



**An emerging form of the church? Community-Based
volunteers in HIV and AIDS work as a religious health asset**

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DECLARATION

I hereby declare that this dissertation, unless indicated and specified contrary to the text, is my original work.

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ABSTRACT

In South Africa faith plays an important role in community-based volunteering related to HIV and AIDS work. Many community-based volunteers make use of their faith to provide healthcare and social services related to HIV and AIDS. This research examines this faith or religious vibrancy and critic two things: (1) to what extent such volunteers can be understood as a Religious Health Asset, and (2) what criteria can be used to consider community-based volunteers as a new form of the church emerging in a time of HIV and AIDS.

The research first examines the concept of voluntary work in South Africa, particularly in times of HIV and AIDS. Field research relies on community based volunteers linked to Sinomlando, a research centre at the University of KwaZulu-Natal through participant observation and open ended interview method. I examine faith or religious aspects in volunteers serving the communities.

The research notes that in community-based volunteering, the use of prayers, religious choruses and/or quoting of the Bible is a visible faith practice. I learnt that prayers and choruses are spontaneous, and they are volunteers' expression and release of emotions caused by socio-economic stressors. The use of the Bible is not a common practice among groups of volunteers as it is with praying and singing. Given this, the thesis argues that faith practices in community-based volunteering can be understood as a religious health asset.

Using the ecclesiogenesis theory of Leonardo Boff, the thesis then analyses whether these groups signify a new form of the church is emerging. However, the finding is that they do not constitute a new form of the church, but rather a new form of missionary spirituality as the laity is taking on the responsibility of living out their faith in a new context and in the face of new challenges.

DEDICATION

I dedicate this thesis, first and foremost, to my wife Palesa who is my pillar of strength, and who has encouraged me patiently all this time. I also would like to dedicate this work to our wedding day (12th of December 2009) that God may bless our new journey in life. Finally, I would like this work to contribute to all South African grassroots people who are sacrificing their time and energy in responding to the needs of children and families affected by HIV and AIDS, especially the community-based volunteers.

M.C. Madonda

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
ARHAP	African Religious Health Asset Programme
CBO	Community-based Organisation
CBV	Community-based Volunteering
CHBC	Community Home-based Care
CHW	Community Health Worker
FBO	Faith-based Organisation
FIFA	Federation of International Football Associations
HBC	Home-based Care
HIV	Human Immuno Virus
KZN	KwaZulu-Natal
KZNCC	KwaZulu-Natal Christian Council
MDGs	Millennium Development Goals
NGO	Non-Governmental Organisation
OVC	Orphans and Vulnerable Children
POG	Participant Observation Group
RHA	Religious Health Asset
SARCS	South African Red Cross Society
SCC	Small Christian Community
UK	United Kingdom
UN	United Nations
UNMP	United Nations Millennium Project
WHO	World Health Organisation

Chapter 1: INTRODUCTION

1.1 Introduction

In South Africa, the grievous unfolding of the HIV and AIDS pandemic has resulted in multifaceted civic responses. In community-based responses, groups of community-based volunteers have emerged as key servers; these groups, commonly known as ‘home-based carers’ and ‘community workers’ or even ‘child-carers’, are often signalling unique faith-based practices. That is, as these groups or individuals respond to HIV and AIDS, they often display some faith-based practices such as prayer, religious songs, use of the Bible, and other religious practices that are not denominationally bound or based. Such faith vibrancy is worthy of the attention of academics, as well as development practitioners and agencies, particularly the institutional church.

In this research I have explored the volunteers’ use of prayer, religious songs, the Bible and other religious practices during their meetings, workshops and home visiting. Thus I have tried to identify these aspects of faith in community-based volunteering. Since community-based volunteering is a development activity, I have studied faith vibrancy alongside the dire need for the provision of health and well-being to the community, especially to those affected and infected by HIV and AIDS. The fieldwork suggests that such faith vibrancy is an open religious attitude. Thus the faith practices we see, among groups of community-based volunteers, are not doctrinally bound or denominationally based. However they are religious; they display a form of missionary spirituality, and hence these volunteers can still be considered as a religious health asset. As a Christian, and particularly as Roman Catholic, I am faced with the challenge of identifying whether this is a new form of Church in times of HIV and AIDS, or an emerging form of community-based missionary spirituality.

This chapter introduces my thesis. I provide the background to the thesis, and then the rationale to the research, and finally the structure of the entire thesis.

1.2 Background

To begin with, the research is inspired by the findings of my Bachelor of Theology (Honours) research project, particularly theology and development studies, and my personal experience with community-based volunteers.¹

My experience is based on my work at Sinomlando Centre for Oral History and Memory Work in Africa, as Memory Work Project Manager, trainer and facilitator. The work has raised my awareness that groups of community-based volunteers are one of the groups in society that make use of faith to carry themselves through socio-economic experiences. For example, in the assessment of the impact of the Memory Box training, it is observed that volunteers are

usually unemployed people working on a voluntary basis in the hope of finding a job.²

In addition to this observation about unemployment and the hope of finding a job, I noticed that many volunteers are illiterate and are in dire poverty. Many volunteers often shared voluntarily that they have been personally affected by HIV and AIDS and have experienced the trauma it causes in families. I noticed a trend that seemed common and unifying for community-based volunteers, namely, praying and singing religiously whenever there is a gathering. On the basis of this experience, critical questions about community volunteering and volunteerism and faith arose such as, ‘what does faith vibrancy in community-based volunteering mean for the institutional church as an agent for development?’

My studies in theology and development enhanced my interest in the theme of faith and community-based volunteering. Studies introduced me to the concept of a Religious Health Asset (RHA) developed by the African Religious Health Assets Programme (ARHAP). I understand that HIV and AIDS are major health indicators

¹ Madondo, MC 2006: ‘Volunteers in the context of HIV and AIDS: comparing and analysing the evolution of home-based care volunteering at Project Gateway and Thandanani Children’s Foundation (2000-2005)’. Unpublished BTh Honours Research Project. School of Religion and Theology, University of KwaZulu-Natal.

² Denis, P (ed) 2005. *Never too small to remember: Memory work and resilience in times of AIDS*, p.41. Pietermaritzburg: Cluster Publication.

in which many church-based initiatives engage volunteers as key servers. The concept of Religious Health Assets (RHAs) is understood as those assets that communities have that are faith-based and which are making a great contribution to the health and well-being of the people of communities. In this case a religious base includes health institutions like church clinics, hospices, hospitals and community church organisations.³ As such I have grown to know and understand the perspectives on religious agency and assets. With this consciousness, I have learnt that it is valuable to study the faith practices as we see them among community-based volunteering groups, and also to view these groups as key players and agents of change. I have focused this research on groups in KwaZulu-Natal (KZN).

1.3 The Research question

Faith practices we see in community-based volunteerism have an open religious attitude: while undertaking their duties, individuals and/or groups of community-based volunteers exhibit a range of praying activities and religious singing that do not belong, or are rooted in, one Christian tradition. If this is true, can such faith practices be understood as religious, and what does this mean for the institutional church? With this in mind, the research posed the following questions:

- Why are community-based volunteers given very little attention from churches' development agencies and academics?
- To what extent can these groups of community-based volunteers responding to the pandemic be understood as a religious health asset?
- What does this religiosity in community-based volunteering mean for the institutional church in South Africa?

1.4 The Rationale of the research

My assumption is that, (i) in South Africa community-based volunteers make use of various faith practices to respond to HIV and AIDS and this suggests that volunteers are a religious health asset. Moreover (ii) such a religious way of providing health

³ ARHAP Research Report 2006. 'Appreciating Assets: The contribution of religion to universal access in Africa,' p.118. www.arhap.uct.ac.za/ accessed 30 August 2007.

services is an opportunity open to the institutional Church. This assumption has been broken into four major parts. I suggest that in HIV and AIDS work:

1. Faith is a fundamental motivation for groups of community-based volunteers when engaging in the HIV and AIDS crises;
2. These community-based voluntary groups, in whatever shape they may appear, are correctly understood as a religious health asset;
3. As a religious health asset, community-based volunteers represent new forms of being Church;
4. This provides both a judgement and an opportunity for the institutional church in South Africa.

In this research, I have focused only on the faith practices of both individual and groups volunteering in HIV and AIDS community-based engagements in KZN. Even though the context is HIV and AIDS, I did not dwell on the impact of these illnesses; neither did I dwell on people living with HIV *per se*. My recognition of the links should not be confused with the actual theme: faith in community-based volunteerism. From time to time I make reference to the impact of HIV and AIDS, and to the people living with and affected by it. In fact, groups of community-based volunteers are often, on one hand, the people living with and affected by HIV and AIDS, and on the other, are the people reaching out to care.⁴

Research Methodology and Theoretical Frameworks

My research methodology draws from ‘Social Theology’ a method that has been suggested for work in Theology and Development, and built on the foundational work of the liberation theologian, José Miguez Bonino in *Towards a Christian Political Ethics*,⁵ as well as from the ARHAP concept of religious health assets.⁶ I synthesize my thesis framing it within a theological theory from Leonardo Boff’s concept of

⁴ Thabethe, N C 2006. Making connections: Towards a holistic approach to the training of women volunteers in community home-based care. Masters Thesis, University of KwaZulu-Natal.

⁵ Bonino, J M 1983. *Towards a Christian political ethics*. Philadelphia: Fortress Press.

⁶ ARHAP Research Report 2006.

ecclesio genesis.⁷ This approach has provided my research with a two-fold focus: (a) to understand that the use of faith by community-based volunteers can make them a Religious Health Asset; and (b) to understand what this might mean theologically, in our case, in terms of ecclesiology. As a result, I have followed the critical stages of the social theology methodology as outlined by De Gruchy: (i) social analysis, (ii) theological reflection and, (iii) strategies for action.⁸

1.5 The structure of the thesis

My thesis is divided into six chapters. This first chapter is the introduction. In Chapter 2 I provide the background to the phenomenon of volunteering. I then explore faith practices (religiosity) in HIV and AIDS community-based volunteering in South Africa. I demonstrate that, in South Africa, faith plays a major role in multisectoral responses to HIV and AIDS. Therefore, community-based volunteers' faith practices may shape some of the work of some organisations through liturgy or rituals, and the language of faith. Thus faith in community-based volunteering is vibrant, but still remains a less recognised asset.

In Chapter 3, I outline the methods that I have used in the study. I describe the research design and primary data. I have noted that culture and belief are seen as important aspects of volunteering. In addition poverty and remuneration of the work of volunteers are major concerns attached to faith practices.

In Chapter 4, I analyze the research findings. I evaluate community-based volunteering, reflecting on the contextual conditions under which volunteers find themselves working, and I examine volunteers' faith practices in respect of the value of song, prayer, and the Bible. Finally, I analyze what all this may mean about community-based volunteering in times of HIV and AIDS. I discovered that many community-based volunteers are women who are at the economically productive age between 20 and 40 years. I also learned that volunteers have access to, and are

⁷Boff, L 1986. *Ecclesio-genesis: the base communities reinvent the Church*, p.1cf. Maryknoll: Orbis Books; See also, Boff, L 1985. *Church Charism & Power: Liberation theology and the Institutional Church*, p.155. Great Britain: SCM Press Ltd.

⁸ De Gruchy, S 2006. 'Tentative on Religion, Rationality and Research in Social Theology' (June 2006, School of Religion and Theology, University of KwaZulu-Natal).

themselves conscious of their faith resources, namely churches and cultural beliefs. Prayer and song are important in community-based volunteering, and are used spontaneously.

In Chapter 5, I reflect on the meaning of faith practices in community-based volunteering for the institutional church in South Africa. I then synthesize this reflection with Leonardo Boff's theory of ecclesiology.⁹ In conclusion, I suggest that we are not seeing a new form of the church emerging; rather we see new forms of missionary spirituality.

As a conclusion to the thesis, in Chapter 6, I provide a summary to the study and research findings.

1.6 Conclusion

In this chapter I have explained the rationale of my thesis. The following chapter discusses the background to the phenomenon of volunteering.

⁹ Boff, 1985. *Church Charism & Power*, p.155.

Chapter 2: Background to volunteering, community-based volunteering in South Africa, and faith

2.1 Introduction

In recent years, the phenomenon of community-based volunteering has developed significantly, especially among those civic organisations that are responding to HIV and AIDS. In this chapter I provide the background to the phenomenon of volunteering. I also explore faith practices (religiosity) in HIV and AIDS community-based volunteering in South Africa.

2.2 What is community-based volunteering in HIV and AIDS?

In order to understand community-based volunteering, it is important to first understand the concepts of volunteerism and the act of volunteering. I will do this by considering a range of different definitions. Jan E Mutchler, Burr, J A and Caro (2003) define volunteering as: “work that is unpaid, that benefits other individuals or organizations, and that is taken on freely”.¹⁰ Helene Perold, Carapinha, R and Mohamed, S E in their *Five-country study- South Africa report* write

Voluntary service... promotes the public good beyond the family to the local community... mutual aid, kinship or social networks that promote a sense of mutual responsibility and reciprocity.¹¹

Considering the question ‘What is a volunteer?’ Michelle Williams defines

A volunteer is someone who, willingly and without receiving a payment, does a specified task that needs doing for a non-profit organization.¹²

In the preamble to the United Nations’ Universal Declaration on Volunteering it is stated that:

Volunteering is a fundamental building block of civil society. ... Volunteering is an essential element of all societies. It turns into practical, effective action the declaration... ‘We, the Peoples’ have the power to change the world.¹³

¹⁰ Mutchler, J E, Burr, J A and Caro, F G 2004. “From paid worker to volunteer: Leaving the paid workforce and volunteering in later life” p.1269. in *Social Forces*, 81(4) June 2003 (1267-1294).

¹¹ Perold, H, Carapinha, R and Mohamed, S E 2006. ‘Five-country study on service and volunteering in Southern Africa: South Africa country report’ p.11. Johannesburg: VOSESA. December, 2006.

¹² Williams, M 2001. *Making Volunteering Work*. p.1 Hout Bay: Michelle Williams & Papillon Press.

¹³ www.volcentre.org.za accessed May 16, 2008.

From a religious education perspective, Donald Ratcliff and Blake J Neff characterise a volunteer as someone who “possesses a deep desire to bless others and... a desire to be blessed”.¹⁴

Without getting too entangled in the complexities of defining volunteering, I am able to draw on the commonalities of these definitions. For us, therefore, the concept of volunteering can be characterized as ‘free work and service offered by community people who realize their agency in promoting public goods and services such as community values, caring, togetherness and unity in society’. A volunteer can be characterized as having human zeal for community and neighbour, and able to actualize freely that agency without compensation.

With such an understanding of volunteering and volunteer, what is community-based volunteering in HIV and AIDS? The HIV and AIDS community-based volunteering and volunteer definition is embedded in various models: integrated community home-based care (CHBC); single service home-based care (HBC); informal home-based care and community health workers (CHWs).¹⁵

Nompumelelo Thabethe¹⁶ defines community homed-based care (CHBC), as care that occurs at the patient’s residence to support hospital care, thus linking both families and communities to the available healthcare services. Further, volunteers are cited as key role players in this model.¹⁷ Schneider, Hlophe and van Rensburg state

there has been rapid growth of a range of lay workers (home-based carers, lay counsellors, DOT supporters etc) principally in response to an expansion in budgets and programmes for HIV.¹⁸

Fred Lehmann and Sanders state that ‘community health workers’ (CHWs) is an umbrella concept for various health aides who are chosen, trained and working in the community from which they come.¹⁹ That is, the idea embraces all the voluntary

¹⁴ Ratcliff, D and Neff, B J 1993. *The Complete guide to religious education volunteers*, p.11 Birmingham: REP.

¹⁵ Thabethe, 2006. *Making connections*, p.40-42.

¹⁶ Thabethe, 2006. *Making connections*, p. 21-24.

¹⁷ Thabethe, 2006. *Making connections*, p.21-24.

¹⁸ Schneider, H, Hlophe, H and van Rensburg, D 2008. ‘Community Health Workers and the response to HIV/AIDS in South Africa: tensions and prospects,’ p.1. in *Health Policy and Planning*, April 3, 2008:1-9.

¹⁹ Lehmann, U and Sanders, D 2007. ‘Community health Workers: What do we know about them? The state of the evidence on programmes, activities, costs and impact on health outcomes of using community health workers’ p.3. Geneva: World Health Organization. January, 2007.

community workers in the health sectors.²⁰ Lehmann and Sanders cite the World Health Organisation (WHO) (1989) definition

Community health workers should be members of the communities where they work, should be selected by the communities, should be answerable to the communities for their activities, should be supported by the health system but not necessarily a part of its organization, and have shorter training than professional workers.²¹

Gladys Klaas-Makolomakwe and Crystal Prince report on ‘Home and community based care (HCBC) in the Western Cape’ and define this very phenomenon as

the care/service that the consumer can access nearest to home, which encourages participation by people, responds to needs of people, encourages traditional community life and creates responsibilities.²²

Now, in various other HIV and AIDS programmes there are diverse titles attached to community volunteering and volunteers. For example, there are community child support groups, youth child carers, village childcare volunteers, and so on.²³

Therefore, there is no standing definition of the concept “community-based volunteering/volunteerism” in HIV and AIDS.²⁴ For the purposes of this study I characterize and adopt community-based volunteering (CBV) as on-site support, care, and service offered to community people, in particular those affected and infected by HIV and AIDS. It is organized, mobilized and managed by the members coming from the same community with or without their institutions, such as churches, traditional, religious or political leaders compensating them.

2.3 An overview of the general volunteering practices

According to Leila Patel,

²⁰ Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.1.

²¹ Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.3.

²² Klaas-Makolomakwe, G and Prince, C 2005. ‘Audit on home-and community based care in the Western Cape’ p.5. Cape Town: Department of Social Services and Poverty Alleviation. April, 2005.

²³ Save the Children 2007 (series), p.9cf.

²⁴ Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.3-4.

The idea of giving oneself for the benefit of others is not a new phenomenon; it can be traced to different epochs and has been expressed in different forms over the ages.²⁵

Generally, volunteering is an historical and a developmental phenomenon. Recent studies show that different perspectives on volunteerism have produced a variety of forms of volunteering practices.²⁶ Nevertheless, there is limited academic works that deal directly with the forms of volunteering.

It is only round about the mid-1990s that there was interest, among academics, on volunteering.²⁷ It seems global development, as a culture of simplicity and community consciousness responding to the world and human needs influenced this interest, especially the nature of volunteering.²⁸ Studies have then concentrated on the ways in which volunteering was being “structured, organised... in the form of civic service”.²⁹ Eventually, it has gradually become a global development issue. This interest seems to be in accordance with the Millennium Development Goals (MDGs) when

At the Millennium Summit in September 2000 the largest gathering of world leaders in history adopted the UN Millennium Declaration, committing their nations to a new global partnership to reduce extreme poverty and setting out a series of time-bound targets.³⁰

In this case, poverty in developing nations seems to have been driving the global community towards community consciousness and commitment. For example:

the international Redcross /Red Crescent movement worldwide has 100 million people volunteering. A recent study of civic service programmes in 52 countries cautiously estimated the number of service to be in the region of 40 million and found that service operates under both governmental and non-governmental auspices and in different social, economic and political sectors of society.³¹

Thus as a development practice volunteering is understood as civic participation. In that regard, the goals for development changed the volunteering landscape. That is, the more humanitarian needs increased, the more “wider ideological, social,

²⁵ Patel, L 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89. in Perold, H, Stroud, S and Sherraden, M (eds). *Service Enquiry: Service in the 21st Century* (First edition). Johannesburg: Global Service Institute and Volunteer and Service Enquiry Southern Africa.

²⁶ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89.

²⁷ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.11.

²⁸ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89-98.

²⁹ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.5.

³⁰ www.unmillenniumproject.org/goals/index.htm accessed on June 25, 2008.

³¹ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89.

economical and political ideas”³² influenced the traditional volunteering practices into new forms of engagement.³³

According to Patel, the increasing need for humanitarian support and advocacy for development, peace and democracy across the world has influenced civil organisations “to harness this spirit of participation to promote the collective good”.³⁴ In South Africa, health and HIV and AIDS are some of the major humanitarian issues that have benefited from this unfolding spirit of participation and collective good; hence there are many current volunteer programmes focusing on HIV and AIDS today. Indeed

The focus in developing countries tends to be on basic needs, humanitarian development issues, peace and human rights, participation and human development (...), effecting improvements in health and education and responding to the HIV/AIDS pandemic.³⁵

HIV and AIDS volunteering practices in South Africa are dominated by the social philanthropy and the social development approaches.³⁶ As a result, non-governmental organisations (NGOs), and related agencies’ volunteer programmes are combining health, education and social development.

I am, therefore, discovering that this phenomenon of volunteering has existed throughout history. However, as a developmental and humanitarian practice the goals for development on unfolding needs like poverty and HIV and AIDS are transforming traditional forms of volunteering into new forms. Therefore, the culture of volunteering is understood more as a civic participation than merely giving of oneself for the benefit of others.³⁷

³² Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89.

³³ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.90-98.

³⁴ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.90.

³⁵ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.91.

³⁶ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.98.

³⁷ Patel, 2003. ‘Theoretical perspectives on the political economy of civic service,’ p.89.

2.4 Community-based volunteering practice in South Africa

According to Helene Perold, et al.,

South Africa has a rich history of voluntary services that promotes the public good beyond the family to the local community.³⁸

This study by Perold et al, undertaken in 2006 shows that “volunteer labour accounted for 49% of the non-profit workforce”³⁹ in South Africa. This may be considered as evidence for the growth of local community volunteering. Gradually, volunteering is becoming a force in the labour market that cannot be ignored. Now, if volunteering practices are encouraged “beyond the family to local community”, this may mean that as a civic engagement the phenomenon is largely by the local people who are trying to meet, in common, their own needs and the needs of their fellow neighbors; hence we can call this *community-based* volunteering. It is therefore understood

as mutual aid, kinship or social networks that promote a sense of mutual responsibility and reciprocity.⁴⁰

This mutual aid and kinship was encouraged and emphasised by the then President of South Africa, Mr Thabo Mbeki, in his 2002 speech at the International Year of the Volunteer.⁴¹ Mr Mbeki envisioned volunteerism as an activity rooted in the *Ubuntu* philosophy.⁴² Since then, there has been a political call for a common willingness to feel, and want to act together, in support of one another in a more family-like relationship and attitude. Here, voluntary actions are aimed at promoting the social functioning of the community. Therefore, there are examples of some of the community-based volunteering practices that are family-like in nature.

Williams gives some of these volunteering examples. Firstly, there is a ‘Once-off’ model⁴³ in which groups of people join volunteer services for a short-time project. Membership in this model may change overtime. Volunteer projects and programmes normally focus on achieving specified goals and then soon after that the group can disband. This relates to what other authors call “episodic volunteering”.⁴⁴ Episodic

³⁸ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.11.

³⁹ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.12.

⁴⁰ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.11.

⁴¹ Thabethe, 2006. *Making connections*, p.23.

⁴² Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.11.

⁴³ Williams, 2001. *Making Volunteering Work*, p.119.

⁴⁴ McBride, A M, Benitez, C Sherraden, M and Johnson, L 2003. ‘Civic Service Worldwide: A preliminary assessment,’ p.5. in Perold, H, Stroud, S and Sherraden, M (eds). *Service Enquiry: Service in the 21st Century* (First edition). Johannesburg: Global Service Institute and Volunteer and Service

volunteering refers to a rich mixture of informal care systems and initiatives or short-term volunteering.⁴⁵ An example of this is that of the 2010 FIFA World cup in South Africa which is drawing large numbers of volunteers to participate in the country's preparations. Then there are family volunteer models. These are family projects in which the

extended family members, such as grandfathers, aunts and uncles, are also considered as integral parts of the family unit.⁴⁶

The focus is on family care and support. Thirdly, there is a couple volunteers' model which can be mainly church or religiously motivated projects.⁴⁷ Here, a couple may decide to volunteer their services to a particular community as missionaries or corps.⁴⁸ I find these examples as proving that the culture of volunteering produces a variety of community-based models.⁴⁹ Looking at these examples, it may also be correct to see the roles played by the *ubuntu* and religious values.

2.4.1 *Ubuntu* and religious values

The political perspective on the principle of *Ubuntu*, as envisioned by Mr Mbeki, situates volunteering practice within values such as

community ownership... is fostered by the African philosophy of *Ubuntu*- 'the creation of a caring society, human agency, collaboration and partnership and human diversity'.⁵⁰

It seems therefore, that community-based volunteering action is promoted by the spirit of responding together, as a community and as a nation, to the inequalities facing the people. Thabethe argues against this perspective.⁵¹ With respect to HIV and AIDS pandemic, her assumption is that politicians like Mr Mbeki, have applied this spirit with little understanding of the grassroots communities' experiences of the epidemic.⁵² This political understanding may have an impact on the way the government understands and respond to the use of community-based volunteers in health services.

Enquiry Southern Africa.

⁴⁵ McBride et al., 2003, 'Civic Service Worldwide,' p.5.

⁴⁶ Williams, 2001. *Making Volunteering Work*, p.122.

⁴⁷ Williams, 2001. *Making Volunteering Work*, p.123.

⁴⁸ As groups.

⁴⁹ Williams, 2001. *Making Volunteering Work*, p.123-125.

⁵⁰ Perold, et al., 2006. 'Five-country study on service and volunteering in Southern Africa,' p.12.

⁵¹ Thabethe, 2006. *Making connections*, p.23.

⁵² Thabethe, 2006. *Making connections*, p.23.

Now, in terms of religious values, volunteering action is taken, mainly, as altruistic care for others without reward or any form of compensation. It is practiced often

as ‘charity’ from the more fortunate to the less fortunate and informal support systems of care amongst those in need.⁵³

Volunteering practices are perceived as acts of Christian (or Muslim/Jewish/Hindu/etc) kindness towards those who do not have food, clothing and shelter, among other basic needs. Community-based volunteering is also promoted on the basis of religious understanding. Volunteers know, or assume they may know what their beneficiaries need. Therefore, they fend for the beneficiaries for free and without compensation. This can be viewed from a faith perspective as self-giving or self-sacrifice.

Thus community-based volunteering practices are rooted, both in *Ubuntu* and religious values. One could argue then that these values act as pillars to grassroots people and their communities, influencing various forms of volunteer programmes with a community-base.

2.5 Community-based volunteering practice in health and social development

In recent studies, the South African Departments of Health and Social Development have worked collaboratively to promote community-based volunteering in mitigating the effects of HIV and AIDS and the alleviation of poverty.⁵⁴ These departments have largely depended on the notion of *Ubuntu* and religious values as a strategy to harness the community spirit of participation among the grassroots people in providing health and social services.⁵⁵ Promoting volunteering in this way seems to be in line with the goals of development as mentioned above.

In 2006, the World Health Organisation (WHO) reported that there are chronic shortages of well-trained health workers globally, through migration, illness or death

⁵³ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.12.

⁵⁴ Klaas-Makolomakwe, and Prince, 2005. ‘Audit on home-and community based care in the Western Cape,’ p.5.

⁵⁵ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.12.

countries are unable to educate and sustain the health workforce that could improve people's chances of survival and their well-being.⁵⁶

WHO suggested a measure to alleviate this crisis. Thus health tasks were to be delegated to “the ‘lowest’ category that can perform them successfully”.⁵⁷ The UN Millennium Project (UNMP) appraised the “massive training of community-based workers”⁵⁸ and recommended it as a “quick win” strategy to the achieving of millennium development goals (MDGs),⁵⁹ especially those that deal with health. In South Africa, within the Department of Health, the deploying of community-based volunteers as community health workers in HIV and AIDS initiatives is in line with these measures suggested by WHO and UNMP.⁶⁰ As such, community-based volunteering as a “quick win”⁶¹ seems to mean a reduced labour budget and increased service delivery for the government.

Furthermore, in the history of HIV and AIDS in South Africa, as professional health workers exhibited fear, stigma, hostility and indifferences towards their patients, families had to carry a double burden with this epidemic.⁶² That is, while patients were being sent back to their families, still sick, caregivers had to do what nurses and doctors could have been doing, but without the necessary equipment. This enforced

an urgent need to expand community and home based care schemes...
develop new cadres of home-carers.⁶³

Gradually, more family caregivers became relieving health carers; hence a conclusion that

it is against this background that community home-based care (CHBC)
has gained centre stage.⁶⁴

Lehmann and Sanders state that

⁵⁶ Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.1.

⁵⁷ Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.1.

⁵⁸ Abbatt, F 2005. ‘Scaling up health and education workers: community health workers’ in *DFID Health Systems Resource Centre*. March 2005, p.3.

⁵⁹ Abbatt, 2005. ‘Scaling up health and education workers’ p.3.

⁶⁰ Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.1; Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.2.

⁶¹ Abbatt, 2005. ‘Scaling up health and education workers,’ p.3.

⁶² Oppenheimer, GM and Beyer, R 2007. *Shattered dreams? An Oral history of the South African AIDS epidemic*, p.71. New York: Oxford University Press.

⁶³ Gennrich, D (ed) 2004. *The Church in an HIV+ world: A practical handbook*. Pietermaritzburg: Cluster Publication.

⁶⁴ Thabethe, 2006. *Making connections*, p.5.

today's renewed focus on the use of CHWs has its rationale primarily in a recognition that service needs, particularly in remote and underprivileged communities, are not met by existing health services, particularly given increased needs created by HIV/AIDS in many countries and worsening health worker shortages.⁶⁵

Thabethe also points out that, with HIV and AIDS the higher the number of people who get ill, the higher the need for healthcare and other resources.⁶⁶ That is the sick need social, spiritual and emotional support different from that provided by doctors or nurses to complement their physical health.⁶⁷

There are various other volunteer models and names attributed to health care services related to HIV and AIDS. In the healthcare service community-based volunteering is known as home-based care (HBC); community health work (CHW); community family support groups; and child support caregivers, and so on.⁶⁸ For example

Volunteers are actually the backbone of the project... [that] Masangane can offer so many services... is largely due to the fact that bulk of work is done by volunteers... they come from poor rural areas- and because of that they understand the clients' needs and conditions and have deep commitment to help them.⁶⁹

A related example is Save the Children UK. The organisation reports that volunteers form a community asset that is tangibly and intangibly effective for the people affected and living with HIV and AIDS, particularly children.⁷⁰ That is, communities voluntarily assume the delivery of services that focus on supporting orphaned children in their own neighbourhoods, and merge prevention and treatment with care and support initiatives.⁷¹

Another example is that of the South African Red Cross Society (SARC) where

volunteer caregivers are the backbone of the community-based HIV and AIDS programme... the work the volunteers are doing in the community has greatly reduced the congestion in the hospitals and

⁶⁵ Lehmann, and Sanders, 2007. 'Community health Workers: What do we know about them?' p.6.

⁶⁶ Thabethe, 2006. *Making connections*, p.34.

⁶⁷ Thabethe, 2006. *Making connections*, p.34.

⁶⁸ See, Thabethe, 2006. *Making connections*, p.24cf; Schneider, et al., 2008. 'Community Health Workers and the response to HIV/AIDS,' p.4; and Uys, L and Cameron, S (eds) 2003. *Home-based Care*. Cape Town: Oxford University Press.

⁶⁹ Thomas, L, Schmid, B, Gwele, M, Ngubo, R and Cochrane, J R, 2006. 'Let us embrace: The role and significance of an integrated faith-based initiative for HIV and AIDS' p.27. Cape Town: (ARHAP) African Religious Health Assets Programme.

⁷⁰ Save the Children 2007 (series), p.9.

⁷¹ See, Thomas, Schmid, Gwele, Ngubo, and Cochrane, 2006. 'Let us embrace' p.28; and, Save the Children 2007 (series), p.9.

health centres... the role of the volunteer caregiver is significantly different from that of a traditional volunteer in that they provide their services on a daily basis.⁷²

These examples demonstrate that volunteers in health and social networks are the foot soldiers of the grassroots work in HIV and AIDS by NGOs and related government agencies.

Thus community-based volunteers are foot soldiers in the South African social and health care provision, playing frontier roles in the government's achieving of its Millennium Development Goals (MDGs) relating to health.⁷³ In having such a frontier role, many community-based volunteers serve relying on their religious values and beliefs as mentioned above. What then, is the relationship between faith and community-based volunteering in HIV and AIDS work? In this regard, my observation here is that studies seem to shy away from the vibrancy of faith.⁷⁴

2.6 Faith and HIV and AIDS community-based volunteering

Given the general outlook of the concept volunteering and community-based volunteering in South Africa, in this section I explore the faith aspect in people's response to HIV and AIDS, in particular community-based volunteers.

2.6.1 The role of faith in responding to HIV and AIDS

The prevalence of HIV and AIDS in Africa is driving many regions, countries and communities into a multisectoral response and action.⁷⁵ Along with multisectoral responses and action, there is action from the faith initiated sector.⁷⁶ For instance, ARHAP cites James Wolfensohn (2002) who stated that "half the work in education and health in sub-Saharan Africa is done by the Church...".⁷⁷ Thus the church's work in health and education includes faith-based action in HIV and AIDS. Faith is

⁷² 2007. 'Reducing the "Human cost" of caring: Caring for the carers producing community home-based care,' p.3. In *South African Redcross Society* (SARS) pamphlet.

⁷³ See, Abbatt, 2005. 'Scaling up health and education workers' p.11-14; and, Lehmann, and Sanders, 2007. 'Community health Workers' p.26.

⁷⁴ Schmid, B 2007. 'What value does religion add to health services?' p.27. in ARHAP International colloquim 2007: A collection of concept papers. Cape Town: Arhap.

⁷⁵ De Jong, J 2003. *Making an Impact in HIV and AIDS: NGO Experience of scaling up*, p.10. London: ITDG.

⁷⁶ ARHAP Research Report 2006. 'Appreciating Assets,' p.21.

⁷⁷ ARHAP Research Report 2006. 'Appreciating Assets,' p.21.

vibrant.⁷⁸ Barbara Schmid cites Lucy Steinitz (2006) and writes “faith plays a huge role in people’s response to HIV”.⁷⁹ An example is that,

McCord [Hospital]⁸⁰ had ... put together an outpatient clinical service designed to meet the medical, economic, psychological, and spiritual needs of its patients. Its first director, a Christian doctor, pressed the need for a clinic on receptive and supportive administration...⁸¹

The majority of South Africans, whether professional or not, also cope with HIV and AIDS’ unprecedented loss and tragedy using their faith. For instance Dr Helga Host, cited in Oppenheimer and Bayer, testify that

... Being a Christian, I was looking for answers in the Bible. And the thing that struck me was the similarity between AIDS and leprosy in the Bible, how they would be rejected by their family, the same way lepers were just cast out and made to live apart from the community and had to ring a bell if they came near people. And I then looked at Jesus and his response, and he did an amazing thing in his time. He actually reached out and touched the leper. I began to realize that this, as a Christian hospital, me as a Christian doctor, we should be following Jesus’ example. And even if we can’t cure these people, there would be a lot we could do to help them and support them and their families....⁸²

Now, responding to the HIV and AIDS situation using faith cannot be an ordinary response. People are looking for answers from God’s word. People are making efforts to identify with the way Jesus responded to issues of health and well-being of his time.

Schmid⁸³ argues that even though little attention is given to faith responses, there are observable faith-based outcomes such as:

- People’s faith impacts on their well-being;
- Faith acts such as prayer impact on recovery of patients;
- People of faith work in health services;
- Faith communities provide health services to their own membership or to a wider public and;
- CBOs with a faith base (FBOs) offer health services.

Hence, faith can be regarded as important to the health and well-being of many South Africans

⁷⁸ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.21.

⁷⁹ Schmid, 2007. ‘What value does religion add to health services?’ p.27.

⁸⁰ My own insertion

⁸¹ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.96.

⁸² Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.96-97.

⁸³ Schmid, 2007. ‘What value does religion add to health services?’ p.27.

in six key ways- tangible and intangible... spiritual encouragement, knowledge giving, moral foundation, compassion care, material support, and curative interventions.⁸⁴

All these ways are also forged, most significantly, by groups of community volunteers in home and community-based care programmes.⁸⁵ For instance, the ARHAP research in Zambia indicates that, in HIV and AIDS work, the Home Based Care groups are a religious entity that integrates well the tangible activities into the intangible activities.⁸⁶ Another example is that, in Lesotho “local networks of community groups are significant religious health assets”⁸⁷ and had,

self-initiatives deeply religious, though not formally linked to any religious structure, they are identified among the most important health providers in these communities.⁸⁸

Hence Schneider et al., conclude that,

Being a volunteer allowed them to express religious identities of altruism and caring.⁸⁹

The overlook on faith seems to prevail in these research texts. The question to grapple with is about the exact element(s) that we can say constitute “religious identities”.⁹⁰ Even if studies show that some volunteers in some areas are able to reach the most inaccessible communities through their religious conviction and motivation,⁹¹ are these “religious identities”? Can we say that motivations and convictions are religious identities? In the research conducted among the Masangane volunteers it was shown that

...liturgy, ritual ...elements of worship have shaped the meetings of Masangane groups and imbued its work with the language of faith that matters deeply to its clients... also a tangible sign of God’s blessing on the ARV treatment.⁹²

and that

most religious groups belong to extended denominational networks, of covering wide geographic areas...⁹³

⁸⁴ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.76.

⁸⁵ See above

⁸⁶ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.76.

⁸⁷ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.118.

⁸⁸ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.118.

⁸⁹ Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.7.

⁹⁰ Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.7.

⁹¹ Schmid, 2007. ‘What value does religion add to health services?’ p.28.

⁹² Schmid, 2007. ‘What value does religion add to health services?’ p.29.

⁹³ Schmid, 2007. ‘What value does religion add to health services?’ p.29-30.

A few ideas seem apparent though: 1) that faith support and acts by volunteers shape the work of organisations, and 2) that faith support and acts indicators may include liturgy or rituals; and language of faith. Some of these ideas are not dealt with deeply or even researched further. Thus to a great extent, faith elements or attributes fostered by volunteers “still remains under-researched and inaccessible”.⁹⁴

2.6.2 Faith forged by community-based volunteers

There are a few examples about the way faith in healthcare services is fostered and nurtured by volunteers. One example is that

I like what I am doing and the community understand me as well. Maybe this is a calling, because I am a Christian. So I believe this is a call from God. You have to love this to do it. I don't want to leave this work; I have been here since 2000. I just want them to use me because I am available.⁹⁵

Schneider and colleagues in their discussions make no reference to testimonies like this one. Aspects such as “a calling” “I am a Christian” and “I believe this is a call from God” would need some research attention. Surely, such testimonies may be many. But how can community-based volunteers' faith testimonies such as the one above compare to testimonies of professionals like Dr Helga Host, also referred to earlier

...Being a Christian, I was looking for answers in the Bible... And I then looked at Jesus and his response, and he did an amazing thing in his time. He actually reached out and touched the leper. I began to realize that this, as a Christian hospital, me as a Christian doctor, we should be following Jesus' example...⁹⁶

It may be correct, for now, to say that this seems to reflect a kind of oversight that we may have to deal with. There is evidence of faith as a huge motivating force in community-based volunteering. Yet for instance, when Schneider and colleagues make suggestions on the types of actions toward building a sustained and effective CHWs' presence in the South African health system,⁹⁷ but they totally sideline faith even though their research shows that it is present. In other words, at what point would a volunteer's faith be “looking for answers in the Bible”; and be looking “at Jesus and his response” or be the “following of Jesus' example” towards building a sustained and effective contribution to health care system?

⁹⁴ Perold, H, Stroud, S and Sherraden, M (eds) 2003. *Service Enquiry: Service in the 21st Century* (First edition). Johannesburg: Global Service Institute and Volunteer and Service Enquiry Southern Africa.

⁹⁵ Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.7.

⁹⁶ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.96-97.

⁹⁷ Schneider, et al., 2008. ‘Community Health Workers and the response to HIV/AIDS,’ p.7.

Another example is found in Claassens⁹⁸ research. The researcher finds “religious obligation”⁹⁹ as a motivational factor for volunteering and quotes two respondents who said “My obedience to God motivates me to volunteer” and “You are thankful to God and want to give back to Him”.¹⁰⁰ Such statements should speak volumes to both the academics and practitioners in HIV and AIDS whose interests are concerned with community-based volunteers. But, Claasens does not take this further.

A further example is from Thabethe’s research in Mpopomeni, where a respondent reported that

she gets her motivation from her Christian faith, ‘our Christian faith tells us that faith without good is dead’.¹⁰¹

The same researcher had another respondent who

reported she enjoys helping other people and she could not imagine herself in other place except in homes of those who are ill... she feels ‘called’ to the kind of work that she is doing: ‘what would my patients be without me? I am the only person that they share their secrets, pain and joy with because their families and friends have abandoned them, and my faith keeps telling me that that is our calling as people of God.’¹⁰²

Like other researchers and authors, Thabethe does not take cognizance of these testimonies. These few examples may show that faith is vibrant in community-based volunteering, but lack of awareness about grassroots faith.

Therefore, if the community-based volunteers are a people with such religious identities and they have a language of faith that they use as they provide health and wellbeing,¹⁰³ something about faith-vibrancy needs to be appreciated. Maybe we can appreciate the combination of the human effort and faith; human effort that is also God’s call to serve thy neighbour.

Let us look at Tony Moll’s experience as quoted in Oppenheimer and Bayer

⁹⁸ Claassens, E 2004. *Management of volunteers in faith-based organisations*, p.99. (University of Pretoria- Masters Thesis/Dissertation).

⁹⁹ Claassens, 2004. *Management of volunteers in faith-based organisations*, p.99.

¹⁰⁰ Claassens, 2004. *Management of volunteers in faith-based organisations*, p.99.

¹⁰¹ Thabethe, 2006. *Making connections*, p.59.

¹⁰² Thabethe, 2006. *Making connections*, p.60.

¹⁰³ Thomas, et al., 2006. ‘Let us embrace,’ p.30.

What the home-based care programme did for me was that it took me out of the hospital... you saw the person, not a diagnosis. This was now a living person with feelings, with a family, a disease that touched children who were going to become orphans, a disease which touched the family because now there was no longer an income.¹⁰⁴

This home-based care programme relies on volunteers. Therefore, it seems that this health professional was taught, by the community-based volunteers, a community language of health and wellbeing he did not receive at medical school. The language is practical, experiential and community-based. The language of faith that community-based volunteers also use is simpler than the language used by professional religious health practitioners. Hence, it is meaningful to their beneficiaries and easier for them to understand and identify with. Let us look at this respondent I also referred to above

she feels 'called' to the kind of work that she is doing: 'what would my patients be without me? I am the only person that they share their secrets, pain and joy with because their families and friends have abandoned them, and my faith keeps telling me that that is our calling as people of God.'¹⁰⁵

It seems that because community-based volunteers are religious people individually, the language of faith can also enable them to provide and create a safe space where deep secrets, pains and joys are shared unconditionally and with no denominational bounds. Community-based volunteers bring this kind of faith into the healthcare system. But then, what could that mean for the institutional church and public health in times of HIV and AIDS?

2.7 Conclusion

The phenomenon of volunteering has a long history. Recently developmental and humanitarian needs like poverty and HIV and AIDS have transformed traditional forms of volunteering into new forms. But, in South Africa the phenomenon is embedded in *Ubuntu* and religious value systems. As pillars of the beliefs of grassroots people, *Ubuntu* and religious values influence greatly the various forms of community-based volunteering practices.

¹⁰⁴ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.97-98.

¹⁰⁵ Thabethe, 2006. *Making connections*, p.60.

Further, the South African Departments of Health and Social Development have relied on these values to promote community-based volunteering in the mitigation of HIV and AIDS. The calls from the Department of Health and NGO agencies have influenced the development of various other models and names attributed to community-based volunteering related to HIV and AIDS. In this regard, I have noted that community-based volunteering is commonly referred to as home-based care (HBC), community health work (CHW) community family support groups, and child support caregivers, and so on.

I also understand that, in South Africa, faith plays a major role in multisectoral responses to HIV and AIDS. As a result, many South Africans, professionals and non-professionals, also cope with HIV and AIDS' unprecedented loss and tragedy using their faith. In the HIV and AIDS situation, people are looking for answers from God's word and are making efforts to identify with Jesus. Therefore, community-based volunteers' faith support and acts shape the work of organisations and its indicators may be: liturgy or rituals; and the language of faith.

I therefore conclude that faith is vibrant in community-based volunteering; however this faith remains an unused asset. But then, for me the question, what vibrant faith in community-based volunteering mean for the institutional church and the public health remains critically unanswered?

Chapter 3: Research Design and Data

3.1 Introduction

In this chapter I am outlining the methods of research I have used in the study. Firstly, I describe the research design and then the research methods I applied to the entire study, as well as the research population. I note a number of limitations to the study. I then, present the primary data that emerged from the research.

Methods of Research in the study

3.2.1 Research Objectives

The overarching objective of this research was to study faith practices of groups of community-based volunteers in HIV and AIDS work. I examined this religiosity from a religious health asset perspective. I considered the theological meaning of such religiosity for the institutional church in South Africa. From this objective, three major objectives of the research were:

1. To examine the prevalence of religious elements in community-based volunteerism around HIV and AIDS work;
2. To examine the significance of the groups of community-based volunteers as a religious health asset;
3. To explore the challenges the groups of community-based volunteers, as a religious health asset, bring to the institutional church in South Africa.

Research Design

This research involved qualitative research methods. For data collection I used two techniques, (i) face-to-face interviews with 10 individual community-based volunteers, and (ii) participant observation with 4 different groups of community-based volunteers.¹⁰⁶ I explored community-based volunteering as a phenomenon, particularly the faith elements and religious identities of the volunteers. I also explored the way these elements impact on the health and well-being of the people volunteers serve was also explored.

¹⁰⁶ Terre Blanche, T, Durrheim, K and Painter, D (eds) 2006. *Research in practice: Applied Methods for social sciences (Second Edition)*, p. 297-301; 307-316. Cape Town: UCT Press.

3.2.2 Research population and sampling

The research took place with community-based volunteers whom I identified at workshops and children's camps. Access to the research participants was possible through my work as a facilitator in memory work workshops. The final sample size¹⁰⁷ was determined through Sinomlando's various network organizations (local CBOs, FBOs, and NGOs),¹⁰⁸ where either individual volunteers or groups of volunteers were trained and mentored in memory work. I assumed that ten informants for the face-to-face interview and four groups for the participant observation were good enough to give reliable representativeness, although such sampling means that no statistically valid claims can be made for the entire population of volunteers. The 4 groups to which I conducted participant observation come from 4 different parts of the KZN Province and consisted of people of diverse Christian backgrounds.

3.2.3 Data collection techniques

I adopted participant observation and face-to-face individual interview techniques, as indicated above. Below, I explain each of these techniques.

3.2.3.1 Participant observation

With participant observation,

the researcher is simultaneously a member of the group she or he is studying and a researcher doing the study.¹⁰⁹

Kevin Kelly (2006) writes that

observation is more than being a passive spectator- it entails actively seeking out answers to your questions.¹¹⁰

In this research, I did not become a member of the volunteer group; however by virtue of being a trainer and facilitator to the groups there was an opportunity and an entry into the network. It was easy to become part of any form of faith practices that the group ascribed to, such as participating in the rituals they used to begin and end the days of workshops or meetings.

¹⁰⁷ Terre Blanche, et al., 2006. *Research in practice*, p.85.

¹⁰⁸ Denis, 2005. *Never too small to remember*, p.4-5.

¹⁰⁹ Babbie, E and Mouton, J 2001. *The practice of social research* (South African edition), p.292. Cape Town: Oxford University Press.

¹¹⁰ Terre Blanche, et al., 2006. *Research in practice*, p.314.

Various and commonly used elements of faith were observed from the first week of May 2008 up to the week ending 10th of October 2008 with four groups. Evidence and examples around the use of rituals at the beginning and end of day were checked and noted. Some of the things I checked closely included the consciousness of the presence of religious resources, consciousness of cultural beliefs and customs, and the use of the Bible, prayer and song. Even though the focus was only on four different groups, my wider experience suggests that these groups showed similarities with those groups that were not studied.

Being involved with the groups as a training facilitator allowed me to ask questions such as ‘how does the group want to begin and end the day?’ or ‘why would starting and ending that way matter to community volunteering?’ During group discussions, if a participant gave a view that suggested a religious perception, it would be pursued in the form of a question about why that view mattered to his or her work; or how did he or she see that view link faith to community work. For example, in Memory Workshops there is an exercise called ‘community profiling’ during which the participants identify resources that are there in their communities including religious structures and resources.¹¹¹ The group would be engaged in a discussion, inviting spontaneous responses about how church presence and cultural beliefs in their communities relate to their work. These questions were facilitative (i.e open-ended).

3.2.3.2 Interviewing

Kelly (2006) states that “interviews are skilled performances”¹¹², meaning that an interview is more than a natural conversation between two or more people involved with one another over a subject. Such conversations, though structured, create space and an opportunity to understand the feeling and the thinking of the participant.¹¹³ Babbie and Mouton prefer the term “interviewing face-to-face”¹¹⁴ which they described as “the most common method to collect survey data in ... South Africa”.¹¹⁵ It is also understood that “researchers... ask the questions orally and record respondents’ answers”.¹¹⁶ In this study, using a translator, I interviewed in *isiZulu*

¹¹¹ Denis, 2005. *Never too small to remember*, p.68-69.

¹¹² Terre Blanche, et al., 2006. *Research in practice*, p.297.

¹¹³ Terre Blanche, et al., 2006. *Research in practice*, p.297.

¹¹⁴ Babbie, and Mouton, 2001. *The practice of social research*, p.248.

¹¹⁵ Babbie, and Mouton, 2001. *The practice of social research*, p.248.

¹¹⁶ Babbie, and Mouton, 2001. *The practice of social research*, p.248.

with participants responding in *isiZulu*. Ten key informants individually were interviewed orally, and their responses were recorded by audio recording, transcribed and translated into English.

The informants were accessed during the training sessions. I approached them individually and invited them to participate in the interview for a research project. Upon agreeing, the participants were given consent forms to read and understand the objectives of the research fully. This would be signed prior to the interview. When the participant agreed to take part he/she was asked to read it at home and then on the appointment day to bring it with them, appropriately signed. To confirm this, prior to the interview I always checked with the participant if s/he understood the contents of the consent form. I also assured the participant that they were free to withdraw from the research as is mentioned in the consent form.¹¹⁷

3.2.3.2.1 Interviewing instruments

I created and used an open-ended interviewing schedule.¹¹⁸ Since all informants are *isiZulu* speakers, all schedules were translated into *isiZulu*. All interviews were audio recorded and each participant's audio tape was labelled and dated. At the end of the research, all individual participants will have returned to them the audio tape with their voice recording of these interviews.

3.2.3.2.2 Transcribing interviews

All the interviews were transcribed verbatim from the audio tape. They were then translated.

3.3. Research Limitations

3.3.1 Limitations attached to participant observation

The research techniques require consistency in record keeping.¹¹⁹ Sometimes it is easy to lose focus when finding out the role of faith elements and their prevalence among volunteers groups, and unnecessary information gets record. The fact that I was a facilitator is important. Thus one could be a participant insofar as rituals were

¹¹⁷ See Appendix.

¹¹⁸ Terre Blanche, et al., 2006. *Research in practice*, p.301.

¹¹⁹ Terre Blanche, et al., 2006. *Research in practice*, p.315.

done (joining in prayer or singing), and then immediately assume the role of facilitator. Therefore, to get more information I often asked the groups further questions. Another point is that some of the relevant information was being said or raised at times when I could not immediately record it. This meant losing out on a number of helpful views and facts. With participant observation methods, the researcher can also be selective of the elements of information, and therefore results can be subjective rather than objective.

3.3.2 Language and status

A further important limitation is that I am not a first-language *isiZulu* speaker. Therefore, I am an outsider both to the language and even to the groups. This meant that I needed to find an *isiZulu* speaker to transcribe and translate for me. Adding to this, during fieldwork it was difficult to be spontaneous when interviewing a participant. At some points I had to change the wording to questions so that the interviewee could understand the question. Furthermore, at times it seemed as though the words used by the translator could not be understood by the interviewee or, my pronunciation as a non-*Zulu* was unfamiliar. Within such a process, the informational track and consistency may have been disturbed, and some of the views in *isiZulu* when translated for analysis may not have come out as originally expressed or different words may have been used for the same idea. In this regard, my editing of the translated interview transcripts made me to be a third person in the dissemination of information.

3.3.3 Participants' reluctance and poverty situation

A further limitation was the drop-out I experienced with interviewees. Overall 20 people received consent forms and had initially expressed a willingness to participate in the research. However, only 10 managed to fulfil their willingness, and even this required that I make telephone follow-ups and, in some cases, give them taxi fares. In other cases, I had to go to their own homes. It would seem that many potential participants were discouraged by the lack of monetary or material gain, perhaps due to the poverty in which they live.

3.3.4 Time factor

I had planned to start my fieldwork in May 2008 and to end in August 2008. Due to the limitations noted above, the fieldwork had to be extended to the first week of October 2008. The translator and transcribers received the first batch of interviews mid-August 2008, and only to finish transcribing around mid-November 2008. This delayed the writing of the research findings and the analysis.¹²⁰

¹²⁰ That is, Chapter 4.

3.4 Presentation of Data

3.4.1 Participant observation

As noted above, 4 separate groups were observed. These are as shown in table 1 below. The religious affiliation of the participants is mainly within the Christian religion, with the mainline churches, the Pentecostal churches and African Independent churches predominating.

Table 1: Demographic Profile of groups

Location	No. of Participants				Religious Dominance	Organisational type
	Females	Males	Total	Age Range		
Durban City Centre	7	1	8	25-50	Christian	FBO (Participant Observation Group 1-POG1)
Ozwothini	28	1	29	20-65	Christian	CBO (Participant Observation Group-POG3)
Nkandla	16	5	21	20- 50	Christian	CBO (Participant Observation Group-POG4)
Pietermarizburg	7	3	10	23-37	Christian	Mix (Participant Observation Group-POG2)

3.4.1.1 Context of observation

I observed that HIV and AIDS related work is the context of all 4 groups. ‘Memory Box’ workshops were conducted as part of capacity building for community-based organisations engaging in HIV and AIDS related work, in particular with orphans and vulnerable children (OVC). Some of these groups do only OVC community work and others are doing home-based care and OVC together.

The training in Durban used a Lutheran Church. In Pietermaritzburg it took place at the KwaZulu-Natal Christian Council (KZNCC) premises. The training in Ozwathini used a Lutheran Church. The last group, in Nkandla used a community hall. 2 of these groups are urban-based and 2 are rural-based.

3.4.1.2 Facets of faith in a typical gathering of community-based volunteers

I now present the research data that emerged through participant observation with these 4 groups.

3.4.1.2.1 Song, Prayer and the Bible

I observed that all 4 groups chose to begin and end each day of the workshop with prayer and song. We would first sing either a hymn or a chorus, and then pray. For almost all 4 groups, prayers were vocalized (rather than silent). I also noted that, just as the group convened the workshop, Participant Observation Group 4 (POG4) began with a religious song and then followed soon after with a prayer. This was different from Participant Observation Group 1 (POG1), where the facilitator would invite the participants to begin or end the day with a ritual. In a Participant Observation Group 2 (POG2), I observed that there was a duty roster for leading the opening and closing devotion sessions. It depended on the leader; some days the group would sing and dance, other days it would be asked to vocalize prayer all together, and sometimes we would just observe silence. This variation in opening and closing ritual was also quite different from the practice in Participant Observation Groups 1, 3 and 4. I observed that in all 4 groups a ritual of song and prayer is a *right* thing to do and cannot be compromised.

I also observed that, in Participant Observation Group 4 (POG4), each time when we were about to go for lunch we would sing ‘This food we eat, we are given by you, and

this water we drink, we are given by you'. We sang this song throughout the week for tea breaks and for lunch breaks, to acknowledge the generosity of God.

In responding to the question 'Why does prayer make sense?' it was noted in POG1 that a participant said

because all our hopes about life are in God... we are here because there are no jobs.¹²¹

Another participant, from POG2, said

we normally pray before we begin and when we end the meeting because God is the beginning of every step into the day or activity.¹²²

And, in POG1 one participant stated with conviction that

there is poverty out there; now, since we enter people's homes like this, we need God to embrace us and to strengthen us in this our work where we do not get paid.¹²³

From these responses, it would seem that a religious chorus followed by a prayer is some form of communicating with God. God must be addressed and invited because there are no jobs and God is the beginning of every day and activity; God embraces and strengthens volunteers in their situation of poverty.

In group 1, I observed that a view was raised around the Bible. Responding to the question as to why the Bible matters so much one of the participants responded

it gives him/her hope and well-being the one who is ill and the one affected by the illness.¹²⁴

The Bible matters but it is not practiced in common. I also observed that not a single group used a scripture text to address or reflect on as part of the group's prayer life. However, individuals would volunteer scriptural views to many discussions and this suggests that the Bible is used by individuals.

3.4.1.2.2 *IsiZulu* beliefs and customs

I further noted that there is importance of *isiZulu* beliefs and customs, especially with the rural groups. The observation was that, in POG2, even though these did not form

¹²¹ Participant Observation Group (POG1).

¹²² POG2.

¹²³ POG1.

¹²⁴ POG1.

part of the group ritual, when Sinomlando had visitors from outside South Africa the group prided itself in showcasing their *isiZulu* dance and song. When a song began everyone joined in as if they were all from the same village.

In responding to a question as to why *isiZulu* beliefs and customs make sense in this work of volunteering, groups expressed in different ways that *isiZulu* beliefs and customs are the pillars of a *Zulu* home and family. For instance, one day a participant said to me

You know what? The *isiZulu* dance and song are marks of what it means to be a *Zulu* for me! ¹²⁵

Further, I noted that a common phrase was used by all four groups, '*siyawenza amasiko*' translating to 'we observe beliefs and customs.' In responding to the discussion about how '*amasiko*', meaning 'beliefs and customs', would be relevant to their work, a participant from POG4 said '*amasiko angumhlahlandlela womndeni*' translating to 'cultural beliefs are the foundation of a real family'. In POG4, a respondent emphasized that for them '*uma intombazane ifuna ukuy'eNala siyayisiza*' translating to 'if a girl-child wants to go to Nala¹²⁶ we normally advise her'. Then, in POG1 there was a respondent who said '*Njengoba sisebenza nabantwana kanjena nje, siyakholelwa ukuthi umntwana uzalelwa esikweni lesiZulu- kufanele sikuqaphele loko, ngoba lemndeni esiyisebenzayo amasiko nenkolelo akufani*' translating to 'since we work with children like this, we believe that a child is born of *isiZulu* beliefs and customs- therefore we must be aware that these families we serve have different beliefs.'

3.4.1.2.3 Awareness of other faith resources

Further, I observed that there is consciousness of tangible faith resources. In POG3, during the introduction some of the participants were saying '*ngiya sonta*' translating to 'I do attend a church service' and some would mention the church which they attend. In 3 other groups, participants said they both go to church and venerate the ancestors. Additionally, all 4 groups mentioned that '*sinawo amabandla*

¹²⁵ POG12.

¹²⁶ I discovered that Nala is the name of a place where for that particular community girls attend the virginity testing before or in preparation for the Reed Dance in KwaNongoma.

ngokuhlakana kwawo’ translating to ‘we have all kinds of churches’.¹²⁷ For example, one participant explained

we have churches; others do their church services outside in the open, some in their houses and others have church buildings like the Lutherans- like this one we are using right now.¹²⁸

In POG4, when a participant was voted to be the time keeper, the group wanted assurance that she was going to be on time since she had arrived late that morning. She reassured the group by pointing out that when she attends church she is never late.

Throughout the week there were incidents happening in POG4 relating to illness and death. In response to these incidents, the group was asked to debrief in small groups. As they did this I noted how volunteers use faith to interpret the events around their work. For example, one participant said that

As a believer I feel that since we are learning¹²⁹ about how to care and support the orphans and vulnerable children, God is speaking to us through these experiences. God wants us to see what the child who has lost a loved one and who has an ill parent feels like. May be God is teaching us and preparing us to be strong for those children out there.¹³⁰

In conclusion to the participant observation, I observed that in almost all these 4 groups a ritual of song and prayer is the *right* thing to do for many groups of volunteers. But, the use of the Bible is not a common practice. In this work of volunteering, the *isiZulu* beliefs and customs are valued especially by the rural-based groups. All 4 groups of volunteers are conscious of tangible faith resources available for their work. Now it is important to find what the face-to-face interview show us.

3.4.2 Face-to-Face Interview data

The other part of my field research was face-to-face interviews. I began these interviews on 11 June 2008 and ended 30 September 2008. Table 2 below shows the demographic profile of the interviewees. I have changed the names to protect the confidentiality of the respondents.

¹²⁷Churches here, refers to both services and also buildings.

¹²⁸ POG3.

¹²⁹ Learning is referring to the workshop that the person was participating in.

¹³⁰ POG4.

Table 2: Demographic profile of the interviewees

Name	Age	Marital Status	Gender	started volunteering	Religious Affiliation	Org. Type
Fadi	36	Single	M	2000	Zion Congregational Church	NGO
Buthe	65	Single	F	-	Sobantu Church	CBO
Mte	23	Single	F	2005	Apostolic Faith Mission	FBO
Hade	36	Single	F	2004	Anglican	NGO
Tau	37	Single	F	-	Zion	CBO
Nkabi	24	Single	F	2005	Zulu Congregational Church	NGO
Dum	19	Single	F	2007	Shembe	CBO
Mdlalo	24	Single	F	2006	Free Church	NGO
Sabe	24	Single	M	2007	Roman Catholic	NGO
Welcome	36	Singe	F	2006	Roman Catholic	CBO

The opened ended interview schedules included similar questions that I pursued as a participant observer, such as ‘What ritual would you want us to begin and end this meeting with?’ ‘Why does prayer, bible verses or religious choruses make sense in your work as volunteers in HIV and AIDS work?’ ‘what other religious symbols/tools do you use or bring to your beneficiaries?’ and ‘what value does your faith bring to the health and well-being of those you serve as a volunteer?’ Furthermore, I included questions like ‘What brought you into volunteering?’ ‘What motivates your community volunteering?’ ‘When you are at the workshop or meeting with other volunteers, what form of ritual do you prefer the workshop to begin and end with?’ ‘What other religious things/tools do you use with clients?’ and ‘In what way(s) do the Bible, prayer and religious choruses help HIV and AIDS clients?’

We turn now to the answers provided by the ten people who were interviewed.

3.4.2.1 Fadi¹³¹

Fadi’s experience of the illness of his sister and having cared for her, led him to volunteering. In his community, he sees a high prevalence of HIV and AIDS, even though people’s awareness is growing. His congregation does not contribute to the community. For Fadi, volunteering, taking care of people who are HIV positive, means learning about a person and reflecting about his own life. He thinks that

¹³¹ Changed the name for confidentiality purposes.

principles for volunteering include respecting, listening to and consulting with the sick person. He feels motivated by his fellow permanent colleagues in the organisation. Fadi believes that he manages to work without being paid because there is spiritual drive in him, that is, his love for volunteering.

Fadi thinks that being a believer and being a volunteer in HIV and AIDS work goes hand in hand. Thus, as a volunteer he provides the support, spiritual healing and hope to the affected and infected people. The religious tools that Fadi uses are counseling “in accordance to Christ’s ways”, and prayer. The passage that appeals to him is from the book of Revelation and reads, “In the last days there will come to be a beast from the sea, and then the end will come; the earth shall be destroyed”¹³². He feels that his volunteering is in preparation for his death. His Biblical role model is David who, as a boy, managed to conquer Goliath with a single stone. Fadi believes that volunteers are like David; HIV and AIDS are like Goliath and will be conquered one day.

Fadi believes that his work as a volunteer and as a believer contributes to the wellbeing of the people he serves. In this case he feels that, through his holding on to God and also continuing to help the community, he helps people to become spiritually well. Fadi thinks using prayer, music or Bible when serving in the community benefits his congregation in that some of his beneficiaries play music from his church and that gives them some inner healing too.

Fadi’s wish for the future of volunteering in HIV and AIDS is that the government should be able to recognize the usefulness of volunteers. He also adds that the government should also assist volunteers financially. In a three way relationship, Fadi’s opinion is that the congregations as registered institutions, the priests and pastors could get together and speak with one voice. The Church should relate to the government and therefore the priests or pastors must help the volunteers and speak out on their behalf.

3.4.2.2 Buthe

Buthe describes her community as having high unemployment rate among young people. HIV and AIDS are prevalent resulting in large numbers of deaths and

¹³² The interviewee does not give the chapter and verse to this bible quote.

increasing numbers of orphaned children. Through a Christ Church group and under her auspices, the Sobantu church has established a project that deals with poverty and orphans, and uses home-based care methods as well.

Before Buthe volunteered she was just raising her children. She also tried to work as a domestic worker and did some self-reliant projects like sewing and selling fruit and vegetable gardening. She was drawn into volunteering by the suffering of a neighbour's child who was left in the care of another neighbour. In 1978 she tried to establish a crèche, thinking that would solve the problem of children being left in people's homes.

Buthe thinks that volunteering in the field of HIV and AIDS, means a deep desire to help out in this critical time. Buthe is motivated to volunteering due to her personal experience of HIV, meaning that she is affected. Therefore, for her the principle of volunteering is dedication, respect, and kindness. Buthe feels it is difficult to work without being paid. This is a fact. But as a volunteer in the community, she has had to learn to associate herself with different organizations where she has had to learn how to survive skills as a volunteer.

Whenever there is a gathering of volunteers she feels that it is important to start with prayer and religious choruses. She is also aware of the need to accommodate people of other religions who may be volunteering with them. Buthe uses the Bible in her work: the verses in the bible that speak to Buthe as she is volunteering are Luke 9, and Ecclesiastes 9:10 which reads "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in She'ol, the place to which you are going."¹³³ For Buthe, working for the community is like God's kingdom. Buthe thinks using prayer and the Bible is benefiting her congregation because her fellow members can attend and assist in community programmes and the other projects that she and her CBO have established.

Buthe's wish for the future of volunteering is with regards to the awareness of communities about volunteers and volunteering. Buthe suggests also that more about volunteers needs to be known and disseminated throughout South Africa.

¹³³ The participant actually read from the bible for me during the interview.

Envisioning a changed mindset, Buthe imagines the priests or church elders who have begun to change and now understand the plight of the volunteers. She further suggests that some priests or church elders should, besides the income generating projects, establish community projects and programmes.

Buthe suggests that the role of government should be to see grassroots people as ends in themselves rather than means to political ends. The government should come to the CBOs, at the grassroots, apply the bottom up approach and learn to listen, taking volunteers more seriously. It should not just see them as mere 'volunteers', but should consider volunteers as employees.

Buthe suggests that the role of congregation must first be to refer to scriptures and then consult with the government as believers should, and not to be harsh. They must ask them [politicians] politely.

3.4.2.3 Mte

Mte describes her community as having a high youth population, with many orphans and sick people. HIV and AIDS prevalence is also quite high. Mte thinks her Church is involved in her community by visiting the sick and praying for them. Mte was led into volunteering by her experience of giving birth to a premature baby. This inspired her to want to care for those children in her community who are without parents.

Mte thinks that volunteering in the field of HIV and AIDS means playing a role in the community. Mte thinks she manages to work without getting paid because she gets financial support from her parents. For her, volunteering has always been something she had an intrinsic drive to do.

Mte thinks it is normal to begin and close a gathering or a meeting with a prayer and a religious chorus. She believes that prayer is important because it is giving thanks to the Lord for protection, strength to work and unity. For Mte, being a volunteer and being a believer, go together. She believes the principle of 'love your neighbour as you love yourself' enjoins her believing and her volunteering.

She uses the bible in her work. The scripture text which appeals to her is where Jesus heals the crippled man.¹³⁴ Jesus is Mte's biblical role model. She believes in his healing effect on people who needed healing. Thus Mte thinks her religious commitment has a healing effect on the people she serves. Adding to that, she thinks that using prayer, choruses and the bible is benefiting her congregation because she is an example to other young people in her church and the community. The song by the group called *Sechaba* that goes, "*Aliko eliny'themba ngaphandle kukaJesu*" translating to 'there is no other hope than Jesus' uplifts Mte. So whenever this song is played or sung in the group she feels some kind of relief and a sense of joy for the life and work that she does.

Mte wishes that the future of volunteering be that, volunteers must be developed and become employable to the level of being remunerated. She does not wish to die a volunteer. Mte suggests that the government's role should be to recognize the job that volunteers do in communities and then implement programmes that increase their knowledge and skill. It should also provide some money to fuel people's love for volunteering.

Envisioning an improved mindset of church leaders or pastors about volunteers, Mte sees the need to be supportive to volunteers. The church leaders should be able to preach about HIV and AIDS and talk about it in the congregations. In a three-sided relationship, Mte suggests that the role of the congregation should be starting a trust fund for volunteers as a way of acknowledging their responsibility to the community.

Mte sees the results of this current research work as providing a mouthpiece for volunteers. She feels if it can be a platform where volunteers from different places are able to talk about problems that they encounter in the community. She also hopes this could provide volunteers with recognition whenever there are political meetings or church gatherings, where volunteers can be featured in the programmes to talk about the type of jobs that they do in their communities.

3.4.2.4 Hade

¹³⁴ The interviewee could not give reference to the text.

Hade describes her community as having a high rate of unemployment and related social ills, in particular HIV and AIDS. She thinks her church is not involved in her community. Hade started volunteering at a TB Centre and, then she went to Thandanani Children's Foundation in 2004. Hade was led into volunteering by boredom.

Hade thinks that volunteering in the field of HIV and AIDS means being unemployed and bored.¹³⁵ Her grandmother motivates her to continue volunteering. She thinks volunteering is a good thing but it would be better if volunteers get paid. She has been able to work with getting paid only because of her dedication.

For Hade, whenever there is a meeting or workshop she noticed that they always start and end with a prayer. She thinks prayer is important because it connects human beings with their creator. Hade thinks that being a volunteer and being a believer are two things that are related. Thus she feels her religious background also motivates her to keep helping in the community. Hade rarely uses the bible in her work. The scripture verses that appeal to her read 'Our Father who art in Heaven....' in the book of John¹³⁶. Hade thinks her religious commitment contributes to the wellbeing of the people affected by HIV and AIDS. She listens to them and they are able to trust her by sharing their burden with her.

Hade thinks using the bible is sometimes benefiting to her congregation. It grows from strength to strength; it flourishes with new members.

Hade's wish for the future of volunteering is that volunteers must strive to be respected by people they serve. She suggests that the role of government should be to create job opportunities whereby recruiting happens among volunteers.

Envisioning a changed mindset of priests or pastors, she imagines them being able to understand the work of volunteers. In a three-way relationship, Hade suggests that the role of congregation should be assisting volunteers with resources and support by providing handouts and small rewards of monetary value.

¹³⁵ The participant meant that she thinks and sees as if people volunteer because they do not have jobs and they are bored of doing nothing.

¹³⁶ The interviewee has a vague understanding of this scripture text because her reference is incorrect.

3.4.2.5 **Tau**

Tau describes her community to be in rural areas and in the farms. The majority of people work in the farms. HIV and AIDS are prevalent and people are very well informed. The Zion Church which she attends is involved by praying. Tau was led into volunteering because of the increase in the number of the sick and the dying in her community.

For Tau volunteering in the field of HIV and AIDS means personal dedication and having love for the job. She is motivated to volunteer from the passion to see sick people getting well. Tau thinks that the lack of resources to help the sick, in the form gloves, disposable nappies, soap and even food, undermines volunteering and volunteers. She adds that there is also lack of support in the form of receiving any form of counselling. Tau thinks she manages to work without getting paid because she volunteers in the same community in which she lives, and hence she does not have to pay any bus fare. She also gets financial support for her living from her family.

When gathering at workshops or meetings with other volunteers, Tau says that they normally open and end with a prayer. She thinks prayer is important. She believes, as volunteers, God can help through all the hardships that they encounter in their work.

Tau thinks that being a volunteer and being a believer goes together. She believes voluntary work is about feeling; empathy and the ability to help other persons; and all that comes from being a believer. In addition, being a believer makes her to be brave to face and tolerate all the challenges in her work. The religious tools that Tau uses are prayer and the bible. The scripture text that appeals to Tau reads “God never deserts you, God is always by your side at all times, he can hear your cries”¹³⁷. Her biblical role model is Jesus. She believes he always tried to tell people about God at all times, to the extent that he even sacrificed himself; he died for people.

¹³⁷ The respondent could not remember where that text is coming from in the Bible.

Tau thinks that her religious commitment contributes to the wellbeing of people affected by HIV and AIDS by talking to them and opening the bible for them and giving them hope. She thinks using prayer and the Bible does benefit her congregation. People she serves identify her service with the Church she attends.

Tau's wish for the future of volunteering is that, if in her community, better job opportunities arise volunteers should be considered first. She suggests that the government should play a role by seeing to it that volunteers are catered for, in terms of job opportunities. That is, the government should 'look out' for volunteers in whatever way possible.

Tau imagines the priests or pastors who can be able to talk about HIV and AIDS at church. In a three-way relationship, she suggests that the role of the congregation may be to counsel or advise volunteers whenever they are faced with forms of abuse. She also adds the value for priests in connecting local government with volunteers as a way of assuming the role of working together in assisting people in the community.

She imagines this information (research) serving to emphasize that if opportunities arise in the community, chance or preference be given to volunteers.

3.4.2.6 Nkabi

Before volunteering, Nkabi was at home with no work. He was led into volunteering by the death of his aunt who left behind a child. Nkabi, describes his community as having high prevalence of HIV and AIDS and fear in the people.

Nkabi thinks that volunteering in the field of HIV and AIDS means having a responsibility to the people served and leading them by example. He gets motivation from the people that he helps, in particular his nephew, and his passion for this work comes from other volunteers who give him support that he needs. For Nkabi, it is not easy for him to work without being paid because there is pressure from the family querying his working without getting paid.

Nkabi states that whenever they gather as volunteers for a meeting or workshop they start and end with a prayer. He thinks that prayer is very important. According to his

faith, he believes when talking about things pertaining to the soul, or feelings, they are trying to connect with the Lord. Therefore, it is important to turn to God for guidance so that God can assist and unite them in spirits.

Nkabi also thinks that there is a connection between being a believer and being a volunteer in the community. He believes that he ought to have faith in order for people to get help and also to have 'spiritual light'. He mainly uses prayer during his work. Though he rarely uses the bible, Nkabi refers to it every now and again if needs be. His biblical role model is Job. He believes that, during his time of suffering, Job's faith in God sustained him.

Nkabi thinks that his religious commitment is beneficial to the wellbeing of the people who are infected and affected by HIV and AIDS. Thus as a volunteer he believes that he restores or gives them hope by conversing and praying with them. He thinks that volunteering accords him spaces to identify with problems, especially the problems resulted by HIV and AIDS work. Adding to this, Nkabi finds support in meeting people that have similar religious situations like him, or dealing with a certain problems and challenges brought about by volunteering.

Nkabi thinks that during his work using prayer and the bible to some extent, contributes to his church. When people appreciate and experience his faith commitment they dedicate themselves and convert to his church; then his church flourishes with new members.

Nkabi wishes that volunteers continue to help and that more people be assisted. He also desires the community to acknowledge that volunteers are really making a positive contribution to their lives. Volunteers need to be empowered. Nkabi suggests that the government must look after volunteers, creating a department that will be responsible for this job in terms of monthly remuneration and to avoid going to the department of Social Welfare.

Now, envisioning a changed mindset for church leaders or pastors, he feels his powers are limited. However, they should engage volunteers in church services to speak about HIV and the impact that it has on the community. Adding to that, the church

leaders should accord volunteers with an opportunity to be listened to such that members of the community can also realize the value of volunteering. In a three-way relationship, Nkabi suggests that the church's role should be to support volunteers by making church houses available for volunteers to carry out their activities. Adding to that, some church leaders have links with the government officials they could let the government know that there are volunteers who are helping people in the community.

Nkabi envisions this research work to produce some sort of a book that should be compiled so that the people would learn and benefit about HIV and volunteers. If it is a book, it should portray the work of volunteers within the community and their struggles like work for many years without getting paid.

3.4.2.7 **Welcome**

Welcome portrays her community as having a high prevalence of HIV and AIDS a reality which many people are still reluctant to accept. She was led into volunteering by the shortage of people who were volunteering in her area yet there were many sick people. She also has passion for the sick and the orphaned.

Welcome thinks that being a volunteer in the field of HIV and AIDS means hope. That is, she believes that one day there will be a solution to HIV. She gets motivated to volunteer by her fellow volunteers. They share problems and ways of improving their services in the community. Welcome thinks 'the hurdles' in volunteering are unrealistic expectations from the community and the misconceptions about volunteers. She thinks she manages to work without being paid because she is hopeful of being a professional one day.

When Welcome states that whenever there is a gathering or meeting of volunteers they normally start and end with a prayer. She thinks prayer is important. She believes God has power over all that happens and starting and ending with a prayer is also to thank God and inviting God to be present.

Welcome uses scriptures with her beneficiaries, especially one that reads, "There is a time for everything,"¹³⁸ and choruses like this one, *Igama leNkosi Liyinqaba*

¹³⁸ The respondent could not give reference to this Biblical text.

translating to 'The Lord's Name is a Pillar'. Welcome thinks that being a volunteer and being a believer goes together. As a volunteer, she believes she earns trust because people see a believer in her and people find safety for their stories. Welcome's biblical role model is Job. She believes in his experience of suffering which keeps her going. She believes she has intentions like Job. Welcome thinks using the bible and choruses during her work benefits her congregation. She notices that there is a sense of openness among her fellow congregants regarding HIV and AIDS. Her church does allow them to use the church premises for meetings.

Welcome's wish for the future of volunteering is that the volunteers be able to continue to take care of the sick people. She suggests that the role of the government should be to create some kind of payment system at the end of the month. The government could even select or recruit those volunteers who are seen as capable to work as social workers and also receive training along those lines.

Envisioning a changed mindset of church leaders about volunteers, Welcome imagines pastors and priests who help volunteers with resources. In a three-way relationship, Welcome suggests that the role of the congregation could also be to team up with volunteers and find out what they need.

Welcome wishes that this research could be helpful if it could generate workshops, or be made into booklet about volunteers.

3.4.2.8 Sabe

Sabe says his community is rural with a high population, and high levels of unemployment and poverty, and a high prevalence of HIV and AIDS leading to high numbers of orphaned children. He thinks that his church is involved in his community. They preach the gospel to young people that premarital sex is a sin. Before volunteering, he was involved in self-reliant projects like making bricks, and community gardening. Eventually, he decided to become a volunteer.

Sabe thinks that volunteering in the field of HIV and AIDS means personal growth. He believes in participating in the lives of the sick and those affected, there is a personal encounter with HIV and AIDS. He thinks that he manages to work without

getting paid because apart from monetary gains, he gains access to networks with people and experience in teaching adults. Spha thinks that the lack of trust by the community undermines volunteerism.

Sabe states that whenever there is a workshop or meeting for volunteers he sees it as normal to start and end with a prayer. However, he is also aware that there are people from different faiths and according to his experience they observe everyone's choice over the decided rituals.

He thinks prayer is important. Sabe believes prayer is a way for the Creator to protect and be with them throughout the proceedings. He thinks that being a volunteer and being a believer are two inseparable actions. Sabe uses choruses in his work. The chorus that inspires him is *Akehlulwa lutho uJesu* translating to 'Jesus cannot be defeated by anything'. The Biblical verse that inspires him reads "If God is with me then nobody can stand against me"¹³⁹. Sabe's biblical role model is Noah. As a volunteer he feels that, just like it was during Noah's time, he is 'preaching the gospel to people', there are some who listen and others who still do not want to listen.

Sabe thinks that his religious commitment contributes to the wellbeing of people affected by HIV and AIDS. He sees himself as someone who encourages people to walk through to the light even though they might encounter some darkness along the way. Sabe thinks using prayers and choruses during his work benefits his congregation because when he is standing in front of the people he feels like a role model for them.

Sabe's dream for the future of volunteering is that volunteers be able to do their work well. They should be able to know how to accept other people regardless of their situations. He adds that his 'basic dream' is to have a home, a car and a stable life, hence if volunteers can one day receive some kind of payment. Sabe suggests that the government's role could be to help volunteers financially.

Envisioning a changed mindset for Church leaders, Sabe imagines the priests and church elders will be the ones who are at the front in contributing to community

¹³⁹ The respondent could not give reference to this Biblical text.

service. They have to plough back to the community and have the responsibility to teach people about volunteering. Thus, for Sabe, the priests should accept, contribute to and support voluntary work. With regard to the role of the congregation, there needs to be a clear perception of what volunteering in the community entails by giving volunteers a voice. The congregation should look out for volunteers and negotiate relationships for them with the government. Sabe also suggests that 'religious faith' should be a priority for volunteers in general, that is, volunteers should put their faith in the Lord.

3.4.2.9 Mdlalo

Mdlalo describes her community as being characterised by the high prevalence of HIV and AIDS and people's reluctance to accept that reality. She thinks that her Church is not involved in community health issues. Before volunteering, Mdlalo was just at home doing nothing. She was led into volunteering by her awareness of the shortage of volunteers and an increase in the numbers of orphans.

Mdlalo thinks that being a volunteer in the field of HIV and AIDS means meeting a need in educating and offering advice to community people for them to be compliant in taking their medication. She believes that the principle of volunteering is love and passion and not about monetary gain. Her motivation to volunteer comes from the permanent members within her organization. Mdlalo feels that what undermines her work as a volunteer is when community people fail to see the significance of volunteering. She thinks that she manages to work without getting paid because of her motivation and passion, but the thought and desire to be receiving something lingers along.

Mdlalo states that when they gather at meetings or workshops, they start and end the day with a prayer. She believes prayer is important in everything volunteers do. As volunteers, they must first consult with the Lord to guide and give them power to continue with their work. Mdlalo thinks that being a volunteer and being a believer go hand in hand. She believes that as one goes to church they are going there to worship God, and the same applies for volunteering. One worships God by helping His people. She sees volunteering in the community as a way of being God's servant.

Mdlalo uses prayer and to some extent choruses in her work. The passage about the Good Samaritan appeals to her. She does have a biblical role model, but could not remember the name. This chorus *Umkhuleko Unamandla*¹⁴⁰ translating to ‘Prayer is powerful’. makes her feel rejuvenated spiritually. That is, even if she feels a bit unholy, it helps her to get back on track spiritually. When it comes to the use of prayer and choruses while volunteering in community, Thobile does not see how those benefit her congregation.

Mdlalo’s wish regarding the future of volunteering is that perhaps one day volunteers can get employment where they can get paid. Mdlalo suggests that the role of government should be to work with volunteers by recruiting among them ensuring that they get ‘something little’.

Envisioning a changed mindset of the church leaders or pastors, Mdlalo imagines pastors who need to allow educational exercises, perhaps, after church or during week days led by volunteers. She thinks that church leaders need to involve themselves as members of this world which is plagued by this disease. Mdlalo suggest that, in a three-way relationship, the role of the congregation should be to establish an organization that could focus on helping volunteers or perhaps create some sort of trust fund for volunteers. She thinks congregation could also ask for governmental funding to support volunteers.

In terms of this research, Mdlalo thinks it would be good if there could be a book or maybe a magazine which can be published on a monthly basis featuring articles related to volunteers and their work around HIV and AIDS.

3.4.2.10 **Dum**

Dum describes her community as poverty stricken community with high numbers of orphans and the leading cause of this is HIV and AIDS. She thinks her church is not involved in the community because it does not have a branch in this community. Dum was led into volunteering by the fear that was created by people around her talking about HIV. And, after she had gone for HIV test she began to learn and deal

¹⁴⁰ She sang this for me during the interview.

with her fears through volunteering. Before volunteering she was studying computers.

Dum thinks that volunteering in the field of HIV and AIDS means playing a role in the community. The drive to volunteer comes from the child she is currently looking after. Dum thinks that she manages to work without getting paid because she has not encountered any problems that need money.

Dum states that at a gathering or workshops she prefers to start and end the day with prayer. She believes praying is important because God is quick to hear. She thinks that being a volunteer and being a believer reflect her congregation. Dum uses prayer and church songs in her work, but does not use the bible. However, her biblical role model is Noah. As a volunteer, she believes she is also working for the benefit of other people.

Dum thinks that her religious commitments contribute to the wellbeing of the people affected by HIV and AIDS. She believes she gives them hope and educates them. Dum brings along blessed Vaseline and holy water from her congregation, and some people end up converting.

Dum's wish for the future of volunteering is that volunteers should continue being exemplary making a difference in people's lives. She suggests that the role of the government should be to look after the needs of the volunteers.

Envisioning a changed mindset of priest or pastors, Dum imagines people who believe that HIV is real.

3.5 Conclusion

In this chapter, my research participants are from Christian religion. They are in mainline churches, Pentecostal tradition, and African independent churches. The context of my participants is HIV and AIDS. All participants work in the community-

based organisation sector serving as volunteers to HIV affected children and their families.

I learnt, from my participants, that a typical day of gathering of community-based volunteers is opened and closed by a Christian ritual. Thus it is like a norm to start a meeting by singing and praying and the same happens at the end of the meeting. However, the Christian Bible did not seem to be dominant in this ritual. I find participants agreeing that being a believer is inseparable from being a volunteer. Even though voluntary work is work offer freely without compensation, my participants point out the opposite. The overarching concern is that volunteering in HIV and AIDS should be remunerated. The Church is understood, therefore, as betraying volunteers by not standing up for them to persuade the government to remunerate voluntary work.

In this chapter I noticed that culture and beliefs are also seen as important aspects of volunteering. The faith practices in volunteering are linked to the concerns over poverty and remuneration. For participant observation and open ended interviews praying and singing seem to be a norm but not the Bible. In the next chapter I am looking closely at these finding in terms of the research focus itself.

Chapter 4: Findings and analysis

Introduction

In this chapter I analyse the research findings. After presenting the findings, I evaluate the role of religion and faith in community-based volunteering. I consider the value of song, prayer, the bible (often called the word of God) and the relationship between volunteering and believing as identified facets of faith. Then I try to check what these facets of faith suggest about community-based volunteering, in providing health and wellbeing for the people affected and infected by HIV and AIDS.

Presentation of the research findings

Participant Observation findings

Gender and Age representation in HIV and AIDS work

In all 4 groups the male presence was minimal and the female presence was very high. The majority age group is between 20- 40 years. All participants are volunteering in HIV and AIDS work or initiatives.

Religious affiliation

The religious tradition of the people studied is mainly Christian. The participants represent a mixture of mainline churches and African independent churches.

Access to religious resources

Groups are allowed to use Christian premises for workshops and meetings. For example, a group in Durban used a Lutheran Church. A group at Ozwathini also met at a Lutheran church building. For some groups, there are costs involved in such usage.

Consciousness about the availability of churches and church structures

In all 4 groups there is a general consciousness of the availability of, and access to churches and church structures. It is expressed in phrases like ‘we have churches’.

Consciousness of beliefs and cultural values

The expression ‘we keep customs and beliefs’ was used often and differently by all 4 groups.

The use of religious songs and prayer

The use of religious songs and prayers is spontaneous and appears to be a norm among groups. For instance prayer is a common ritual to begin and end a typical day of volunteers’ workshops or meetings and has a role in establishing volunteers’ identity in their work. In other words, volunteers would find it disconcerting to start or end a day of meeting without a prayer. The use of prayer and song among volunteer groups is understood to be a way of connecting God and community work.

Using the Bible

The use of the bible is not as common as the use of prayer and song. The reliance on the bible seems to occur only at extreme moments like at the death of a group member. Otherwise when groups meet or are attending workshops there is hardly any reading of the bible. However, every now and again there is general or casual reference to some biblical text that exists in oral tradition.

Face-to-face Interview findings

The location of community volunteers

Community-based volunteers come from, and work in, populous communities with high unemployment, poverty, a high prevalence of HIV and AIDS, and many orphaned children. The participants think of and understand their congregations or churches to be less involved in such contexts. For those churches that are involved, a few church members join social projects like home-based care. But what is common, is visiting and praying for the sick.

Motivation for volunteering

There are different motivations for community-based volunteering. For some, it is about their passion for caring for the sick and orphaned children. For others, it is about the awareness of a great shortage of volunteers in communities with high numbers of the sick and needy. Shared problems and aims, around volunteering itself, is also a motivation for people to remain volunteering. Many respondents express that there is fear around talking about HIV, which influences some of the people to keep volunteering as educators. Another motivation is based on personal experiences around HIV, AIDS, illness and death. Some respondents have lost their loved ones to the pandemic and they feel that serving as a volunteer is like serving their own loved ones. There is also an intrinsic spiritual drive and love for volunteer work. That is, respondents know that they will not gain reward, but they still find it enjoyable and also feel it is a calling from God.

Being a volunteer in HIV and AIDS work

For some respondents, being a community-based volunteer in HIV and AIDS work means being able to have and express hope, love and passion, dedication, kindness, respecting, listening and consulting with the beneficiaries. For others, it is an opportunity for personal growth. That is, it is a personal encounter with HIV and AIDS where one learns from another person's life and then reflects on one's own life. Some feel they have a responsibility to the beneficiaries, leading them by example. A few think that working for the community is a way of being in God's kingdom. In summary respondents feel they are playing a role in their own community while they also have a sense of duty to provide hope and to work for God's kingdom.

Community-based volunteer managing to work without getting paid

Working without getting paid is very difficult for all the respondents. Some respondents value the gaining of skills. Others benefit by networking with other volunteers who help them to cope and teach them how to survive work without pay. Nevertheless, the thought and desire to receive remuneration persists. Overall, respondents express that they are always under pressure to provide food for their

families. Only a few said that they receive some financial support from parents and family.

The ‘hurdles’ in volunteering

There are other hurdles in volunteering. Respondents express that communities’ expectations and misconceptions about volunteers mean that people fail to see the significance of volunteering. For example, there is lack of trust in volunteers by the community in general. That is, volunteers appear not to be trusted with confidential matters because they enter every home. The lack of resources has been expressed. Thus for those volunteers doing home-based care, health equipment such as gloves and nappies are often not supplied. In addition to that there is little support in the form of counselling, or what is called ‘caring for the carers’. Some of the respondents express this need arising as a consequence of the traumas they encounter in people’s homes.

Volunteers start and end meetings or workshops with a prayer and song

All respondents said they would prefer to start any meeting or workshop with a chorus and a prayer. However, some respondents are aware that there may be people from other faiths present, who are accommodated by trying to observe everyone’s choice over the decided rituals. On the whole, respondents believe that prayer is a way to acknowledge that God has power over all that happens in the community, to give thanks to God and ask God to be present at the proceedings. It is also to ask for the Creator to protect. Therefore, they believe that there is a need to consult first with the Lord to guide and give strength in the work they do. It is also believed that in difficult moments, with prayer, God is quick to hear and help. Further, respondents express that they believe that choruses or religious hymns uplift them, giving a measure of relief, hope and a sense of joy. Some examples of the choruses or hymns that transform respondents as they do their work are: *Igama leNkosi Liyinqaba* (the Lord’s name is pillar); *Akehlulwa lutho uJesu* (Jesus cannot be defeated by anything); *Umkhuleko Unamandla* (Prayer is powerful).and; *Aliko eliny’themba ngaphandle kukaJesu* (There is no other hope than Jesus).

Use of the Bible

The respondents express a belief in the Bible as Holy Scripture. Some of the texts that appeal to the respondents and their work are, ‘There is a time for everything’ (Ecl 3), ‘If God is with me then nobody can stand against me’ (Rom 8), ‘the Good Samaritan’ (Lk 10), ‘In the last days there will come to be a beast from the sea, and then the end will come; the earth shall be destroyed’ (Rev 13), ‘All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in She’ol, the place to which you are going’ (Ecl 9), ‘Jesus heals the crippled man’ (Mk 2), and ‘Our Father who art in Heaven’ (Mat 6). These texts provide inspiration for the volunteers.

All respondents identify with a Biblical figure as a role model. For instance, some see Job as their role model because he remained rooted to his faith during the times of suffering. Thus like Job, volunteers mean that, in the midst of suffering and risking, everything remains grounded in God. For some, their role model is Noah because they feel they have been mandated by God to work for the benefit of the people, as Noah was mandated to build the ark, during the struggle of HIV and AIDS. David is also a role model. As a boy, he managed to conquer Goliath with a single stone; thus volunteers see themselves just like David, with HIV and AIDS being their Goliath. Others see Jesus as a role model because of his healing effect on the health seekers of his times; he even sacrificed himself and died for the people. However, this reading and reflecting on the Bible is not shared in common and does not appear as a norm like prayer and song. Contrary to prayer and song, it is more of an individual practice than a shared common practice.

Being a volunteer and being a believer is inseparable

Respondents view volunteering and being a believer as one and the same thing. They think and believe that as a volunteer, one earns trust with one’s beneficiaries who see a believer and not a volunteer. Also, once beneficiaries notice some element of faith in the person helping them they feel safe with their stories. The respondents express that they believe that one worships God by helping God’s people. Therefore volunteering in the community is like being God’s servant; one educates, providing empathy and support, by listening and conversing with one’s beneficiaries.

As believers, respondents express that volunteers encourage people to walk through into the spiritual light. That is, one goes to church to worship God, and the same applies with volunteering, where one serves the community by giving hope, spiritual healing and, through the opening of the bible, praying and counseling. Moreover, the ability to feel and give empathy as therapy, comes from being a believer. The principle of ‘love your neighbour as you love yourself’ enjoins believing and volunteering. In this case, the qualities of being a volunteer are feeling, empathy, and giving hope, and these are the same qualities of being a believer.

Other facets of faith to volunteering

Some of the respondents have indicated that they use religious items like Vaseline, holy water and gospel audio tapes or CDs from their churches in addition to prayer and choruses and the Bible. These religious items are believed to provide some inner healing to the beneficiaries. The beneficiaries are able to identify the work with the churches which are attended by volunteers. To the volunteers’ fellow congregants or church members, the use of some of these faith elements gives a sense of openness regarding HIV and AIDS. In addition, some respondents believe that the use of the church premises for meetings and workshops means that volunteer work becomes visible to their fellow congregants, and volunteers become role models, in particular to young people. For example, some of the church members begin attending and assisting in community initiatives precisely because of that.

The future of volunteering

Many respondents envision the future of community-based volunteering as depending on the relationship between the government and the church. A proposal is that the government should recognize the usefulness of volunteers and then ensure that (i) volunteers are remunerated; (ii) there are employment opportunities to which volunteers can be upgraded or be recruited and (iii) the bottom-up approach will be applied where the government can learn to listen to and take volunteers more seriously.

With regard to the church and church leaders, respondents think they should be accepting, supporting and helping volunteer work by providing resources like (i) creating some sort of trust fund for volunteers; (ii) teaming up/engaging with volunteers and finding out what they need; (iii) having a clear perception of what volunteering in the community entails and giving volunteers a voice; (iv) the priests and pastors getting together and speaking with one voice on behalf of the volunteers, looking out for volunteers and negotiating relationships for them with the government and (v) referring to scriptures and then consulting with the government like believers.

Analysing the research findings

A perceived lack of power to influence

Authors who pursue the theme of home-based care observe that “women are principal caregivers in CHBC”.¹⁴¹ This research established that women are the majority in community-based volunteering; the male presence is minimal compared to the female presence. I also see that the majority age range is between 20 and 40 years. This gender and age representation is connected to poverty, unemployment and HIV and AIDS, and may suggest that women in Africa are understood mainly as nurturers.¹⁴²

However, it is important to reflect on the fact that women are not just nurturers and “willing and committed to provide care”¹⁴³, but they also experience pressure from their families to provide food. In this regard as a job, community-based volunteering appears not to accord volunteers the power to influence change as they may wish. For example, in this response

That [i.e. getting paid work] has always been on my mind. It is just that I don't know how I can do it but what I wish for is that one day I be given an opportunity...¹⁴⁴

And

Like I have previously, said, we tend to be subjected to abuse so whenever I as a volunteer have experienced some kind of abuse, I can be able to speak...¹⁴⁵

¹⁴¹ Thabethe, 2006. *Making connections*, p.104.

¹⁴² Thabethe, 2006. *Making connections*, p.104.

¹⁴³ Thabethe, 2006. *Making connections*, p.104.

¹⁴⁴ Nkabi (participant)

¹⁴⁵ Tau.

Some are supported by their families even if they are over 25 years of age and have children of their own.

I have noticed that community-based volunteering has a strong gender imbalance. Volunteers are subjected to poverty and unemployment and some form of abuse - as such there is a general sense, among volunteers, that they are silently being oppressed. They do not have the power to influence change. In this situation the churches and church leaders are perceived to be very distant. This may be the source of the gaps between the faith of the volunteers and the faith of the Church.

Being a volunteer vs being a believer in times of HIV and AIDS

Being a volunteer

Extensive studies demonstrate that HIV and AIDS have developed to be a disease of the poor.¹⁴⁶ The epidemic has evolved as a health and social crisis in South Africa as it has elsewhere in Africa.¹⁴⁷ Therefore, in community-based volunteering, poverty, unemployment, HIV and AIDS are real. Thabethe observed that challenges faced by

voluntary caregivers are too formidable to cope with because most of them work in poverty-stricken communities.¹⁴⁸

It is in this context that community-based volunteering has also evolved as a “rapid growth of a range of lay workers”.¹⁴⁹ Volunteers have become a quick win in health care.¹⁵⁰ The findings indicate that community-based volunteering encompasses social ills. For example, one respondent has this to say

I would say that volunteering is something good but it is not easy because these HIV positive people are difficult to work with... At home where I stay it is difficult because they tend to say, “You go out to work but we do not see anything, you just work but you do not get paid”.¹⁵¹

It is difficult to work without getting paid. Therefore, being a community-based volunteer in HIV and AIDS work suggests that one is a resource in the provision of health care but in a compromised way. The hurdles include misconceptions both by

¹⁴⁶ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.21.

¹⁴⁷ Gennrich (ed) 2004. *The Church in an HIV+ world*, p.5.

¹⁴⁸ Thabethe, 2006. *Making connections*, p.103.

¹⁴⁹ Schneider, et al., 2008. ‘Community health Workers: What do we know about them?’ p.1.

¹⁵⁰ See, Abbatt, 2005. ‘Scaling up health and education workers,’ p.3; and, Lehmann, and Sanders, 2007. ‘Community health Workers: What do we know about them?’ p.1.

¹⁵¹ Nkabi.

the beneficiaries and family members; they will always expect that when one is working there should be some form of remuneration in order to put food on the table.

I can then contend that community-based volunteering is more of a survival mechanism than just an *ubuntu* or religious value. Many of the volunteers in this research confirmed Thabethe's¹⁵² finding that they are poor, and that they come from contexts in which unemployment is rife. Though some expressed that they manage to work without getting paid, nevertheless explanations and expressions show some underlying dissatisfaction. For example,

Hey, it [volunteering] is difficult; it is a fact. Because, you find that you leave your own home and when you come back home you find your children looking at you and crying saying that they want nice things... when you volunteer in the community you are also learning so you need to associate yourself with the different organizations where you will be taught how to take care of yourself as a volunteer.¹⁵³

and

I am glad to be volunteering in my community but it is not something that I am going to do until the day I die or even grow old doing. So that means that my wish or dream is to become a social worker, so I am trying by all means to reach that goal one day.¹⁵⁴

Being a community-based volunteer and being poor suggest that this is a group of people that manage life under stringent conditions. The dominant phrase by respondents when asked about the future of volunteering is 'one day'. This phrase either follows or is followed by expressions such as 'I get some kind of remuneration' or 'I am working'. For some respondents, that is where God has to be invited and addressed as is indicated by some of the participants' observations

because all our hopes about life are in God... we are here because there are no jobs.¹⁵⁵

and,

The government just doesn't care about people but if the government could recruit volunteers it would be better because the government could see to it that they get 'something little' because the government has money. [...] because people are unemployed.¹⁵⁶

¹⁵² Thabethe, 2006. *Making connections*, p.103cf.

¹⁵³ Buthe.

¹⁵⁴ Mte.

¹⁵⁵ POG1.

¹⁵⁶ Mdlalo.

with regards to volunteering, is very important, the government has to play a role...how will the government play this role? By seeing to it that volunteers are catered for in terms of job opportunities, so that a person does not volunteer for many years without eventually getting employment, this means that the government should 'look out' for volunteers in whatever way possible.¹⁵⁷

It therefore looks like the role of faith may be to give better chances to survive unemployment and poverty. Thus, on one hand people keep hoping for material remuneration, and on the other, they claim to have a sense of duty and desire to work for God's kingdom. Perhaps, what seems a 'calling from God' in community-based volunteering is some kind of bargaining with God. Overall one can argue that volunteering has changed from being an activity offered for free, with servers not expecting any form of payment, to being an opportunity for material remuneration.

Being a believer

Beverley Haddad observes that

church leaders are not quick to condemn, but are slow to respond with effective strategies that will stem the tide of the epidemic.¹⁵⁸

My findings show that community-based volunteers understand the local churches and church leaders to be distanced from their contextual experiences (as indicated above in this chapter). Local church leaders are seen as less proactive in supporting community initiatives. For instance one respondent states that

if they [pastors or church leaders] could be able to preach about the HI Virus and talk about it in the congregations... this in turn, will make our job as volunteers easier.¹⁵⁹

Another respondent also states

They [pastors or church leaders] need to involve themselves because they are also part of this world which is plagued by this disease.¹⁶⁰

The suggestion may be that community-based volunteers, as grassroots believers, do have an understanding of the role of their local churches and pastors. It also seems that, to a certain extent, volunteers feel let down by the local churches and church leaders in their initiatives to respond to HIV and AIDS, which is a counter view to the argument that

¹⁵⁷ Mdlalo.

¹⁵⁸ Haddad, B 2006. 'We pray but we cannot heal: theological challenges posed by the HIV/AIDS crisis' p.80, in *Journal of Theology for Southern Africa*, Vol.1 (125), July, 2006:80-90.

¹⁵⁹ Mte.

¹⁶⁰ Mdlalo.

congregational home-based pastoral care is the model that holistically addresses the interconnectedness between HIV and poverty in Africa.¹⁶¹

Considering Haddad's¹⁶² observation, local churches and church leaders' slowness to respond seem to be a result of getting entangled with inventing one model after another and failing to recognize and uplift efforts that already exist. This may suggest that the church needs to recognize that community-based volunteers are already representing the church's activity and contribution. In that case the church leaders should also not overlook these people. One respondent said, about the church's support, that

There is nothing much except that whenever we need to hold our meetings they do allow us to use the church house so we can discuss things.¹⁶³

Praying and preaching for the sick and allowing the use of premises may not be enough. When respondents look at what they think the role of the local churches is towards volunteering and volunteers some had this to say,

... the congregation also needs to have a clear perception of what volunteering in the community entails so that they [the congregation] can be able to deal better with this situation. The congregation has to play a pivotal role in the community because it is also part of that community and the congregation has to seek support for voluntary work [...] Yes, the congregation should look out for volunteers and get help for them from the government so that the community gets served better.¹⁶⁴

... I think that since congregations are registered institutions, the government knows/is aware that, "Oh, in South Africa there is a certain congregation like the ZCC". Moreover since the ZCC is at the community level, if all the priests could get together and speak in one voice and relate to the government...because a priest is a priest because of a congregation and if that congregation should dry out, who is going to be left for him to preach to? No one! So since there are volunteers in the congregation, who assist the congregation, he [the priest] must also help the volunteers with the help from the government and speak out on their behalf.¹⁶⁵

The argument appears to be that churches and church leaders exist in the same communities where social health inequalities and the impact of HIV and AIDS are experienced. Therefore, churches and church leaders need to reform and be more relevant. That is, if community-based volunteering is to have a future, the church is

¹⁶¹ Magezi, V and Louw, D J 2006. 'Congregational Home-based pastoral care: Merging the African family and Church family systems for effective HIV ministry' p.64..in *Journal of Theology for Southern Africa*, Vol.1 (125), July, 2006:64-79.

¹⁶² Haddad, 2006. 'We pray but we cannot heal', p.80.

¹⁶³ Welcome.

¹⁶⁴ Sabe.

¹⁶⁵ Fadi.

expected to play a mediating role between the government and its grassroots believers- the volunteers. This can be possible only if churches and church leaders are in solidarity with the volunteers.

Further I established, in Chapter 2, that religious values play a major role in the culture of volunteering in South Africa. Community-based volunteers provide communities with the most basic social support and safety net.¹⁶⁶ The findings in this research establish that religious values in volunteering have different facets and manifestations. The respondents, during participant observations, expressed the importance of prayer in their work as follows

all our hopes about life are in God...¹⁶⁷

Another response was that

we normally pray before we begin and when we end the meeting because God is the beginning of every step into the day or activity,¹⁶⁸

and another reaction states

there is poverty out there; now, since we enter people's homes like this, we need God to embrace us and to strengthen us in this our work where we do not get paid.¹⁶⁹

Reflecting on these views it seems that in community-based volunteering, faith expressed in the form of prayer and song has a lot to do with every day experiences. A typical community-based volunteer who is Christian will see it fitting to start and end any day or meeting or workshop with a chorus and a prayer. Prayer suggests a connection between the believer and the Creator, God. Further, for a volunteer who is a believer, choruses or religious hymns suggest spiritual uplifting; not only of the health and wellbeing of others, but that of the volunteers themselves. For instance

we do believe that through all the hardships that we encounter, we have to pray, so it is important to pray and report to God so that He can help us in our work. [...] Just seeing things, that are happening to people and like I said, we do not receive enough counseling. So whenever it happens that you are faced with a personal problem, you just pray to God so that He may help you.¹⁷⁰

Overall, God is understood as a Helper and One who is quick to hear. The use of prayer and song among volunteer groups is not relying on any doctrinal tradition but it

¹⁶⁶ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.12.

¹⁶⁷ POG1.

¹⁶⁸ POG3.

¹⁶⁹ POG1.

¹⁷⁰ Tau.

is understood to be a way of connecting God and community work. Use of song and prayer gives strengths and hope, but does not seem to shape the identity of the groups.

The spontaneity in prayer and chorus may suggest a kind of personified counselling among volunteers. I can then argue that African religious identity as a facet and manifestation of faith is also influential in this spontaneity. Thus prayer and song tend to be an articulation and a release of emotions resulting from socio-religious and socio-economic experiences. Related to this view is a strong consciousness about beliefs and customs, such as: ‘we keep customs and beliefs’¹⁷¹

since we work with children like this, we see that a child is born of a cultural belief system- and that is, isiZulu ¹⁷²

Manifestations of faith in community-based volunteering are interconnected with the African cultural beliefs; hence the link between the *ubuntu* and the religious values.

Schmid states that “faith acts such as prayer impact on recovery of patients”¹⁷³ and also that “people’s faith impacts on their well-being”.¹⁷⁴ In chapter 2, I have established that people cope with HIV and AIDS’ unprecedented loss and tragedy by using their faith when providing or seeking health.¹⁷⁵ Moreover, the faith of community-based volunteers, seem to have a tangible and intangible impact on the recovery of their beneficiaries’ health and well-being. This is established in the research done with the Masangane groups’ where faith action is filled

with the language of faith that matters deeply to its work with the language of faith that matters deeply to its clients.¹⁷⁶

The use of Bible verses; though not in common among community-based volunteers, seem to bring an element of language of faith. For example,

When a person has lost hope and they think that they have nothing left to live for [...] by opening the bible for that person [...] talking with them perhaps, praying and singing, you find that afterwards that person starts feeling better and they realize that, “God is there, He exists, I can still live, there are people around me who care”.¹⁷⁷

¹⁷¹ Participant observation report.

¹⁷² POG4.

¹⁷³ Schmid, 2007. ‘What value does religion add to health services?’ p.27.

¹⁷⁴ Schmid, 2007. ‘What value does religion add to health services?’ p.27.

¹⁷⁵ Oppenheimer, and Beyer, 2007. *Shattered dreams?* p.96-97.

¹⁷⁶ Schmid, 2007. ‘What value does religion add to health services?’ p.29.

¹⁷⁷ Mte.

This finds support in the references made to biblical figures like David, Jesus, Job and Noah whom some respondents say are role models to them

It is David. [...] because he managed to conquer that bully, the one that he beat up with a single stone when he was still a boy, Goliath... [...] I also have that belief that we shall overcome [HIV and AIDS] even though we are small but nobody knows, for sure, who will conquer this disease.¹⁷⁸

and

I would say that in the bible, no one did great things quite like Jesus. Jesus was the one who always tried to tell people about God at all times, to the extent that he even sacrificed himself, he died for people.¹⁷⁹

as well as

Yes him [Noah], he built the ark so that people can get help. Even when you are a volunteer you work for the benefit of other people.¹⁸⁰

The reading of the Bible is evident in the way volunteers quote the Bible verses, however, there seems to be a gap in reflecting together on the life of Jesus and letting their work to be shaped by it. Thus the way volunteers use the Bible is erratic, but it still demonstrates the way in which grassroots believers can formulate their vocabulary of faith; one that is believed to have an impact on the beneficiary's well-being.¹⁸¹ Biblical personalities seem to indicate volunteers' faith aspirations of identifying with those figures whose faith and language of faith was unwavering. The identification of biblical figures may also suggest that the Bible is in the hands of the grassroots believers- the simple members of the Church. Thus the volunteers, as simple believing Christians, read, reflect and act upon scriptural inspirations.

The respondents in this research express that the catalytic principle of faith and their work is: *love your neighbour as you love yourself*.

we are told that it is important to love your neighbour as you love yourself so that is why we help people by volunteering and caring for them, not necessarily that you have to be too close to them geographically but we are all members of the same community, they are still my neighbours. I still love them as I love myself because if I did not love them I wouldn't be a volunteer, I wouldn't even help them with anything.¹⁸²

Then there is also Luke 9, which I have just told you about; it says that there is no one who has placed their hold on sin whilst still upholding

¹⁷⁸ Fadi.

¹⁷⁹ Tau.

¹⁸⁰ Dum.

¹⁸¹ Schmid, 2007. 'What value does religion add to health services?' p.27.

¹⁸² Mte.

the worth of my glory. [...] For me working for the community is like God's kingdom.¹⁸³

Concepts such as 'to love your neighbour as you love yourself' and 'working for the community is like God's kingdom' seem to point us at "faith by itself, if it has no works, is dead" (James, 2:17). Faith and works should not be separated. That is, in community volunteering the passion to serve others in the form of love for one's neighbours' health and wellbeing, seems to emphasize that the destiny or end for volunteering is the Kingdom of God. I can argue therefore that prayer, choruses, and the use of the Bible in HIV and AIDS community-based volunteering are an expression of faith and a religious praxis focused on healing.

This research highlights that HIV and AIDS have evolved to be a public health issue whereby illness, death and social dependency have compromised and jeopardised hope, freedom, wellbeing and human dignity of the poor.¹⁸⁴ For a Christian community-based volunteer, faith may mitigate such a compromise by a healing effect. This healing effect is marked by the quality of listening, the reading of the Bible, and praying

the work that we did...taking care of orphans, taking care of sick people and distressed members of the community, you see, I saw that as love. I then called them so we could read the bible even when there were visitors and we just 'touch up' on the word of God. To me that showed that I will not doubt myself about believing; but I have faith.¹⁸⁵

Adding to the healing effect, are examples around the use of various simple healing methods from volunteers' churches.

According to my religion when I go to a person I bring along Vaseline and holy water.¹⁸⁶

when I visit people in their homes I do sometimes find them playing these cassettes, to me I say that, 'This person plays religious cassettes' and those people get healed by doing that.¹⁸⁷

As Christians, community-based volunteers understand that their faith informs their response to the health and wellbeing of others. For them, HIV and AIDS ravage a

¹⁸³ Buthe.

¹⁸⁴ See, Gennrich (ed) 2004. *The Church in an HIV+ world*; Oppenheimer, and Beyer, 2007. *Shattered dreams?*; Smith, J 2007. 'KwaZulu-Natal' in Barron, P, Day, C and Monticelli, F. *District health Barometer (DHB) year 2006/7*. Durban: Health Systems Trust; and Whiteside, A and Sunter, C 2000. *AIDS: The challenges for South Africa*. Cape Town: Human & Rousseau Tafelberg.

¹⁸⁵ Buthe.

¹⁸⁶ Dum.

¹⁸⁷ Fadi.

person's whole body and soul. Volunteers, therefore, believe that their faith responds to the depression and emotional stress that weaken the person's health and wellbeing.

Moreover, Schmid ascertains that faith communities provide health services to their own membership or to a wider public.¹⁸⁸ The research findings further suggest that faith and action are inseparable. Through faith and religious practices, community-based volunteers engage in intangible practices in some form of healing, trust and hope for the people affected and infected by HIV and AIDS, and also in the tangible practices such as listening, talking, reading of the Bible, praying and sharing. In this regard, the major intangible contributions of volunteering and believing to the human dignity of the poor are hope, freedom, and wellbeing. For instance,

We were used to having a priest preach to us and then ask for donations. Then it came to me at that moment when he said we must donate, [...] but he seemed more impoverished than I was, I then stood up and said, 'Please *Baba Mfundisi* [Father Preacher] and fellow brothers and sisters of the congregation...' let this be something that we do in our congregation, because what we are doing is not enough. [...] In order for them [people] to be able to donate freely, there should also be support groups and projects, more especially and they could start even if there were not any Gogo's, this should happen.¹⁸⁹

In addition, other respondents state that

when you go to church you are going there to worship God, is it not so? The same goes for volunteering; you worship God by helping His people. [...] you are still working for God either way since you are helping His people who are here on earth. [...] It is still the same thing as being His servant... [...] God thanks you because you are helping people who live within your community.¹⁹⁰

There are things that are discussed in each of these organizations [church guilds and societies] like the fact that besides your worshipping the creator, there are also other things which you have to do for the community... There must not be a situation whereby a person just goes to church just because they see that other people are also going there, a person must also serve his or her community that is what I believe personally [...].¹⁹¹

we are told that it is important to love your neighbour as you love yourself. So, that is why we help people by volunteering and caring for them, not necessarily that you have to be too close to them geographically but we are all members of the same community, they are still my neighbours. I still love them as I love myself because if I did not love them I wouldn't be a volunteer, I wouldn't even help them with anything.¹⁹²

¹⁸⁸ Schmid, 2007. 'What value does religion add to health services?' p.27.

¹⁸⁹ Buthe.

¹⁹⁰ Mdlalo.

¹⁹¹ Sabe.

¹⁹² Mte.

As believers, volunteers seem to understand that our calling as Christians in the world goes beyond Sunday service. Thus if for African people faith is important to health and wellbeing in tangible and in intangible ways,¹⁹³ then the link between faith and volunteering suggests that community-based volunteers are religious health agents and can be considered as religious health assets. An argument can be made that the faith manner of community-based volunteers enhances the health and wellbeing of fellow community members. Hence, de Gruchy argues and states

It is interweaving of the intangible within the tangible which gives the tangible its specific “religious” character, and it is the expression of the intangible in tangible ways which gives the intangible its legitimacy.¹⁹⁴

Thus community-based volunteers’ faith efforts, blended by Christian faith and a set of religious practices, suggest to us an understanding of a Church which is affected by public life. For that reason, this research confirms that ordinary people working as volunteers in HIV and AIDS work understand that faith and public service should not be in contradiction.¹⁹⁵

Beliefs and cultural values in volunteering

Beliefs and cultural values expressed as ‘we keep customs and beliefs’ and ‘since we work with children like this, we believe that a child is born of *isiZulu* beliefs and customs- therefore we must be aware that these families we serve have different beliefs’ in the participant observation has meaning in community-based volunteering. In development practice, these values confirm the argument by Perold, et al, which the principle of *Ubuntu* helps with the creation of community caring, ownership, agency, collaboration and partnership and human diversity.¹⁹⁶ Now, beliefs and cultural perceptions have a religious meaning in volunteering. That is, it seems people use what is positive in their belief systems for the purpose of being dutiful and attain spiritual and emotional healing. I can regard this as open religiosity. In other words I can not attribute it to Christian worldview, but rather to African indigenous worldviews.¹⁹⁷

¹⁹³ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.21

¹⁹⁴ De Gruchy, S 2007. ‘Value of religion in religious health assets’ p.17. in *ARHAP international colloquium 2007: collection of concept papers*. University of Cape Town, pp15-20.

¹⁹⁵ ARHAP Research Report 2006. ‘Appreciating Assets,’ p.21.

¹⁹⁶ Perold, et al., 2006. ‘Five-country study on service and volunteering in Southern Africa,’ p.12.

¹⁹⁷ This can be a research topic for the future.

Conclusion

I found that in South Africa community-based volunteering is largely happening within the context of HIV and AIDS and poverty. It is a social phenomenon dominated by women. I discovered that community-based volunteers have access to and are themselves conscious of their faith resources, namely churches and cultural belief systems contributing to their work.

Another discovery is that praying and singing are important in community-based volunteering. They are used spontaneously and are a norm among volunteering groups. It seems clear that a community-based volunteer cannot imagine a day of work, whether a meeting or a workshop, beginning and ending without praying. These facets of faith are believed to be recognition of and an invitation to God to accompany the volunteers. In this regard, volunteering and believing are perceived as inseparable. Many participants believe that when one goes to church one is worshipping God and the same applies when one gives of oneself freely to serve the community. Another discovery is that the bible is not used in a similar way as prayer and song. It is not used when groups gather, but individuals do quote scripture texts for their beneficiaries and whenever it is considered necessary. I can conclude that faith practices in community-based volunteering include: prayer, religious songs, reading of the bible and other religious healing symbols such as oil and holy water, and so on.

My analysis highlights that gender and age representation suggests that women coming from a poverty-stricken background are under pressure from their families. They are expected to provide and this makes them to turn to God for hope. Therefore, volunteering is like a stepping stone or mechanism towards getting a paid job. Moreover, faith expressed in prayer and songs bring hope for the participants that through volunteering, God will provide a paid job. This faith adds value to community-based volunteering in two ways: (i) it accords the volunteer and his or her beneficiaries space to open up without being judged, and (ii) it enhances the health and well-being of those affected and infected by HIV and AIDS. Thus the facets of faith express and uplift the spirit of the volunteer in the times of difficulties, and those that are sick and orphaned are uplifted in their struggles for life. This therefore

suggests that through faith, volunteering provides tangible practice like listening, talking, reading of the bible, and praying, whilst also providing the intangible assets of faith such as healing, trust and hope for the people affected and infected by HIV and AIDS.

The use of the bible, and quoting from it in oral forms, even though it is not a common practice, suggests the volunteers' vocabulary of faith in times of HIV and AIDS. Thus as grassroots people, volunteers do read, reflect and act upon the dictates of the bible as the word of God. Following this view, I understand that the bible and biblical role models help each community-based volunteer to create a language of faith that can be received and be easily interpreted by her/his beneficiaries. But, what does all this mean for the institutional Church in South Africa? This is my focus in the next chapter.

Chapter 5. Ecclesiology: Community-based volunteering as a grassroots Christian community?

Introduction

In this chapter I am reflecting on the meaning of faith practices in community-based volunteering. My reflection begins by looking at the way the relationship between the formal [institutional] Church and grassroots Christian faith can create an organic community. Then, I synthesise this reflection with Leonardo Boff's theory of ecclesio-genesis.¹⁹⁸ To anticipate my argument, I suggest that faith practices in community-based volunteering that we see are not emerging form of the church, but rather new forms of missionary spirituality. Let us see what this grassroots Christian faith mean for the institutional church in South Africa.

Grassroots Christian faith communities in South Africa: What it means for the institutional Church

Tension between being institutional church and being 'Church'

David, J Bosch, in his classic work, *Transforming Mission*, characterises the Christian faith as "intrinsically missionary".¹⁹⁹ The author further explains that

the Christian faith... sees all generations of the earth as objects of God's salvific will and plan of salvation... it regards the reign of God which has come in Jesus Christ as intended for all humanity.²⁰⁰

The concepts institutional church and 'Church' are broad in meaning. Thus understanding this view from a missiological perspective both the institutional church and 'Church' have a similar "commitment to the Christian faith"²⁰¹ in the world. If God's intention for all humanity is about attaining salvation through "the *missio Dei*"²⁰² then the church participates in the *missio Dei* as a "New Community".²⁰³ This 'new community' is ecumenical and "missionary by its very nature".²⁰⁴ It is also

¹⁹⁸ Boff, 1986. *Ecclesio-genesis*, p. 155.

¹⁹⁹ Bosch, D J 1991. *Transforming Mission: paradigm shifts in theology of mission*, p.8. Maryknoll: Orbis Books.

²⁰⁰ Bosch, 1991. *Transforming Mission*, p.9.

²⁰¹ Bosch, 1991. *Transforming Mission*, p.9.

²⁰² Bosch, 1991. *Transforming Mission*, p.10.

²⁰³ Bosch, 1991. *Transforming Mission*, p.372.

²⁰⁴ Bosch, 1991. *Transforming Mission*, p.365.

koinonia, meaning a ‘communion’.²⁰⁵ The institutional church seeks to manifest these qualities, but often falls short and these may be qualities rooted and manifested in grassroots Christian faith communities which look and feel quite different to the institutional church.

The grassroots Christian faith communities signify Christian faith efforts²⁰⁶ that are searching for a new community and society²⁰⁷ that is ecumenical, missionary and an experience of communion. Hence there is a

strong spiritual motivation, necessary for the Christian mission of transforming society in a world marked by great social disparities...²⁰⁸

Therefore, grassroots Christian faith communities as a sign of the reality of Christ’s Church are naturally missionary and they have an ambiguous relationship to the institutional Church.²⁰⁹ They make the church visible in the world when, through the action of grassroots communities of faith the institutional Church participates in God’s self-revelation enhancing the universal and particular reality of Christ’s Church.²¹⁰ According to Leonardo Boff:

The universality of the church resides in the universality of God’s salvific offer. But this universal salvific mystery is manifested in space and time, and in being revealed it takes on the particularities of ages and places.²¹¹

Without getting entangled into the debate about the universal and particular realities of the Church, we must acknowledge their link. The Church is seen as existing beyond space and time in a universal and invisible ‘communion of saints’; but it also exists in a given space and time in a particular and visible community of believers.

There is also the concern about the relationship between the church and the Reign of God, represented in Jesus. So often the Church seems to be an institution that is far removed from the concerns of Jesus and the Reign of God. Bosch deals with this in terms of “God’s ‘yes’ to the world” and “God’s ‘no’ to the world”.²¹²

²⁰⁵ Hume, B 1988. *Towards a civilisation of love*, p.15. London: Hodder & Stoughton.

²⁰⁶ Bosch, 1991. *Transforming Mission*, p.9.

²⁰⁷ Da Gama, C E 2002. *The Christian struggle for a new society*, p.18. Mumbai: St. Pauls.

²⁰⁸ Da Gama, 2002. *The Christian struggle for a new society*, p.19.

²⁰⁹ Bosch, 1991. *Transforming Mission*, p.363.

²¹⁰ Segundo, J L 1973. *The Community called church: A theology for a new humanity*, p.11. New York: Gill and MacMillan.

²¹¹ Bosch, 1991. *Transforming Mission*, p.16.

²¹² Bosch, 1991. *Transforming Mission*, p.11.

This tension is picked up in Dan Kimball's argument, in the book *They like Jesus but not the Church*.²¹³ He writes that young people perceive the church as an organized religion. Young people have the image of a church that is "stuck in legalism, power, control, and other trappings of religion",²¹⁴ and the one that rejects "so much openness to Jesus and even his countercultural teachings".²¹⁵ I find this argument to be relevant to the study in that the general emphasis in the institutional church, for example Roman Catholicism (of which I am a member), is placed on ecclesial structures and systems more than on being human and being relevant to the needs of humanity. In other words, the Church is not representing the continuity between the reign of God and what happens to the people in this world.²¹⁶ Kimball argues further that the Church is assumed to be a "judgmental and negative"²¹⁷ institution. For instance, the way sin is talked about is in such a way

to shame you and control you into their way of thinking and personal opinions about what is right and wrong, rather than it being about becoming more like Jesus and more loving human being.²¹⁸

People, who believe in the teachings of Jesus, organise themselves and respond to Jesus who was against the religio-cultural teachings of his time. This then can set up a strong tension between the institutional church and grassroots Christian communities.

Thus the church members find strength in Jesus Christ in attaining their salvation in times when it feels impossible. This is the way a new community that is ecumenical and missionary began to unfold as an ecclesial community in the Book of Acts. Since then grassroots Christian faith communities have grown in many different places.

5.2.2 Revelation, faith and sacraments

Having reflected on being institutional church and on being 'Church', now I am reflecting on the essence of being 'Church'. Revelation, faith, and sacraments have given character to the ecclesial community in the Book of Acts. ■

²¹³ Kimball, D 2007. *They like Jesus but not the Church*. Minneapolis: Fortress.

²¹⁴ Kimball, 2007. *They like Jesus but not the Church*, p.94.

²¹⁵ Kimball, 2007. *They like Jesus but not the Church*, p.94.

²¹⁶ Bosch,1991. *Transforming Mission*, p.11.

²¹⁷ Kimball, 2007. *They like Jesus but not the Church*, p.94 and 95.

²¹⁸ Kimball, 2007. *They like Jesus but not the Church*, p.104.

5.2.2.1 Revelation

Bosch argues that

God communicates his revelation to people through human beings and through events, not by means of abstract propositions.²¹⁹

God's wonders are accomplished in time and also perfected in Christ. Thus the church is not the clerics only.²²⁰ Da Gama argues and states

the crucified presence of God in the poor is a 'moment' or aspect of his presence, to be dialectically linked with another 'moment' or aspect: the risen, active, liberating presence. God is in the poor not only mysteriously suffering with them, but also rising up with them, denouncing their unjust situation, announcing-demanding-building a new world of justice, solidarity and peace which is God's Kingdom on earth. Thus the God who revealed himself in the resurrection of Jesus continues to rise up in the struggle of integral liberation, as God-animator, God-hope, God-Liberator.²²¹

Moreover, the revelation of God is God's real presence in the history of humankind.²²²

Thus God's solidarity with humanity is in day-to-day experience when God manifests Godself through a real people, as God did it fully in Jesus Christ who was completely inscribed in history and geography.²²³ As a result, the Christian world believes in a faith that is tangible and is attached to people's day-to-day experience and not in some conceptual faith with an out of action spirituality, for example

the work of every human being to form a human race and a universe that is more human and fraternal helps to reveal "the divine secret kept in silence for long ages but now disclosed" (Rom. 16:25-26).²²⁴

In our case,

the creation of communities in which persons actually know and recognize one another, where they can be themselves in their individuality, where they can "have their say," where they can be welcomed by name.²²⁵

seems to be a reaction to what appears as an organized religion,²²⁶ whilst appearing as an affirmation of the ever unfolding presence of God in the world. I find this to be suggesting a new experience of church.²²⁷

²¹⁹ Bosch, 1991. *Transforming Mission*, p.181.

²²⁰ Kimball, 2007. *They like Jesus but not the Church*, p.94.

²²¹ Da Gama, 2002. *The Christian struggle for a new society*, p.69.

²²² Da Gama, 2002. *The Christian struggle for a new society*, p.68.

²²³ Segundo. 1973. *The Community called church*, p.37.

²²⁴ Segundo. 1973. *The Community called church*, p.37.

²²⁵ Boff, 1986. *Ecclesio-genesis*, p.1.

²²⁶ Kimball, 2007. *They like Jesus but not the Church*, p.94.

²²⁷ Boff, 1986. *Ecclesio-genesis*, p.2.

This new experience of church is from the poor and among the poor and it is modelled on Jesus' life and death mysteries.²²⁸ It is a replica of the Acts of the Apostles (Acts 13:46-47). Hence it is called the ecclesial community.²²⁹ The real significance and element of this ecclesial community is deepened by faith, liturgy and sacraments and prayer life.²³⁰

5.2.2.2 Faith

Another essence of the ecclesial community is faith. Faith links with revelation as an expression of the mystery of God revealed to humankind.²³¹ Bosch states that, "the Christian faith is an historical faith",²³² a phenomenon that has gone through change and continuity, encountering other faiths.²³³ Faith becomes

a truth whose effect (salvation) is proportionate to the cause employed: truth actually possessed and converted into a way of life. This frees dogmatic truth from its magical character.²³⁴

According to Boff

faith is never absent...; faith provides a means of understanding, a powerful spirituality for action, and a focal point for human activity.²³⁵

Da Gama also states

Jesus, faithful Son, who was raised from the dead, teaches us the way to respond to God the Father as his obedient children, and empowers us with his Spirit in the Church community of his disciples. 'Let us keep our eyes fixed on Jesus who leads us in faith and brings it to perfection' (Heb 12:2).²³⁶

These theologians argue that faith is the divine gift to human beings. Grassroots people's faith perfected by Jesus Christ is a way of life and spirituality of action. Thus it is a reality that influences the way people associate and enter into relationships with one another, with the world and with God. It is the way people reflect, celebrate and are nurtured into God's self-revelation. Then, the existence of the Church in the world and within humanity is in itself as a result of the faith of the "people of God... a

²²⁸ Boff, 1986. *Ecclesio-genesis*, p.7-9.

²²⁹ Boff, 1985. *Church Charism & Power*, p.125.

²³⁰ Boff, 1986. *Ecclesio-genesis*, p.40-41.

²³¹ Segundo. 1973. *The Community called church*, p.37.

²³² Bosch, 1991. *Transforming Mission*, p.181.

²³³ Bosch, 1991. *Transforming Mission*, p.495

²³⁴ Segundo. 1973. *The Community called church*, p.38.

²³⁵ Boff, 1985. *Church Charism & Power*, p.9.

²³⁶ Da Gama, 2002. *The Christian struggle for a new society*, p.71.

pilgrim church".²³⁷ Through their faith, human beings accept revelation and consciously, or subconsciously, they become sharers of God's gift- the Kingdom. In our case, the reality of Christ church is

a place for the reflection and celebration of faith... the place where human situations are judged ethically in the light of God... the community celebrates and is nourished by its faith; it hears the word of God that engenders a commitment to one's brothers and sisters.²³⁸

5.2.2.3 Sacrament

In the words of Segundo, sacraments

are efficacious channels of grace [which is] a gift, accompanied by a gesture ...the gesture of affection alone.²³⁹

They are also associated with revelation "I am Jesus whom you are persecuting" (Acts 9:5). According to Boff,

the concept of sacrament or mystery, then, express precisely the oneness of the universal church with the particular churches: it is always the universal church- the mystery of salvation, God's salvific design- which is manifested in the differences occurring in human beings' history. Grace and salvation are always expressed in sacramental form.²⁴⁰

Adding to that, Bosch argues that

in contemporary ecclesiology the church is increasingly perceived as sacrament, sign, and instrument... a "living sacrifice, holy and acceptable to God" (Rom 12:1).²⁴¹

Christ remains present and united with the Church through sacraments. In real situations, like HIV and AIDS, the sacrament is evident action and a church-spirituality lived in liturgies and prayer life of the people of God. This is what links the universal church which transcends space and time, with a particular church located in a historical and geographical context. Through their sacramental praxis, local communities link themselves to the universal church.

The sacraments are personal signs of Jesus Christ, the Saviour of humanity and the world. It is through these signs that Jesus Christ reveals to humanity his activity in

²³⁷ Bosch, 1991. *Transforming Mission*, p.373.

²³⁸ Boff, 1985. *Church Charism & Power*, p.9.

²³⁹ Segundo. 1973. *The Community called church*, p.39.

²⁴⁰ Boff, 1986. *Ecclesio-genesis*, p.21.

²⁴¹ Bosch, 1991. *Transforming Mission*, p.374.

every person's life, calling upon everyone to work in partnership "with him in the new creation".²⁴² Boff then argues

thus we can say that the basic church community truly constitutes church-as-sacrament... the basic community represents a particular type of sacramentality, of visibility.²⁴³

Christ's presence symbolises the oneness of the Church (1 John 3:6-7). I can then argue that various symbolisms form different, but interconnected, signs about the unity with God as with the unity with fellow brothers and sisters. Therefore, what constitutes being church is about "Communion"²⁴⁴; an inseparable reality.

Given this, we need to find a relationship between the formal, institutional church in South Africa, and the grassroots Christian faith communities' perspectives and their shared religious symbolisms. I suggest that what the institutional church teaches, knows and aspires to be about God's kingdom, should actually be seen and lived in simple ways as the grassroots Christian faith members do; they characterize their simplicity by shared faith elements like prayer, reading of the bible, singing and religious well-being. But can we call these a shared common way of life and personal signs of Jesus Christ?

5.3 Ecclesiogenesis: a phenomenon of vibrant faith in community-based volunteering in South Africa

Given that revelation, faith, and sacraments give character to the ecclesial community, we need to synthesize the reflections above with the concept of ecclesiogenesis. I am establishing the way the facets of faith identified in community-based volunteering can or cannot fit into the essences of ecclesial community, and whether we can call this an emerging form of church or not.

5.3.1 Understanding ecclesiogenesis

Boff understands ecclesiogenesis as

a church that is born of faith of the people²⁴⁵

And

²⁴² Segundo. 1973. *The Community called church*, p.38.

²⁴³ Boff, 1986. *Ecclesio-genesis*, p.22.

²⁴⁴ Boff, 1986. *Ecclesio-genesis*, p.22.

²⁴⁵ Boff, 1985. *Church Charism & Power*, p.131.

Church... is more of an event that may take place beneath an oak tree, in the house of some coordinator, or within a church building, rather than an institution with all of its goods, services, laws, doctrines, ministries, and historical continuity.²⁴⁶

In this regard, the significance and element of being church comprise “of lower-class, grassroots people, the base of society”,²⁴⁷ and is embedded in (1) revelation and faith manifested in Christ’s divinity and humanity, and (2) lower and grassroots people. Da Gama argues this point in terms of Small Christian Communities (SCC) stating that they “emerge as salt of the earth as builders of new society”.²⁴⁸ The question then emerges as to whether the vibrant faith of community-based volunteers reflected on in the previous chapters resembles the significance of base ecclesial community as defined by Boff²⁴⁹ and as argued by Da Gama.²⁵⁰

To examine and answer this question, I want to turn to three characteristics of the base ecclesial community as suggested by Boff. These are: 1) an oppressed yet believing people; 2) the gospel is heard, shared, and believed in the community, and; 3) sign and instrument.

5.3.2 A simple believing people are diaconal

For Boff the first characterisation of a base ecclesial community is “an oppressed yet believing people” motivated by “the communitarian spirit... to live more immediate and fraternal relationships”.²⁵¹ In Chapter 4, I established that the dominance in gender and age linked to HIV and AIDS, poverty and unemployment suggest that, in community-based volunteering, being poor also means a lack of power to influence desired change. The churches and church leaders are less proactive in community-based volunteering groups. I can then argue that generally, as believers, volunteers are poor and yet they are a “base of society (the lower classes and from the base of the Church (the laity)”.²⁵²

However, their gatherings are not centred on the gospel. In addition their scriptural reflection on the solving or responding to social problems of the community does not

²⁴⁶ Boff, 1985. *Church Charism & Power*, p.155.

²⁴⁷ Boff, 1985. *Church Charism & Power*, p.125.

²⁴⁸ Da Gama, 2002. *The Christian struggle for a new society*, p.142.

²⁴⁹ Boff, 1985. *Church Charism & Power*, p.125-130.

²⁵⁰ Da Gama, 2002. *The Christian struggle for a new society*, p.142.

²⁵¹ Boff, 1985. *Church Charism & Power*, p.125.

²⁵² Boff, 1985. *Church Charism & Power*, p.125.

rely on any doctrinal system or tradition. I can argue therefore that faith in community-based volunteering in South Africa seems to mean that many volunteer groups are composed of poor people who wish to see a Church that is an organic community.²⁵³ Even though volunteers have the ability to share, in faith and in suffering, in the well-being of those who are sick of and affected by HIV and AIDS, it is merely out of their individual baptismal calling, rather than from a universal and a particular doctrinal teaching, for example, the Roman Catholic Church's social teaching.

As has been referred to above

The congregation should know that orphans are not only the responsibility of those who stay in the community but they themselves as a congregation should contribute.²⁵⁴

They [church leaders] need to involve themselves because they are also part of this world which is plagued by this disease.²⁵⁵

On one hand, faith practices in community-based volunteering are a survival mechanism, and on the other, they are pointers of a solid relationship with God. That is, since such practices do not come out of any evangelical motivation and are not rooted in a particular doctrinal tradition, they may mean that the grassroots followers of Christ think that by serving beyond the church walls and/or Sunday services, God would embrace and strengthen them in their poverty situation. For instance, as has been referred to above,

There is poverty out there; now, since we enter people's homes like this, we need God to embrace us and to strengthen us in this our work where we do not get paid²⁵⁶

According to Neville Richardson, in the context of HIV and AIDS the "simple everyday care that ordinary Christians give to their neighbours in need"²⁵⁷ supports a perspective of what faith really is for the Church today. Volunteers' faith acts

... is to promote fellowship, and is directed towards people in distress.
...serving, caring for and ministering to those infected and affected by HIV/AIDS qualifies supremely as Christian diakonia.²⁵⁸

²⁵³ Kimball, 2007. *They like Jesus but not the Church*, p.94.

²⁵⁴ Tau.

²⁵⁵ Mdlalo.

²⁵⁶ POG1.

²⁵⁷ Richardson, N 2006. 'A call for Care: HIV/AIDS challenges the Church' p.38. in *Journal of Theology for Southern Africa*, Vol.1 (125), July, 2006:38-50.

²⁵⁸ Richardson, 2006. 'A call for Care,' p.46.

To this end I suggest that faith practices we see in community-based volunteering are a sign of what the faith of Church at the grassroots level is like. Thus faith practices suggest a different spirit and a new fraternal life of a people that are poor and who are believers at the same time. Faith manifestations in community-based volunteering may actually mean that the institutional church should consider being an organic community rather than being legalistic. Therefore I can argue that, if in times of HIV and AIDS volunteers show such a fraternal service beyond Sunday service this pushes the institutional church to “rediscover its diaconal function”.²⁵⁹ The vibrant presence of faith in community-based volunteering means the wider church needs to learn from the simple believers.

5.3.3 New missionary spirituality and not new way of being Church

According to Boff

the Church is also an event... is born, and is continually reshaped whenever individuals meet to hear the word of God, believe in it, and vow together to follow Jesus Christ, inspired by the Holy Spirit.²⁶⁰

Ecclesial communities are results of the callings of the gospel. Thus “the gospel is heard, shared, and believed in the community”.²⁶¹ Therefore, in the light of the gospel, life situations and experiences are reflected upon. It is where “the gospel is seen as good news, as a message of hope, promise, and joy”.²⁶² People find strength and identity by reading and reflecting upon Jesus’ life and death mysteries. They relate the mysteries of Christ’s life to their Christian and community experiences.

My research findings indicate that the community-based volunteers’ strength and identity are shaped by the use of prayer and song and not by reflecting on the life and death mysteries of Christ, even though there is a fine line between the two. Quoting and using the Bible is not shared in common, and cannot be equated to the reading and reflecting on the life and death mysteries of Jesus Christ that we find in ecclesial community. Again, groups of volunteers are not shaped in common by the life and death of Jesus. That is, when they gather they do not confess and commit themselves to believing in Jesus as a collective. Through common socio-cultural experiences groups of community-based volunteers agree on the use of and on sharing religious

²⁵⁹ Richardson, 2006. ‘A call for Care,’ p.47.

²⁶⁰ Boff, 1985. *Church Charism & Power*, p.127.

²⁶¹ Boff, 1985. *Church Charism & Power*, p.127.

²⁶² Boff, 1985. *Church Charism & Power*, p.127.

symbols, but this does not necessarily qualify them as people shaped by a universal and/or a particular way of life like prayer and scriptural reflection.

Nevertheless, I find faith manifestations in community-based volunteering to be an attitude among individuals and it seems to correctly say the Bible is the Word of God and the Word of God is life for one who is also a Christian. Gerald West and Bongi Zengele in their reflection 'The medicine of God's Word' conclude that

Given the formative role the Bible has played in the construction of African Christianity, particularly among the African Independent/Indigenous/ Instituted Churches, the Bible will become a key locus for the struggle we are now engaged in to make theological sense of HIV/AIDS. While the churches and their leaders hesitate or fail to move from well-worn theological paths, ordinary women and a few men in sites like Siyaphila Support groups, taking hold of the Bible for themselves, will do the pioneering.²⁶³

Even though in this research I did not encounter organised groups like Siyaphila, the attitude about the Bible is however "a key locus for the struggle ... to make theological sense of HIV/AIDS"²⁶⁴ as expressed by many volunteers. For instance

I do not concentrate much on the bible but I do read it sometimes... there is this passage from the book of Revelations that says that, "In the last days there will come to be a beast from the sea, and then the end will come – the earth shall be destroyed". That part of Revelations encourages me to prepare for my death well in advance. Even the sick people...I advice them to start preparing now, they have seen the hardships that they have gone through, no one has helped them but the One who know about a person's life is God.²⁶⁵

Then there is also Luke 9, which I have just told you about; it says that there is no one who has placed their hand on the plough who hold on to sin whilst still upholding the worth of my glory. [...] For me working for the *community is like God's kingdom*.²⁶⁶

I find many community-based volunteers striving for a theological meaning of every experience from both HIV and AIDS, and poverty. I can therefore argue that the facets of faith that we find in community-based volunteering may not be "the principal character of... being Church..."²⁶⁷ on one hand, but on the other hand they may not be by chance. For me it seems unique that the "lay people are rediscovering their importance... their apostolic and missionary significance"²⁶⁸. In agreement with

²⁶³ West, G and Zengele, B 2006. 'The medicine of God's word: What people living with HIV and AIDS want (and get) from the Bible' p.63. in *Journal of Theology for Southern Africa*, Vol.1 (125), July, 2006:51-63.

²⁶⁴ West, and Zengele, 2006. 'The medicine of God's word,' p.63.

²⁶⁵ Fadi.

²⁶⁶ Buthe.

²⁶⁷ Boff, 1985. *Church Charism & Power*, p.128

²⁶⁸ Boff, 1985. *Church Charism & Power*, p.128

West and Zengele, I must acknowledge that faith vibrancy in community-based volunteering means that ordinary Christians, men and women, are breaking the ground of the Church's spiritual and missionary terrain of responding to HIV and AIDS.²⁶⁹ I can, conclude that this is not another new form of 'being church' *per se*; rather, it is a new form of missionary spirituality in times of HIV and AIDS. Such a new form of missionary spirituality is born out of the Word of God and the laity and not the clergy alone.

In the faith of community-based volunteers there is a church-like spirit. If ordinary Christians like community-based volunteers are able to read the gospel and use it to reflect upon their socio-economic experiences as caused by HIV and AIDS, surely we see evidence of the point made by Steve de Gruchy that

the Gospel addresses the poor also with a call to translate their faith into works, and that this is crucial for the Church's involvement in social development everywhere.²⁷⁰

The poor find it easy to re-group and organise with those with whom they identify. I can then argue that this kind of being in solidarity is a continuous search for a new spirit of community and new humanity in times of HIV and AIDS where faith and works are not separated. For the institutional church in South Africa, this should mean that through the use of prayers, song, holy water and oil and the scripture texts, volunteers ensure that everyone is served and healed without being judged, oppressed or discriminated against.

5.3.4 Sign, instrument and celebration of faith and life

Base communities are "a community that is open to the world and society"²⁷¹ and are concerned with "the formation or strengthening of popular movements".²⁷² Above, I indicated that, what the church teaches, knows and aspires to be, should actually be seen and lived in the history of human life just like Christ did. Community-based volunteering and believing are seen as one and the same. Thus through tangible acts like prayer, song, the Bible and some blessed oil and water volunteering provide intangible benefits like healing, trust and hope for the people affected and infected by

²⁶⁹ West, and Zengele, 2006. 'The medicine of God's word'

²⁷⁰ De Gruchy, S 2003. 'Of Agency, assets and appreciation: seeking some commonalities between theology and development' p.23. in *Journal of theology for Southern Africa*, 117:20-39.

²⁷¹ Boff, 1985. *Church Charism & Power*, p.128.

²⁷² Boff, 1985. *Church Charism & Power*, p.129.

HIV and AIDS. I find this integration as Christ's remaining present and united with the Church and the world.

Even though one cannot see some of these faith symbols as prescribed sacraments, they do allow us to see the simple Christians' living of their spiritual motivation. In this regard, I can consider faith vibrancy in community-based volunteering as a sign and instrument of God with reservations. Thus in principle volunteers may not be a sign and instrument the same way as the ecclesial communities are. I however find these people to be foot-soldiers of God's yes and God's no in the world.²⁷³ Their faith vibrancy seems to indicate to us that there is a relationship between the reign of God and people's quest for just healthcare systems and services.

Steve de Gruchy pondering the links between theology and development argues that

Poor people are always engaged in strategies and struggles for survival, adaptation and freedom. ...this [is a]²⁷⁴ matter of acknowledging the agency of the poor.²⁷⁵

Thus the search for health and wellbeing of those who are sick and dying undignified deaths is highlighted in volunteers' bringing along faith healing symbols from their churches. For example,

According to my religion, when I go to a person I bring along Vaseline and holy water. I also make a contribution on the person's behalf with money from my own pocket and the person gets help and ends up converting.²⁷⁶

Now as we read in Ezekiel 34:16

'I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.'

and in Matthew 25:35- 40

'for when I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave clothing, I was sick and you took care of me, I was in prison and visited me. Then the righteous will answer him, Lord, when was it that we saw you hungry and gave you food or thirsty and gave you something to drink? And when was it that we saw you stranger and welcomed you, or naked and gave you clothing? And when was it we saw you sick or in prison and visited you? And the king will

²⁷³ Bosch, 1991. *Transforming Mission*, p.10-11.

²⁷⁴ My own words.

²⁷⁵ De Gruchy, 2003. 'Of Agency, assets and appreciation,' p.22.

²⁷⁶ Dum.

answer them, truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’

It seems reasonable that faith healing symbols community-based volunteers use are a ‘strategy and a struggle for survival, adaptation and freedom’ in a society marred by HIV, AIDS and poverty. God’s Kingdom is about celebrating freedoms and relationships among people as they try to reach out to each other. In the quest for the Kingdom of God, I find the use of faith healing symbols by community-based volunteers to be a strategy of trying to freely adopt and adapt Jesus Christ’s attitude about guiding justice, solidarity and wellbeing for those people who are suffering both the physical and social well-being. Therefore being a believer and being a volunteer, for the institutional church, should mean that groups of community-based volunteers are a sign and an instrument of God in special way. This should mean it is a “matter of acknowledging the agency of the poor”.²⁷⁷ As a matter of fact, being an agent here means developing a religious vision for responding to HIV and AIDS as a community of faith and Church²⁷⁸ without contradictions.

Therefore, when we speak of volunteers, we are speaking “of ‘ordinary people in ordinary parishes’ doing ‘ordinary things’”. As Richardson argues

care for those infected and infected by HIV/AIDS is the business of the Church- all Christians, not only just those specially trained and skilled in medical matters.²⁷⁹

I can say that I find the use holy water and oil, gospel music and other therapeutic methods as some of the ordinary things that ordinary Christians do as a way of celebrating freedoms, caring and curing for their fellow neighbour. In addition it is a way of trying to take control of health situations in their own communities. This confirms that community-based volunteers are a form of religious health agents and assets. The institutional Church should learn from Jesus ‘the good shepherd’ whose concern is always justice and inclusiveness.²⁸⁰ De Gruchy argues for “religious assets” citing Beverley Haddad (2001):

... in planning programmes of development action, faith as an integral part of women’s lives must be acknowledged as a community resource. Networks of religious women such as the *manyano* movement are a key site of survival practice and place where poor and marginalised women are taking control of their lives...²⁸¹

²⁷⁷ De Gruchy, 2003. ‘Of Agency, assets and appreciation,’ p.22.

²⁷⁸ De Gruchy, 2003. ‘Of Agency, assets and appreciation,’ p.28.

²⁷⁹ Richardson, 2006. ‘A call for Care,’ p.50.

²⁸⁰ De Gruchy, 2003. ‘Of Agency, assets and appreciation,’ p.29.

²⁸¹ De Gruchy, 2003. ‘Of Agency, assets and appreciation,’ p.35.

Similar sentiments are coming out in groups of volunteers, who happen to be poor women in most cases. Faith is part and parcel of who they are, what their communities are and the way in which they look after themselves and their families. Therefore the concepts agency and asset are inseparable here. De Gruchy argues that the poor can bring skills, knowledge and abilities into the processes of community building and well-being.²⁸² For that reason, in matters of community social health and development the Church may need to begin to acknowledge community-based volunteers. Thus God's Kingdom is about balancing the *what is* and the *how to do*²⁸³ in faith initiatives.

People of faith living together in the community and in the society enhance each other's health and wellbeing through the belief in the kingdom of God. What is against God's kingdom is basically people's failure to see the need for fairness and shared aims. Through community-based volunteers, God is saying NO to the injustices attached to healthcare services on one side, yet on the other God is saying YES to healing, justice and solidarity in healthcare. As is indicated both in the Prophet Ezekiel and the gospel according to Matthew above, through the simple work and faith of community-based volunteers people are being bandaged, and are being fed with healing and justice. In these people, we see that health and wellbeing is being enhanced through the interface between faith and works; between *what faith is* and *how to live the faith*. Finally I can argue that, in the faith and actions of community-based volunteers they respond to the point made by de Gruchy:

This is the message of the Gospel for the poor, that they are both made in the image of God and called to be actors in the drama of creation and salvation.²⁸⁴

5.4 Conclusion

In this chapter I have highlighted that the grassroots Christian faith communities mean the Church is seen as existing both beyond space and time in a universal and invisible 'communion of saints' and in a given space and time in a particular and visible community of believers. Therefore the believing community-based volunteers in

²⁸² De Gruchy, 2003. 'Of Agency, assets and appreciation,' p.33-35.

²⁸³ Richardson, 2006. 'A call for Care,' p.41-47.

²⁸⁴ De Gruchy, 2003. 'Of Agency, assets and appreciation,' p.24.

times of HIV and AIDS suggest the continuity of God's reign in this world from the grassroots level. This should be the organic community side of the church.

Community-based volunteers' faith practices show qualities of an organic community, but do not fit into the signs of base ecclesial communities. As a result, I cannot claim this faith vibrancy as the new form of 'being church' emerging. But, I can conclude that faith in community-based volunteering seems to indicate that a new form of missionary spirituality in times of HIV and AIDS may be emerging.

Chapter 6: Conclusion: summary of the thesis and findings

In Chapter 2, I drew on various definitions and characterize the concept voluntary work as free work and service offered by community people who realize their agency in promoting public goods, and services such as community values, caring, togetherness and unity in society. I then defined a volunteer as a person who has zeal for community and neighbour, and who is able to actualize freely that agency without compensation. Due to the lack of a commonly accepted definition of the concept ‘community-based volunteering/volunteerism’, I characterized and adopted community-based volunteering (CBV) in HIV and AIDS as on-site support, care, and service, which is organized, mobilized and managed by the members of a community with or without their institutions, such as churches, traditional, religious or political leaders compensating them.

My general understanding of the broader volunteering practice is that the phenomenon has existed throughout history. In developmental and humanitarian practice, the goals for development relating to needs like poverty and HIV and AIDS are transforming traditional forms of volunteering into new forms. In the South African context, I understand community-based volunteering practices to be rooted in the *Ubuntu* and religious values; hence the culture of volunteering seems to produce a variety of community-based models. Using their faith, many community-based volunteers play a frontier role in the provision of healthcare and social services related to HIV and AIDS. Therefore, I conclude that in community-based volunteering, there is vibrant faith. However, it still remains a forgotten asset.

In Chapter 4 I presented data according to the major themes. I noted that culture and beliefs are seen as important aspects of volunteering by many of my respondents. In addition, faith practices are linked to concerns about volunteering namely poverty and remuneration. I analysed this data as findings considering contextual and faith manifestations in community-based volunteering. Faith practices in community-based volunteering include: praying, religious singing, reading of the Bible and other religious healing symbols such as oil and holy water. Faith adds value to community-based volunteering in two ways: (i) it allows the volunteer and his or her beneficiaries

space to open up without being judged, and (ii) it enhances the health and well-being of the beneficiaries. Faith-based volunteering provides people affected and infected by HIV and AIDS with tangible faith acts like listening, talking, reading of the Bible, and praying, whilst also providing the intangible faith acts such as healing, trust and hope.

In Chapter 5, I examined base ecclesial communities. Considering the grassroots Christian faith communities' perspectives and their shared religious symbolism, I learnt that what the institutional church teaches, knows and aspires to be about God's kingdom, should actually be seen and lived in simple ways, as done by the grassroots Christian faith members. They characterize their simple faith through simple daily practices like prayer, reading of the Bible, singing and religious well-being. I have realised two view points about grassroots Christians with whom I conducted research: i) they are continuing to search for a new society based on their experiences of socio-economic events in the community, and then ii) faith practices are a mission embraced by the local members in their own neighbourhood.

In the light of my findings, I then argued that in South Africa, faith practices suggest that many community-based volunteer groups are composed of poor but believing people who wish to see a Church that is an organic community. Synthesising this argument with ecclesiology theory, I learnt that the faith of the community-based volunteers has a spirit which is church-like. This church-like spirit confirms the religious agency and asset of community-based volunteers. I therefore conclude that faith vibrancy in community-based volunteering could mean that a new form of missionary spirituality in times of HIV and AIDS may be reemerging, and not new forms of Church.

As a final note, I present the views of two of my research participants that eloquently summarize my findings:

“When a person has lost hope and they think that they have nothing left to live for...but by opening the Bible for that person and telling that person, talking with them perhaps, praying and singing, you find that afterwards that person starts feeling better and they realize that, ‘God is there, He exists, I can still live, there are people around me who care’.”

“For me working for the community is like God's kingdom.”

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Appendices

APPENDIX I: Interview Schedule open-ended questions (Isizulu translation in italics)

Background

- Gender:
 - *Ubulili*
- Age range:
 - *Iminyaka*
- Married/single:
 - *Ushadile noma cha?*
- Denomination/Religion:
 - *Inkolo*

Contextual considerations

- Are you a parent?
 - *Ingabe ungumzali?*
- What community do you come from?
 - *Yimuphi umphakathi oqhamuka kuwo?*
- How can you describe the community in which you live?
 - *Ungawuchaza kanjani umphakathi ohlala kuwona?*
- What kind of life style do you normally experience in your area?
 - *Hlobo luni lempilo ojwayele ukuhlangabezana nalo endaweni yangakini?*
- How involved are you with your church/religion?
 - *Uzinikele noma uzibandakanye kangakanani esontweni nona enkolweni yakho?*
- How is your church/religion involved in the life of your community?
 - *Isono noma inkoloyakho izinikele kangakanani emphakathini?*
- What type of organization do you belong to?
 - *Hlobo luni lwenhlangano osebenza ngaphansi kwayo?*
- Is the organization located in the same area as you [Or of the same church]?
 - *Ingabe lenhlangano isendaweni eyodwa nawe noma isonto lakho?*
- Is your work located in the community you live?
 - *Ingabe usebenza emphakathini ohlala kuwo?*
- At the time of starting volunteering what were you doing?
 - *Ngesikhathi uqala ukuvolontiya wawenza ini?*
- What brought you into volunteering?
 - *Yini eyakuletha ekuvolontiyeni?*
- How long have you been volunteering?
 - *Usuvolontiyi isikhathi esingakanani?*

Volunteerism in HIV and AIDS work in the community

UKUVOLONTIYELA UMPHAKATHI EMSEBENZINI WENGCULAZA KANYENESANDULELA SAYO

- Tell me, for you, what is 'Volunteering' in HIV and AIDS work?
 - *Ngicela ungitshene, ingabe kusho ukuthini ukuvolontiyela iHIV? AIDS kuwena?*
- What principles drive your volunteering?
 - *Yiziphi izinkolelo ezenza ukuba uvolontiye*
- What motivates your community volunteering?
 - *Yini ekwenza ukuthi uvolontiyele umphakathi?*
- What undermines your community volunteering?
 - *Yini eyisithiyo ekuvolontiyeleni kwakho umphakathi?*
- Given your experience, how do you survive working without being paid?
 - *Mayelana nokuhlangenwe nacho kwakho, ukwazi kanjani ukusebenza ngaphandle kokukhokhelwa?*
- Where does your passion for volunteering come from?
 - *Ugqozi lwakho lokuvolontiya luqhamukaphi?*

Community volunteerism as a value to religion

UKUVOLONTIYELA UMPHAKATHI NJENGEGUGU EIBALULEKE KAKHULU ENKOLWENI.

- When you are at the workshop or meeting with other volunteers, what form of ritual do you prefer the workshop to begin and end with?
 - *Uma nisewekhshophu noma emuhlanganweni namanye amavolontiya, yimaphi ama'siko' enikhetha ukuqala futhi niphethe ngawo?*
- Why do you think that way of beginning and ending volunteers' workshop or meeting is important for you?
 - *Yini eyenza ukuba indlela eniqala futhi niphethe ngayo amawekhshophu amavolontiya ibaluleke kuwena?*
- What other religious things/tools do you use with clients?
 - *Yiziphi izinto noma amathuluzi uniwasebenzisayo kubantu enibasizayo?*
- In what way(s) do the bible, prayer and religious choruses help HIV and AIDS clients?
 - *Ibhayibheli, umkhuleko namakhorasi enkolo abasiza kanjani abantu abakhungethwe yingculaza kanye negciwane layo?*
- In your work as a volunteer, what biblical verse or story do you identify with? Why?
 - *Emsebenzini wakho njengevolontiya, yimuphi umbhalo webhayibheli noma udaba olwazisayo? Ngoba yini?*
- As a volunteer which biblical figure do you see as your role model for volunteering in HIV and AIDS work? Can you explain why that figure?
 - *Ungasisa ukuba umchaze lowomuntu?*
- What religious chorus do you find inspiring you and your clients?
 - *Iyiphi ikhorasi yokholo oyithola ikhuthaza wena noma labo obasizayo?*
- In what way does your religious commitment contribute to your work as a volunteer?

- *Ukuzinikezela kwakho enkolweni kubenamuphi umthelela emsebenzini wakho njengevolontiya?*
- In your work as a volunteer, how do religious factors contribute to the well-being and healing of people affected and infected by HIV and AIDS?
 - *Emsebenzini wakho njengevolontiya, izimfanelo zobukholwa zibenamuphi umthelela enhlalweni kahle nasekulaphekeni kwabantu abakhungethwe yingculaza kanye nesandulela sayo?*
- In what way do the trainings, like Sinomlando's Memory box workshop enriched your religious commitment to volunteering?
 - *Uqeqesho olufana namaworkshop e Sinomlando Memory box akuthuthukuse kanjani ukuzinikela kwakho ekuvolontiyeni?*

Religiosity in community-based volunteerism and its contribution to the institutional church and other agencies

INKOLO EKUSEBENZENI NGOKUZITHANDELA UKUVOLONTIYA) OKUSEKELWE EMPHAKATHINI KANYE NOMTHELELA WAKO ENKONZWENI KANYE NEZINYE IZINHLANGANO

- Tell me, in what ways does your use of prayer, bible or choruses while engaging in voluntary work benefit the church you attend?
 - *Ngitshela, ingabe ukusebenzisa umthandazo, ibhayibheli noma amakhorasi ube uzimbandakanya emsebenzini wokuvolontiya kuyalihlomulisa yini isonto okhonza kulo?*
- In what way can you say displaying your faith commitments while volunteering contribute to the life of your church?
 - *Ingabe ukuveza obala ukuzinikela kwakho enkolweni ube uvolontiya kubenamuphi umthelela empilweni yesonto lakho?*
- In what way would your faith commitments enrich training and capacitating organizations and agencies like Sinomlando?
 - *Ukuzinikela kwakho okholweni kukuthuthukise kanjani ukuqeqesha nokuhlomulisa izinhlango ezifana ne Sinomlando?*
- In HIV and AIDS volunteering, what is your passion for the future?
 - *Ekuvolontiyeleni ukusebenza ngenculaza nesandulela sayo, siyini isifiso sakho ngekusasa?*
- What dream do you have to change the way pastors/priests and church leaders understand and support volunteers.
 - *Yiliphi iphupho onalo mayelana nokushintsha indlela abafundisi noma abaphathi bebandla abaqonda futhi basekele amavolontiya?*
- This information is yours. How would you like this information to generate and be more appropriate to your commitment as a believer and a volunteer in HIV and AIDS in South Africa?
 - *Lolulwazi ngolwakho. Ungathanda ukuthi lolulwazi luchushe kanjani ngokufanelekile ekuzinikeleni njengekholwa nevolontiya elisebenza ngenculaza sesandulela sayo?*

APPENDIX II: Focus group Discussion Schedule (IsiZulu translation in italics)

BACKGROUND CONTEXT

- What ritual would you want us to begin and end this meeting with?
 - *Iliphi isiko ongathanda ukuba siqale futhi siphethe ngalo lomhlangano?*
- Why is this ritual important to your work as volunteers?
 - *Ibaluleke kangakanani lendlela yokuvula nokuvala umsebenzi wenu wokuvolontiya?*

Volunteerism in HIV and AIDS work in the community-

UKUVOLONTIYA EKUSEBENZENI NGENGCU LAZA NESANDULELA SAYO EMPHAKTHINI

- How do you survive working without being paid? What keeps you in volunteering given your experiences?
 - *Ukhona kanjani ukusebenza ungenalutho? Yini eyenza ukuba uqhubeke uvolontiya, ube uhlangebezana nezinto ezihlukile empilweni?*

Community volunteering as a value to religion- UKUVOLONTIYELA UKUSEBENZA NGOMPHAKATHI NJENGE GUGU ELIBALULEKE KAKHULU OKHOLWENI

- Why prayer, bible verses or religious choruses in your work as volunteers in HIV and AIDS?
 - *Ngiphawule ukuthi noma yinini lapho siba namaworkshop, imihlangano nomasivakashela abantu esisebenza ngabo sisebenzisa umthandazo siphinde sicule nama khorasi enkolo? Yini eyenza umthandazi, amavesi ebhayibheli noma amakhorasi enkolo ebaluleke kangaka kulomsebenzi wengculaza? (HIV/AIDS).*
- What other religious symbols or tools do you use with your beneficiaries?
 - *Kulesisikhathi sengculaza nesandulela sayo, iziphi ezinye izinto kumbe amathuluzi enkolo eniwasebenzisayo kubantu enibasizayo?*
- How do prayers, bible or religious symbols contribute to the well-being and healing of people who receive your voluntary services?
 - *Imithandazo, amavesi ebhayibheli noma amakhorasi enkolo anamuphi umthelela kwinhlanganweni nokulapheka kwabantu abathola usizo lokuvolontiya?*

Religiosity in community-based volunteerism and its contribution to the institutional church and other agencies-

INKOLO EKUVOLONTIYENI KOKUNAKEKELWA KOMPHAKATHI KANYE NOMTHELELA WAYO ENHLANGANWENI YESONTO NEZINYE IZINHLANGANO

- What value does your faith add to the well-being and healing of people affected and infected by HIV and AIDS?

- *Hloboluni lwezinkolelo zakho olubonakalayo emasontweni mayelana nokuvolontiyela umphakathi nenhlalakahle kanye nokulapheka kwabantu abakhungethwe yingulaza noma isandulela sayo?*

Appendix III: Informed Consent form

ISIFUNGO

Mina.....wase
isigodi.....Umholi
wendabuko.....Ngaphambi kuka
..... Ngiyaqinisekisa ukuthi
ngiyakuqonda konke okukuleli pheshana kanye nohlobo locwaningo, futhi ngiyavuma
ukuzibandakanya kulolucwaningo ngokuzithandela, futhi angilindele ukukhokhelwa
ngakho.

Ngiyaqonda ukuthi nginenkululeko yokuhoxa kulomsebenzi noma yingasiphi
isikhathi uma ngifisa futhi ngeke ngijeziswe uma ngikhetha ukwenza njalo
Ngiyaqonda ukuthi imiphumela yalolucwaningo izoshicilelwa ukuba ibonwe
umphakathi.
Ngiyavuma ukuba umcwaningi asebenzise imininigwane yami kulolucwaningo,
njengoba ngichazelekile.
Ngithintanile nabantu ababalulekile empilweni yami (umndeni,abangani kanye
nengisebenza nabo) abangase bathinteke ngokuzibandakanya kwami
kulolucwaningo futhi ngithoe imvumo yabo ukuba ngizibandakanye.
Ngithatha umthwalo mfanelo mayelana nolwazi engizolunikeza futhi aketho phakathi
kwami, umndeni wami, abangani noma abangiphethe abazothathela umcwaningi
izinyathelo zomthetho ngokusebenzisa kwakhe udaba lwami noma ulwazi
engizolunikea kulolucwaningo.

SaYINDA

USUKU

.....

ISIGNISHA YOFAKAZI

USUKU

.....

IGAMA/SAYINA MCWANINGI

.....

.....

USUKU

.....

Appendix IV: IsiZulu Transcript (unedited)

FLORA BUTHE

05/07/2008

INTRODUCTION BY CLIFFORD: Ok mina-ke ngingu Clifford Madondo, ngizozi introdusa. Ehh, ngenza le research, ngenza iMasters, umsebenzi wami we Masters. Basically ngifuna sikhulume mayelana nokuvolontiya nokukholwa. Sizozala ngokubuza ukuthi igama lakho ungubani?

FB: Ngingu Flora Buthe

CM: Ok, uneminyaka emingaki?

FB: Ngina 65.

CM: Ushadile?

FB: Yebo ngishadile kodwa sihlala ngokuhlukana.

CM: Inkolo yakho, ukholelwa kubani?

FB: Enkolweni besikholwa eChurch of England in South Africa, kwasuke kwanezingxabano zakhona, lalibizwa ngeSobantu kudala, lingakabi yi Church of England. So ke, laseliqanjwa igama iSobantu Community Church of South Africa, bengithi ubuza lokho.

CM: Hhay ngisazo fika lapho. Inlangano yakho iyi NGO noma...

FB: Engibona ngendlela esishintsh ngayo, iyasondelela kuyona.

CM: Iyasondelela kuyona? Ok. Ngicela nje ukwazi ngomphakathi ohlala kuwona?

FB: Ok

CM: Umphakathi onjani?

FB: Enhlanzathe... iNhlanzathe ephakathi kwe... ndawo iGreater Edendale, lapho basuke behlanganisa oMbali, oCaluza bahlanganise bayifake khona kanye neNhlanzathe endaweni yase Gobazimi

CM: Ok, alright, abantu nje baphila kanjani la eNhlanzathe?

FB: Abantu la eNhlanzathe... ngicabanga ukuthi bekungcono kuqala manje ngibona impilo ishona phansi. Abantwana esinabo la, abaningi abasebenzi, laba ababe sebenza sebhlezi nabo abasa sebenzi, yilelo hlanzana elisebenzayo. Impilo ya la... kuye kwaba nezifo eziningi ikakhulu lesisifo iAIDS bashona abantu bashiya amakhaya kuneyingane ezigulayo. Abanye ke... kwakhiwa imijondolo bese kuthathwa izingane zethu bayohala nazo kulezindlu ze RDP. Mase begula beshona, bavele bahlukane, izingane zihlale noGogo. Ogogo abaziyeki izingane. Ogogo abangena certificate,

abangena ID, abangena lutho njengoba senza lento imemory box..uthole ukuthi abaningi abanawo ama qualifications

CM: Uthe usonta kwiSobantu Community Church, ilibamba kanjani iqhaza kulomphakathi?

FB: Engikuthandile, angazi noma kwenziwa ukuthi ngisonta khona noma ukuthi mina ngisebenza nomphakathi wokuvolontiya. Ibranch engiku yona la kuthiwa yi Christ Church group.

CM: Ok,ok.

FB: ISobantu Community Church yi umbrella kodwa ke thina sinegatsha lethu okuyi Christ Church Group engagqugquzela ukuba ibe yi constitution. Ibe yi constitution ngo2006 kodwa nje ehh yenzeka le constitution ngenkathi isadrafta ngangiqala iproject ebizwa ngokuthi*.....le project ifaka zonake lezinto zokuhlupheka, ney'ntandane nakokonke nohome based care. Iyalibamba ke iqhaza ngoba mina la bathe angimele iSasco, iSasco project

CM: Ya,ya.

FB: Ake ngibeke kanjalo angazi noma ngizothini...angazi noma ngibeke kanjani kodwa nje sanikezwa amatask lapho. Ngibala igroup lapho ebaleka endaweni, nabazalwane mangigaphosisi angazi noma bawu – nine ababekhona kulenhlango ekhona eChrist Church Group ngingazibali izingane ngibala abantu abadala.

CM: Ok, ok.

FB: So, ke kuke kudingeke ukuthi njalo ngenyanga sihlango before kube ne church council yasebandleni. Sizoxoxa ngezindaba zebandla, sixoxe nezindaba ezithinta nomphakathi, abantwana ikakhulu laba abahlukumezekile bashiyeka. Okunye ke abake basebenzela khona la e Church of England kwabanesicelo esontweni kulaba abamhlophe sacela ukuthi basilethele ukudla la ekhreshi. Lokokudla kwakudliwa yizingane ekhreshi kodwa kwakunemindeni ewu3 engangiyinika lokho kudla. Kuthe ngavela lokhu kwacaca ukuthi...ngawuzwa nomzimba wami ukuthi hhay hhe eh.. ukuthi lento iyanqamuka, imnqamukele? Kwacacake ukuthi labangekho esontweni balibambe ngqo ngoba phela kunamagatsha amaningi. Khona ko, khona abazalwane abakhonza koMbali nabo, abanye koJ, abanye esgodini ehh..uyabona nje kunabazalwane abaningi.

CM: Mmm, mmm, uyakhona, nje?

FB: Nalowo nalowo ubamba leloqhaza. Nakwa Dambuza kukhona abababe leloqhaza. Okukhulu kunakho konke ukuthi ibandla noma isonto liyakholektha ukudla noma izingubo, kuthi kanye ngonyaka bese kucazelwa ogogo ukudla, laba abahlala la.

CM: Oho, ok,ok.

FB: Kunekreshi enye eqhamuke khona ebandleni eSmero ephethwe omunye ugoro futhi. So inezingane ezingu 45. Mangigaphosisi ina 13 wama orphans ahlalakhona, engeve kuwukuthi abanabo abazali bonke.

CM: Ok, ok, ok!

FB: Kodwa nje banabo abazali abaxakekile.

CM: Ok, ok, um ngiyabonga ngaleyo information, eh, mhlambe ke asibuyele endaweni yokuthi ngiyabona nawe ukhona uxhumene nawo umphakathi. Eh, ngicela ukuthi ngibuyeke ukuthi ngaphambi kokuthi uvolontiye wawenzani before?

FB: Empeleni mina ngoba ngike ngazikhulisela abantwana , ngaba nephutha ngathola abantwana ekhaya ngisemncane kakhulu. Kodwa kuleso simo angibhekanga abazali bami ngoba ngangikhulile ngangibona ukuthi umzali kumele abambe liphi iqhaza enganeni yakhe. Ngenza ngawowonke amandla ukuthi ngithenge umshini wokuqala ngisebenza ngiyidomestic worker, umsebenzi wasemajalidini. Imali engayithola yokuqala ngazama ukudephoza umshini ngaqala ukuthunga ngadayisa ngenzela izingane zami, ngathungela nezingane zami uqobo. Nje ngangibuyele ngizidayisele amafruthi, ngitshala. Ukutshala akuyona into eqhamuke manjekumina, yaqhamuka nje angazi kanjani, yaqhamuka kudala ngisemncane ukuthi kufanele ngitshale ekhaya., ngingakangeni nle ukuba involved ezintweni zompakathi. So ngingakabi nezinkinga kakhulu, noma inkinga yayikhona ngangike ngicoshe isipinashana nekabishana engadini noma kwakungekule kakhulu njengalamaveji athengwa emakethe...ngaleso sikhathi mina ke.... So kwakuyilokho kwase kuthi ngibuke isimo somakhelwane endaweni engangihlala kuyona, umakhelwane...kwakuwo seventiba...1977, cabanga nje ngo 1977. Umakhelwane wayenengane esebenza kude enze isikhaftini...ngizibuke izingane zidlala zonke emnyango kubemnandi kodwa kwakuba nesikhathi sokuba ngibone le eyakamakhelwane isihleli yodwa. Kwakuke kungihluphe lokhu endlini. Kwathi ngelinye ilanga ngithi ngivakashe nje ukube ngathi...ngathola ukuthi kukhona izingane ezidla umphako walengane. Manje yona isilinde intambama makufika unina. Ngixakeke ukuthi lento ngizoyxazulula kanjani ngoba ngiyafisa ukuthi ngingahluleka ukuyixazulula ngqo. Ngasaba ukuyotshela unina ukuthi kunezingane ezihlupha ingane yakhe. Ngazama, kwathi ngo 1978 ngaqala ikhreshi ngoba ngacabanga ukuthi yini

ezoxazulula. Ukuthi ngiqale ikhreshi, ziphume izingane komakhelwane, uyabona yilokho ke engangikwenza

CM: Oh, alright, ok! Ngiyabonga kakhulu, eh ok e, mhlawumbe kuwena ukuvolontiya eh, okuhambiselana ne HIV/AIDS namhlanje kusho ukuthini kuwena?

FB: Kumina...angazi noma ukuthi vele kuqhamuke lesifo ukuthi sinake le South Africa nathi lendawo yakithi Ikzn. O vele ngaba involved ezintweni nje emphakathini njengoban ngaqala lekhreshi eyagcina isifundwa

Appendix V: English transcript (edited)

BERN FADI

14/08/2008

CM: Would you please introduce yourself to me?

BS: I am Bern Fadi from the Umsunduzi hospice. It is an NGO. I am 36 years old. I live in iMbali, in a place called Fedsem. The faith I belong to, it's ZCC, Zion Congregational Church.

CM: Please explain to me when and why you became a volunteer.

BS: I started volunteering in the year 2000. What made me interested in volunteering that I saw sickness at home, my sister was sick and I took care of her. I then also developed a desire to help other people. [...] Eight, right.

CM: what role does your congregation play in the community?

BS: No, actually at the moment it does not play any role because there is nothing that I would say is contributed by the church, there is no help from the congregation to the community.

CM: with regards to the issue of HIV/AIDS, how would you describe the community within which you live?

BS: The community in which I live in is now starting to understand a bit that this disease kills, they are starting to open up publicly because if I can compare the present situation with that of the time that I started volunteering, in the year 2000, things are better now. Now there are some occasions where they even come to my home to talk about this disease. So I am starting to realize that reality is starting to 'hit home' in their minds. I also realized that they need take responsibility for their health.

CM: With regards to your experience, let us just start by asking, when was the first time that you first heard about HIV/AIDS?

BS: I first started to hear about HIV/AIDS, if I'm not mistaken I think it was in 1997. [...] I would say that it was during the time that I started volunteering [starting to see a person with AIDS]. That was when I saw clearly how people with AIDS looked. The person that I started working with had bedsores and the spinal cord (bone) was exposed. [...] That was when I developed courage to face up to this disease and to be able to deal with someone with this disease. I noticed that the other volunteers were a bit scared. [...] But the nursing sister that I worked with and I had courage, she gave me the power to be able to deal with this and made me realise that even if I am on my own I can be able to assist a sick person. I took care of the first person I helped until their passing. [...] Mostly, I remember that when we were together as caregivers sometimes one of us would say, "I'm dealing with a certain hardship..." and it also crosses my mind that even I have experienced the same kind of hardship of having to help someone who is experiencing problems. At times one of the caregivers would ask how they can help someone with a certain type of sore. That is when I will tell them how I used to handle that type of problem I would tell them that I was taught that such and such a thing helps. [...] I feel proud, I have power and happiness. I started out struggling. It's nice to start by struggling, to first experience how hardships feel like. As time goes by things start getting a bit easier. So I tend to feel a certain joy knowing that I was able to help somebody and have given that person happiness even though that person has passed on but at least they used to have a sense of happiness in their life because of me. [...] When I heard that the person had finally passed on, I heard that they passed away in the morning but the person was kept in the hospice for a while. They had already phoned Dove to come and fetch the corpse but they arrived late. I came in and I washed the body even though the person was already dead because [he/she] had kept on saying that I should bath [him/her] before he died. So in that way I was able to fulfill a person's last dying wish so the person passed on or crossed over 'freely'. I am a bit happy that I managed to do what the person wished for so that they will be happy even in death.

CM: what does volunteering in the field of HIV/AIDS mean to you, personally, based on your experience which you have just shared?

BS: Volunteering by taking care of people who have HIV, to me, shows that I am learning, there is a lot that you learn here if you are a discerning person. What you see here you should also apply it to yourself because, perhaps, tomorrow I could be in the same situation, how will I help myself then? [*CM: the principles of volunteering?*]

Things that would say a person who volunteers should keep are – having respect for the sick person... [...] ...listen to what they are saying, if they cannot speak, their ears can still function properly so when you ask them they will either nod or shake their head to show you that they do not approve of what you are saying. So you must never take any action without consulting with them first. [*CM: motivation to volunteer ?*] Mostly, I got it from here, at Umsunduzi Hospice. Due to the fact that, I can say that when I first started volunteering here, the nursing sister whom I worked with was able to teach me things that I did not know. She used to say to me, “You see, when a patient has this type of condition, this is what you have to do”. She even taught me what the different types of tablets were for, so that is how I got to know what was what around here.

CM: how do you manage to work without getting paid?

BS: A person can work without getting paid. There is something that pushes you spiritually, if you have love for something... [...] ...you do not expect any financial gain in return. You just do it and also do it well. What governs me in my heart is that no matter how many sins I might have...I do not know how I will be forgiven in heaven. So I think to myself, ‘Let me help someone who has a problem perhaps that is how I will receive forgiveness in heaven. However, that is not to say that I have many sins, yes, nobody knows how many sins they have but I am preparing my path, should I pass on. For someone to say, “Thank you” to me, that really means a lot. So I do not have any expectations of being paid.

CM: how does your work of volunteering in the community, more especially with regards to HIV/AIDS, relate to your also being a believer, in your opinion...?

To me, err, I take it as...that HIV is an incurable disease and also one that comes with many problems, like the suffering of children, the orphans that get left behind. But what makes me happy, personally, is seeing another person getting the assistance they need. [...]Like for instance, you have this sick person and since that person is sick I have to offer them support so that they can be able to move forward in life since what kills a lot of people is not the disease itself but constantly thinking that, ‘Now that I’m sick I’m going to die’ but if you give them support and show them that there are people out there who love them. By doing that [caring for them] you are building that person up and you also heal them at the same time because, in so doing, you offer them some kind of spiritual healing. The pill comes after because it only heals the physical but if you as a volunteer are able to heal the spirit, the person whom you are

helping will be able to carry on living because a person can survive on an empty stomach...so if you heal them spiritually they, in turn, learn that only God how they will eventually be helped. I might be going through this phase at the moment but eventually it will pass. God has a plan, in the future I will live a normal life like everybody else. So if you give a person that, and encourage them, they will be able to stand up and live.

BS: what religious tools would you say you use whenever you go out into the community...when doing this job?

Like I have said, I speak to sick people. When we engage in conversation that is when you find that if a person is a believer in Christ or not. If they are then you counsel them in accordance to Christ's ways, perhaps, start by praying before helping each other. [...] Yes we pray together, the person must ask their God themselves for assistance. They could ask Him for help and that when I as a caregiver start assisting them God must also lend a helping hand...with his holy spirit. [...] I do not concentrate much on the bible but I do read it sometimes. [*which biblical scripture?*] Err, I haven't really noticed that but there is that passage that I say that when I pass on from this earth... there is this passage from the book of Revelations that says that, "In the last days there will come to be a beast from the sea, and then the end will come – the earth shall be destroyed". That part of Revelations encourages me to prepare for my death in well in advance. Even the sick people...I advice them to start preparing now, they have seen the hardships that they have gone through, no one has helped them but the One who know about a person's life is God. I also say to myself that there might be a person who would come out and claim to know me but the One, who really knows me well, even if I am concealed in a corner, is God. [Biblical role model] It is David. [...] Because he managed to conquer that bully, the one that he beat up with a single stone when he was still a boy, Goliath... [...]I also have that belief that we shall overcome [HIV and AIDS] even though we are small but nobody knows, for sure, who will conquer this disease. [...] Perhaps it could even be a child who is yet to be born; nobody knows what God has in store for us. But in everything that I do, I always say that I shall overcome even if I see a sick person and then afterwards I see the rising again, I say that, 'I have conquered'.

CM: in what way does your religious commitment contribute to your work as a volunteer? Also what impact does it have on the welfare and healing of the people which you work with more especially those affected with HIV/AIDS?

BS: Err, you, perhaps want... please explain clearly. [...] I would say that to me...this has an effect on me...that I should hold on to God; keep on helping the community because it makes me happy to see a person get better. I would say that this has a positive effect on me personally. It encourages me to keep on helping the community.

CM: how have the trainings and workshops, like those that you had at Sinomlando, how have they enriched your faith?

BS: They have improved it because when we are at the trainings we learn a lot about the different types of people...some who are even difficult to work with. It improves your faith in that you as a believer have to put others before you; you have to show people the right way of doing things instead of getting into fights. So these trainings really help a great deal.

CM: How does using prayer or the bible in voluntary work benefit your congregation?

BS: I would say that even if I am walking around in the community, there are musical cassettes from our congregation...when I visit people in their homes I do sometimes find them playing these cassettes, to me I say that, 'This person plays religious cassettes' and those people get healed by doing that.

CM: how does committing yourself in religion benefit organizations like the Umsunduzi Hospice, the one that you work for, and those that train offer you training, like Sinomlando?

BS: My religious commitment? [...] I'd say that they do benefit because I'm the kind of person who enjoys interacting with other people whilst using the bible... [...] We explain to each other what the bible says.

CM: What is your wish regarding the future of volunteerism in the field of HIV/AIDS?

BS: My wish for volunteering is for our government to recognize the usefulness of volunteers because you find that a person gets discharged from the hospital and they are told to go home. Subsequently the onus will lie on the volunteer to take care of that person. I wish that the government will be able to see that. We as volunteers know that we help out without any financial gain but the government should have a 'conscious' and realize that we are assisting. The government should also assist volunteers because they are helping the community which in turn is going to vote for the government, so the government should contribute...

CM: what contribution should be made by the government to volunteers in order to improve their work?

BS: I wouldn't lie to you my brother, now that it is 2008, things are difficult in life. What I would wish for is that maybe if we could receive some money, if you look around things are expensive now, unlike when I first started volunteering. If you had a little piece of soap, back then, you could just use it to bathe and you would look presentable to the people whom you were helping... [...] ...and it wouldn't even show that you are not receiving any income, because you just came to help that particular person out but now you find that things are quite expensive. I wish that the government could help volunteers financially so that they can be encouraged. Also, I wish that we could be further educated...for there to be a time when people who started out working as volunteers to end up working in hospitals as nurses, having now been educated since they started out as volunteers.

CM: In a triad situation-the government, you and the congregation- what role does the congregation have to play between you and the government?

BS: The congregation? [...] In my opinion, the congregation ...I have heard that all congregations get registered somewhere so that it will be known that a certain congregation exists. [...] I think that since congregations are registered institutions, the government knows/is aware that, "Oh, in South Africa there is a certain congregation like the ZCC". Moreover since the ZCC is at the community level, if all the priests could get together and speak in one voice and relate to the government... because a priest is a priest because of a congregation and if that congregation should dry out, who is going to be left for him to preach to? No one! So since there are volunteers in the congregation, who assist the congregation, he [the priest] must also help the volunteers with the help of the government and speak out on their behalf.

CM: This information which you have share with me is yours so how would you like this information (things that we have spoken about) to be disseminated?

BS: I would say that my message to volunteers is to have respect, they must respect and know that when they are helping people, I tend to say, 'You throw something up and you expect to receive at the bottom'...blessings come in different ways. You might not have anything but God will bless you with what you already have. [...] The government should be helpful by 'looking out' for volunteers, we know that we are volunteering but the government should also assist us financially so that we will even be more encouraged.

Appendix VI: Participant Observation notes February 2008

Participant observation group 1 (POG1)

26-29 February:

Demographic profile- 8 volunteers (1 male) between ages 25 and 50 years. The group met in a Lutheran Church, in Durban.

‘Why does prayer, bible verses or religious choruses make sense in your work as volunteers in HIV and AIDS work?’ ‘what other religious symbols/tools do you use or bring to your beneficiaries?’ and ‘what value does your faith bring to the health and well-being of those you serve as a volunteer?’

Yiphi indlela inithanda ukuthi sivule siphinde sivale ngayo usuku nosuku? [What ritual would you want us to begin and end each day with?]

- “*sizovula sivale ngomthandazo!*”

Kungani ukuvula nokuvula ngomthandazo kubalulekile kulomsebenzi eniwezayo? [Why does prayer, bible verses or religious choruses make sense in your work as volunteers in HIV and AIDS work?]

The non-verbal reaction from the group to this question was like ‘that’s weird! How can you ask such a question?’

- Prayer in Volunteering makes sense because- there lies their hope for material support
- “*...yindlela zokuyikhandla...*” [that is one of the ways and means to earn a living];
- “*yingoba wonke amathemba wethu ngokwempilo siwathola kuNkulunkulu... ngoba silana nje, yingoba imisebenzi ayikho...*”
- “*Kuyahlushekwa ngaphandle; manje silana, njengoba singena siphuma emzini yabantu siyamdinga ukuthi uNkulunkulu asiqinise kulomsebenzi esiwezayo singahholelwa*” [there is poverty out there; now, since we enter people’s homes like this, we need God to embrace us and to strengthen us in this our work where we do not get paid]
- Other views in the discussions pointed at a ‘God who leads the way’.
- When the group sang at began the workshop the words translate as: ‘You are alfa and omega; We worship you my Lord; You are worthy to be praised; We give you all the glory, we worship you my Lord you’re worthy to be praised.’
- At the ended of the workshop the group sang: ‘Thank you Lord Jesus for being among and being with us’ [Translated from isiZulu]
- In this group the Bible was not used at all. But volunteers kept on quoting verse and expressed that it makes sense in that “*liyamunika ithemba futhi liyamphilisa ogulayo naloyo ogulelwayo*” [It give him/her hope and life the one who is sick]

Ngithanda ukwazi ngomsebenzi woku volontiyela umphakathi. Ingabe nikwazi kanjani ukuthi nisebenze nibe ningahholelwa? [How do you survive working without being paid? What keeps you in volunteering given your experiences?]

Responses: Participants from the start of the workshop began by expressing the lack of material support;

- They are experiencing double poverty- on one side it is the poverty of their clients and on the other it is their own poverty (some were reported not to have turned up for the workshop because they did not have transport money).
- Lack of support also include political leadership in the communities- it is reported that when volunteers goes to report a case also seeking assistance they are told “*siyazi nithola imali izivela eMelika... sicela u10% waleyo mali kungeko loko anitholi usizo ngakuthina*” [we know you receive funding from... we need 10% of that otherwise there is no assistance for you]
- Volunteer expressed clearly that to get support in the community as “*kuya ngkuthi wazi bani endaweni kumbe ukumuphi mbutho wombusa’zwe*” [it’s either you know some body or you belong to a particular political party or faction]

Yiziphi ezinye izinkomba kimbe amathuluzi zenkolo enihamba nazo kubantu enibasizayo? What other religious symbols/tools do you use or bring to your beneficiaries?

- “*Amasiko sinawo!*” expressed during community profile. When I asked why customs in volunteering this was said ‘*Njengoba sisebenza nabantwana kanjena nje, siyakholelwa ukuthi umntwana uzalelwa esikweni lesiZulu- kufanele sikuqaphele loko, ngoba lemndeni esiyisebenzayo amasiko nenkolelo akufani*’ [since we work with children like this, we believe that a child is born of isiZulu beliefs and customs- therefore we must be aware that these families we serve have different beliefs]

Participant Observation Group 2 (POG2)

June and July 2008

Demographic profile: 10 volunteers (3 males). The met at KZNCC in Pietermaritzburg. I was meeting with the group once a week and I meet 4 times.

Niluqala niphinde niluvale kanjani usuku? [What ritual would you want us to begin and end each day with?]

- They pointed me on a flip chart sheet written ground rules. There it was stated ‘we start the day with a Chorus and prayer or observing silence’

Kungani ukuvula nokuvula ngomthandazo kubalulekile kulomsebenzi eniwenzayo? [Why does prayer, bible verses or religious choruses make sense in your work as volunteers in HIV and AIDS work?]

- Within a prolonging discussion I picked on view “*wena malume, iyasihlanganisa lento yokuthandaza- ishlanganisa singabantu, futhi isihlanganise noNkulunkulu*” [hey uncle, this praying unites us as people and also it unites us with God]
- “*siye sithandaze izikhathi eziningi umasiqal noma sivala ngoba uNkulunkulu uyisiqalo nesiphetho sanoma yini esiyenzayo*” [we normally pray before we begin and when we end the meeting because God is the beginning of every step into the day or activity]

Yiziphi ezinye izinkomba kimbe amathuluzi zenkolo enihamba nazo kubantu enibasizayo? What other religious symbols/tools do you use or bring to your beneficiaries?

- What I find strong was what one participant said “*ukusina, ugiya nokushayingoma kuwuphawu lokuba ngumZulu kwami*” [Zulu song and dance are a real sign of my being a Zulu person]

They bible was mentioned in passing by individual participants.

Among choruses sang I noted

- “*Uthando lukaBaba lubanzi lunjengo lwandwle lujulile, lumnandi insuku zonke*” and “*Umoya wami uyavuma; sikunikalonk’udumo nokubinga*”

Among said prayers I noted that someone prayed

- “*Baba Nkulunkulu usihlangnisile thina abantwana bako, wasivusa singabaphilile; sichela ukukubonga; siyakumema Nkosi ukuthi usihhole ngomoya wakho oyingcwele, ukuthi konke esihlangene ngakho la sikwenze ngokodumo lwako.... Amen*”

Participant Observation Group 3 (POG 3)

June 24- 27,

Demographic profile- 28 volunteers (1male). I met the group at Ozwathini at the Lutheran Church.

Yiphi indlela inithanda ukuthi sivule siphinde sivale ngayo usuku nosuku? [What ritual would you want us to begin and end each day with?]

- “*siyachula ‘be siyathandaza! ...ngoba uNkulunkulu uyisiqalo sayo yonke esiyenzayo*” [we normally sing a chorus and then prayer before we begin and when we end the meeting because God is the beginning of every step into the day or activity]
- During introductions 19 people mentioned that “*ngiya enkonzweni*” [I go to church]

Kungani ukuvula nokuvala ngomthandazo kubalulekile kulomsebenzi eniwenzayo? [Why does prayer, bible verses or religious choruses make sense in your work as volunteers in HIV and AIDS work?]

- “*sidinga uNkulunkulu ukuthi asisingathe futhi asiphe isibindi njongoba sisibenza singa hholelwa*” [We need God to protect us and give us strength since we work with remuneration]
- During the community profile exercise I noted group presentations mentioned “*Amasonto sinawo; abanye basontela ngapandle, abanye ezindlini nasezikholeni abanye banazo izindlu zesonto njemaLuthela- kulendlu esisebenzala kuyo manje*” [we have churches; others do their church services outside in the open, some in their houses and others have church buildings like the Lutherans- like this one we are using right now]

I noted that every day soon after lunch we sang and danced religiously. Individual participants quoted the bible virgually.

Participant Observation Group 4 (POG4)

6-9 October 2008

Demographic profile- 21 (5 males). I met with group at Nsikeni community hall in Nkandla.

Yiphi indlela inithanda ukuthi sivule siphinde sivale ngayo usuku nosuku? [What ritual would you want us to begin and end each day with?]

- I noted that for this group we convened and disband with a religious hymn and prayer throughout the week. They did not wait for me invite them or ask them.
- I also noted that as we created Timetable- one participant was volunteered and the group questioned her since she was late this morning and she assured them saying “*noma enkonzweni ngiyasibamba isikhathi...*”
- During Community profile presentations I noted that “*sinezinhlobo zama sonto*” and also that “*Siyawagcina amasiko*”
- how “*amasiko*” are relevant to their work “*amasiko yiwona umhlahlandlela wekhaya... isiko iyona nkolo yesiZulu*” “*umntwana ofuna ukuya eNala siyamsiza; Umkhosi womhlanga uyasiza*” “*njongoba sisebenza nezingane nje, sibona ukuthi umntwana uzalelwa esikweni*” [... since we work with children like this, we see that a child is born of a cultural belief system- and that is, isiZulu]
- from a group debriefing a participant said “*njengomuntu okholwayo, sengobona sengathi uNkulunkulu uyakhuluma nathi, uyasibonisa ukuthi njengoba sizofunda ngemizwa yabantwana abashonelwa abazali nabagulelwayo, sifanele sizwe ukuthi bathinteka kanjani. UNkulunkulu uyasifundisa ukuthi sibenesibindi ukuze sikwazi ukubasiza lababantwana*” [As a believer I feel that since we are learning about how to care and support the orphans and vulnerable children, God is speaking to us through these experiences. God wants us to see what the child who has lost a loved one and who has an ill parent feels like. May be God is teaching us and preparing us to be strong for those children out there]
- These are some of the choruses sang “*Umusa kaNkulunkulu wanele bonke*” “*Nkulunkulu uthando lwako lukhulu, wanikela ngendodana yakho Allellua, siyabonga*” “*Bazalwane thokozelani ukubhalwa kwamagama enu*” “*Siyabonga baba, Uphakame baba, Uyingcele baba*”
- One person prayed charismatically “*Baba sithi siyabonga ngomusa wakho omkhulu... ibanathi ube nabantwana bakho abahamba nenqola zomlilo ubavikele bafike lapho abaya khona...*” and the whole house was responding ‘ihh!’
- No mention of the bible