-seven times seven, indicating that the issue is continuous since one can only get inner peace through forgiving and being forgiven (Crohn, 1995:25; Mercer, 1996:15). Counsellors have discovered that encouraging individuals to forgive benefits individuals in that they will be feeling more positively, having better mental health, having a stronger sense of their own power, and being free to develop (Richards & Bergin, 1997:11).

It is important for counsellors to adhere to a code of ethics. Any person entering a helping relationship should take an ethics course and obtain a code of ethics from a professional organisation.

Every counsellor has a responsibility to God, to the people, to those with whom he works and towards the community in which he lives. `

5.6 RESPONSIBILITIES FOR COUNSELING

1. Always keep confidentiality. When individuals disclose confidential information about their lives, that information must be kept secret under all circumstances, barring legal exceptions.
2. Avoid physical contact. Apart from a handshake, it is advisable not to touch a counsellor. Sometimes sexual or other emotional undertones kick in at this point. While some touches may seem harmless and appropriate, they can lead to accusations that put the counselor at serious risk.
3. Never use the Advice Seeker to satisfy your curiosity or sexual desires. While receiving intensely personal information may be titillating, it is not beneficial when the primary concern is to satisfy the counsellor's curiosity.
4. Do not pressure people to continue counselling. It is unethical.
5. Recognise your own limits., you must understand his or her limitations and refer people to other professionals.

5.7 COUNSELING DANGERS

Avoid drawing to conclusions without hearing the whole story. The counsellor may need to hear more than one side of a story in order not to draw to conclusions. The biblical admonition to listen quickly, speak slowly (James 1:19) is a fitting warning.

Do not get involved in the person's personal problems. Adding issues that are not related to the problem can be dangerous in maintain confidentiality.

It is not advisable to use the case study in counselling to mention in a sermon when preaching to your congregation.

Do not let the counselling session take up too much time. There are ministers who enter ministry, their time becomes consumed with other duties of the church. This results in the counselling to the marriages and other pertinent issue neglected.

Characteristics of Techniques used by Counsellors.

All counselling techniques have characteristics, claims Welter (1985:48). They work to foster the idea that assistance is possible, correct misguided worldviews, foster social skills, and aid counsees in accepting themselves as valuable individuals. Counsellors consistently employ ought at the very least, occasionally providing direction to achieve these goals.

Additionally, according to Meier (1982:18), the counsellor aims to change the counselee's behaviour, attitudes, and values, as well as instil social skills, problem-solving techniques, and a greater sense of competence and "self-actualisation." Secular counselling has been observed to accomplish the same goals. However, the Christian goes a step further to encourage confession of sin and the growth of the counsees' spirituality. The pastoral counsellors may encourage counsees to commit their lives to Jesus Christ and to stimulate counsees to develop values and live lives that are based on the principles in the Bible.

The pastoral counsellor should facilitate the healing, education, and spiritual development for the counsees. The counsees should be equipped such as attending workshops on conflict management. Additionally, the pastoral counsellors ought to have, continuous professional development (CPD) to stay current in the profession.

The principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and healthy recreational activities are what successful families and marriages are built upon from a Christian perspective. However, understanding this, especially in inter-faith marriages, can lead to significant conflict between partners.

Common examples include praying during counselling sessions, reading the Bible, gently challenging counsees with Christian truths, or urging them to join a local church (Heaton, 1984:739; Worthington, 1982:13:). This may bring the couple to fulfilment by growing in their relationship.

5.7.1 Stimulating Spiritual Wholeness

Helping people to address their spiritual needs and achieve spiritual wholeness is at the core of pastoral care and counselling. Counselees frequently fail to recognise or acknowledge that all human issues have a spiritual component. As a result, the Christian counsellor transforms into a spiritual mentor who directs spiritual development, assists counselees in overcoming spiritual obstacles, and helps them to identify meaningful beliefs and values.

When assisting couples from various cultural groups, the fundamental techniques and counselling skills must be adaptable. The area of cross-cultural counselling it is important that the pastor is aware of the couple's experience of being accepted, in everything that is of value to them. Building trust with the client comes first, along with minimising any negative effects on the helping relationship that could result from having diverse cultural backgrounds and personal values. Particularly when the counselee is silent, the counsellor should be able to listen and practise hearing non-verbal communication.

Additionally, dedication to comprehending the cultural contexts and characteristics of counselees is crucial in inter-cultural counselling. Both traditional and non-traditional cultures require the counsellor to be adaptable, attentive, and free of theoretical belief system (cf. Bornstein & Kazdin, 1985:74; Meier, 1982:336; Trimble & Jumper-Thurnman, 2002:193). Resources are important in pastoral counselling.

5.8 MARRIAGE COUNSELLING AND COPING STRATEGIES

5.8.1 Cross-Cultural Counselling

Counsellors who collaborate with people from diverse cultural backgrounds must recognise right away that culture is passed down through family customs, oral traditions, social customs, and cultural norms. People's opinions are deeply ingrained with it, which results in their typical religious mind-sets.

It is possible that people are unintentionally controlled by certain traditional ways or that they are responding to these traditions because of the profound influence culture has on people's thinking, emotions, and actions. Therefore, to counsel their clients

effectively and sensitively, counsellors working with counselees should be aware of cultural influences. Due to the religious, cultural, and racial diversity of both partners, inter-marriages have richer, more complex marital systems (Govender, 2016:35).

An interracial couple fosters participation in shared activities and bonds over shared values and beliefs. What function does spirituality and faith play in the relationship between the counselee and the client? This raises the question of whether relationship education should consider cultural differences (Adams, 1980:52; Fiese & Tomcho, 2001:23; Gottman, 1999:145).

When assisting couples from distinct cultural groups, the fundamental techniques and counselling skills must be adaptable. Building trust with the client comes first, along with reducing any negative effects on the helping relationship that could result from having diverse cultural backgrounds and personal values. Particularly when the counselee is silent, the counsellor should be able to listen and practise picking up non-verbal cues.

Additionally, in cross-cultural counselling, dedication to comprehending the cultural contexts and traits of counselees is very important. Both traditional and non-traditional cultures require the counsellor to be adaptable, attentive, and free of theoretical ideology (Bornstein & Kazdin, 1985:4; Meier, 1982:336; Trimble & Jumper-Thurnman, 2002:193).

Pastoral counsellors should carefully evaluate, actively query, and acknowledge any biases, prejudices, or cultural presumptions that the counsellor may have regarding other groups. Counsellors need to be more sensitive and refrain from making snap decisions based on stereotypes. They ought to try to work within the client's cultural context, encouraging him or her to clear up any cultural misunderstandings they notice.

The counsellor should consider how diverse cultural groups may view issues like personal communication distance, punctuality, time schedules, and many more. Interracial couples may interpret any mention of stereotyping as an indication of generalisation about people, so they should zealously avoid stereotyping and labelling individuals or groups (Meier, 1982:336; Sue *et al.*, 1994:4).

The counsellor should become informed about the features of religious groups' basic ethical principles and the behaviours of their practitioners. Being conscious of the local culture of the community and family, one must be aware of the types of social relationships that are acceptable and those that are not (Sue & Sue, 1981:44; Westwood, 1989:31).

Following these Biblical guidelines can help to advance racial, cultural, and religious harmony in these unions: Many Biblical principles can be explained to believers to aid them in interpersonal relationships; these principles can also significantly improve interracial, inter-cultural, and inter-religious relationships. These include showing consideration for others (Matthew 7:12), abstaining from partiality (James 2:1-4), treating others fairly in personal encounters (Proverbs 11:1), responding in a Christlike manner (Matthew 5:44), abiding by God's command to love one's neighbour as oneself (Matthew 22:37–39), and modelling neighbourliness after the Servant (Luke 10:25-37).

5.8.2 Characteristics of an Effective Counsellor

While determining effective outcomes in counselling is difficult, research has provided some clues as to what makes the most effective counsellor. For example, if a person has a problem or concern, they would like to reach out to a counsellor with, what type of person would they choose? What basic characteristics and qualities would he have? Would these qualities be similar or different to those of his own life? Various adjectives used in literature to describe these traits are trustworthy, knowledgeable, caring, warm, caring, intelligent, and assertive. Other traits may come to mind, but these are some of the key traits that help build a visual image of an effective consultant. Another quality that successful consultants possess to a high degree is self-awareness. When someone has unrecognized hostility, insecurities, strong needs for acceptance, and similar limiting attitudes, it is important to recognise these challenges in their personality or thought patterns. Knowing yourself is a prerequisite for understanding others. Personal insights prepare the counsellor to understand how people face similar problems in their lives.

5.8.3 Moral beliefs

In terms of difficulties that married couples must overcome, communication is frequently among the top issues. Inter-cultural, interracial couples may face difficulties in terms of how and what they communicate. In some cultures, men do not express their emotions, or women are either not taught to be independent or are taught to be extremely independent. Greater communication challenges could arise in any circumstance.

Interracial couples typically avoid regular counselling because of racial issues (Thomas *et al.*, 2003). The impact of racial issues on the relationship is frequently downplayed when brought up. Couples counselling is frequently sought after due to common marital problems. Counsellors must acknowledge, however, that there are issues that, along with the typical couple issues, multiracial couples also face.

It is the counsellor's responsibility to address these specific issues because people are frequently unaware of achieving cultural competence in their therapeutic approach. The issue seems to be much more challenging to solve when problems or issues in relationships have been accepted by the couple as part of the "truth".

However, by examining each person's relational identity and distancing the issue from the person or the couple, the couple is hopefully able to cooperate to view relationship problems from different perspectives. A different viewpoint, one that is not focused on the couple, is used to retell stories that have been learned over time (Kim, Prouty & Roberson, 2012).

5.8.4 Pre-marital and Family Conflict

5.8.4.1 The direction in the home of interracial couples

Clinebell (1975) used the growth counselling approach with a 4-step tool to help couples deliberately make their marriage more redemptive and reciprocally gratifying.

Step 1 is to identify and affirm the strengths of the relationship.

Step 2 identifies growth areas (needs and wants).

Step 3 reconstructing for change (deciding to satisfy more mutual needs); and

Step 4 taking action (implementing plan and monitoring progress).

5.8.5 Disassociation

Partners of interracial relationships are at risk that their family can disown them; families cease to associate with someone who belongs to the family. Special attention should be paid to give them a sense of belonging in the church.

Successful marriages are characterised by tenacity, marital counselling, and reported satisfaction, according to Paolino and McCrady (1978:103). Most marriages are far from perfect, even though they do not end in divorce or separation or even that a couple does not go to marital therapy, which is something that is ignored in these observations (Gottman *et al.*, 2017:57).

Each person has the capacity to advance and the means to prosper. To raise the client's expectations for positive outcomes and interventions, the counsellor should help the client to accept responsibility for their own growth.

People should be encouraged to discuss their suffering openly, to create family goals, and to equally participate in their realisation. The counsellor assists the counselee or family members in assuming responsibility and independence.

It is believed that each person in a family or marriage has the capacity to deal with their own problems; as a result, people in these relationships tend to express their innermost feelings more freely and become more like themselves (Beck, 1990:4; Denny, 2006:2; Kirwan, 1984:41; Lazarus, 1981:155; Meier, 1982; Rogers, 1951:76).

5.8.6 Shared Requisites

Harmony is felt in a person-centred environment where there is deep understanding, cooperation, and better communication to resolve issues, define values, and come to decisions. Counsellors should guide clients to change their convictions that result in facing consequences. Counsellors led them turn against their own self-hurting behaviours. Therefore, the goal of family and marriage counselling is to replace a person's irrational thoughts with constructive, rational ones (Ellis, 1977:302-326; Rogers, 1959:184-256).

Change is the basis for family stability. System thinking offers a framework for comprehending the contexts of behaviour; to maintain homeostatic behaviour, the emphasis is placed on family interrelationships over individual needs and drives. The family counsellor should address the ongoing issues and the dysfunctional interactional processes.

Following the fulfilment of the mutually shared needs, an effort is made to address the needs that do not conflict with one another, and the conflicting needs are then resolved through negotiation and compromise. It is simpler to address conflicting needs once shared and non-conflicting needs have been met.

When love and trust deepen and each partner's needs are met, the couples progress toward self-actualisation. Therefore, the marriage is no longer self-centred and moves in the direction of realising the marriage's full potential. The couple lives in harmony, which gives them satisfaction and a sense of fulfilment (Clinebell, 1975).

5.8.7 The Guidance of the Home

Interracial marriage or connections may highlight the incongruities in traditions, ceremonies, personality, behaviour, administration, communication, and work ethic. The pastoral counsellor must give extra time to inquiring questions and giving homework that would highlight these contrasts for the couple to see clearly. Whereas bearing in intellect that they apply to all relational unions, they will presently be looked at in more detail with a centre on interracial couples, devout relational unions, and races (Crohn, 1995:25; Mercer, 1996:15).

The Bible states that the husband is to be the head of the household (Ephesians 5:23). In certain societies the women take on authority positions. The pastoral counsellor ought to be conscious of these issues and aid the inter-cultural couple to accept what will bring harmony to their home.

The book of Ephesians explains that the interracial couple must be tolerant of one another and serve one another (Crohn, 1995:25; Hendricks, 1987:71; 2002:61). The specific differences will now be examined with the counselling approach.

5.8.8 Biracial Children

The association of biracial children is also influenced by interracial marriages (Cardwell, 2021:206). Cardwell (2021:206) maintains that the narratives of family shape individuals. Similarly different, levels of family and extended family affect race as socialising channels that teach family members about race, family, and the challenges of these two associations. Paul, being the mentor for Timothy, advised that Timothy's mother was Jewish, and his father was Greek. Paul told Timothy to follow his mother's beliefs to avoid problems with the culture and community.

Consequently, interracial relationships influence a more distinct cultural context for the spouses and children. Furthermore, children in interracial marriages experience the distinct encounters from parents of different ethnic and race (Cardwell, 2021:206).

5.8.9 Guidance towards Spiritual Wholeness

Helping people to address their spiritual needs and achieve spiritual wholeness is at the core of pastoral care and counselling. Counselees frequently fail to recognise or acknowledge that all human issues have a spiritual component. As a result, the Christian counsellor transforms into a spiritual mentor who directs spiritual development, assists counselees in overcoming spiritual obstacles, and helps them to identify meaningful beliefs and values (Bornstein & Kazdin, 1985:4; Meier, 1982:336; Trimble & Jumper-Thurnman, 2002:193).

In addition, to achieve self-understanding *firstly*, reflection is spending time, energy, and effort thinking about who you are to take stock of yourself. What are the strengths and weaknesses?

Secondly, pick a friend in whom you can confide. This person should be someone you place great trust in. Better yet, one could seek the help of a professional counsellor and discuss these self-disclosures. *Thirdly*, invite the Holy Spirit to direct this process. God knows more about individuals than one will ever know about oneself.

God can shine His searching light of understanding into a person's mind to help them understand the critical issues in their lives. Through the Holy Spirit, the Word can reveal the true self. In fact, as you read the Scriptures, you might find yourself saying,

this is the word of God sharper than a sword, piercing the spirit and giving the reader a revelation of himself (Collins, 1998) At times like these one can pray with the psalmist: Search me, O God, and know my heart: examine me, and know my thoughts, and see whether there is an evil way in me, and lead me on the everlasting way (psalms 139 :23, 24).⁴⁶

5.8.10 Continued Professional Development in Pastoral Counselling

Okun (1988) deems it is necessary for counsellors to constantly reassess themselves and their needs. The following questions counsellors should ask themselves.

The use of important and relevant educational resources is a key aspect that aids in assisting therapists in counselling interracial couples. The same inadequacy in the field owes recently discovered by Robinson (2017:282), who recommends that therapists working with interracial couples must develop the skills of using the available research to inform their work with their clients. Additionally, this includes matching clinical theory with a relevant clinical issue to reach the purpose.

In addition to employing relevant and important clinical resources to direct relational therapy practices, therapists must break the code of silence in supervision regarding their own racial, privileged, and power-related issues (Estrada, 2005:78). Understanding these difficulties more extensively can certainly assist therapists and supervisors to identify the influences that their own positions and identities have on their work with interracial couples. In their socio-political context in addition to the context of their clients, therapists can continue operating to develop ideas about interracial relationships by practising curiosity.

Goals: When setting goals, it is beneficial that the counsellor and the client collaborate. These objectives ought to be achievable and realistic, not merely general. If there are multiple goals, they should be arranged logically so that it is clear which ones should be worked on first and perhaps for how long (Adams, 1980:10; Clinebell, 1966:41; Kerr, 2001:61; Kirwan, 1984:188-189).

Support - Apart from short moments of unusual stress or crisis, individuals regularly achieve the planned approach and can function well. These people can benefit from a period of encouragement, support, and responsibility until the interracial couples can

use their inner resources once more in order come to terms with life's challenges successfully.

5.8.11 Skills in Counselling

The skills can be thought of as coping mechanisms. A measure of how counselees develop a sense of self and learn to manage life's stresses is how they use these skills to deal with challenges and fight vulnerability. Counsellors must be skilled and knowledgeable in these areas for the counselees to benefit from this (McMillan, 2002:82; Meier, 1982:72).

Pastoral counsellors are responsible for addressing problematic thoughts and ideas and presumptions and correcting them by outlining Biblical alternatives. The counsellor should help the client to look for new options for dealing with or changing the issue and help the interracial couple to develop their own skills in the process. The client should be actively involved, and the goals should be clear, specific, given preference, and considered for any implications.

The counselees should learn appropriate ways of thinking and responding as the experiences increase, and these should eventually become a part of their personality make-up. To deal with the acquired life experiences and their demands for change, the counselee can also develop specific cognitive and behavioural strengths, racial and discrimination norms and traditions pertaining to interracial marriages.

Counsellors should instil in their clients the importance of commitment to inter-faith dialogue relations, support the development of skills for resolving conflicts and foster respect for religious diversity. Counselees should be encouraged to make concessions, identify shared interests so they can coexist, and decide on a religion for the children to adhere to avoid identity confusion (Chinitz, 2001:733; Greenstein, 1993:428-431, 732; William & Lawler, 2000:208-210).

The therapist ought to take spirituality into account and promote spiritual relationships in family and community life. Counsellors must consider how a child or young person's belief system—regardless of their culture—may be influencing the issue at hand if it acknowledges and considers a spiritual dimension.

Children whose family and religious backgrounds are interconnected may require encouragement to be comfortable in multi-faith settings. It is important to consider both the potential future positive and negative effects of spiritual or religious beliefs on people's mental well-being when addressing this aspect (Higgins, 1994:14; Walker, 2005:103; Walsh, 1999:181-185).

Values, attitudes, beliefs, and epistemologies should all be understood. Counsellors should be aware that language barriers may arise when mixed-race couples first meet a partner from a different background if they do not speak the same language. Negotiated decisions are crucial, especially if one wants to improve communication by learning the language of the other partner.

Additionally, a couple's and partner's clothing reveal their nationality, environment, and worldviews. The couple may be concerned about their future before getting married if the extended family wants the partner of a different race to follow the traditions.

The frameworks employed by clergy to assist their counselees in the growth of their social and personal development in religion and spirituality are referred to as pastoral counselling, care, and psychotherapy. As a system of lifetime supervision in premarital counselling and care, pastoral counsellors and therapists see pastoral work as essential for fostering personal growth, advancing well-being, and fostering a sense of community. Additionally, qualities like empathy, commitment, effective communication, and teamwork facilitate pastoral counselling and care (Wango, 2010:1).

5.9 CONCLUSION

In this chapter, the goal was also to point to a counselling model for counselling couples in an intercultural or interracial relationship.

This chapter also focused on developing and the use of an integrated psycho-spiritual counselling model. It drew on the work in earlier chapters that dealt with the counselling theories and models, as well as the empirical research. I hope this may be of assistance to counsellors counselling inter-religious couples. This integrated model is suitable for all counsellors to employ in counselling inter-religious married couples, including premarital couples.

The research results of Chapters 1 to 4 were used to build guidelines for a pastoral counselling model that can be used for premarital counselling of interracial couples. The empirical study of Chapter 2 provided the necessary data for the practical application of the model but also for the focus of the study in Chapters 3 and 4. The study of the different psychological and pastoral models in Chapter 3 provided the guidelines to adapt the proposed model for the pastoral counselling of interracial couples. The research results of Chapter 4 made it possible to build a biblical-founded model integrating psychology.

The central theoretical argument that a biblical-based pastoral model can enhance the premarital pastoral care and counselling of interracial couples was confirmed with this study.

CHAPTER 6 A PRACTICAL THEOLOGICAL MODEL FOR PASTORAL CARE AND COUNSELLING FOR INTERRACIAL/INTERCULTURAL COUPLES

6.1 INTRODUCTION

A practical theological model describes a system of a part of church ministry in its relationship to the whole of the congregational ministry. It is generally used to enhance the ministry and describes various aspects of that ministry system and specify and explain the system, what it exists of what it does and how it does it.

6.2 BUILDING BLOCKS FOR A PASTORAL INTERRACIAL COUPLE MODEL

From the findings of the previous chapters and the literature the following building blocks for a model for premarital counselling and care for premarital counselling for interracial marriages can be identified (see structure 6.1).

6.2.1 Biblical principles

The first and most important building blocks for a pastoral model for premarital counselling for interracial couples are the Biblical principles.

In Chapter 4 the biblical principles for a pastoral model for premarital counselling for interracial couples were investigated.

The following are a necessary aspect that forms this building block.

The pastor's spiritual and relational life

Jesus said about the Pharisees: "They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the pit." (Matt 15:14). Given the complicated situation of an intercultural marriage the pastor needs wisdom, patience, and endurance. Without being filled by the Holy Spirit it will be nearly impossible for successful guidance of the couple.

The pastor may be accountable to God and other people for a life without persisting in a certain sin. Only the Holy Spirit can lead some-one to cross the border from your own honour and interests to have the attitude of Christ (cf. Chapter 4) and come into

the mind of other people, to understand their emotions, fears, and expectations (cf. Chapter 1, “interpathy”). The pastor should be an embodiment of the grace and wisdom of God to the couple.

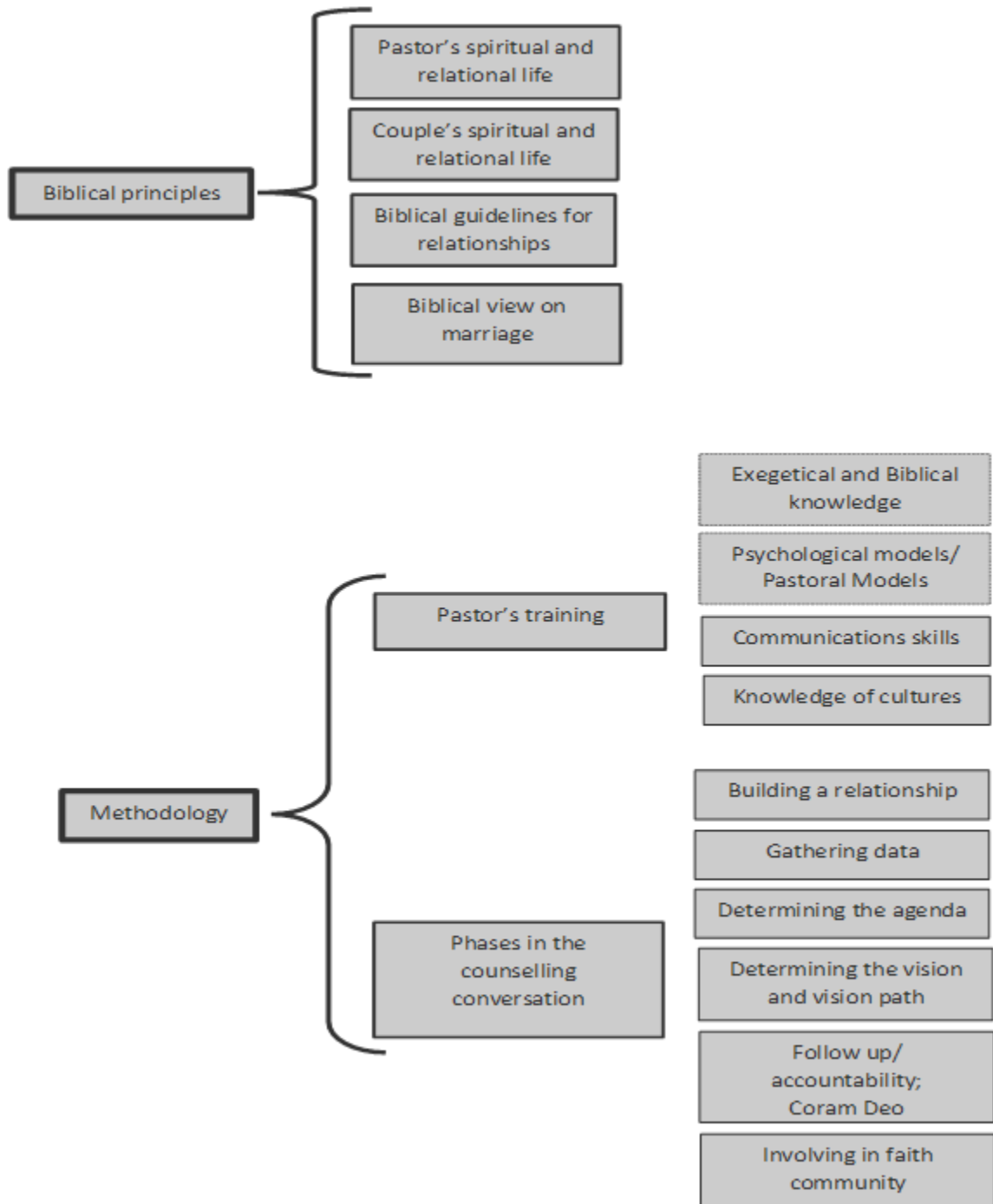


Figure 6-1: Building blocks for a practical theological pastoral model for premarital counselling of interracial/couples.

The first part of this building block is therefore a guide for the pastors to live in the light and be accountable for their relationship to God and other people especially their attitude towards people of different races or cultures than their own.

The couple's spiritual and relational life

In all the previous chapters the research results showed that the road together in an interracial/intercultural marriage will be much more difficult than that of a couple from the same background. It also became clear that there should be some common ground although very small. For a couple from different religious convictions this would be very difficult but not impossible, even if it is only their love for each other. But for two Christians, as would mostly be the case in congregational ministry, the common ground would be their conviction of the truth in the Bible (cf. Chapter 4: Eph 4:1-4, Philip 2:1-4).

An important part of the model should be that the pastoral counsellor led the couple to commit to ongoing growth in their relationship to God and other people. The pastoral counsellor could give them some Bible study material about spiritual growth and the work of the Holy Spirit. During the counselling sessions Pastoral counsellors must advise the interracial couples to follow a life of prayer and studying the Bible for guidance to lead a life of spirituality. In addition, the interracial couple must find a way to become part of the church congregation where they can experience acceptance, love, and accountability (cf. Chapter 4).

Biblical guidelines for relationships

The results of the previous chapters revealed the importance of the relationships for the success of the marriage of an interracial couple. The challenges including rejection, discrimination, bias from family and friends may have consequences for the interracial couples. Therefore, premarital counselling and care is vital. Condescending behaviour such as stress and pain of rejection, hurtful remarks, resistance from family, friends and society can become a major factor in the interracial the couple's relationship (cf. Chapters 1, 2, 4).

It is imperative for pastoral counsellors to be aware of and identify the stressors in the interracial couple's relationship. Additionally, they should investigate the strengths the Bible teaches to overcome the weakness and identify with the forgiveness and love of

Jesus Christ (cf. Chapter 4). The mind of Christ who came to take on our flesh and blood, and our sins (interpathy, Chapter 1) waiting on His Father to exalt him, should be growing through the tribulations in the couple's hearts.

The pastoral counsellors should equip (not just talk about) the couple from the Bible to manage the obstacles that will come their way because of their interracial/ marriage.

As was shown in Chapter 4 there are many guidelines in the Bible applicable to difficult relationships speaking about forgiveness, speaking the truth in love, encouraging, reprimanding in love. The pastor should identify the areas in the relationship that need equipment and then work through the applicable passages with the couple.

Biblical view of marriage

From Chapter 4 the research results presented showed how overwhelming it can be for marriages, children, extended family, and the community when families disapprove the relationship of the interracial couple.

As part of the foundational aspect of the model, it is therefore important for pastoral counsellors to lead the couple and their loved ones to understand the guidelines and borders that God set for relationships related to marriage (cf. Chapters 1, 2, 4).

It is important to arrive at an agreement with all involved parties about the biblical view on interracial/intercultural marriages, the borders, and roles of every-one in the marriage relationship, the way disagreement with the couple from parents and family should be managed.

The principles as was acquired in Chapter 4 should be made clear to every-one involved so that they, when inconvenient situations arise, can refer to them.

6.3 METHODOLOGY (PRAXIS; WHAT THE MODEL DOES AND HOW)

The second building block of the model is the methodology, describing what in the praxis of pastoral care in premarital counselling should happen for the counselling to have the change of being successful.

6.3.1 Pastor's Training

In Chapter 2 it became clear that the pastoral counsellors were not equipped in undertaking premarital counselling and care for interracial.

Part of the model should therefore be to motivate pastors to get equipment to be efficient in pastoral care and counselling. In the previous chapters the following areas of equipment that is needed for the premarital counselling of interracial couples, were identified.

Exegetical and Biblical knowledge:

The complexity of the questions involved in the different relationships related to interracial marriages and the assessment of traditions makes it necessary that pastoral counsellors should have a good knowledge of Scripture and be able to do sound exegesis so that they do not give their own opinion or use the Bible superficially. To convince people to change their mind about something that was dear to them for a long time will not be easy and will need thorough justifications resting on sound exegesis and knowledge.

It is therefore important for the model to lead the pastor to be equipped to do thorough exegesis and be able to explain the meaning of a text convincingly to other people.

Psychological and pastoral models:

The diversity and uniqueness of each couple's history, traditions, problems, wounds, addictions demand flexibility of the pastor during counselling. Therefore the pastoral counsellors should be encouraged in the model to get information on different approaches (models) of pastoral and psychological counselling (cf. Chapter 3), so that they will be able to choose between different tools to use in their counselling. The most important part, which will be discussed later in this chapter, is that the pastoral counsellors should be equipped with one model with knowledge of interracial counselling.

Communication skills:

The pastor should be trained in communication skills because of the sensitivity that can exist in interracial and relationships. In the model the pastors should be

encouraged to get training in communication skills: the way to ask questions, body language, the narrative approach of not knowing the couple's own story, the way to encourage or teach. (cf. Chapter 3).

Knowledge of cultures:

It is impossible for the pastoral counsellors to know the details of every tradition, worldviews, language, religion, customs, traditions, dress code, and food. To enable a good pastoral counsellor, continuous professional development must be mandatory. During the counselling it will create trust when the couple realise that the pastoral counsellors have done their homework on their racial background. This will be highly recommendable for the success in the practice of pastoral counsellors in this area of interracial couples counselling.

6.3.2 Phases of the Practical Theological/Integrative Counselling Model

Models should have a structure to obtain efficiency in premarital care and counselling of interracial couples. Journeying with the interracial couples is very important, because trust and transparency, will be the hallmark of their walk with the pastoral counsellor on many occasions. The model is fluid because of the changing times. It is not a "one size fits all;" therefore, it must meet the need for diversity. The phases of the interracial/integrated model will now be discussed in detail.

Building a relationship:

The commitment of marriage is a very important decision one can make. Besides the choice of following Christ, the decision of marriage may have an enormous impact on the individual. It is critical for couples to devote time to plan and themselves for their future life together. Therefore, it is important for the pastoral counsellor to build trust with the interracial couple in the counselling sessions. This will determine whether the interracial couple will continue the counselling in the future.

Many pastoral counsellors may not contemplate doing pre-marital counselling should one of the couples come from a different religion and worldview that may contradict the teachings of the Bible. On the other hand, the aim of the pastoral counsellor is to bring salvation to this kind of couple because of the interracial/intercultural/interreligious couples.

Marriage is demanding enough if the couples come from similar backgrounds. That is the reason the temperament of the pastoral counsellor is important. The greeting must be in keeping with the gestures of the interracial couples, to avoid disrespect. The cultural norms and values must be adhered to when communicating with the interracial couples. The pastoral counsellor must be friendly and accommodating to the interracial couple.

The interracial couple must not feel uncomfortable when certain words relating to their worldviews and culture are misinterpreted. Verbal and non-verbal language must be respected when communicating to the interracial couple. In addition, the disability of the clients must be adjusted to make them contented (cf. Chapter 3).

The pastoral counsellor must avoid incongruences in the counselling with the relationship between the interracial couple. Confidentiality and privacy must always be maintained to avoid doubt from the interracial couples. The reason is that details of their inner being, of shortfalls, of their spiritual life, challenges in their interracial relationships with extended family, blended family and the Christian, and secular community are narrated.

The Lord Jesus Christ recognised that to build trust with those who had been faithful to him is to allow freedom of choice (Mark). Additionally, Jesus knew that respect was an essential ingredient in building lasting relationships, and that the ability and commitment to creating and sustaining lasting relationships is an essential ingredient of the life of a pastoral counsellor as a leader (cf. Chapters 3, 4, 5).

The narratives of the interracial couples are significant for both pastoral counsellor and the interracial couple in building a relationship (cf. Govender, 2016:104). The pastoral counsellor must have the quality of empathy towards the interracial couple; this will allow the pastoral counsellor to relate to their issues.

The pastoral counsellor cannot be judgmental and condemning but to show compassion and showing the love and support in easing the pain emanating from the challenges of the counselee. The conversations between the pastoral counsellor and the counselee must be kept in confidence to build trust.

In the model the pastors should be equipped to be able to build a relationship with the couple and see that as a non-negotiable prerequisite.

The next phase is gathering data from the interracial couple.

Gathering data

Gathering data from the interracial couples are very important for premarital counselling and care. Once the trust is built after the introduction has taken place between the counselee and the pastoral counselee, the stage of discovery can take place. It is essential that each couple fill out a questionnaire to provide information for pastoral counsellors beforehand.

When the questionnaire has been submitted, then the pastoral counsellor can confirm the appointment. The pastoral counsellor and the counselee reserve the right to discontinue the counselling and planning process at any time, at their discretion.

More than a single session can be required for gathering data of the interracial premarital counselling (cf. Chapters 1, 2, 3, 4, 5).

In the instance of interracial couples counselling, the race difference, cultural diversity, interfaith, customs, rituals, nationalities etiquette, patriarchal, matriarchal, and many more norms and values are to be considered.

Knowledge of worldviews, family background, religious beliefs of parents and couples, the psychological and emotional status is recommended for pastoral counsellors to do in depth counselling. Only when the pastors have all possible knowledge can they begin to form an opinion and give advice, and even then, they should still be aware that they will never know all there is to know or understand fully.

There are many variables that need to be considered for the therapeutic counselling to be successful and fruitful for the future lives of the interracial couple's marriage.

These can include:

1. **Spiritual Beliefs:** is a relationship to God. The pastoral counsellor may explore the spiritual beliefs of the counselees. The interracial couples may come with different

spiritual beliefs depending on their background. The pastoral counsellor must be cautious in pondering on this issue.

2. **Christian Values:** Christian values namely prayer, reading the Bible for devotion, allowing the Holy Spirit, and attending the congregation or church and many more must be considered by the pastoral counsellor to the interracial couple. One may be a non-Christian, for instance a Greek orthodox, Jewish, ethnic value or traditional worship, therefore before marriage this imperative to emphasise.
3. **Commitment and Expectations:** Polygamy is not permitted in Christian values. The Christian marriage supposed to be a life-long commitment between the interracial couples. The promise of a commitment in the presence of God is expected from each other that they would love and cherish one another and obey God which should be probed by the pastoral counsellor.
4. A lawful Christian marriage entails the full approval of both couples. Expectation to love and honour from the couple is stressed from the pastoral counsellor to the interracial couple.

How to manage conflict and solve problems

1. Clinebell (2008) asserts that the interracial couples must cultivate their skills in self-awareness, listening, self-affirmation, risk and trusting, in this manner expanding spiritual and physical intimacy, and coping fruitfully with conflict and solving problems in preparing for marriage.
2. The pastoral counsellor must emphasize that Biblically and Spirituality creates a vital role in progress of the marriage. The pastoral counsellor should urge the interracial couples towards improvement of communication, respect and conflict resolution skills and reassure them to be open about their disagreement on sensitive issues thus improving their psychological and physical well-being advancing in marriage commitment (Clinebell, 2008:311).
3. **Careers:** The pastoral counsellor must discuss how their careers will affect their marriage should one partner work remotely. The question about having children or not, when, and how many should also be discussed.
4. Additionally, which worldview will be adhered, and the compromise will be managed. These are the crucial components to be discussed in the counselling

session with the interracial couple. Hobbies and the support of each other in this area. Future including living conditions of housing and living with or without extended families namely the parents depending on the worldviews, custom, tradition and norms.

5. Friends do play a part in the relationship of the interracial couple's life. The pastoral counsellor must guide and not prescribe how the couple will adjust to this friendship, as this will be new to the individual to learn new mannerism in greetings and building towards the future lives of the couple.
6. A Christian wedding: In a Christian ceremonial each couple makes a covenant to love each other in all circumstances. The pastoral counsellor should educate the interracial couples pertaining to wedding and the rituals that accompany it. The preference should be given to the interracial couple and not be pressured by the pastoral counsellor.

Determining the agenda/plan/programme

The pastoral counsellor must take into consideration the agenda before consulting with the interracial couple. The data must have a structure of the outline of the questionnaire for the interracial couple. Confidentiality and privacy (cf. Chapters 1, 2) ought to be extremely important because the couple must trust the pastoral counsellor with their privacy.

There should be a form where the couples sign before starting the counselling, to avoid future problems with planning. While gathering data the counsellor and the counsees should determine the things that should be addressed in the counselling. In this way the couple become part of the planning for counselling.

During counselling, some aspects can be added. A manual should be available for the counselee to view and add knowledge to what they expect to find help with. Date and time and feedback from the interracial couples to the pastoral counsellor is important so that he can improve on the next session on what needs to improve and provide the blank space that the interracial couple need help on (cf. Chapters 2, 3, 4, 5).

Determining the vision

To determine the vision the pastoral counsellor must see what is to be achieved at the end of the pastoral counselling. In addition, the pastoral counsellor's main aim is to assist link each couple's distinctive vision to expedite the progress of a mutual vision (Hoyt & Berg, 1998). The pastoral counsellor must respect each couple's unique resources and strengths.

Goal

The goal of premarital counselling of interracial couples is to assist the couples and motivate the skills and resources they already possess so that they can move toward their shared vision of their future (Hurding, 2008:309; cf. Chapter 5). The premarital pastoral counsellor must maintain a future orientation and have a duty to centre on the counselees' goals and objectives in planning for the marriage (cf. Chapters 3, 4; Friedman, 1993). The pastoral counsellor needs to help the interracial couple to reach the stage of congruence before marriage and realise that they are accomplished before taking the bold step for marriage ceremony. Each counselling period should preferably be for at least six sessions and this should achieve progress and feedback given by the interracial couple (cf. Clinebell, 2008:311).

Mapping

What are we going to do first and what will follow? It is to spell out the detail process that will be followed to finish the agenda that was set.

When the mapping is done, the pastor should take responsibility to, as far as possible, keep the counselling sessions according to the map so that the counselling does not get stuck on a side-line.

Follow-up and providing feedback:

It is important for interracial couples to provide feedback on the session of pastoral counselling. A special form should be drawn up with essential requirements that meet the criteria. This type of feedback can be adapted for use in premarital counselling. The suggestions for giving privacy while filling the form are good for the counselee. This will allow the couple to reflect on the session and make valuable responses. The pastoral counsellor may learn more about the couple's recommendation for the next

session. This assists the counsellor and couple to develop more solutions. Also, new strategies can be developed to continue to progress toward their goals (cf. Chapter 5).

Continuous development accountability

Depending on what the agenda and the goal are, there should be continuous feedback about the progress in implementing the things that were decided on. The pastoral counsellor should hold the couple accountable for the matters regarding the commencement of the premarital counselling and care. The interracial couple must be introduced to couples who experience mixed marriages as well.

A mentor is someone they can go to for suggestion or guidance. Accountability allows for responsibility of the interracial couple to weigh the options of remuneration and the way forward for a resolution. Without accountability the counselling process can be delayed. Accountability to someone other than the counsellor is important because the interracial couple will not feel isolated. In times of weakness and confusion the mentor will be able to be transparent in controlling the inadequacies the counselee feels. By the grace of the Holy Spirit, husbands and wives can now truly love and honour one another.

A resource the map can assist the interracial couple to build solutions to manage problems and be accountable for the decisions taken during pastoral counselling. This map or chart may guide the interracial couples together with the pastoral counsellor to follow the solution-oriented method for the interracial pastoral model. The interracial couples can draw on existing resources to aid them in building solutions to manage problems (cf. Chapter 2, 3, 5; DeJong & Berg, 1998).

The purpose of the Map or outline is to help the couple identify basic resources to draw on for support in developing solutions when they face problems in the future. In premarital counselling, the interracial couples may not be able to anticipate all the problems they may encounter. For that reason, the pastoral counsellor must direct the interracial couples in identifying customary bases of provision that could be relevant to a wide range of marital issues that may arise. The Couple's Resource Map is a tool that facilitates this process for accountability.

Addressing existing problems

An important part of determining the vision and the map is that the counsellor/pastor should establish if there are emotional problems in the couples. For example, sexual molestation or sexual relationships in the couple's lives and what were the convictions that were built up about sex. If necessary, the couple should receive focused counselling to heal wounds that were accrued in their lives. Similarly, the issues with rejection experienced during childhood, bullying poor self-image and low self-esteem addressed for healing.

The counsellor should try to determine any problem convictions that lead to problem emotions and problem behaviour so that it can be addressed even on the long term after marriage. If not addressed, it can contribute to the stressors that are already present in an interracial/intercultural marriage.

The process of addressing problems can be illustrated as in figure 6.2.

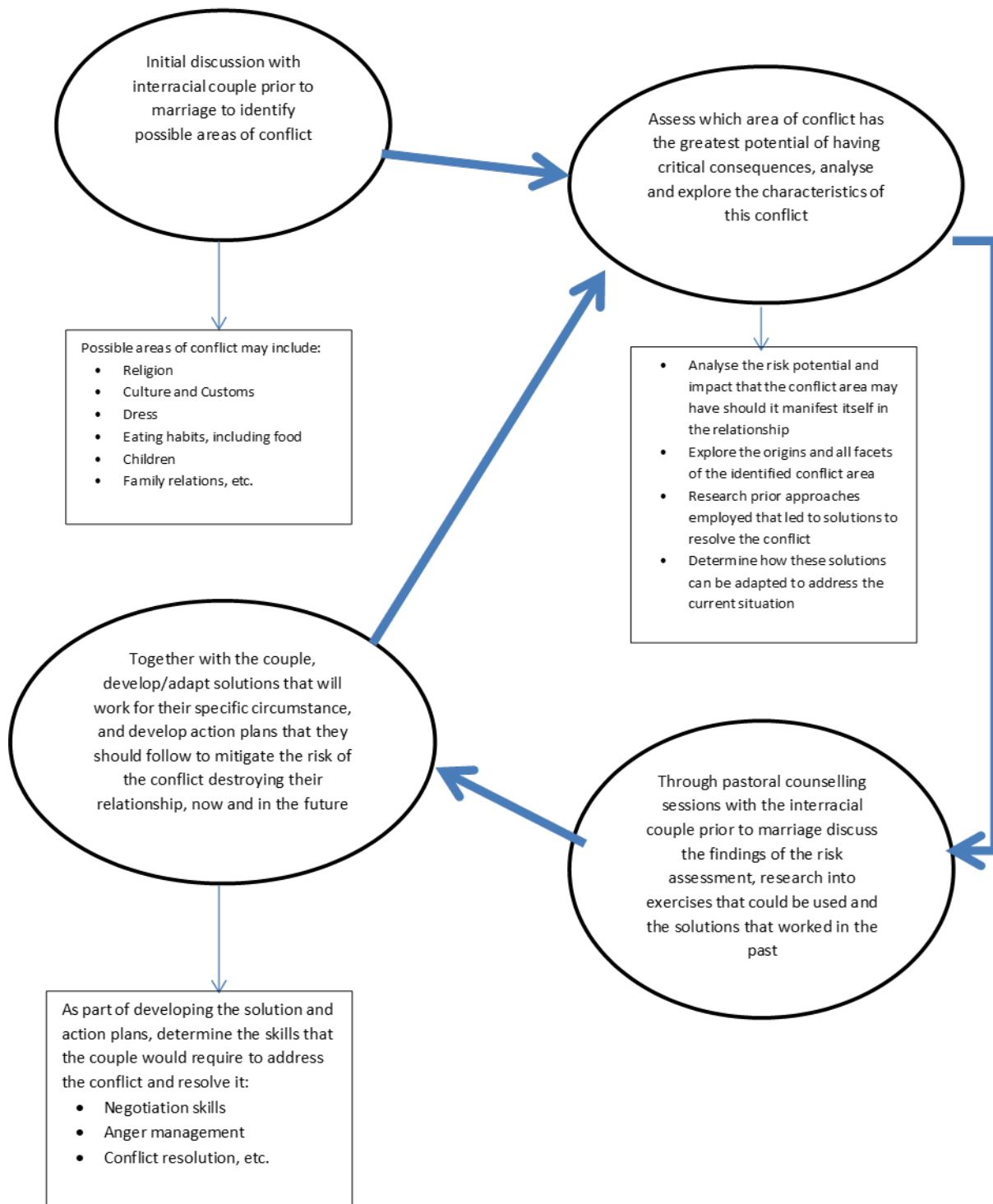


Figure 6-2: The process of addressing existing problems.

The relevance of the church community:

The community of followers is like the members of one body that the Apostle Paul describes in Corinthians 12:14:20.

When the interracial couples renew their minds with the help of the Holy Spirit their way of thinking normally for themselves will change. The pastoral counsellor must guide them towards Gods will for them.

In Chapter 4 the importance and function of this step were determined. Therefore, in the counselling session the community becomes part of the problem and solution.

6.4 CONCLUSION

The building blocks of practical interracial couples counselling was discussed. It is a fluid model where it can change with time. Each part of the model needs further development into practical training for the pastor, but this model gives the blueprint for equipping pastors to do premarital counselling with intercultural/interracial, couples.

The study has clearly indicated that interracial marriage relationships are in continuation and are increasing. Interracial couples face huge challenges. Henceforth, it is unavoidable for conflicts and problems to occur.

The counsellor, who knows, understands, and masters the techniques and approaches of the integrated counselling model, is adequately prepared to help interracial couples be successful in marriage, or live together in harmony regardless of their cultural background. Counsellors should not disregard training in interracial - religious and inter-cultural couples for marriage.

CHAPTER 7 CONCLUDING INFERENCES AND RECOMMENDATIONS

7.1 INTRODUCTION TO AND PURPOSE OF THE STUDY

Individuals involved in an interracial relationship find themselves in an awkward situation, particularly when different worldviews, language, religion, norms, and value are included. The aim of the study was to formulate a practical theological model for the pastoral care and counselling of interracial couples. The model is focused on how pastors can improve on their counselling. The main research question was what practical theological model can be formulated for the pastoral care and counselling of interracial couples:

To indicate what the pastoral care and counselling of interracial couples ought to entail by developing a practical theological counselling model to be used by pastoral practitioners.

7.2 STRUCTURE OF THE STUDY

The researcher employed Osmer's model of practical theological understanding for Practical Theology. Osmer's model comprises four questions that influenced the researcher to focus on the four related scholarly tasks of practical theological research. These sections of the model of Osmer were used to identify each chapter of the thesis.

Osmer's model described the current situation and examined the question "*what is going on?*" after which an exploration into and understanding of the challenges, perceptions and challenges of interracial couples was undertaken. Thereafter, the question "*why this is going on?*" gave rise to a study of the available literature. From here the desired situation, "*what ought to be going on?*" was described by using normative perspectives gained from Scripture. The insights gained from the investigations could then be used to formulate a strategy of "*how might we respond?*" to the problem formulated in the descriptive-empirical task.

The results generated by the various chapters are deliberated in the subsequent pages.

7.3 THE DESCRIPTIVE-EMPIRICAL TASK OF PRIESTLY LISTENING

This chapter was intended to add rich description of “*what is going on?*” This is in terms of the current situation of pastoral care and counselling of interracial couples.

7.3.1 The Research of the Descriptive-Empirical Task revealed Significant Results

A qualitative methodology was deemed ideal for the study. Ten pastors in premarital counselling and care were recruited to take part in the study. Confidentiality and anonymity were maintained. Pseudonyms were used to identify the pastors. Male and female participants took part. A rich description of the narratives was collected. Data was collected and thematically analysed. The themes emanating from the findings were revealed in Chapter 2. Prominent themes were discovered during the interviews and saturation of the data was reached. Most of the pastors regarded that counselling plays a significant part of the church and biblical institutions.

Training of pastoral therapist/counsellors is vital to the body of Christ. The pastors stressed that there is a great requirement for counselling, especially specialised counselling, for example interracial couples counselling. The challenges the interracial couples experience must be addressed to avoid racial discrimination.

Worldviews and culture must be a module that pastoral counsellor must use for knowledge. In addition, a programme, seminars, workshops must be presented for pastoral counsellors to be effective. Furthermore, the pastors mentioned the different approaches used in counselling, including psychology and theology.

The significance of the revelation of the descriptive-empirical analysis brought awareness to the importance of pastoral counselling and care for premarital counselling.

7.4 THE INTERPRETATIVE TASK OF SAGELY WISDOM

A literature study was conducted to understand the interpretative viewpoint of “*why this is going on?*” Different approaches were found comparing psychological theories and pastoral theories.

7.4.1 Approaches from Literature

The language, conceptual framework and research practices formed the direction to provide scientists to begin their inquiries in the study. The interpretive task guided the study done in this chapter (Osmer, 2008:22).

The aim of the researcher was to explore the significance of pastoral counselling and care to interracial couples.

The theories in counselling were highlighted and models to promote the process of premarital counselling and care to interracial couples. The objective of the study was to expose the techniques that would enhance the process of counselling, including psycho-spiritual counselling to interracial couples. Furthermore, theories allowed the structures required for prospects that are important to be attested to (Macmillan, 2002:3).

The counselling theories in psychology and pastoral are highlighted in this chapter. The application of these theories may allow the pastor and pastoral therapists in premarital care and counselling skilled to implement them during counselling. In addition, the demands of counselling interracial couples consist of knowledge in worldview, culture, race, norms and values, and ethnicity. This becomes significant to the interracial couple because they become more aware of the situation and context of being in the relationship.

Pastoral care and counselling were clearly stated and defined in Chapter 3. Secular counselling theories as well as pastoral approaches were elucidated.

The Integration of psychology and pastoral therapy was addressed in pastoral care and counselling. This methodology is an integration of the secular psychological theories and counselling methods with spiritual counselling methods, incorporating the reference to biblical views that appear in the Scriptures. In contrast, to integrate theology with psychology, some may alter the biblical understanding (mind of Christ) to theology, or a theory focusing on the reason for living (Evans, 2012:34).

The need for the development of a practical theological model for the pastoral care and counselling of interracial couples became increasingly evident from the literature inquiry, which indicated the challenges of interracial couples' experiences.

7.5 THE NORMATIVE TASK OF PROPHETIC DISCERNMENT

An exegetical study was completed of pertinent scriptures from the Bible to establish "*what ought to be going on,*" what the ethical and normative viewpoints are for pastoral care and counselling of interracial couples.

From Scripture the subsequent Normative and Ethical Perspectives of significance for the remainder of this study is formulated.

The normative perspectives expanded from the exegesis contrasted to the interpretative perspectives in establishing how worldly wisdom aptly connects to and work together with the Wisdom of God. The normative and ethical perspectives from Scripture revealed the importance of applying the expressions in premarital pastoral care and counselling of interracial couples.

7.5.1.1 Normative principles pertaining to the process of premarital counselling.

I presuppose the validity and authenticity of the Christian faith revealed in the Holy Scriptures, and search for the discernment of God's motivation for present realities. The Old Testament prophets conversed normatively for God and interpreted past traditions and present revelations. The term prophetic discernment captures the relationship of divine discovery and human development as prophetic discernment. The prophetic office is the discernment of God's Word to the covenant people in a specific time and place (Osmer, 2008:133).

Prophetic discernment includes both the divine and the human affecting God's Word (Osmer, 2008:134). Similarly, prophetic discernment uses three approaches to uncover God's will: (i) theological interpretation, (ii) ethical reflection, and (iii) good practice. The Bible is an authoritative revelation of the Word of God. The themes found in the normative task are explained below.

7.5.2 Marriage Covenant

According to the Bible, marriage is a covenant, a sacred pledge between a man and a woman established by and openly stated before God and normally consummated by sexual relations. Five vital principles are explored in the marriage covenant (Zukeran, 2015:3).

7.5.2.1 The consequence of sin on marriage and the family

Sin brought unfulfilled needs that can only be fully filled by God. The couple should be led to find comfort with God and not expect the other to always be able to fulfil their needs. Make some space for errors and for forgiveness for all involved.

7.5.2.2 Inclusion of religion and spirituality

Numerous studies have been done on how worldviews and religious values blend with psychotherapy practices (Koç, & Kafa, 2019:100-115). In the same way, healing approaches taken from Christian religious values have been incorporated into psychotherapy procedures in many ways. Mutter (2011:51-74) describes pastoral and Christian therapies, on divine revelation and theological reflection, in marriage counselling.

7.6 MARRIAGE IN DIFFERENT PERIODS

The following periods were discussed:

1. Patriarchal Period.
2. Greco-Roman World on Marriage and Sexual Relationships.
3. The Marriages in the Old Testament.
4. The Nature of Marriage according to the New Testament.

7.7 COMPETENCIES OF THE PASTORAL COUNSELLOR IN PREMARITAL COUNSELLING

The pastor who has undergone training and discipline in pastoral care and counselling will find joy in engaging with couples of mixed marriages. The motivation comes with the amazement, knowing that the Holy Spirit as an instrument will bring healing and

empowerment to the individual. The discipline of counselling is a comprehensive task with many areas to focus interracial marriages with multiple areas of foci, each requiring unique competencies.

7.8 A PRACTICAL THEOLOGICAL MODEL

The importance for the establishment of a practical theological model to equip pastoral practitioners to effectively provide pastoral care and counselling to interracial couples was indicated by the research results gained from the empirical, interpretative, and normative tasks of this study.

The pragmatic task allows the manifestation of the formulation and execution of an approach to aid in the problem expressed in the empirical-descriptive task, *"How might we respond/How should we act?"*

7.9 COMPETENT COUNSELLORS' MODEL FOR MULTICULTURAL COUNSELLING

Characteristics of an Effective Counsellor While determining effective outcomes in counselling is difficult, research has provided some clues as to what makes the most effective counsellor with, what type of person would they choose? What basic characteristics and qualities would he have? Would these qualities be similar or different to those of his own life? The important adjectives that counsellors use is, trustworthy, knowledgeable, caring, warm, caring, intelligent, and assertive. Other traits may come to mind, but these are some of the key traits that help build a visual image of an effective consultant. Another quality that successful consultants possess to a high degree is self-awareness. When someone has unrecognized hostility, insecurities, strong needs for acceptance, and similar limiting attitudes, it is important to recognize these challenges in their personality or thought patterns. Knowing yourself is a prerequisite for understanding others. Personal insights prepare the counsellor to understand how people face similar problems in their lives.

1. Understand that multiracial identity may not be the reason for seeking counselling.
2. Communicate counsellor understanding and valuing of multiracial clients' backgrounds and experiences.

3. Refrain from assumptions that counsellor experiences of multiracial backgrounds will be like a client's experiences of multiracial backgrounds.
4. Assess and collaboratively identify client strengths and challenges related to multiracial backgrounds if identity is the focus of counselling.
5. Assess the degree to which clients experience resilience and oppression related to their multiracial backgrounds.
6. Advocate for multiracial clients when there are institutional and/or systemic barriers impacting on the client.
7. Understand that the counsellor's cultural identity, cultural expression, and beliefs about multiracial individuals are relevant to the helping relationship and these identities and concepts influence the counselling relationship and process.
8. Recognise that if multiple heritage identity development concerns are part of the counselling process, counsellors acknowledge experience, training, and expertise in collaborating with multiracial individuals at the initial visit while discussing informed consent.
9. Counsellors must seek supervision and consultation, as necessary.
10. Recognise and acknowledge that, historically, counselling, and other helping professions have compounded the discrimination of multiracial individuals by being insensitive, inattentive, uninformed, and inadequately trained and supervised to provide culturally sensitive and proficient services to multiracial individuals.
11. Facilitate an open discussion to identify the effects of prejudice and discrimination experienced by multiracial individuals and help them to overcome potential negative beliefs about themselves and their multiracial or multiple heritage identities.
12. Collaborate with the client to explore the client's ecological world for support and resistance if multiracial identity is the reason for seeking counselling.
13. Understand that client chronological and developmental age may shape counselling focus, direction, and theoretical approach. If multiracial identity development concerns are the reason for seeking counselling, encourage the client to freely explore all parts of their identity through multiple means (Collins, & Arthur, 2010:203).

7.10 THE MODEL

A practical theological model describes a system of a part of church ministry in its relationship to the whole of the congregational ministry. It is generally used to enhance the ministry and describes various aspects of that ministry system and specify and explain the system, what it exists of what it does and how it does it. This was done in Chapter 6.

7.11 CONCLUSIONS

The researcher's final reflection after completion of this study is that, as the central theoretical argument of the study (Chapter 1) clearly states, interracial couples could benefit greatly from a pastoral practical theological counselling model for much-needed pastoral care and counselling.

The researcher was able to compile valuable questions for both the questionnaires and the semi-structured interviews for the empirical study (Chapter 2). Keen participants were found and provided the researcher with rich information related to interracial couples. The researcher is of the opinion that her report on the empirical data was comprehensive and thorough and therefore contributes to the current body of research on specifically the spiritual needs and expectations of interracial couples.

7.12 SUBJECTS FOR FURTHER RESEARCH

1. The essence and contents of pastoral training for pastors to be effective in their pastoral care and counselling should be investigated.
2. Programmes for the training of pastors, including seminars and workshops, should be developed through thorough research.
3. The influence of culture in intercultural marriages can be investigated.
4. The Biblical principles for the possible integration of psychology and pastoral counselling could be investigated.

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ANNEXURE 1 ETHICS APPROVAL LETTER OF STUDY



Private Bag X1290, Potchefstroom
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Tel: 018 299-1111/2222
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Senate Committee for Research Ethics
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21 June 2021

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the Theology Research Ethics Committee (TREC) on 21/06/2021, the Theology Research Ethics Committee hereby approves your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Pre-marital pastoral care and counseling to interracial couples: A practical theological model																															
Study Leader/Supervisor (Principal Investigator)/Researcher: Prof Gert Breed																															
Student: Sigamoney, RF #26866285																															
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Application Type: Single Study	Risk Category: <table border="1"><tr><td>Minimal risk</td></tr></table>	Minimal risk																													
Minimal risk																															
Commencement date: 2021/07/01	Expiry date: 2022/06/30																														
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.																															

Special in process conditions of the research for approval (if applicable):

General conditions: <i>While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:</i> <ul style="list-style-type: none">• <i>The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC:</i><ul style="list-style-type: none">- <i>annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and</i>- <i>without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.</i>

- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRE and TREC reserves the right to:*
 - *request access to any information or data at any time during the course or after completion of the study;*
 - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
 - *withdraw or postpone approval if:*
 - *any unethical principles or practices of the study are revealed or suspected;*
 - *it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;*
 - *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
 - *new institutional rules, national legislation or international conventions deem it necessary.*
- *TREC can be contacted for further information or any report templates via Rudy.Denton@nwu.ac.za.*

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely



Dr Rudy Denton
Chairperson NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

File reference: 9.1.5.4.2

ANNEXURE 2 RESEARCH PARTICIPATION INFORMATION AND CONSENT FORM



Research participation information and consent form

(Participants: pastoral practitioners)

Consent form: participation in a research project.

Research on the pastoral care and counselling of interracial couples

I am currently busy with a study in Practical Theology at the North- West University (NWU), Potchefstroom Campus. My research is titled “premarital Pastoral care and counselling of interracial couples: a practical theological model.” As part of my research, I am interviewing pastoral workers to generate data. This research is done under the supervision of Prof Gert Breed of the Department Practical Theology. The personal information you disclose, will be treated anonymously and confidentially. The interviews will be audio-recorded with a digital recorder to ensure the accurate reproduction and processing of the data. Confidentiality will be achieved by storing the audio recordings in a safe place to which no-one, but the researcher and her promoters will have access. Further, the anonymity of you will be ensured using pseudonyms. The data will be treated with respect and integrity.

During the research process, I, as the researcher, undertake to adhere strictly to prescribed ethical rules and undertake to treat the data discussed during interviews with respect and integrity.

The benefits of participating in this study are that you will have the opportunity to express and share your experiences as well as to contribute to interracial couples. For any concerns or questions about this study, please contact me.

Rosalind F. (Jennifer) Sigamoney

E-mail: jsigamoney1@gmail.com

Consent form:

I hereby declare my willingness to participate in the above research project of Jennifer Sigamoney dealing with pastoral care and counselling of interracial couples, as well as in the semi-structured interview that she will conduct with me.

The purpose of these studies is to obtain information from the semi-structured interviews to design a practical theological model for the pastoral care and counselling of interracial couples.

The research was explained to me, and I am aware that I have the right to change my mind and that I may withdraw from the research process at any time without having to provide reasons for doing so. All information will be treated confidentially and anonymously.

I understand and agree that my participation in this research study is voluntary.

Signature Date

ANNEXURE 3 RESEARCH PARTICIPATION INTERVIEW GUIDE



Research participation information and consent form

(Participants: pastoral practitioners)

Dear participant thanks you once again for your willingness to participate in this study. As explained previously, all information will be dealt with anonymously and confidentially.

Of participant:

a. Participants name /Pseudonym: (To be completed by researcher)

b. Gender:

d. home language:

e. Background:

Church denomination: ...

g. Mode of communication

h. Date:

Answer the following questions in writing. Please try to do so as thoroughly and elaborately as possible. You can return this questionnaire electronically via email (see address below) or contact me telephonically to collect it from you personally.

Questionnaire

Title: Pre-marital pastoral care and counselling to interracial couples: A practical theological model

PASTORAL PRACTITIONERS

Importance of premarital counselling

1. How necessary do you think pre-marital pastoral care and counselling is?
2. How often do you do pastoral counselling?

Training in pastoral care and counselling if any

3. What kind of training in premarital pastoral care and counselling did you receive in bible school/college? Please explain the importance
4. Did you receive specialised training in pre-marital pastoral care and pre-marital counselling of interracial couples in your church or organisation you serve?
5. Is premarital counselling of mixed marriages challenging? Please explain.

Aspects of Culture

6. What is your experiences/understanding of culture, in the pre-marital and pastoral care and counselling of interracial couples?

What are some of the experiences couple's experience?

Dress

Traditions

Language

Norms and values

Religion

7. How important is the role of religion in of pre-marital pastoral care and counselling of interracial couples, what are some of the couple's experiences

8. Does family influences the decision of couples in mixed/interracial marriages? Please explain. What are some of the couple's experiences?

Approach in counselling

9. Your opinion on an approach or technique for pre-marital pastoral care and counselling or interracial /mixed couples? Please explain.

Suggestions/Recommendations

10. What are your suggestions in any for the future regarding premarital pastoral counselling in general?