A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work.

Thesis submitted for the degree Doctor of Philosophy in Psychology at the North-West University

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Graduation May 2018
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DECLARATION

I chose the article format for this study.

I Rev. Fr. James Onyango Juma MHM declare that the research conducted in the writing of the thesis titled: A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work, is my own work and that all sources or quotations are indicated or acknowledged and a list of references is provided.

Three manuscripts were written

Article 1: Was published in HTS Teologiese Studies/Theological Studies


Article 2: Will be submitted to the Journal of Psychology in Africa

Article 3: Accepted for review by HTS Teologiese Studies/Theological Studies.

Signature

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SUMMARY

The aim of this study was to explore the impact of African worldviews on African Roman Catholic Church (RCC) seminarians and priests’ life and work. This aim was achieved by firstly qualitatively exploring the experiences of African RCC priests in training (seminarians). Secondly the theory of Jung was analysed to ascertain its possible value in bridging the divide between African and Western worldviews. Thirdly African Roman Catholic priests’ experiences were explored and interpreted in the light of Jungian constructs.

In the first article, the experiences of sixteen African RCC priests-in-training (seminarians) immersed in a predominantly Western oriented systems were explored, described and interpreted in terms of the contrast between the worldviews of Africa and the Western oriented RCC. This study was situated within African centred psychology. The seminarians’ experiences of their immersion in the RCC environments varied; however the difference was not in the essence of the experience rather in its intensity. From the outset the challenge for African seminarians was to merge their African way of being-in-the-world with the philosophy and values of the RCC in which they freely chose to serve. It was found that participants experienced difficulties in aligning cherished African collectivistic values such as the importance of family ties, procreation and sharing with family with the expectations placed on seminarians in terms of celibacy and functioning apart from their families of origin.

In the second article, Jung’s theory was analysed with the view of its possible value as a conceptual bridge between African and Western worldviews. The focus was on Jungian theory in the context of cross-cultural psychology. It was reasoned that Jung’s theory could provide valuable insights regarding the deep psychic similarities between people of different cultures. The article argued that investigative scholarly work may constructively contribute to a dialogue in which African and Western worldviews are validated and not set up as incompatible. Jung’s theory provides a perspective on the shared ancestral patterns that are
part of a common humanity. Jung’s four constructs discussed in this article provide insight into the deep structural similarities in worldviews, cultures, and religions.

The third article investigated the impacts of African worldviews on the lives of fifteen African RCC priests as they navigate their position as priests in congregations dominated by African cultural and belief systems. Pertinent Jungian constructs were used as lens to interpret the experiences of participants. African RCC priests’ dissonant cognitions about African worldviews versus Western worldviews produce discomfort. The participants attempted to hold onto African worldviews and merge these with RCC dogma. The outcome of this challenge was shown to be that priests live *persona* lifestyles. Most African RCC priest participants seemed to have in practice adopted a priestly *mask* thus portraying a *persona* that is incongruent to their inner convictions. They therefore tended to live double lives in an attempt to cope with the clashes between their African worldview and RCC dogma.

Finally it is concluded that appreciating the power of worldviews as frames of understanding in which people learn to make meaning of themselves and their world is important in the post-modern context where people of different cultures interact. It is important to acknowledge and accept that worldviews are different but equal in value. Jung’s theory is proposed as providing a possible bridge between African and Western philosophies and practices.
23 October 2017

TO WHOM IT MAY CONCERN

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I hereby confirm that I have edited the following:


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Sincerely

Isabella Morris
Editor
Associate Member of the South African Professional Editors’ Group
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Chapter 1: Introduction

1.1 Rationale for the study

“... individual struggle for moral and spiritual integrity against the ‘mass psychology’ generated by political fanaticism, scientific materialism and technological triumphalism on a global scale, is a religious as much as a psychological problem, which is not solved by passive adoption of some established creed, but by opening oneself up to the ‘religious instinctive attitude’ and inner symbolic vitality possessed by each and every one of us by virtue of our humanity...” (Stevens, 2003, p. 102)

The Roman Catholic Church (RCC) is a powerful presence in Africa. However, the RCC predominantly represents a Western worldviews that is different to African worldviews. Personal and professional experience attests to African seminarians (priests-in training) and priests continuously having to strive to bridge the gap between African and Western worldviews in their training, life, and work. However, the experience of the gap between their own worldview and that of the church’s is not unique to African clerics. Clerics from the Far East seem to experience similar challenges. Jung Young Lee, a prominent Korean theologian living in America, documented his experiences of marginality and his difficulties in bridging the gap between Eastern and Western worldviews (Lee, 2005).

Makwe (1985, p. 4) defines the African worldview as “an abstraction which encompasses the total way of life of the African society. It is a psychological reality referring to shared constructs, shared patterns of belief, feeling and knowledge which members of the group that subscribe to this reality carry in their minds as a guide for conduct and a definition of reality”.

African worldviews pertain to realities of two interacting spheres, the visible and invisible, created and sustained by a Supreme Deity (Kalilombe, 1994, 1999). The
individual’s definitional system (worldview) is determined by their particular cultural reality and worldviews that determine how people experience, perceive, and react to various phenomena in their daily existence (Baldwin & Bell, 1985). Worldviews are culturally specific—an African cultural consciousness develops out of African worldviews at both conscious and unconscious levels. Nevertheless, under Western worldview domination and control, Africans’ worldviews can be distorted, and some Africans could experience cultural disorientation. Such disorientation is the internalisation or partial internalisation of more or less elements of Western worldviews (Myers, 1999).

1.1.1 Myths about the African worldviews.

Like the East, Africa is never ignored by the West, but simply located in the margins as not being Western (Jung, 1969). Africa is not the West, and many Western myths have been woven into the African narrative by Westerners, and should be challenged (Clarke, 1994), such as the perception that—in contrast to African cultures—the West is progressive and the seat of development (Clarke, 1994). In Africa, the compounding factors of this myth have been colonialism and Christianity, specifically within the RCC.

Another myth is the belief that Christianity “represents a unique vehicle of divine revelation and hence superior to traditional African religion” (Clarke, 1994, p. 16). The scholarly contributions on African religion and philosophy, African spirituality, and African theology demonstrate the efforts by African researchers to discard this myth. Magesa (1997) explains that African independent churches strongly emphasise the African manner of religious living. In his words, for African Independent Churches, “revelation is a continuing and ever-present aspect of religious living” (Magesa, 1997, p. 23).

Other African knowledge systems, such as African philosophy and psychology, have been undervalued (Magesa, 1997). Oyeshile (2008, p. 54) rejects the postulations of some Western scholars who refer to African philosophy as the “philosophy of primitive people”.


African philosophy encompasses speculative, conceptual, and analytical elements, as well as a critical examination of traditional African thought in the light of contemporary global events.

1.1.2 African and Christian conceptions of God.

Religion impresses an indelible mark on most people’s worldviews, a mark or a notion of an Ultimate Reality (God) (Nxumalo, 2004). In African religion, “God is seen as the great ancestor, the first founder and progenitor, the giver of life, the power behind everything that is” (Magesa, 1997, p. 35). Many Africans have a three-dimensional perception of the cosmic life-force: the sky; the earth (land and water); and the ancestral spirit world, which is located under the earth. “Each space dimension is imbued with divinities (principalities), territorial spirits (powers), and a host of minor spirits (localized to specific professions, places, and objects.)” (Kalu, 2000, p. 56). African worldviews emphasise a plurality of dynamic beings that determine the daily lives of the whole extended family group, the clan, or the tribe, not just the individual (Buys, 2000). This plurality is sustained by a Supreme Deity. In other words, African worldviews hold a deistic concept of God who is “the origin and sustenance of all things, outside and beyond His creation, thus simultaneously transcendent and immanent” (Mbiti, 1992, p. 29).

Christianity, which is the foundation of the RCC, rests on a theistic concept of a personal God that is both part of and guides an individual’s daily life. Christianity influences traditional African belief systems and may lead to various reactions and adjustments, in particular to the “personal” God concept in the Christian worldview (Van der Merwe, 2010). The effects are evident in the development of African theology (Katongole, 2016), African spirituality (Magesa, 2013b), African philosophy (Mawere & Mubaya, 2016), and African psychology (Nogueira & Guzzo, 2016). Some Africans have totally embraced Christianity and others have totally rejected it. There are also those whose worldviews are located
between Christian and African worldviews, people who are not sure of where they belong. Lastly, there are people who seek integration, in other words, they live and practice the values that exist in both Christianity and traditional African beliefs (Magesa, 2008).

Magesa (2008) asserts that Jung’s work may open a window to understanding a human psyche that is consonant with African and Western worldviews and religions. Jung (1969) pointed out that differences between West and East (and by extension Africa) in philosophy and religion could be a source of learning and growth through dialogue. Thus, by implication, for the RCC to benefit from African worldviews, there must be a genuine dialogue with Africa. The ongoing research into African spirituality (Magesa, 2013a), spiritual direction in an African context (Mosha, 2013), African theology (Magesa, 2008), and psychology (Sodi, 2012) are contributions that the West should take note of.

Given the growing number of African Roman Catholics and RCC clergy, the dialogue between the Western worldviews (as represented by the RCC) and the African worldviews is important. In most dialogues, the African worldview and Western worldview, as presented by the RCC, appear to be incompatible. However, the challenge for African RCC clergy is to integrate these worldviews that are in many respects, dissimilar. This task may seem daunting, since it entails the need to embrace being both an African man and a RCC priest. Such challenges have not previously been explored and described in the seminaries and lives of active priests. This thesis explores the perceptions and lived realities of African RCC seminarians and priests.

The initial empirical exploration was framed by Afrocentric psychology, in which a worldview is a prominent construct. The exploration confirmed the impact of the challenges brought about by worldviews and cultural differences among RCC African seminarians. Because of these findings, it was decided to explore Jung’s theory as a possible bridge between the philosophical and cultural divisions specifically experienced by African RCC
clergy. Jung’s theory describes a shared humanity—the inherited potential that has been passed on from generation to generation (Jung, 1968).

Thus, in this thesis, two theoretical frameworks were employed. Afrocentric psychology (Jamison & Carroll, 2014; Mazama, 2001; Mbiti, 1970; Myers, 1999; Nobles, 1991) was used as foundation in article one (The experiences of African Roman Catholic Church seminarians) when the construct ‘worldview’ was used to place in clear relief the unique experiences of African seminarians during their training. African worldviews are generally based on collectivistic values while Western values are more individualistic. The differences are illustrated in Figure 1.
Figure 1. Diagrammatic illustration of the main differences between African and Western worldviews based on the table of comparison of Cross and Markus (1999)
It was argued that should the differences between African and Western worldviews be ignored, it may significantly influence the future life and work of priests regarding matters pertaining to their psycho-social and spiritual well-being.

Jungian theory was the other framework for this study, and more specifically the following four main constructs: persona; shadow; anima/animus; and individuation. Jung’s theory is classified as depth psychology, and it was chosen due to its potential to explore the deeper patterns that humans share, and therefore their common humanity. I argue that Jung’s theory could provide a theoretical bridge between African and Western worldviews, therefore the emphasis of Jungian theory in the title of the thesis. The greater section of this thesis is based on Jung’s main constructs. The experiences of African RCC priests are explored, described, and interpreted from the perspective of the Jungian constructs of persona, shadow, anima/animus, and individuation.

Thus, the research followed an iterative path but was steered by clear research questions.

1.2 Research Questions

The research was guided by the following research question:

From a Jungian perspective what is the impact of African worldviews on African Roman Catholic priests’ life and work?

This question was divided into three sub-questions:

1. During training, what are the experiences of African RCC priests regarding their immersion in a Western culture and worldviews, as represented by the RCC?

2. Can Jungian constructs aid in bridging the gap between African and Western worldviews?

3. What are the experiences of African RCC priests regarding the integration of African and RCC philosophy while serving in parishes?
1.3 Methodology

The empirical aims (Aims 1 and 3) were pursued by using a qualitative methodology. To achieve Aim 2, Jung’s theoretical work was explored critically.

1.3.1 Philosophical foundations of qualitative methodology.

In qualitative research, the researcher is the research instrument (Sharan & Elizabeth, 2015). The researcher needs to be knowledgeable about the research topic, but must also be sensitive and able to gauge the participants’ internal realities and experiences. The focus is on a deeper understanding of the participants in their unique contexts (Ulin, Robinson, & Tolley, 2004). Qualitative research is based on the specific philosophical assumptions that formed the foundation of my research. Qualitative research, as paradigm, is premised on particular ontological and epistemological assumptions and methodological principles, which are discussed in the following section.

1.3.2 Ontology.

Ontology is the study of being (Crotty, 1998), of what is, and what is thinkable. Ontological assumptions are concerned with what constitutes reality, in other words what is. Researchers need to take a position regarding their assumptions of how things really are and how things really work (Crotty, 1998). I subscribe to the ontological position of social constructionism, which implies that I view psychological realities as “mediated by a collective social construction of reality” (Lyddon, 1995, p. 581). Thus, in the context of this study, I assume that the participants construct their realities (Pam, Trevor, & Kim, 2016) through the interaction between their understanding of the worldviews of Africa and of the West, as represented by the RCC in the social context of the RCC. A key feature of social-constructionism is that views, perceptions, and understandings are explored within a social context (Kerr, 2016). I made no assumption about the participants’ experiences even though I am a priest and I was also once a seminarian. Rather, I took care to ‘bracket’ my ideas, views,
beliefs, and bias as best as possible, by writing reflexive notes and engaging in discussions with my promoters. Thus, I endeavoured to remain open to a wide range possibilities in the research process (Pam et al., 2016). My task was to seek understanding regarding how participants “make their own sense of their personal world” (Pam et al., 2016, p. 5). Thus there are multiple realities (Mutch, 2005).

1.3.3 Epistemology.

“Social constructionism draws attention to the fact that human experience, including perception, is mediated historically, culturally and linguistically” (Willig, 2001, p. 7). It holds that the origin of nature, methods, and limits of human knowledge are socially constructed (Burr, 2015; Money, 2016). Therefore, knowledge is assumed to be culturally derived and historically situated. Thus, I accepted the ideologies, meanings, emotions, and experiences as the realities of the participants, and I endeavoured to understand the social world from their perspectives (Cohen, Manion, & Morrison, 2007). Therefore, social constructionism aims to bring hidden social forces and structures into consciousness. I understood that the knowledge created in this study would be socially constructed through interaction between participants, data, the researcher, and promoters. I therefore acknowledge the contextualised and socially constructed nature of my study.

1.3.4 Values – Ethics.

True to social constructionist values, I included and respected the views and voices of each participant. I endeavoured to understand their perspectives as represented in their histories and cultures and in an attempt to co-construct a narrative that was true to their views (Burr, 2015). Adhering to these values, credibility was achieved by providing a complex description of concrete details and tacit knowledge of the first researcher building on a crystallisation of insights extracted and formed from three data sets (interviews, a research journal, and reflexive notes) and feedback from participants (Tracy, 2013). Thus,
transferability (Creswell, 1998; Grbich, 2007; Lincoln & Guba, 1985) was also enhanced. Miles and Huberman (1994) posit that the most important criterion for confirmability is the extent to which the researcher admits his or her own predispositions. The following section details the ethics protocol observed, leading to the approval of this research topic by the university’s ethics committee.

1.3.5 Research design.

Both the empirical studies were designed as interpretive descriptive research studies (Thorne, Kirkham, & MacDonald-Emes 1997; Thorne, Kirkham, & O’Flynn-Magee 2004). In such studies the importance of contextual factors, specifically the dual cultural contexts of Africa and the RCC are acknowledged and seen as prominent influences in the experiences and meaning-making processors of individuals and groups.

1.4 Ethics

A written overview explaining how I would address all the principles of ethical research, permission, and negotiation of access to participants was included in the proposal that was presented and explained to the ethics committee. The researcher met the relevant bishops and rectors to request permission to interview priests and seminarians. Other bishops and one rector’s verbal permissions were not followed up with letters. A bishop and a rector’s letters, information sheet explaining the context and aims of the research, and consent forms for participants to complete were presented to the ethics committee. All this led to the approval of the topic and proposal (OPT-2013-006, Appendix A).

In order to adequately describe the research process the structure of the thesis is presented. Thereafter the research processes followed in each section will be elucidated.

1.5 Structure of the Thesis

Chapter 1. Introduction

Chapter 2. Article 1. The experiences of African Roman Catholic Church seminarians
1.6 Research Process

1.6.1 Empirical article one: The experiences of African Roman Catholic Church seminarians.

This study subscribed to a social constructivist’s ontological view of a collective, socially-constructed reality. Worldviews, and African worldviews in particular, were used in this dissertation because they embrace the participants’ constructed realities that are unique to them. The daunting challenges that African RCC priests face, trying to be both African men and RCC priests, have not previously been explored and described. Therefore, my aim was to describe and interpret the lived experiences of African RCC seminarians (priests-in-training).

1.6.1.1 Research design.

The research design was an interpretive description that goes beyond simple description. This method allows the researcher to “engage with the participants in a way that does not limit their interpretation to the assured knowledge and established ones” (Thorne, 2016, p. 33). It gave me room to establish what else could be available for exploration with the participants. Thorne (2016, p. 35) asserts that interpretive description “offers the potential to generate new insights that can shape new inquiries”. Thorne et al. (2004, p. 3) state that “interpretive description design strategies borrow heavily from some aspects of grounded theory … drawing on values associated with phenomenological approaches inherent in the methods of data collection”. Based on Heidegger’s interpretive philosophy, the study describes and interprets the African seminary participants’ experiences of being African men with predominantly African worldviews who choose to live and study in and subscribe to the RCC that represents a specific version of the Western worldview.
1.6.1.2 Recruitment process.

A search for students who met the criteria began by requesting permission from my bishop to travel, from time to time, outside the diocese, for the purpose of this research. I then identified the only two major seminaries in the country. I wrote a letter to one rector and telephoned the other one requesting permission to interview at least 15 students engaged in theological studies. I also provided both rectors with invitations to the students, informing them of the study’s purpose. Following the letters, there were telephone conversations as to appropriate dates and times for interviews. The rectors placed the invitation and information document on the students’ notice board and requested willing students to participate. Each rector then provided me with the name and contact details of a liaison student whom I then contacted and we agreed upon a possible timetable and place where interviews would be conducted. The liaison student sent me the names of the student participants who had agreed to participate in the interviews.

1.6.1.3 Context.

The inclusion criteria for voluntary participation were that the students had to have grown up in Africa, amongst African kin, and within African culture; that they were able to speak their local language and English; that they had at least completed secondary school; and they had to be willing to share their views openly and honestly. In this way 16 students were purposefully selected for participation. Six students were aged between the 21 and 23, and 10 students were aged between 24 and 31. There were 10 South Africans, 2 Kenyans, 2 Zimbabweans, 1 Cameroonian, and 1 person from the Democratic Republic of Congo. The participants had completed the first three years of philosophical studies, and were at different stages of the four-year theological study programme. In order to satisfy the empirical part of the study, I decided to explore the experiences of the seminarians by adapting an interpretive
descriptive research. Data were collected through in-depth, individual, semi-structured interviews where questions were asked.

1.6.1.4 Field questions.

The open-ended questions that guided the interviews were:

1. To what extent are your culture and belief systems part of your training?
2. Please tell me about your traditional practices and belief systems and the impact they have in your life and studies.
3. How do your cultural and belief systems impact on your psychological, spiritual, and physical wellbeing?
4. How do your African worldviews relate to your studies and relationships?
5. What can you say about your African worldviews in relation to Western views that you have acquired during your training and studies?
6. What recommendations and suggestions would you have for your training programme?

1.6.1.5 Data analysis.

Data collection and analysis was an iterative process concluded between August 2014 and July 2015. Like the data collection, the analysis was carried out in English. The electronic recordings of the interviews were transcribed. Data were meticulously analysed by the researcher and a co-coder. An analytical methodology suitable for interpretative description (Thorne et al., 2004) was used as a tool for analysis. The inductive analytical process of listening to the recorded interviews, reading, and re-reading the transcripts was used. The transcripts from students’ (seminarians) interviews were then broken into units of meaning and coded into categories (Lincoln & Guba, 1985).

“Various iterative cycles and levels of data analysis which focused on primary (open coding) and secondary (axial or focused) coding were conducted” (Tracy, 2013, p. 1995).
Codes were combined in categories that were grouped in themes. Researchers also implemented elements of constant comparative analysis. Incidences of the same category were compared, and this contributed to a more integrated description of categories and themes (Glaser, 1965). Flexibly managing the dialectic between data and theory was achieved through discussions between myself and my promoter who acted as co-coder (Thorne et al., 2004). Themes and sub-themes were inductively constructed from the analysed data. These themes were then logically related to African-centred psychological concepts and constructs for seminarians. The “iterative process included moving between identifying and connecting words, concepts and ideas and eventually arriving at abstract principles” (Devenish, 2002, p. 1) and useful interpretations.

The interpretation of findings took place through the lens of concepts of Afrocentric psychology (Mazama, 2001). The secondary outcome of the data acquisition and analysis was gathering information aimed at generating knowledge in terms of how African cultural practices and belief systems impact on the seminarians, and which might inform curricula decisions of seminaries that train African RCC priests. These findings and suggestions are discussed in the final chapter as suggestions for implementation and further research.

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1.6.2 Theoretical article: The archetypal roots of culture and religion.

The focus of this article was to explore the relevance of the Western-born Jung’s theory of Africa. According to De la Rey and Ipser (2004), the “relevance” debate points out that an
imported psychology cannot successfully be indigenised and flourish to serve Africa’s multiple needs, without being anchored in the local reality and context (African worldviews). As increasing numbers of African psychologists capture and bring indigenous phenomena and processes to the field of psychology (Nsamenang, 2007), “they slowly but surely inject African precepts and praxes into the literature” (De la Rey & Ipser, 2004. p. 548). The “relevance debate” for a psychological approach grounded on African worldviews is as important today as it was 20 years ago. Keeping the relevance debate in mind, I chose Jung’s Western depth psychology theory, to explore its value in an African context. My investigation was guided by the following questions:

1. To what extent is Jungian theory relevant for Africa?
2. Can Jung’s theory be a bridge between Western and African worldviews?

My findings were that, contrary to other Western psychology theories, Jung’s theory considers the individual’s connectedness to and responsibility towards the collective. It could provide valuable insights regarding deep psychic similarities between people of different cultures. In Jungian theory as inter-cultural bridge, it holds that at the archetypical level, all human beings share common patterns, but there are also significant differences. If these underlying similarities and differences (conscious and unconscious) are acknowledged, it could lead to greater understanding and tolerance of cultural differences.

1.6.3 Empirical Article Three: The “persona” lives of African Roman Catholic priests.

It is acknowledged that all priests need to continuously grow spiritually to truly live according to their vows of poverty, celibacy, and obedience, and thus not to live a life of hypocrisy and self-deception (Holmes, 1996). I argue that African clergy have distinct challenges due to their cultural and philosophical roots. Not only do they have to stay true to their vows, but they also have to position themselves philosophically in terms of African
beliefs and traditions that may be in conflict with those of the RCC, thus leading some priests to live a double life; as priests, they wear the Church’s clothes and live a life of celibacy as the Church requires, but they also (more or less secretly) may have a “wife” and children. In this empirical research, my aim was to describe and interpret from a Jungian construct perspective, those tensions that African priests might experience due to their RCC priestly prescribed roles and their supressed African cultural practices and belief systems.

1.6.3.1 Research design.

This qualitative interpretive descriptive study aims to provide an in-depth description and interpretation of RCC priests experiences through the lens of Jungian constructs. The design has been previously elucidated under the section of the experiences of African Roman Catholic seminarians. Based on Heidegger’s interpretive philosophy, the study interprets participants’ descriptions of their experienced tensions of being African men who are RCC priests in the light of the Jungians constructs of persona, shadow, anima/animus, and individuation.

1.6.3.2 Research process.

Initially I requested permission from my Bishop to travel out of the diocese for interviews. I intended including African priests from various African countries. Purposively, from my Facebook contacts, I identified priests from Cameroon, Kenya, Nigeria, South Africa, and Tanzania. From South Africa, I also considered priests from various cultural contexts (Zulu, Sotho, and Tswana). I then wrote to priests that I had identified as meeting the inclusion criteria. I provided them with information about the interviews. Upon their positive responses, we telephonically agreed on dates, times, and places for the interviews.

1.6.3.3 Context and participants.

The population of the participants were African Roman Catholic priests working in Africa. The sampling strategy was purposive, i.e. the participants were from across Africa: one from
Cameroon, five from Kenya, two from Nigeria, five from South Africa, one from Tanzania, and one from Uganda. The inclusion criteria were that: the priest had to be of African descent; be fluent in English; be serving predominantly African parishes in rural areas; be a graduate of a tertiary Roman Catholic theological college; and be willing to share their views openly and honestly. Fifteen priests responded positively to my invitation and were interviewed. Five priests had been ordained for less than 10 years, five had been ordained for more than 10 and less than 25 years, and five had been ordained for more than 25 years.

To achieve the aim of this empirical study, I decided to describe and interpret tensions that the participants experienced due to their RCC priestly prescribed roles and their suppressed African cultural practices and belief systems from a Jungian perspective. Fifteen participants were purposefully selected, and data were collected through in-depth, individual, semi-structured interviews asking the following questions.

1.6.3.4 Field questions.

The open-ended questions that guided the interviews were:

1. On what basis did you choose the priestly life? (Aimed at information on ideal-self and actual-self)?

2. In light of your life and work experience as a priest, what can you say about your initial declared motivations to become a priest?

3. To what extent did your culture and belief systems form part of your training?

4. Can you tell me about your traditional practices and belief systems, and the impact that they have on your life and work?

5. How do your cultural and belief systems impact on your psychological, spiritual, and physical wellbeing?

6. How do you bridge the gap between your African worldviews and the Western views that you have acquired from your training and studies?
7. What helps you to experience life and work fulfilment?

8. What recommendations would you make for the training of future African priests in the RCC?

1.6.3.5 Data analysis.

I read the transcripts in detail to derive concepts and themes through the interpretation of the raw data. This rigorous reading allowed major themes to be identified. The transcripts from priests’ interviews were then broken into units of meaning and coded into categories of content of initial motivation, cultural issues, and impacts of African worldviews, on-going motivation, and recommendations (Lincoln & Guba, 1985). Parts of the coded interview texts were then used to analyse the interview segments of the above categories that were important to participants (Elliott & Gillie, 1998).

“Various iterative cycles and levels of data analysis which focused on primary (open coding) and secondary (axial or focused) coding were conducted” (Tracy, 2013, p. 187). I first created a list of codes (essential elements) that where then clustered together creating the earlier mentioned categories. I then tested these categories against data (transcripts) and listed them in notebooks. The codes were combined in categories that were finally grouped into themes. My promoters—who acted as co-coders—and I also implemented elements of constant comparative analysis. “Incidences of the same category were compared which contributed to a more integrated description of categories and themes” (Glaser, 1965, p. 436–445). Flexibly managing the dialectic between data and theory was achieved through discussions between the author and study leaders who individually analysed the data (Thorne et al., 2004). Themes and sub-themes were inductively constructed from the analysed data. These themes were then deductively related to Jungian concepts and constructs (persona, shadow, anima/animus, and individuation).
To further explore these archetypes, a second round of interviews was initiated with two priests who were available and willing to be interviewed. Pointed questions about each archetype (persona, shadow, anima/animus, and individuations) (Appendix C) were asked. The iterative data analysis process included consisted of identifying and connecting words, concepts, and ideas (Devenish, 2002) that were constantly linked to constructs of Jung’s theory, for useful interpretations.

Findings reveal a collision between outer images and inner truth in African RCC priests’ life and work, which has led some priests to live “persona lifestyles” as a result of feeling that their souls have been violated (Hollis, 1994, p. 79). In leaving behind their cultural practices and beliefs, the priests have been wounded. The study acknowledges the limitation that interviews did not exhaustively succeed in getting comprehensive responses from the participants. The reason could be that most of the cultural practices and belief systems are unconscious. Therefore, Jungian unconscious constructs are best suited to further research regarding the impacts of African worldviews on African RCC priests.

1.6.4 Final chapter: Conclusion, reflection, and recommendations.
In the final chapter, the implications of the findings and their applicability in the RCC context are discussed. The study’s limitations are explained, and suggestions for further research are made.

1.6.5 Personal positioning and reflexivity.
Reflexivity is an integral component of qualitative research, thus this personal declaration: I am a RCC priest and the first African member of a Missionary Society founded in London in 1866 for foreign missions. The membership was exclusively European until 1996 when I became a full member. I studied theology for four years in London, during which time I had to cope with differences in worldview, weather, and culture such as food. I realised very fast how sunshine impacted on people’s moods and how I had taken it for granted in Kenya. An
additional difficulty was created by the fact that the decision to accept African members was not unanimous, and I had to cope with negative attitudes towards me from some of those who were opposed to the resolution, including some very blatant gestures of rejection. In coping with these differences and challenges, I began to question and appreciate how I viewed the world, and I had to integrate the differences and overcome the challenges.

After 20 years’ experience as a RCC priest, reflecting on my encounters with various European missionaries, my life and work in West Africa, East Africa, and South Africa, I have journeyed and arrived at being true to God, myself, and my priestly vocation. I am able to embrace both African and RCC values, and I strive to continuously remain open, reflective, and in dialogue with conflicting values in both worldviews. In light of my journey of being between worldviews, sometimes in both, and now able to be true to God and myself, I wondered how seminarians, 20 years after me, will experience their training and how my fellow priests will manage their journey. These thoughts motivated this study.

During the interviews with seminarians I relived my own study period. I got the impression that in more than 20 years, the seminarians still struggle with conflicting values. Some of the same struggles and frustrations I vividly remember, were expressed by the seminarians. One example is that I felt as they still do today, that the science and practice of psychology was abused in the seminaries. This similarity in experiences was valuable to me as qualitative researcher. However, it also posed a serious challenge. I had to listen to their experiences. I had to hear their voices and co-create their stories, and I had to be careful not to dominate the co-construction with my own voice. I needed to accept that I was not a participant in the study, and I had to distance myself from the process from time to time (distanciation) (Ricoeur, 1971). As Smith (1987, p. 2011) puts it, “distanciation, conceived as the interpreter's separation from the world of the text prior to his/her assimilation of it” opened up the possibility of new and deeper meaning of the participants’ experiences to
emerge. I felt that the seminarians felt comfortable with me and shared their experiences more deeply than I had expected. The interactions with the priests were similar and the challenge of distanciation was the same. The challenges both seminarians and priests face as Africans became very clear to me.
The experiences of African Roman Catholic seminarians


Author guidelines are presented in Appendix D
Abstract

This qualitative study describes and interprets the lived experiences of African Roman Catholic Church seminarians (priests-in-training). The interpretive lens employed was world view, a conceptual tool extensively used in African-centred psychology. Sixteen African seminarians (age range 21–31 years) were purposely selected and interviewed in depth. Additional sources of data were reflexive notes and observation notes. Data were subjected to various iterative cycles of analysis. Participants described their difficulty in adjusting in the seminaries where teaching and living predominantly reflects a Western world view. They evidenced cognitive dissonance, emotional discomfort and feelings of marginalisation. The findings point to the importance of acknowledging the worldviews and cultural heritage of seminarians in their training.

Key words: African worldviews, Axiology, Celibacy, Cosmology, Epistemology, Obedience, Poverty
The experiences of African Roman Catholic Church seminarians

Rationale for the research

In this article, the well-documented differences in the African and Western worldviews (Carroll 2012; Magesa 2013b; Nsamenang 2007) are empirically explored in relation to the experiences of African Roman Catholic Church (RCC) priests-in-training (seminarians) immersed in a predominantly Western-oriented system and are examined, described and interpreted in terms of African worldviews thus situating the study within African-centred psychology (Kwate 2005). Following the approach of Carroll (2014), the concepts of world view and culture will be used as analytical tools of exploration and analysis. We argue that should the differences between African and Western worldviews (as represented by the RCC) be ignored in the training of seminarians, it may impact the psychosocial and spiritual well-being and development of seminarians. It is acknowledged that the RCC training certainly is as challenging for Westerners as it is for Africans. However, Africans’ difficulties seem to have a specific character because of their culture. This article aims to highlight the distinctive experiences and challenges of African priests in training as they learn and live in foreign worldviews and cultures and to propose possibilities to facilitate their adjustment to the religious-spiritual life they have committed themselves to.

According to the Report of the Centre for the Study of Global Christianity (CSGC) (Johnson et al. 2013:14), Roman Catholics form the largest bloc of Christians in Africa. Between 1970 and 2010, the Roman Catholic member numbers increased from 44.9 million to 197 million. A further increase in RCC members was projected, which will require more African RCC priests. The task of preparing men for service in the RCC is fulfilled by RCC seminaries, and the purpose of the RCC seminary training is to form men spiritually, academically and pastorally (Comm 14 182:160). Future priests as leaders of their Christian communities need to learn to be flexible, adaptive and proactive in dealing with issues of
their community members (Can 232–264; Corieden, Green & Heintschel 1985; Magesa 2013a:86–87).

The African worldviews will be described next, and thereafter, the main values to be cultivated in seminarians during their training such as cherishing community life, celibacy, poverty and obedience (Ellis 1965) will be critically discussed in the context of the African worldviews.

**African worldviews**

The concept worldviews is widely used in African-centred psychology (Jamison & Carroll 2014; Mazama 2001; Myers 1988) as a conceptual tool to highlight philosophical distinctions between African and Western cultures. An African world view is described as follows (Makwe 1985):

a psychological reality referring to shared constructs, shared patterns of belief, feeling and knowledge which members of the group that subscribe to this reality carry in their minds as a guide for conduct and the definition of reality. (p. 4)

The African worldviews are characterised by their distinct cosmology, epistemology and axiology (Mazama 2001:393; Rowe 2016:270).

**Cosmology – Assumptions regarding the structure of the universe**

**Epistemology – Theory about knowledge**

Holism is a strong theme in the African view of knowledge. Understanding and knowledge are based on the collaboration between people, with people learning from nature and the spiritual realm. Ani (1994:102) asserted that ‘the awareness of meaning of life comes from observing how the various living things appear to mesh and to provide a whole tapestry’. Nevertheless, the use of rationality and scientific reasoning are not precluded (Bakari 1997:3–4). African epistemology can thus be described as rational, spiritual and mystical (Asabere-Ameyaw & Anamuah 2006; Cooper 2013; Emereole et al. 2001; Fakudze 2003).

**Axiology – Values and ethics**

In the African worldviews, collectivistic values are supreme (Azibo 1992; Baldwin & Bell 1985) and dominate in ethics and aesthetics. Human relations are thus prioritised (Carroll 2014:258) while each human being is valued for whom he or she is. Africans’ religion permeates their social and cultural life (Gyekye 1996; Mbiti 1969:1). African religious and spiritual values are not necessarily aligned with all Christian spiritual values and specifically the ideals stipulated for RCC seminarians and priests. Therefore, the main values of celibacy, poverty and obedience are emphasised in the training of RCC priests. It is recognised that RCC seminarians from Western cultures may also experience these ‘counter values’ as problematic and difficult to live by. However, the focus of this article is on the African seminarians’ unique experiences. Value of celibacy, poverty and obedience are explored from an African perspective next.

**Celibacy**

Celibacy of priests is a long tradition (Tambudzai & Ugwuanyi 2011:79–83). In contrast, Africans value marriage, which is revered as the epicentre of African life. Mbiti (1969:133) asserted that marriage ‘is the point where the departed, the living and those yet to
be born meet. All the dimensions of time meet here and the whole drama of history is repeated, renewed and revitalized’. Marriage and reproduction are pivotal values in African culture. The role of a parent supersedes all other roles (Bujo 1998:99), and marriage and parenthood bestow on a person a higher status than those who are single and have no offspring. Therefore, African RCC seminarians are confronted with and are expected to subscribe to a value that is directly in opposition to their cultural scripts.

**Poverty**

Priests are expected to live simple and austere lifestyles refraining from redundant and material things (*Optatam Totius* 9; C.I.C. Can 282). Poverty as a value is a condition and essential premise of the Apostle’s docility to the Spirit, making him ready to ‘go forth’, without a travelling bag or personal ties, following only the will of the Master (cf. Lk 9:57–62; Mk 10:17–22). The vow of poverty is almost impossible to be seen as a value and an ideal for Africans where in most of their languages, the concept poverty denotes a ‘sense of wretchedness and has negative implications’ (Kiaziku 2007:125). Generally, poverty is not a free choice for most Africans. The idea of a priest who has no earthly possessions leading a religious community therefore directly conflicts with the African expectation that the leader or the chief will be more affluent than his people and therefore be able to share his wealth with his people (Shorter 1999:14–15). Not only do seminarians lose status in the eyes of their communities of origin if they are poor, but they may experience emotional discomfort arising from cognitive dissonance (Festinger 1962). It is recognised that the interpretation of the vow varies between priests from religious congregations and secular diocesan priests. Priests from religious congregations do not earn a salary and are cared for by their religious congregation while Diocesan priests are supposed to earn a modest salary from their church communities and have some level of financial independence.
**Obedience**

For seminarians obedience to the prescriptions of scripture and RCC dogma is a given. The priests in training are also expected to unquestioningly obey the RCC’s hierarchy, which includes the Pope, Bishop, Rector and other leaders (Shorter 2000:7–8). African seminarians may struggle to accept the authority of younger chosen leaders amongst themselves, because in the African cultural script, age is an important determinant of status (Kiaziku 2007:157–158; Tambudzai & Ugwuanyi 2011:74). Seminarians are confronted with the reality that in the RCC, age is not as important as seniority in terms of the hierarchical church structure.

During their training, seminarians’ global meaning systems or worldviews as expressed in cosmology, epistemology and fundamental values through which they understand themselves, their communities and the world are thus fundamentally challenged (Rulla, Imoda & Ridick 1979: 145–196). Deeply held African values and principles are frequently disregarded (poverty and celibacy) or prescribed in a foreign format (obedience). The seminarians are thus confronted with the challenge to manage the dialectic between separation and connectedness as per Western versus African worldviews, ‘while avoiding the undesirable outcomes of fusion and enmeshment on the one hand, or complete detachment and isolation on the other’ (Lapsley & Horton 2002:2).

**Problem statement and aim.**

In the light of the growth of the RCC church in Africa (CSGC Report 2013:14) and the declining RCC membership numbers in Europe and North America, the need for more African RCC priests to serve the growing membership in Africa and the African diaspora (Enwerem 2011:90–105) is evident. However, the challenges African men who become part of the RCC clergy face may be daunting, especially to embrace being both an African man and a RCC priest. Such challenges have not previously been explored and described.
Therefore, the aim of this research was to explore the experiences of African RCC seminarians and to generate interpretive descriptions that may inform decisions about seminary curriculums for the training of African RCC priests.

**Methodology**

A qualitative methodology was adopted for this interpretive descriptive research (Thorne, Kirkham & MacDonald-Emes 1997; Thorne, Kirkham & O’Flynn-Magee 2004:2–4), thus acknowledging the contextual and constructed nature of the experiences of the seminarians. Participants were selected purposefully and data were collected through in-depth individual semi-structured interviews (Rodham, Fox & Doran 2015:59–71). The interpretation of findings was through the lens of concepts of African-centred psychology (Mazama 2001:393–399) aiming at generating knowledge that might inform decisions about the curriculum in seminaries that train African RCC priests.

**Context and participants**

Two RCC seminaries in South Africa where predominantly Western Catholic dogma and practices are upheld gave permission for the recruitment of participants. Inclusion criteria for voluntary participation were that the student had to have grown up in Africa amongst African kin and within African culture, was able to speak his local language and English, had at least completed secondary school and had to be willing to share his views openly and honestly. Sixteen students took part in the study. Six students were between the ages of 21 and 23 and 10 students were between the ages of 24 and 31. There were 10 South Africans, two Kenyans, two Zimbabweans, one Cameroonian and one person from the Democratic Republic of Congo. Seven of the participants were affiliated to diocesans and 9 to religious congregations. The participants had completed the first 3 years of philosophical studies and were in various stages of the 4 years of theological studies.
Data gathering

Ethical clearance for this study was provided by the Ethics Committee of North-West University, Vaal Campus (NWU– 00098–13–S8). Interviews with participants which were transcribed verbatim, were guided by questions focusing on the content of their training, how cultural issues played out and impacted on their lives during their training and their recommendations for the training of African seminarians.

The first author being an African RCC priest had a unique opportunity to establish rapport with the participants. However, this intuitive understanding of the participants’ experiences also posed a challenge of which he was acutely aware. He thus meticulously made reflective notes in an attempt to continuously be aware of and to own his thoughts, needs, emotions and past experiences relating to the research phenomenon and thus to achieve what Ricoeur (1971:529– 562) terms distancing. A research journal was kept for noting observations about the context and surroundings of the seminarians. All notes were valuable sources of data (Tracy 2013:37).

Analysis

Various iterative cycles and levels of data analysis which focused on primary (open coding) and secondary (axial or focused) coding were conducted (Tracy 2013:183–202). Codes were combined in categories that were grouped in themes. Researchers also implemented elements of constant comparative analysis. Incidences of the same category were compared, which contributed to a more integrated description of categories and themes (Glaser 1965:436–445). Flexibly managing the dialectic between data and theory was achieved through discussions between the two authors who individually analysed the data (Thorne et al. 2004:6). Themes and sub-themes were inductively constructed from the analysed data. These themes were then related deductively to African-centred psychological concepts and constructs. The iterative process included moving between identifying and
connecting words, concepts and ideas and eventually arriving at abstract principles (Devenish 2002:1–2) and useful interpretations.

Quality assurance

The research topic has been demonstrated as timely, and significant (Tracy 2013:227–249). An extended period of time (3 years) was spent in the field to acquire rich data, which were meticulously analysed by two independent coders to ensure trustworthiness (Guba 1981). Credibility was achieved by providing a complex description of concrete details and tacit knowledge of the first researcher building on crystallisation of insights extracted and formed from three data sets (interviews, research journal and reflexive notes) and feedback from participants (Tracy 2013:203–225). Thus, transferability (Creswell 1998; Grbich 2007; Lincoln & Guba 1985) was also enhanced.

Research findings and discussions

Experiences of seminarians varied; however, the difference was not in the essence of their experiences rather in intensity. Biographical realities that impacted their experiences were the region they came from and their affiliation. The seminarians who hailed from deep rural areas understandably experienced more intense culture shock than those from urban township areas. The different RCC affiliations traditionally have marginally different expectations for the seminarians from religious orders who take vows and for diocesan seminarians who make promises. Although no notable differences were identified in the experiences of the two groups of participants in general, the value of poverty was more problematic for priests from religious orders. In the interest of clarity, participants are therefore classified in the discussion of findings as representing either the religious group (R) or the secular diocesan group (S). Upon entering a seminary, African seminarians’ step into a milieu steeped in centuries of RCC teaching, practices and rituals. From the outset, the challenge for African seminarians was to merge their African way of being-in-the-world with
the philosophy and values of the RCC, which they freely chose to serve. Themes that represent their experiences are presented below.

*My cultural heritage is important*

All participants experienced the immersion in what for them was an alien culture as disconcerting on many levels. Although they accepted that academically they would explore new vistas of knowledge, each participant felt indignant that African philosophy did not receive enough attention in the curriculum:

‘We have subjects like African philosophy and theology and I think it is helpful if one goes into these subjects with a critical mind in order to find ourselves in the bigger picture and make our lives as priests meaningful. If we do not critically deal with these subjects we may end up having [an] identity crisis, not belonging to anything. In short not much is taken into consideration as far as I am concerned.’ (S1-R)

‘It is only in philosophy that something of Africa is covered … it is very superficial stuff.’ (S13-S)

The need that perhaps goes beyond academic–intellectual engagement with African views is a need for being acknowledged as Africans who have a unique philosophical and cultural heritage:

‘I do not think my African views have any place as far as my training is concerned. Ever since I joined I am being formed, fashioned to think, live and work like a European. There and there I can say the formation tries to integrate my views as an African … but it does not work, it does not work at all.’ (S4-R)
‘In spirituality we explored briefly the issue of ancestors in relation to Christian saints. But a course in spirituality does not prove enough because I believe that there are other things that still need to be explored.’ (S9-S)

Why did seminarians feel unacknowledged and misunderstood? African-centred psychology suggests that the schism between the African and Western worldviews may partly illuminate the reason for the participants’ alienation. The data suggest that their training systematically chiselled away at their global meaning system their fundamental understanding of the world and their cherished values causing them intense discomfort and cognitive dissonance (Festinger 1962). An interesting pattern of themes were identified that shed light on the probable nuances of cognitive dissonance. There are clear intersections between the RCC world view and concomitant values of Africa. However, striking similarities were set off by stark dissimilarities. Thus, the values may superficially seem the same but in essence they are different.

*I want to be a good man*

Participants expressed confusion and discomfort regarding what in their experience amounted to a distortion of values held dearly in their own cultures. Discomfort with the similarity but also dissimilarity between RCC and African values of community, wealth and respect were general and recurrent themes in the experiences of most (88%) participants.

*Community* is valued in Africa and in the RCC. However, what community is, is understood differently. In Africa, community is defined by blood ties and proximity (Bujo 1998:181–182). Relatives do not only share material things but perhaps more importantly they share their lives with each other in an African community (Gyekye 1996; Kiaziku 2007).

In the seminary, an alternative understanding of community is taught and lived, which is based on religious grounds (Magesa 2013a:89). Community is thus based on another kind of bloodline – that of the community in Christ. The latter excludes the former understanding,
which creates distress. Unrelated people in the religious community become brothers in a comfortable environment and a well-resourced family where all needs are met but they cannot share these privileges with their blood relatives (Magesa 2013a:88–89):

‘The sharing is a problem. In a community we share many things but I cannot be allowed to share with my parents or brothers and sisters who are not religious.’ (S5-R)

A sense of growing disconnectedness from their family of origin and their familial and cultural sense of place was evident. Participants (62%) expressed a sense of sadness at being disconnected, which entailed not being able to share their experiences at the seminary with relatives who inhabit a world so different from theirs that sharing their experiences was all but futile:

‘My family understands very little of what I am doing. They are not involved in my studies.’ (S2-R)

However, not only do their families not understand their experiences at the seminaries, their teachers and formators who are involved in their shaping and development in the seminaries do not seem to understand their family connectedness and the implied providing and receiving of support in the extended family, which becomes salient in situations of death:

‘If someone die[s] at home, they just send me home and just give me a condolence card for example but then I am left alone to deal with the loss, no support. I am expected to detach from home!’ (S13-S)

Seminarians felt caught between these conflicting views of community, which lead to feelings of guilt, inferiority, disempowerment and unhappiness. A participant poignantly expressed his very difficult position as the eldest child of an orphaned family. He was striving to fulfil a higher calling; he was working hard to grow spiritually to serve the community but:
‘… from their [my siblings] side, I am a very bad person. A brother who has abandoned them, they do not understand. I am taken care of here and for them they have no one.’ (S10-S)

Intuitively, participants knew that their training would eventually alienate them from their cultural and familial roots:

‘Africans in the hierarchy have been trained in the American ways and are even more American than Americans themselves. It is a problem because I am an African but will be fashioned in a way that I have no way but to think like an American.’ (S4-R)

Wealth (albeit defined differently) is valued and admired as worth striving for by both the Africans and the RCC. But as in the understanding of community, there is a marked difference in what wealth is understood to be. Africans value social connectedness as a form of wealth. Amongst Africans, individual well-being and indeed survival depends on the well-being of the whole community or clan (Bujo 1998:71–76); therefore, a person’s place in and social relationships with family and community are paramount. The social bonds are not dominated by material wealth, rather by blood relationships. Material wealth, however, does provide status and is admired but it is not in oversupply. The individual is expected to contribute to his community by being responsible, reliable and available but also if at all possible by contributing to the material needs of the community.

In the seminary, an alternative wealth is highly regarded and nurtured – spiritual wealth and wisdom (Shorter 1999: 24–25), which for seminarians includes non-attachment to material things (the vow of poverty). Their knowledge and spiritual wealth are to enable them to fill a new social position in a new religious community that is expected to financially provide for them. However, in the interviews with seminarians it became clear that Africans find the principle of spiritual wealth in opposition to material wealth very foreign and
difficult to grasp. The African seminarian leaves his kin behind to live in the seminary where all material needs are met. Comfortable lodging, enough nutritious food, clothing, medical care and study opportunities are provided. However, nothing belongs to the seminarian. For an African man, this sometimes creates unbearable dissonance. While he has his every need met, his family at home may be starving or be in need of financial support to care for children or the sickly. He is privileged possibly beyond his kin’s imagination but personally has no material possessions to contribute to his community of origin:

‘Sometimes I hear from home that someone is sick; there is need for this and that. I find myself not having means to help and this makes me feel a sense of helplessness.’ (S1-R)

‘Since I started training I have gone home four times. I have found serious problems and the family including my parents expect me to help. It is very difficult!’ (S3-R)

The value conflict led one participant to bluntly conclude:

‘The issue of [the] vow of poverty and sharing is not practical; this vow of poverty is not African. The thing is not practical especially in an African context.’ (S5-R)

Although the vow of poverty is a core value for RCC seminarians and priests, the power of money within the RCC was mentioned by 69% of the participants. Their perception was that money and its sources subtly and openly dictate decisions and policies in the RCC. Money equals power – the power of privileging one world view above the other. As Europe and the Americas form the powerbase of almost all the International Missionary Institutes (Magesa 2013a:88), the Western worldviews are seen to be privileged. This privileged position of Western ways according to a portion of participants is so powerful and alluring that some
high-ranking African priests are perceived to betray their own African roots as they climb the ladder of success:

‘But another frustration is Africans who are in charge. When we are not in charge, some advocate for change but when they get there, they become worse than the Europeans against their own African bothers.’ (S1-R)

_Worthiness of respect_ in both African and RCC communities could practically be distilled to how the individual conducts himself in service of the community. Africans serve their community by ensuring that their bloodline lives on. Not procreating is associated with damaging the family lineage (Bujo 1998:94–95; Kirwen 2005:133–148). Thus, a man without children loses status and respect in the community because he does not serve his community according to its expectations. However, the vow of celibacy prohibits procreation and thus effectively diminishes the status of the seminarians in their communities of origin:

‘a man is to be a man and one of the things is to be married, get children and continue the surname, continue the clan name.’ (S10-S)

‘Unmarried life is a problem … As a priest you may be allowed to sit at the place for men, though they know that you are not a man.’ (S2-R)

The rationale for a priest to live a celibate life is that he will be able to direct all his attention to spiritual and practical matters within the RCC. He will be unencumbered by family concerns and free to move to different places for missionary and pastoral activities. The better he is able to do this, the more he is respected within the church. Celibacy from the RCC’s perspective is a free choice, a higher value and a sacrifice for the greater good (Kiaziku 2007; Shorter 1998:12–14).

The necessity of constantly having to adjust their cultural framework of morality and role expectations for them as men left the participants in psychological disharmony.
I don’t dare disclose my deepest African being

All seminary activities are aimed at developing a well-rounded priest. Other than the academic programme, daily religious practices and rituals that contribute to this end, as well as the specialised skills of spiritual directors and psychologists, are employed to nurture holistic development. A major component of the personal development of seminarians is spiritual growth, which is nurtured by the tradition of having a spiritual director who may be a man or a woman. Spiritual direction in the RCC presupposes an open relationship and involves guidance by a spiritual mentor, it is ‘concerned with one’s relationship with God, with the self, with other people and with nature’ (Michael 2004:8) thus focusing on the unfolding of the individuals identity (Mosha 2013:105–114). This ideal coincides with views held in Africa where all life is understood to be spiritual; all aspects of creation and life are sacred and complement each other (Magesa 2013b:167–176). In traditional African societies, the younger generation is coached and guided in their holistic development by older people of their own gender who are respected cultural examples.

Spiritual direction and formation are ingrained practices in the RCC seminarians’ training. From the perspective of the RCC, a good spiritual director and formator will have certain psychospiritual characteristics and specific skills in providing spiritual direction, in order to guide any person in need. However, this rationale proves to be of limited value when there is such a clear cultural divide as previously described. If the deeply held cultural beliefs are not respected, the potentially significant contribution of spiritual direction and formation may be compromised. Seminarians (63%) expressed disbelief that they would be understood by their spiritual directors and formators:

‘formators (a decision maker) also should have knowledge of the students’ cultural belief systems and practices.’ (S5-R)
Apart from feeling misunderstood because of the cultural divide, some participants also feared that what was disclosed to their spiritual director may be held against them:

‘Obviously, you cannot be open. How can I be open to the spiritual director, because when you do, it goes against you, it goes to your report. We live in the world of fear here in the seminary.’ (S10)

African cultural taboos prohibit sharing sensitive issues between genders and even between generations. Having an elderly lady as spiritual director was an affront to one seminarian:

‘For me spiritual direction is a problem. It is worse sometimes we are even given women. How can I share with a woman? You are given a gogo (grandmother) who is 75 years old and you are only 20 years old. Your worldviews are not the same and most of them are white.’ (S10-S)

The role of the psychologist was perceived negatively by a majority (81%) of the participants. The power of the psychologist whom they perceived as the one who tested, evaluated and weighed them was feared. Participants’ emotionally described their suspicion and distrust of psychologists in the seminaries. Being sent for psychological evaluation was perceived to be a sign that something was wrong with them. Their perception was that if one was referred to the psychologist it meant imminent elimination from training:

‘The psychological report is useless because it is not used to help me. It is not used for formation, [rather for] elimination!’ (S10-S)

‘Psychology [the psychologist] is used as an elimination tool to kick people out and its role is not clear. No one tells you that this is how it will help you. Students then become suspicious and afraid of psychology in the institution.’ (S1-R)
‘… you are sent to see psychologist when they think that something is wrong with you. It is a well-known fact that you are not coming back to seminary next year. The psychologists are not brought to us to help but to find a way of getting us out.’ (S16-S)

Seminarians seem to be uncertain about the contribution of psychologists. This seems to go hand in hand with distrust and fear. Distrust of psychological services rendered by employers is however not unique to seminaries (Greenberg & Baron 2003) and could mainly be a result of the fear that personal information will not be kept confidential.

Where do I belong?

The difficulties seminarians experience frequently culminate in a sense of marginality – the more they embrace Roman Catholicism, the more they felt relegated to the periphery of their family and community of origin. The dilemma while in training was that they felt neither part of the inner circle of the church nor of their families and communities. They experienced themselves as marginalised. They felt they inhabited an in-between position (Lee 1995), which forced them to resort to just doing what was expected without fully being committed to or identifying with their formation as future priests:

‘… sometimes you just wear mask or conform out of fear of offending elders or being kick[ed] out of the institute.’ (S9-S)

‘… in the seminary … you hear people saying just do whatever they want if you want to survive. Some will tell you that they are sent simply to do whatever they are told to do, no questioning. I think, father, seminarians are just wearing masks.’ (S16-S)

‘Because the pressure is strong in the seminary people wear mask[s].’ (S12)
Interestingly these participants conveyed the belief that being true to themselves as Africans could not be aligned with being true to the Church. The challenge experienced by the participating African RCC seminarians could be described as a struggle to integrate African and Western worldviews and develop an identity that enables them to live and work in both the RCC and African communities simultaneously. A position that Lee (1995:63) described as being ‘in-beyond’, which requires the seminarian to be honest and true to himself as African and RCC seminarians and willing to openly communicate with and accept others.

**Conclusion.**

Burke’s (2001:9–17) caution that Western churches need to find relevance in Africa is also applicable to the churches’ training of African clergy. Findings indicate that more than a decade later this challenge has not been met. Seminary formation seems to be overwhelming for the participants who seemed to be in an on-going struggle to appreciate and affirm their own culture and personal cultural identities as they progressed through academic and spiritual development. Developmentally, the seminarians have the challenge to progress from an egocentric to an ethnocentric and thereafter a world-centric level of development (Wilber 2000) cognitively, morally, emotionally and spiritually.

The findings indicate various factors that might inform the curriculum of RCC seminaries that train African priests.

Findings point to two overarching issues. Firstly, ‘us and them’ thinking amongst African seminarians – us Africans who come from a specific philosophical and cultural background and them who teach train and form us but who do not fundamentally understand us. A concern is that these discourses and beliefs become the lived truth of the seminarians. Such thinking can taint perceptions and interpretations of their experiences in the seminaries.
And secondly, that seminarians make vows and promises that may seem cognitively acceptable but that are contrary to cultural and emotional needs. Some suggestions for mitigating these difficulties are discussed in the following paragraphs.

Taking African philosophy, culture and spirituality more seriously and affording these more attention would possibly contribute to the seminarian’s self-understanding and acceptance. Sensitive, respectful and well-informed interactions between the teacher of African philosophy and the African seminarians might provide a platform for mastering and grasping other philosophies, thus scaffolding their learning (Sanders & Welk 2005; Van Der Stuyf 2002). This could also facilitate the process of cultural identification followed by transcendence thus creating a foundation for their socio-emotional adjustment and identity (Kins, Soenens & Beyers 2012:1099). Including the candidates’ families as much as possible in their training by disseminating information, having open days and other activities may also contribute to seminarians smoother transition into the seminaries and their well-being in general.

Regarding spiritual formation, the decision makers may need to be more culturally aware and sensitive in their appointment of spiritual directors of African seminarians. This seems necessary not because some formators are less skilled but because of the seminarians’ perception of cultural dissimilarity and connected fears of not being understood and being judged. That the relationship with the spiritual director is sacrosanct probably needs to be reiterated frequently as this is the relationship that will most likely enable self-reflection, healing and growth for the seminarian. Where possible, it would be best to have Africans involved in the formation of African priests.

It would further be beneficial to openly clarify the role of the psychologist in the training and formation of the seminarians. This clarification may also initiate a discussion of the values of confidentiality and their limitations in the practice of the psychologist in the
Psychologists in the institutes probably need to carefully consider psychotherapeutic dyads such as Western expressions and words used that are not understood by African counselees and the uncritical use of psychotherapeutic approaches that are fundamentally rooted in Western belief systems of individuality (Bojuwuye 2013:74–78). It would be wise to ensure that there is a clear understanding of the place and function of psychology as discipline included in their curriculum and the role of the psychologist initially to screen and select candidates and later to act as therapist (Rulla et al. 1979:162–163).

A limitation of the research is that only the initial motivations of seminarians to become priests were probed. These motivations mostly included wanting to be like an influential priest or to be educated. We did not explore the changes in the motivation or calling, which may have contributed to a better understanding of their experiences in the seminary.
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Chapter 3: Article 2

The archetypal roots of culture and religion

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Abstract

Universally, people are rooted in their culture, religion, and language. This literature-based article focuses on the underlying similarities between people from African and Western cultures and life philosophies. The underlying similarities in the two worldviews are discussed from a Jungian perspective. It is argued that on an archetypal level, all human beings and their cultural and religious expressions share common patterns. These similarities are demonstrated by analysing four Jungian constructs – the persona, shadow, anima/animus, and individuation. These constructs provide insight into the deep structural similarities in worldviews, cultures, and religions that may bridge personal, cultural, and religious divisions.

Key words: Archetypes, consciousness/unconsciousness, constructs, worldviews.
The Archetypal Roots of Culture and Religion

Increasing globalisation necessitates that people from different cultures and religions understand each other and build relationships. According to Barmeyer and Franklin (2016, p. 15), “understanding the otherness is necessary but not sufficient towards generating complementarity and synergy from cultural diversity”. On a personal level, cultural patterns of emotionally nuanced ideas can cause interpersonal misunderstanding and mistrust due to dissimilar culturally embedded values and norms. However, openness to such differences can enrich and contribute to personal and professional growth (Barmeyer & Franklin, 2016).

The purpose of this article is to explore whether or not and how selected Jungian constructs might be utilised to enhance intercultural understanding in the Roman Catholic Church. It is argued that Jung’s constructs provide insight into the deep structural similarities in worldviews, cultures, and religions. Finally, the application of Jungian theory in the religious sphere will be highlighted. This is a literature-based study.

Rationale

Jung, a proponent of depth psychology, emphasises both unconsciousness and consciousness, or awareness. It will be argued that on a deeper or archetypal level, all human beings and their cultural and religious expressions share common patterns. If these underlying similarities are more conscious and acknowledged, it should lead to a better understanding and tolerance of cultural differences.

Many of the bloody wars between cultural groups are based on cultural and/or religious differences; the worst conflicts often occur when both of these differences are present. In the recent past, xenophobic trends in South Africa, Europe, and the USA are examples of how the unconscious, unexamined collective judgement is projected on to the ‘other’. In the religious domain, some priests’ hidden paedophilia can be viewed as an expression of the same phenomenon of unawareness. Although this article focuses on the
underlying similarities that are expressed differently in the African and Western worldviews, the discussion will initially centre on the individual, because only individuals can be conscious, and the individual’s level of consciousness impacts the group’s level of consciousness. An individual at war with the ‘self’, will breed conflicts in the community. Hollis (2001, p. 48) asserts that “by each person becoming more conscious, the tribe, community gains consciousness”. He further states “…what is denied in the individual, breeds monsters in the tribe” (Hollis, 2001, p. 14). The importance of this principle is magnified in a religious order. Should the religious leader not be conscious, the congregation (tribe) is at risk. The depth psychology approach emphasises the individual’s awareness (Jung, 1971), and in this approach, “learning and training becomes self-experience” (Link, 2016, p. 19). Only through becoming more self-aware can greater understanding and tolerance of the ‘other’ become possible. The more the ‘other’ is not understood and rejected, the greater the possibility of hating and fearing that which is foreign. Most of the current literature emphasises the need to understand other cultures (Barmeyer & Franklin, 2016), but few start with the need to understand the self. The ‘other’ can only be truly understood if one first understands oneself. An ancient Greek aphorism states: ‘Know thyself’. If a person does not know him/herself well, it is close to impossible to know and understand another person beyond a superficial level, especially someone from a different culture. The group as a whole cannot be more conscious than its individual members. The opposite is true: a group as a whole has been shown to be less conscious than its individual members.

**Religion and Culture as Expressions of Deep Human Structures**

In this article, the *a priori* assumption is that human beings by nature are spiritual beings. A culture’s religious beliefs and practices are manifestations of its members’ spiritual understandings and expressions. Deep-seated religious beliefs are often at the heart of cultural beliefs. Thus, religious beliefs feed and shape cultural practices and rituals. If these
religious beliefs are unquestioned, unexamined, and inflexible, it is likely to lead to religious and cultural intolerance.

**Othering – an expression of unconscious life.**

From a Jungian perspective, intercultural understanding and tolerance starts with individuals becoming more conscious and more self-accepting. An inscription in a church in Rwanda where hundreds of people were killed during the genocide, loosely translated, reads: “If you knew yourself and you knew me, you would not have killed me” (Du Toit, 2016, p. 201). Xenophobia can be seen as a consequence of cultural intolerance that stems from not truly knowing oneself and not knowing the ‘other’.

The ‘other’ has been mentioned a few times in this article. In Jungian psychology, it is a very important concept, which has implications for inter-cultural and inter-religious understanding and tolerance. If a person is not self-aware, his/her own unresolved issues are projected onto others, and “unconscious contents are invariably projected at first to concrete persons and situations” (Jung, 1969, p. 6). ‘Others’, particularly when significantly different—such as persons from a different cultural group—are then seen as embodying the unwanted characteristics of the unaware person. If groups are unaware, group members will agree on the unwanted traits of the ‘other’ group, thus creating a negative—even dehumanising—narrative of such a group. The ‘other’ can then quite easily become the enemy. It then can be deemed acceptable to do anything to the ‘others’, even kill them. Jung (1956, p. 355) states: “a person... imagines his worst enemy is in front of him, yet he carries the enemy within himself”. If a person is unconscious of his/her own suppressed aspects, some parts of the person is not fully accepted and integrated. A conscious person, who is at peace with him/herself and his/her beliefs, has no need (or compulsion) to react to or judge another who is merely different. Differences are then just that - differences. In contrast, a person who is not conscious and thus not aware of his/her unconscious unresolved issues and prejudices, is
likely to project these un-owned parts of the self onto the disliked, disrespected, or even vilified ‘other’ (Battista, 1980). Differences are then not merely differences, but value-laden judgements of the ‘other’, which frequently legitimises persecution of a group but also on an individual level. Religious people who are not conscious frequently project their own limitations and difficulties (their sins which are ascribed to the Devil) on to the other, thus demonising them.

If members of a culture share the same prejudices and are unconscious of their own projections, the shared misconceptions and projections are strengthened. When these preconceived ideas are not tested against reality, the prejudices and misconceptions about the ‘other’ becomes the culture’s uncontested truth. Self-knowledge, contact with the ‘other’, and a culture that encourages critical questioning and tolerance, are the antidotes for inter-cultural conflict.

Jung’s theory provides some profound insights to guide individuals to self-awareness. Jung’s main constructs will be explained and applied to culture and religion in the following paragraphs. Jung refers to the whole person as the self, which includes both conscious and unconscious aspects. In the next section, the conscious and unconscious aspects of the human psyche are described. ‘Consciousness’ refers to what one is aware of, whilst ‘unconscious’ refers to that which is hidden.

**Consciousness.**

Jung differentiated between personal and collective consciousness. The personal conscious refers to individual conscious aspects, whereas the collective conscious refers to aspects people agree on (Jung, 1960b). These aspects of the psyche are openly acknowledged and are used to describe the self (own characteristics and preferences) and the collective, including inter alia culture and religious affiliations and group self-descriptions (Jung, 1960). Collective consciousness is socially constructed and is thus a product of cultural experiences.
and as such, can be a powerful regulator of human functioning (Jung, 1968), and therefore
differs between Africans and Westerners. Consequentially Africans and Westerners may have
significantly different cultural behaviour patterns. The centre of the consciousness is the ego.

However, Jung saw conscious aspects as the proverbial “tip of the iceberg”. These
aspects are influenced by unconscious aspects that a person is largely unaware of.

**Unconsciousness.**

Jung describes the individual and collective unconscious as distinct structures. For Jung, the
personal conscious mind consists mainly of the ego, which is also linked to the unconscious.
The **personal unconscious** relates to repressed material not in the conscious awareness,
including impulses, fears, traumas, and forgotten and suppressed memories. The personal
unconscious holds the sheltered personal experiences of an individual that consciousness
deems a threat (Jung, 1968). The personal unconscious is influenced by the person’s cultural
experiences (Jung, 1960b). Thus, different cultural environments impact on the content of an
individual’s personal unconscious.

In contrast to the personal unconscious, the **collective unconscious** refers to universal
experiences. The content of the collective unconscious is similar for all human beings (Jung,
1968). It represents the inherited potential that has been passed on from generation to
generation. According to Jung (1960, p. 112), “the collective unconscious comprises in itself
the psychic life of the ancestors, right back to the earliest beginnings. It is the matrix of all
conscious psychic occurrences, and hence exerts an influence that compromises the freedom
of consciousness …” However, the manner in which the collective unconsciousness is
expressed is influenced by a person’s cultural background. The notion of the mind having
many unconscious aspects was important to Jung (1968). Many of his other constructs are
built on this notion. The universality of the collective unconscious can be seen in the themes
of myths; myths in various cultures often have similar themes, indicating the shared origin of
human kind. The collective unconscious has considerable but hidden influences on a person’s psyche. The insidious influence of the collective unconscious is experienced by all human beings in instances where they do not understand their own behaviour, needs, and emotions. This collective unconscious content is often ascribed to ‘spirits’. Instincts and archetypes are also part of the collective unconscious, and will be discussed separately.

The collective unconscious consists mostly of archetypes; these are universal representations that all human beings share. Although universal, archetypes are expressed in ways that are unique to each individual. These expressions may also have unique cultural and religious characteristics.

**The ego and self.**

The unconscious and the conscious minds are constituents of the self. The ego is mostly about conscious awareness, about a person’s being in the world. For Jung, the ego is “a complex of ideas constituting the centre of the field of consciousness, possessing a high degree of continuity and identity” (Jung, 1921, p. 125). The ego refers to the conscious part of the self, whereas the self refers to the total psyche, which comprises both conscious and unconscious aspects, including perceptions and feelings (Jung, 1959). The ego links “the external and internal worlds” (Jung, 1960, p. 328). In this sense, the ego represents the unconscious’ connection to the outer world. The ego is about the individual’s adaptation to the external world, enabling the individual to understand the physical world.

The self signifies a coherent whole, unifying both the conscious and unconscious minds of a person. Although the self is *a priori*, in other words, exists whether acknowledged or not, the self is realised as the product of the process of integrating one’s personality (Jung, 1960), a process of moving towards wholeness, or individuation. Jung calls the self the “total personality”, and explains that ego is only part of the self. In this sense, “the self, embraces
the ego” (Jung 1921, p. 125). The self is there from the start, and a person can evolve to become more conscious of it, which would indicate growth in awareness and consciousness.

If the ego dominates the self, ego inflation occurs. The person thinks ego is the whole self. Such a person focuses only on external realities and loses touch with internal realities. The ego plays an important role in keeping a person grounded in his/her external environment. If the ego is very weak and is dominated by the person’s self, the person loses touch with external realities. For such a person, only the internal reality exists; in this instance the person loses contact with external realities. In a Western cultural context, such a person may be viewed as psychotic, in an African cultural context, such loss of reality contact may be ascribed to being called by the spirits, in an African phenomenon known as ukutwasa (Beuster, 1997). However, the self “embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness” (Jung, 1953b, p. 41). In this totality of the self, Jung included faith and worship of God and asserted that “the individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world” (Jung, 1958a, p. 24). Jung’s acknowledgement of religion as an aspect of human functioning is discussed hereunder within the context of his concept of the image of God (Imago Dei).

**Imago Dei (image of God).**

Most humans have some concept or image of God, thus the prominence of Jung’s construct Imago Dei. Jung (1968) explains that the Imago Dei is a strong image in a person’s mind that leaves an indelible mark on the soul. Imago Dei originates in the collective unconscious and mainly manifests in expressions or creations of the personal unconscious. Imago Dei is an ever-present internal image that exists, even in the worst of times, in all humans.

Imago Dei as a universal construct, could possibly form a bridge between the African and Western worldviews, because it originates in the collective unconscious. Conceptually,
there are many similarities between traditional African religious views and Christianity. Both attribute creation to a Creator God, and both believe in intermediaries; Africans in the form of forefathers, and for Christians, Christ and the Holy Spirit (Magesa, 2013). As a product of Western-Christian upbringing, Jung considers the Christ figure the true image of God, as the most complete self-symbol after whose likeness our inner being is made. Christ is the perfection that Christians strive to achieve (Jung, 1963).

Thus, Jung’s construct Imago Dei gives rise to different religious beliefs that have clear similar structures. Highlighted similarities can provide the vocabulary for discussions on religious beliefs between Africans and Westerners.

The God Image in both the African and Western worldviews exclude imperfection. God is seen as pure and good only. In African Traditional Religion (ATR), as in many expressions of Christianity for example, although God is essentially good, calamities, misfortunes, and suffering are attributed to God as his punishment of humans. The punishment does not in any way reduce the purity and goodness of God, who is understood to be simply punishing human beings’ disobedience out of his love for them. However, in Jung’s view, such religious endeavours of striving to be like God, but not accepting one’s own imperfection, may imply rejection of parts of the self. This denial of unwanted aspects of the self might lead to one’s own imperfections being externalised and projected onto ‘imperfect’ others (Jung, 1959). The unwanted aspects may be attitudes, ideologies, and beliefs that are projected onto others and lead to acts of exclusion, stigmatisation, and discrimination. In its extreme, this projection of the unwanted aspects of self becomes a devil representing all those forces within and outside the person. Unfortunately, this externalising and projection of imperfection distract from the possibility of personal happiness and transformation. Similar to the Imago Dei, other significant patterns known as archetypes are part of the collective unconscious.
Archetypes

Archetypes are part of the collective unconscious. Etymologically, archetype derives from two ancient Greek words: *arche* (original) and *typos* (type), thus original type (Dominici, Tullio, Siino, & Tani, 2016). Archetypes “are instinctive trends, as marked as the impulse of birds to build nests, or ants to form organised colonies” (Jung, 1964, p. 58). An archetype is a universal form or predisposition that influences our thoughts and feelings. Archetypes are inherited and represent remnants of memories passed on from ancestors (Jung, 1964a).

Thus, archetypes are innate, universal, psychic dispositions that form the substrate from which the basic symbols or representations of the unconscious experience emerge (Jung, 1960). These ancestral psychic patterns, shared across cultures, are buried deep in the collective unconscious. They shape and influence people’s worldviews, experiences, and behaviours (Jung, 1960). Worldviews over the ages have given birth to shared and unique myths that can be understood as a cultural group’s collective struggle with their own archetypes. Myths populated by monsters, dragons, heroes (Greek demi-gods), and other forms are expressions of these archetypes or internal ancestral psychic patterns that are subsumed in the collective unconscious (Jung, 1960). Although archetypes have universal content, their manifestations are influenced by cultural differences.

A person could get trapped in an archetypal pattern. But, because the archetypal pattern is unconscious, the person could remain unaware of it. A manifestation in a religious order may be of a priest caught in the grip of a ‘priest archetype’. He is then likely to get so caught up in the rituals and external symbols that he might lose his individuality and humanness. He reduces himself to the archetypical pattern. Even when praying for a sick person or performing sacred rituals, he may be absent as a person. The priestly cloth (Roman Catholic collar), an ancient impersonal symbol of a way of life, may then dominate. The role
of the archetype (in this instance the priest archetype) should add meaning and depth to life – not become life.

The archetypes often influence and direct human thoughts and behaviour, and because the archetype is unconscious the person is not aware of its influence. An example could be the activation of the ancient “warrior” archetype. Although no one in a sophisticated world would draw a sword and kill people who oppose his/her viewpoint, or hinder the achievement of a goal, warrior-type behaviour is evident in both genders, surfacing in Africans as the drive to defend and to at all costs care for the extended family and community. However, in the West, this same archetype may manifest in a more individualistic need to over-achieve, even at the expense of others. Both expressions of the unconscious archetype may be adaptive, but might also be less helpful in a blind endeavour that comes at great cost.

Archetypes are elusive; they are expressed through symbols that are their external manifestations. A person cannot encounter his/her archetypes directly, only in symbolic form (Jung, 1964). Because of their instinctual and unconscious nature, archetypes can be activated by external events and cause a person to behave in a primitive manner, driven by unconscious patterns. An activated archetype can cause one to express him/herself inappropriately in terms of the requirements of the actual situation.

In summary, archetypes can be described as unconscious patterns linked to inherited ancestral psychic forces that all human beings have in common. Archetypes can be activated by external events. The main archetypes, as identified by Jung, will be discussed next. These are: persona, shadow, and anima-animus.

**Persona.**

According to Jung (1966), the persona archetype represents all the different social masks that people wear in different groups and situations. The word ‘persona’ comes from the Latin word for mask (Jung, 1964). It refers to the way a person presents him/herself to society. “It
is a ‘mask’ designed to fit the expectations of collective consciousness. It is a compromise between the individual and the society as to what a person should appear to be” (Jung, 1953a, p. 158). Thus, the persona masks other aspects of the unconscious, such as the shadow and anima/animus, which will be discussed in following sections. The persona is the mask that all people wear and that changes throughout the duration of their lives. A person can be aware of their mask, such as knowing that certain behaviours and attitudes are prescribed by a certain environment, however he/she may be unaware of deeper elements of the mask when this, for example, ‘work me’ becomes generalised and becomes the ‘total me’. Persona may also be multiple in the sense that a person may have inter alia a work identity, a family identity or role e.g. mother, and a stage of life identity e.g. adolescent or old age.

The persona has individual and collective components (Jung, 1971). Like a real mask, the persona hides parts of the person, but also reveals parts in a way he/she chooses to show him/herself. If a person does not feel comfortable with him/herself, very little of the true self will be shown. For instance, they would not allow others to see their vulnerabilities, instead they would shield themselves behind a mask. Instead of spontaneously and authentically expressing who they are, their tendency would be to present an artificial image to the world. Collective cultural expectations could pressurise people into acting according to prescribed roles, or even delude them into believing themselves to be the mask they wear. According to Jung (1971), the persona functionally serves adaptation to the social context, and thus has a survival function. It helps a person get along with liked and disliked others. Therefore, the persona assists the person to co-operate with others and achieve his/her goals. The persona is also employed by the ego to hide a person’s vulnerable aspects, such as pain and uncertainty from others.
Shadow.

Another archetypal aspect of the self is the shadow, an archetype that is the dark side of the self, the impulsive urges and emotions not acknowledged or accepted and thus hidden.

According to Jung (1959, p. 20), the shadow comprises “the denied aspects of the self”. The shadow is part of the unconscious; the unacknowledged aspects suppressed by the conscious ego into the shadow (Jung, 1967). The shadow is the most accessible part of the unconscious. Jung referred to it as the first layer of the unconscious (Jung, 1968).

The shadow is part of the personality and seeks expression. The shadow expressions are often experienced as out-of-character behaviour. Such behaviour is typically not owned, and the person does not take responsibility for the action. The tendency is then to blame these behaviours or reactions on something or someone else. If a person does something he/she cannot accept in him/herself, it is seen as ‘evil’ and the person does not see it as part of him/herself, and tends to externalise it. In its extreme, ‘the devil’ is often accused of causing this irrational, out of character behaviour. Because the shadow is in the unconscious, a person is unaware of his/her own shadow, though others might see its manifestation.

Dealing with the shadow often poses “a moral problem that challenges the whole personality” (Jung, 1959, p. 20). A moral problem could arise, because to become conscious of the shadow, one has to recognise and acknowledge the dark aspects of one’s own personality. Paradoxically, the more a person is conscious of shadow aspects, the less power the shadow has over the person’s reactions.

A traditional African person could ascribe unwanted personal aspects to malignant forces outside him/herself. He/she projects the unwanted aspects. In an African context, the personal dark side is mostly carried by the collective. Thus, the individual’s shadow is not a personal responsibility. Therefore, African individuals do not necessarily own their dark sides because unacceptable characteristics and actions are believed to be prompted by forces
beyond their control. Mbiti (1992, p. 197) states that African village life is filled with beliefs in mystical powers. These mystical powers enable people to “send curses or harm, including death, from a distance”. Mbiti (1969, p. 199) further asserts that “evil magic involves the belief in and practice of tapping and using this power to do harm to human beings or their property”. Thus, for Africans, shadow aspects are openly acknowledged, but are not individually owned. In both African and Western individuals, the shadow is unconscious.

In the West there is an illusion of openness and rationality. Thus, Western people might mislead themselves into believing that they have no shadow issues. As a result, individuals and collective shadow issues remain unconscious. An example could be the denial of the ecological crisis that the world faces. The comfort of affluence makes it difficult for the individual—and therefore the collective—to acknowledge the greater responsibility for the wellbeing of the whole. The rational mind is applied to issues, but there is a Cartesian split between the physical and the spiritual worlds. The more spiritual aspects such as caring and accepting responsibility for the greater good are often not sufficiently emphasised. Westerners might appear to face shadow issues, but often deny these issues by rationalising them. Thus, the Western shadow may be deepened by the split between the person’s rational and spiritual lives.

**Anima/animus.**

Jung (1954b, p. 198) proposed that “every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image”, which is called the anima. This feminine image is an imprint of the ancestral experiences of the female, an archetypal deposit, as it were, of all the impressions ever made by women. The same is true of all women - they too have an inborn image of man (animus). In the unconsciousness of every man, there is a hidden feminine aspect, and in that of every woman, a masculine aspect. Since these images (anima and animus) are unconscious, the un-
individuated may unconsciously project the anima/animus upon a person of the opposite
gender; for example, an adult behaving towards another adult as a father or mother figure.
Neo Jungians went a little further and consider both anima and animus as being embedded in
men and women (Tresan, 2007) implying complementarity of male and female qualities. The
anima and animus are close to the true inner core of the self, much closer than for instance
shadow aspects.

Anima and animus are neither “good” nor “bad”, but if repressed, might be expressed
in negative ways (Jung, 1968). Repressed painful or distressing life experiences may leave
behind psychic wounds (Jung, 1928). When these psychic wounds affect anima/animus
aspects of the person, such as a woman abused by her father as child, they may impact in a
powerful, uncontrolled way on a person’s life, and cause seemingly irrational and
inappropriate reactions (Kalsched, 1996). Such reactions are often projections, and are not
appropriate to the situation/person. While shadow projections are usually onto members of
the same gender, anima/animus projections are usually onto members of the opposite gender.

Jung (1954a) postulates anima as the female archetype, present in men at the
unconscious level, and represents feelings and emotionality, whereas animus is present in
women and represents logic and rationality. Anima/animus are more or less unconscious
elements in the psyche that are close to core of personality, and deal with opposite forces in
the self and the world. On conscious levels, anima/animus manifest in the external world in
the way in which a person experiences actual men/women.

Different cultures and religions have different, often strongly held views on the
differences between men and women. The strength of emotions surrounding women’s rights
in many cultures and religions, even in those which ostensibly agree on gender equality, can
be seen as indicative of unresolved anima/animus issues. Gender beliefs are usually strongly
steeped in religious beliefs. For instance, many religions describe the subordinate position of
women as ordained by God. These beliefs then manifest as patriarchal patterns in cultures. These patterns are consequently viewed as being above criticism or even contemplation. In the Biblical tradition, it is believed that sin was brought into world by a woman; the man was/is seen as superior and is destined to be the head of the household and leader in religious and other life domains. Women are often reduced to one of two archetypes: mother or prostitute. The New Testament of the Bible is mainly written by Paul and Peter; both men would nowadays be called chauvinists. They downplayed the role of women as part of the inner circle around Jesus. There was an outcry from the church when fiction writer Dan Brown, in his novel The Da Vinci Code (Brown, 2003), suggested that Jesus might have been married. The question arises: why would it be a sin to be married if women are not by design sinful?

Women in many cultures have not been given their rightful status. The feminine principle, the inner woman in men who enables caring and is concerned about the wellbeing of creation and health, is not adequately acknowledged. Similarly, the ‘inner man’ or animus in women who takes the lead and is rational and analytical, is also frequently unacknowledged. Greater consciousness of these is required, even though they are deeply embedded in the unconscious and are therefore difficult to become acquainted with.

Because the anima/animus is at the core of the self, it can be expected that anima/animus projections will be fairly similar for Africans and Westerners. Myths describe the dominant anima/animus archetypes of a culture. Similar figures come to the fore in Greek, Celtic, and African myths. Anima figures, such as the virgin, witch, and crone, and animus figures such as the hero, the saviour, and the villain are found universally in most mythologies (Lima, 2005). These similarities in myths can be attributed to the similarity of human archetypes. The challenge for individuals is to integrate both the masculine and
feminine components of their personalities, allowing a balanced expression to both aspects of the psyche.

The fact that deep-seated unconscious anima/animus patterns play themselves out similarly in all cultures can thus aide with the understanding of culturally diverse expressions of the masculine and the feminine. The fourth Jungian construct used to enhance intercultural understanding, namely individuation, is discussed next.

**Individuation.**

Jung referred to the process of an individual’s personal growth as individuation. In the broadest sense, individuation can be seen as the integration of all of the psyche’s aspects. Individuation is the process of transforming one’s psyche by bringing the personal unconscious and consciousness and the collective unconscious and consciousness into dialogue with each other (Jung, 1953b), aiming at moving towards personal wholeness, which Jung described as becoming “a separate, indivisible unity or whole” (Jung, 1953a, p. 173). Individuation cannot be fully attained, instead it is the on-going objective of the developmental process. Individuation is marked by an individual’s differentiation from the collective, and becoming a unique person in his/her own right. It is the coming to selfhood or self-realisation (Jung, 1971). Individuation is not to be confused with individualism, which emphasises the individual’s rights and independence (Cross & Markus, 1999). Individuation, on the other hand, entails differentiation and meaningful connectedness to the collective (Jung, 1969). Individuation is not in opposition to the collective. Jung asserts that individuation “leads to a natural esteem for the collective norm...” (Jung, 1971, p. 449). The individual by his/her very existence presupposes a relationship with the collective; it follows that the process of individuation is towards “more intense and broader collective relationships and not to isolation” (Jung, 1971, p. 448). Individuation’s aim is to peel off the wrappings of
the false persona that people wear and in recognising and owning one’s shadow and anima/animus aspects.

Through the process of individuation, the individual (ego) becomes more conscious of the various parts of the psyche that had previously been unconscious, and becoming a more integrated ‘whole’ being. Individuation implies the development of consciousness out of the original state of unconsciousness (Jung, 1969). Thus, individuation inevitably leads to greater awareness. Jung asserts that the inner dialogue between conscious and unconscious aspects of the psyche creates both conflict and collaboration. This inner conflict and collaboration increasingly results in an indestructible whole—an individual (Jung, 1969). Because individuation is such a complex, difficult, and lengthy process, most people remain un-individuated, and thus unaware.

In African collectivist worldviews, the pressure of collective expectations on the individual to conform, might work contra individuation. Bujo (1998, p. 73) asserts that given that “the individual lives through the life-force of the whole and vice versa, no member of any African society can develop outside the community”. Thus, the individual whose voice is suppressed in a community might be destined to never find their own voice.

In the West, the more individualistic worldviews might hamper individuation, in that the responsibility towards the collective is less emphasised. However, the more individuated person is more aware, and thus has a keener developed discernment in evaluating and appreciating the importance of the collective. Thus, the more individuated person is more likely to acknowledge his/her responsibility towards the collective without blindly following its prescriptions. The different challenges in terms of individuation is that individualistic Westerners need to develop their sense of responsibility towards the collective, whereas Africans need to develop their sense of separateness, to find their own voices in the choir of the collective. Individuation is a critical process for both Africans and Westerners. Although
the challenges are different, individuation is a universal developmental imperative, that is, to become an integrated, mature human being.

It has been described how all people have similar developmental challenges – to integrate unconscious aspects of the self and become increasingly aware. This process of individuation is the same for all people, however, due to their cultural and religious contexts, the process may differ. Generalised differences are highlighted in the table hereunder.
Table 1

*Manifestations of Individuation for Africans and Westerners*

<table>
<thead>
<tr>
<th>Constructs</th>
<th>African culture and religion</th>
<th>Western culture and religion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Un-individuated</td>
<td>Individuated</td>
</tr>
<tr>
<td>Self</td>
<td>Collective, intuitive, and driven by collective unconscious</td>
<td>A differentiated individual, and meaningfully connected to and integrated into the collective</td>
</tr>
<tr>
<td>Persona</td>
<td>Blindly follows customs, lacks own identity</td>
<td>Authentic, assertive, shows respect, and follows customs on own terms and with integrity</td>
</tr>
<tr>
<td>Shadow</td>
<td>Jealous and practices and believes in witchcraft: the dark side of Ubuntu</td>
<td>Accepts dark side of self, avoids ascribing occurrences to witchcraft that creates a cycle of enmity</td>
</tr>
<tr>
<td>Anima / animus</td>
<td>Ascribes to the superiority of man, rigid roles, and avoids attributes of the opposite gender in the self</td>
<td>Ascribes to equality, flexible roles, and integrates opposite gender attributes in self</td>
</tr>
<tr>
<td>Imago Dei</td>
<td>Impersonal, ascribes to ancestors as gods</td>
<td>Personal, God of relationships, healer, and one not many</td>
</tr>
</tbody>
</table>
Conclusion

It has been argued that Jung’s theory may shed light on the over-emphasis of differences between cultures, religion, genders, and people in general. Jung’s theory provides a deep perspective on the shared ancestral patterns that are part of a common humanity. The need for more individual consciousness in order to individuate cultures and improve inter-cultural relations was illustrated. Religions were discussed as the roots of cultural beliefs. It may appear that ‘following Jung’ is suggested as replacement for religion, far from that, Jung (1969) stated that no psychological healing is possible without spiritual healing. The plea is made not only for religious institutions to encourage individual members to individuate, but for these institutions themselves to individuate. It should be possible for religious institutions to integrate new knowledge and change outdated doctrines without sacrificing their core beliefs and values. Even with good intentions, as long as religious institutions as collectives do not become more conscious, and do not encourage their members to be more conscious, they will contribute towards inter-cultural intolerance and conflict.

Jung’s four constructs discussed in this article provide insight into the deep structural similarities in worldviews, cultures, and religions. The constructs also encourage critical, integrative thinking. In both African and Western people, the shadow is unconscious and helps a person get along with liked and disliked others in the cultural divide, and the persona assists an individual to co-operate with others and achieve their goals. The fact that deep-seated unconscious anima/animus patterns play themselves out similarly in all cultures can thus aide with the understanding of culturally diverse expressions of the masculine and the feminine. This process of individuation is the same for all people, however, due to their cultural and religious contexts, the content of the process may differ.
References


Chapter 4: Article 3

The “persona” lives of African Roman Catholic priests

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Author guidelines are presented in Appendix D
Abstract

This study aimed to provide an in-depth description and interpretation of African Roman Catholic Church priests’ experiences integrating African and Western worldviews into their lives and works as Roman Catholic Church priests through the lens of Jungian constructs. Fifteen African priests (5 > 10yrs, 5 < 10 >25yr & 5 <25yrs experience) were purposely selected and interviewed in depth. Additional sources of data were reflexive notes and observation notes. Data were subjected to various iterative cycles of analysis. Most participants (80%) indicated that, in one way or another, they were experiencing conflict in terms of the cultural values of manhood and Roman Catholic Church prescription. Findings suggest that the Roman Catholic Church support and guide its priests on a path of healing, which includes the priests risking cultural openness and being true to themselves and God.

Key words: anima/animus, individuation, persona, shadow, worldviews
The “persona” lives of African Roman Catholic priests

According to the Study of Global Christianity’s report (2013), Roman Catholics form the largest bloc of Christians in Africa and thus, the need for dedicated, integrated, mature African priests is clear. It is acknowledged that all priests need to continuously grow spiritually in order to truly live according to their vows of poverty, celibacy, and obedience, and thus avoid lives of hypocrisy and self-deception (Holmes 1996:132-133). This article focuses on a group of African Roman Catholic Church (RCC) priests’ lives and experiences as they try to integrate their original African cultural practices and philosophical traditions (thus the male pronoun will be used throughout the article). African worldviews are distinct from that of the predominantly Western worldviews represented by the RCC (Mkabela 2015; Long 2016). The process of integrating two distinct worldviews involves “a dual process of cultural and psychological change” (Berry 2005:698). Although priests from all cultures experience challenges in living their lives according to their vows, we argue that African clergy has distinct challenges related to their cultural and philosophical roots. Not only do they have to remain faithful to their vows, they also have to position themselves philosophically in terms of their African beliefs and traditions according to their worldviews, specific beliefs and traditions, which may be in conflict with those of the RCC.

African cultural practices and beliefs that may contradict RCC teachings are inter alia veneration of ancestors, the consultation of traditional healers, and the centrality of fatherhood (Francis 2014:39-62). This could result in some priests living double lives – the author (a RCC priest) is aware of certain African priests who ostensibly live celibate lives, but also more or less secretly have ‘wives’ and children. If a priest is not able to integrate his African and RCC philosophical beliefs, he could find it difficult to manage the resulting cognitive dissonance. This could result in him finding it difficult to appropriately and authentically serve members of his congregation.
Deep-seated, unresolved conflicts are associated with unconscious reactions to defend the ego “that functions both externally and internally” (Jung 1960a:323; Jung 1968:3-7), and thus this study is grounded in Jungian depth psychology. The aim of the study was to describe and interpret the experiences of African RCC priests from a Jungian perspective, with a specific focus on the expressions of archetypical patterns in the lives of priests. Another reason for choosing Jung’s theory was his emphasis on integration. According to the Jungian approach, personal integration (maturity) starts with awareness (Hollis 2001). Thus, personal maturity and integration means bringing into awareness cognitive conflicts and unconscious behavioural patterns (archetypes). Awareness refers to accepting one’s external and internal reality as is, including seemingly contradicting expectations and forces in one’s world, as well as personal and very intimate internal processes, including reactions towards contradicting demands. If a priest does not face the contradicting forces that cause him discomfort and anxiety, he will employ defences such as denial, rationalisation, and suppression to manage this dissonance (Kalsched 2014), even though these defence strategies are mostly unconscious. If not dealt with, suppressed unconscious material lives on in the priest’s unconscious and may affect his life and reactions in destructive ways (Kalsched 2014). The integrated person is less likely to employ such defence strategies.

If a priest is unaware and non-integrated, he may delude himself into believing his own outwardly lived pretences. Jung (1968) called the self that is presented to the outside world the persona, loosely translated, a mask. Unaware, non-integrated priests, like all other human beings, tend to believe themselves to be their personas. The “persona lifestyle of priests” has been described (Nicole 2010; Holmes 1996).

Similar to the personal unconscious described above, Jung (1968) also postulates a collective unconscious. The collective unconscious contains unconscious patterns that all human beings have in common, as well as material suppressed and denied by a group or
culture. Jung (1968) calls these collective unconscious patterns archetypes, and they will be discussed in the sub-section focusing on Jungian constructs.

**Salient struggles of African RCC priests**

Unhealthy expressions of the non-integrated personal and collective unconscious could lead to a persona lifestyle (living double a life). One of the lives is usually denied because the different lives are not, and often cannot be, integrated. Sipe (2003:43-56) sampled 2,776 RCC multi-cultural priests and found that 28% of his sample were sexually active with adult women, 11% with adult men, and 6% with minors The RCC’s insistence on celibacy is probably the major reason why priests generally live double lives (Holmes 1996).

Another noticeable challenge experienced by African priests relates to the vow of poverty. Most Africans are customarily expected to make financial contributions to their families. These expectations are deeply-rooted in the African understanding of the social structure in terms of the Ubuntu philosophy (Tambudzai & Ugwuanyi, 2011:74). Due to the vow of poverty, RCC priests are unable to support their next of kin financially. If the RCC’s demands are not fundamentally accepted and integrated into the priest’s personal philosophy of life, but only superficially accepted as an expectation adjunct to his position, his inability to provide financially for his family members may become a source of guilt and shame. This may be the reason why priests engage in business activities concurrently to performing their priestly duties, since it helps them to support their extended families financially. Such practices are contrary to the RCC’s vow of poverty.

In the following section, the Jungian constructs important in this study will be discussed in more detail. Some of the constructs have been used in the previous section, but will be clarified in this section. The full complexity of Jung’s theory will not be reflected, however the study will endeavour to apply Jungian constructs in accordance with Jung’s theory to RCC priests.
**Jung’s constructs**

Jung (1968) differentiated between the conscious and the unconscious parts of the human mind. The conscious part is that part of himself that a person is aware of, whilst the unconscious refers to that part of himself that a person is not, or only partially, aware of. Jung (1968) found that human behaviour is mostly motivated by unconscious forces, rather than by conscious decisions.

Jung (1968) differentiated between the personal and the collective consciousness. The personal conscious is constituted by what is known by the individual, whilst the collective conscious refers to accepted, shared, socially constructed understandings that effectively regulate human functioning (Bar-Tal 2000). Collective consciousness can also be viewed as society’s conditioning of the individual. This process forms and shapes the person’s personal and social identity, and explains how an autonomous individual comes to identify with a larger group/structure (Jung 1968).

Jung (1960a; 1968) describes the unconscious as having a personal and collective component. The personal unconscious is the “sum of those things that have transpired since our birth” (Hollis 1994:29) and contains complexes (Jung 1960a). Complexes are formed by repressed impulses, desires, memories, images, and wishes that are too anxiety-provoking to be accepted in the conscious mind (Jung 1968). A complex can be described as a cluster of emotionally-laden, repressed memories organised around a common theme, such as power or status (Jung 1921; 1960b; 1968). Because the personal unconscious is built from the individual’s life experiences, it is expected to be influenced by the person’s cultural experiences.

The collective unconscious also contains material that the individual is not aware of. The content of the collective unconscious is similar for all human beings, and “exerts an influence that comprises the freedom of consciousness” (Jung 1960b:112). Thus, a person
who is unaware is controlled by his inner forces over which he has no or little control as long as they remain unconscious. The collective unconscious represents the inherited potential and experiences that have been passed on from generation to generation, and the contents of the collective unconscious are known as the archetypes (Jung 1953a; 1959).

**Archetypes**

An archetype is a universal form or predisposition that influences thoughts and feelings. Archetypes are inherited and represent remnants of memories passed on from ancestors (Jung 1964), and are thus ancestral psychic patterns, shared across cultures that are deeply buried in the collective unconscious and can be activated by external events. They shape and influence people’s worldviews (Jung 1960b), and although they have universal content, their manifestation is culturally coloured. Archetypes common to all human beings are persona, shadow, and anima/animus.

**Persona**

Jung (1953b) describes the persona as a mask designed to fit the expectations of society; it is the image of himself that an individual presents to others. The individual’s choice of clothes can be seen as part of the visual symbols’ persona. The persona is functionally useful as it facilitates some adaptation to the social context and therefore has a survival function (Jung 1971).

Like all individuals, priests have different personas. In the church and in other aspects of their lives, different personas enable priests to adjust to the social contexts of their lives and work. The persona becomes dangerous if a person believes that it represents his full personality, or allows the persona to shape the personality instead of the other way around.

**Shadow**

Shadow can include everything outside the light of consciousness, and may be positive or negative. “Everyone carries a shadow” and “the less it is embodied in the individual’s
conscious life, the blacker and denser it is” (Jung 1959:20ff). The shadow is a collective term for personal psychic content that the individual is not in touch with. It comprises “the denied aspects of the self” (Jung 1959:20) which include positive but unknown aspects of the self and not-owned, repressed and denied weaknesses, shortcomings, and instincts (Jung 1967), thus characteristics which the individual’s self-esteem will not allow to be recognised and accommodated. People often experience the shadow as the shameful, dark side of themselves. Paradoxically, the more conscious a person is of these shameful and dark sides of himself, and the more he accepts these parts, the less power they have over him. When these aspects are denied and repressed they gain power and seek expression, often in destructive ways (Jung 1968; Kalsched 2014).

In the African context, the personal dark side is mostly carried by the collective (Jung 1959). For example, a criminal may attribute his crimes to external forces, such as a spell cast by jealous others. A number of traditional Africans would probably not own their shadow, because unacceptable characteristics and actions are believed to be prompted by forces beyond their control. This could in general terms seem to suggest that Africans might be more conscious of their shadow aspects and openly acknowledge them, as opposed to those who typically deny their shadow aspects.

**Anima/animus**

Originally, Jung (1954) described the anima as representing the feminine aspect of the male: “every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image” (Jung 1954:198). The anima stems from an archetypal deposit of all the impressions ever made by women on men's ancestors, and represents a man’s internalised experience of the feminine, and is influenced by his experiences with his mother and other women (Hollis 1993:58; Jung 1969). A man with an integrated anima could be capable of having good balanced relationships with both men and
women. During their period of extended training, young seminarians have minimal openly intimate relationships with women, which, arguably, could lead to insufficient internalised experiences of the feminine, and may compromise their ability to form moral, responsible relationships with women (Doyle 2006:195). Thus, RCC priests may run the risk of being ill-prepared to relate comfortably to girls and women in their parishes (Sipe 1990; 2003).

Both the anima and animus are at a deeper level of the unconscious than the shadow (Jung 1968). Given that the anima/animus is unconscious, the unaware, non-integrated person may unconsciously project the anima/animus upon a person of the opposite gender (Jung 1968). Men with inadequate anima development may at some stage in their lives project their immature anima by having affairs with young women or girls while women with immature animus may tend to gravitate to men with status (Hollis 1993:58). Priests with intimacy failures have difficulty establishing close platonic relationships. Establishing and maintaining the boundaries in intimate and potentially sexualised relationships is difficult for priests (Sipe 2003), and has resulted in priests being brought to “overdue meetings with their anima” (Holmes 1996:132). A close, familiar, and affectionate or loving personal relationship with a woman could be beneficial to priests’ human growth (Sipe 2003). Intimacy could be a gateway to the anima in the collective unconscious, enabling mature and responsible relationships. In the absence of such integration, some priests become involved in improper relationships (Holmes 1996; Nicole 2010, Schnabel & Koval 2014; Sipe 1990).

Essentially, RCC priests’ life and work is empathic comforting grounded in tenderness and nurturing. In traditional patriarchal cultural practices, these characteristics are viewed as feminine (Hollis 1994:103). Thus, African RCC priests need to become aware of some aspects of their own anima-related unconscious assumptions to be comfortable with their feminine sides, and to authentically fulfil the caring duties required by their vocation.
The process of integrating the discussed archetypes (persona, shadow, and anima/animus) and creating personal awareness is called individuation.

**Individuation**

Individuation is the process of personal growth (Jung 1953a:173-175), and is distinct from individualism, which emphasises the rights and independence of the individual (Cross & Markus 1999:35-54). It is also the process of transforming one’s psyche through awareness, and owning the different parts of the psyche – bringing these into dialogue (Jung 1953a). Thus, individuation involves the integration of various psychic aspects, such as the shadow and anima/animus. This dialogue between the various parts of the psyche progressively enables personal wholeness, resulting in the person becoming “a separate, indivisible unity or whole” (Jung 1953b:173). The process of individuation entails that a person becoming aware of his limitations and strengths and accepting both. This integration and differentiation marks the acquisition of true self-realisation or selfhood (Jung 1971).

Individuation is marked by an individual’s differentiation from the collective, and his becoming a unique person. This differentiation does not exclude meaningful connectedness to the collective (Jung 1969). Individuation “leads to a great respect and admiration for collective norm” (Jung 1971:449), and is thus not in opposition to the collective. By his very existence, the individual presupposes a relationship with the collective, and thus the process of individuation is towards “more intense and broader collective relationships and not to isolation” (Jung 1971:448). Individuation is achieved when the wrappings of false personas are peeled off, and although it cannot be fully attained, it is the on-going objective of the developmental process (Jung 1953a). An individuated individual is able to choose to live a certain lifestyle based on their inner conviction and commitment.

It could be argued that the RCC’s values of religious community life, poverty, and celibacy are not necessarily conducive to the individuation of African priests. The training
and dogmatic prescriptions socialise the individual-who is considered to be an “unformed person”-into the collective definition of RCC priesthood (Hollis 1994:108). The question we sought to answer in the study was: How do African RCC parish priests integrate their African worldviews with the worldviews encapsulated in RCC dogma and prescriptions of priestly life. Given the potential for various unconscious expressions of cognitive dissonance if priests have not achieved some level of psychic maturity or individuation, Jung’s theory was used as a frame for interpretation.

The chosen Jungian constructs and their relationship is illustrated in the following figure:

**Figure 5: Jungian constructs and how they are connected**

With the five main codes and schematic comparisons of the two worldviews, I began to consider representations of Jung’s constructs and how they are connected as shown below.
Methodology

Study design

A qualitative interpretive descriptive study aimed to provide an in-depth description and interpretation of African RCC priests’ experiences integrating African and Western worldviews into their personal lives, and in their functioning as RCC priests through the lens of Jungian constructs. This design aimed to transcend simple description (Thorne, Kirkham & MacDonald-Emes 1997). Thorne, Kirkham, and O’Flynn-Magee (2004:3) state that this design “borrow[s] heavily from some aspects of grounded theory … drawing on values associated with phenomenological approaches”. Based on Heidegger’s interpretive philosophy, the study interpreted participants’ descriptions of their experiences, tensions, and struggles of being African RCC priests in the light of the Jungian constructs of the persona, shadow, anima/animus, and individuation.

Sampling and data-gathering

The sampling strategy was purposive, and inclusion criteria for voluntary participation were that the priests had to be of African descent, fluent in English, serving in predominantly African rural parishes, a graduate of an RCC theological college, and willing to share their views openly and honestly. The sample comprised of one Cameroonian priest, five Kenyans, two Nigerians, five South Africans, one Tanzanian, and one Ugandan. Of the 15 participants; five priests had been ordained for less than 10 years, five had been ordained for between 10 and 24 years, and five priests had been ordained for 25 or more years.

Ethical clearance for this study was provided by the Ethics Committee of North-West University, Vaal Triangle Campus: (OPT-2013-006). Semi-structured interviews of between 30 to 45 minutes were conducted in English. Priests’ motivations for choosing the priestly life were probed, as were their views about African traditional practices in the congregation.
and their personal lives. Finally, they were asked to explain how they reconcile their African worldviews with the worldviews in which RCC dogmas are embedded.

The first author, being an African RCC priest, had the unique opportunity of establishing a rapport with the participants. However, his intuitive understanding of the participants’ experiences also posed a challenge, of which the researcher was acutely aware. Therefore, he meticulously made reflective notes in an attempt to continuously be aware of his own thoughts, needs, emotions, and past experiences relating to the research phenomenon, and thus to achieve what Ricoeur (1971) terms distancing. This reflective journal became a valuable source of data. An additional source of data were the researcher’s research journal in which observations on the students’ contexts and their circumstances were noted.

**Analysis**

Data collection and analysis was an iterative process spanning a period of nine months. Two follow-up interviews to probe Jungian constructs more deeply were conducted to enrich and confirm preliminary findings. The researcher and a co-coder transcribed and meticulously analysed the recorded interviews. After listening to the recorded interviews, reading, and re-reading the transcripts, units of meaning were identified and were then coded and combined into categories (Lincoln & Guba 1985:321; Thorne et al. 2004). Indications of the manifestation of Jungian archetypes were sought in the initial inductively identified meanings and themes. This inductive process was complimented by deductively applying Jungian theory to identify and describe the expressions of archetypes.

The initial analysis of data an inductive endeavour, thus data driven. I identified meaning units which were coded and in the following cycle of analysis I linked similar meaning units into categories. Following that I deductively considered Jung’s constructs in terms of my data. Data were thus interpreted in terms of Jung’s theory.
**Quality assurance**

An extended period of time (nine months) was spent in the field to acquire rich data that was meticulously analysed by two independent coders to ensure trustworthiness (Guba 1981). All findings were grounded in the data thus ensuring credibility (Guba 1981:75-91). The interpretations were supported by direct quotes from the transcripts. Transferability was enhanced by rich contextual descriptions. Dependability was ensured by adhering to scientific standards regarding motivated research decisions regarding research design and its implementation, the operational details of data-gathering, collaboration between the authors, and triangulation with literature (Seale 1999:465-478).

**Findings**

**Persona-living**

‘Jesus warned against the scribes and the Pharisees: … do not follow their example. For they preach but they do not practise.’ (Matt. 23:3-4, 5, 33)

Persona refers to the part of the personality that is shown to the world. Most participants (80%) in this study indicated that they were, in one way or another, caught up in the conflict between cultural values of manhood and the RCC’s prescriptions, namely being married, having children, and being able to support their extended family members versus the prescriptions of the RCC’s dogmas and values of celibacy and poverty. Most participants seemed aware of the necessity of living according to the RCC’s prescribed roles, and described their persona graphically in terms of the outer trappings of their office and their vestments. They seemed to have adopted a chameleon-like life of adapting to their pastoral roles without experiencing any inner conviction. Many spontaneously referred to the “masks” that they were wearing:

‘…my life sometimes is wearing clergy clothes outside, but inside is a real Mosotho [an African tribe].’ (P1)
‘I live... a life of pretence and wearing masks.’ (P14)

It is noteworthy that participants spontaneously referred to masks, since Jung called the persona a mask. The mask should be part of a person’s social adaptation, but the person should feel comfortable and authentic in what he chooses to show or hide. Most priests in this study reported not owning their social masks, but wearing them to follow RCC prescriptions. In spite of the expressed awareness of persona expressions, participants seemed to be resigned to the fact that the status quo would persist, and that nothing could be done about it:

‘In this life, if you ignore the future, then life is simple. The reality is that you have to live two lives, one for the priest and one for being an African.’

(P7)

Most priests in the sample did not feel that they were true to themselves whilst fulfilling their duties, nor did they experience personal fulfilment. They expressed having to go through the motions of priesthood.

‘It was not me doing this, just because I was in formation and had to simply fulfil the requirements.’ (P1)

This is congruent with an unconscious avoidance or denial of their personal truths. As one participant said:

‘In the seminary my experience is that students are not true to themselves, and when we are ordained, you see [their] true colours. It is a life of putting on [a] mask, so to say.’ (P12)

Priests seem to accept their roles as prescribed by the RCC, even where those roles conflict with their African worldviews, and they adopt persona lifestyles to balance being a RCC priest who is an African. They suppress the need to address their internal conflicts.
Most participants indicated that they uncritically accept the behaviour and life style the RCC prescribes without internalising it. Thus, they do not “own” the RCC priestly life beyond the externalised persona. Their personas are not expressions of deeply-held beliefs. The conflicts between their deeply-held beliefs and the behaviour prescribed by the RCC are not acknowledged, and thus not addressed and resolved.

An important reason for the prominent expression of the persona in the life-styles of priests is rooted in the unease resulting from their suppressed cultural views, values, and beliefs due to the pressure to conform to the alternative values and beliefs of the RCC (Juma, Van der Merwe & Du Toit 2017: 5).

Holmes (1996) found that 50% of RCC priests live double lives. Our findings indicate that this percentage might be higher among African priests, partly due to Africans’ strong communal values. The personal lifestyles of priests is summarised by the following quote from an interview:

‘Sometimes just give to the church what belongs to it, you know. Just smile even though you are not honestly smiling.’ (P1)

*Shadow- the inferior, unacknowledged, rejected aspects of self*

‘The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want.’ (Romans 7:14-15)

The shadow comprises “the denied aspects of the self” (Jung, 1959:20). The participants described these aspects in markedly similar ways to Jung and post-Jungians. Todd (1985:41) describes the shadow as “the remnants of the beast, that which is inferior to them and that which they deny and condemn”, and these aspects are then projected onto others. Thus, one judges in others what is not fully accepted in oneself. A judgemental attitude often stems from shadow aspects.
Most participants seemed to live in denial of a number of issues that were real in their lives. The inability to discuss something may be indicative of denied aspects (Kalsched 1996). Sexuality, celibacy, and financial aspects were denied.

‘...at home...people would ask about not getting married. The issue of marriage is difficult to explain to people.’ (P14)

The same participant stated the following in respect of the vow of poverty:

‘...this is a difficult issue to talk about. People, including my family, look up to me. It becomes very challenging and frustrating where you see the need to help but cannot afford [to]. This impacts on me in many ways - spiritually, psychologically and physically. When I go home and come back to the parish knowing that I have left a problem back home unsolved, I become physically sick.’ (P14)

The inability to at least discuss issues to arrive at mutual understanding, results in these issues being supressed into the shadow, which could lead to feelings of guilt and even to a person becoming physically sick (Kalsched 1996). Family members also refrain from involving priests in activities and challenges experienced in the home:

‘I see things that I feel I should participate in, they (the family) on their side do not even tell me about it because they do not want to disturb me... I want to look away but I know that it is there.’ (P2)

Thus, in spite of their good intentions, families contribute to deepening shadow issues by not encouraging open discussions.

An unexamined and unacknowledged shadow may predispose a person to being sensitive and to over-reacting when shadow aspects are involved (Jung 1959:20). To administer to his parish, a priest needs to forge warm, genuine relationships, but if a priest is
sensitive about shadow aspects and over-reacts, it might cause barriers in his pastoral relationships with his parishioners. One participant explained his over-reaction when he feels unappreciated:

‘Yes I have a feeling that sometimes [what] people see in me is not exactly what I am. If they see me in a negative away, I get angry.’ (P1)

When different aspects of the self are not integrated or aligned, one part of the self inevitably becomes “not me” and thus becomes the shadow.

‘[You] find yourself in between two cultures. You are half here and half the other side; European and African. You end up being a scandal because you belong nowhere. Whatever life you are living, no one can tell exactly what life you are living.’ (P7)

Unacceptable, shameful shadow aspects left some participants feeling fragmented and estranged from themselves. The majority of the participants (87%) felt fragmented, and as a result, one would expect their levels of individuation to be low since integration is an important constituent of individuation.

Coming from extended families, some priests found the pressure and expectation to provide for their families’ needs unbearable. This internal conflict is mostly hidden and unexpressed, and such suppression further feeds the shadow. In extreme cases, priests cut themselves off or are distanced from their families.

‘My father disowned me for three years in the seminary, never spoke with me.’ (P5)

This distancing seems easier to bear than to not being able to fulfil the expectations of their next of kin. As one participant stated:
‘I know I should be able to help them... I want to look away... [I am] not able to do what I feel I should do... [It] make[s] me feel a sense of separation from my family. I do not feel that whole connectedness... like I am isolated and I feel disconnected...’ (P2)

Many feel angry, for example, one participant said:

‘I would then be angry with myself after doing things the way they wanted.’ (P1)

Some also experience guilt, another participant said:

‘Our status, driving cars belong[ing] to Dioceses and the kind of houses we live in make it difficult for people, especially our families to believe that we cannot afford (to) help... it makes priests live a double live...’ (P14)

Some participants felt incapable of fulfilling expectations:

‘... people have high expectations from you and people are looking up to you... the fear of being ridiculed and being mocked and seen as a failure kept me going.’ (P6)

Thus, they feel that they cannot authentically live the life of an RCC priest, and thus shadows remain unintegrated.

**Anima/animus – balancing the internal masculine and feminine**

‘Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience.’ (Colossians 3:12 ESV)

The anima represents the feminine aspect of the male and the internalised experience of the feminine. Anima “incarnated anew in every male child” (Jung 1951:14) represents the soul of man. African society expects men to be strong and show little emotion (Ladson-Billings
2011: 7-15). Thus, African RCC priests seem to struggle with the implications of feminine traits such as compassion, empathy, comforting others, and mercy:

‘… even [the] feeling of being a [like] woman has not come to my mind, but when it comes to doing things for myself, like house cleaning, laundry etc., then yes, I become aware.’ (P3)

**Individuation – becoming true to God and oneself**

‘So that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ.’ (Ephesians 4:14-15 ESV)

This process of individual growth-individuation entails the transformation of the psyche by bringing the unconscious and consciousness into dialogue with each other (Jung 1953a), leading to the integration of various aspects of the psyche, such as the persona, shadow, and anima/animus. This process aims at personal wholeness, of becoming “a separate, indivisible unity or whole” (Jung 1953b:173).

There was little evidence of feelings of integration, wholeness, and meaning. Most participants were externally motivated by fear.

‘Yes the fear of being ridiculed, mocked and seen as a failure kept me going on in the seminary and somehow now [also].’ (P6)

‘…if a priest goes back home, he is a failure. I find that fear of going back to society, being looked at as a failure affected a bit the process of my discernment.’ (P2)

Priests’ feelings of being fragmented, of experiencing a lack of a sense of coherence, and feelings of not being connected to themselves, God, the Church, and community were
expressed. Psychologically, this could be linked to a limited sense of their own identity as African RCC priests. The lives of most of the participants (93%) seemed not to be marked by high levels of integration.

Most participants’ were initially motivated to become priests by “hero images”, individual priests they had contact with. After years as priests, some were still trying to find their own “images” and self-ideals. As one participant stated:

‘After 38 years, the motivation to serve sacramental church is still being realised, but not to be like Fr X (hero image). With time I have realised that I cannot be like him, more so [him] being a European.’ (P12)

With regard to living meaningful lives, some participants did not see their lives as making sense. One participant summarised his un-individuated life as a priest as:

‘I am not living a fulfilled life but a searching life.’ (P8)

The African priest who loses himself as an African man in his becoming a RCC priest is impeded in his individuation process. However, some participants did indicate that they were motivated by their work itself:

‘Happiness in my life keeps me going. Happiness that comes from doing what I want to do and doing it well. Not regretting what I have done.’ (P10)

This participant experiences integration, which indicates a high level of individuation. Such responses were rare in the study. The outer myth of a persona priestly life (a man of the cloth) and the inner truth of the collective unconscious (particularly cultural forces of African traditions and beliefs) appear to cause conflict in many African priests. These are manifested as follows:
Disillusionment

For most of the participants, early in their lives, they were impressed by a hero figure, in this case another priest who influenced their decisions to become priests. Eight priests mentioned the disillusionment of knowing that they would not become the archetypal hero-figures they admired. These hero-figures were often Western priests. Disillusionment is an early part of individuation. The hero-figure can play an important role early on in individuation, encouraging them to leave the safety of their home (Hollis 1994:100). After disillusionment, the person needs to start finding their own path. Most priests in the study have not done so, and are thus still in the early stages of individuation.

African and RCC values un-integrated

RCC practices, such as the vows of poverty and celibacy, were not internalised, and thus priests in the study were neither authentic nor committed to the values that they were expected to live by. Integration is a key element of individuation (Jung 1971:448). This lack of integration indicates low levels of individuation. One participant said:

‘African priests should be encouraged to be true to self, to God and have the courage to embrace and integrate values of African worldviews and their priesthood and ministerial work.’ (P9)

External motivation

Participants who did experience their work as meaningful, reported that their satisfaction was mostly linked to being supported by their colleagues or being appreciated by their congregations.

‘… if the people ... appreciate you and value you then you feel fulfilled.’

(P7)
‘The way people respond to my work, the appreciations etc. keep me going.’ (P13)

Stein (2012) named three stages of individuation:

Stage 1: Nurturing stage: During this stage, the person needs to be cared for and to feel accepted.

Stage 2: Adaptation stage: During this stage, the person takes on the challenges of the world and is achievement-driven.

Stage 3: Integration: During this stage, meaning and purpose becomes important.

From participants’ interviews, it appears that most participants were in the nurturing stage, where the main issues are being taken care of by the RCC, and they feel appreciated and accepted by their congregations. A few were at Stage 2, where they were focused on power, position, and achieving results. Very few indicated that meaning and purpose (Stage 3), were central in their lives. Many also indicated a lack of integration with other people, including their families of origin:

‘...keep people at a distance’ (P7);

‘…have artificial relationships’ (P14); and

‘Socially there is some emptiness.’ (P12)

**Conclusion**

In conclusion, Jung (1954) noted that underneath an individual’s wounds lie the new shape of a healed individual. The individuated priests will be like a sage, who, refined through suffering, is at peace with and true to himself (Hollis 2001:88). However, indications are that many African RCC priests who have been “formed” into the collective definition of RCC priesthood, and who might be successful in the priesthood, may have “lost their souls” (Hollis 1994:100). The new, healed individuated person has not yet emerged.
Findings suggest the need for the RCC to support and guide priests on a path of healing, which includes the priests risking openness, and not “lying, deceiving, and juggling false alibis even as they sit in the confessional each week and absolve others of the same sins” (Holmes 1996:132). An accepting, open culture would enable frank and open discussions about difficulties and clashing expectations and values. Understanding without shaming and blaming would go a long way to helping priests to individuate.

A trusting mentoring relationship with an experienced wise and in Jungian terms, individuated priest may greatly assist in guiding less experienced priests and providing nurturing, acceptance, and understanding of their struggles. The need for the congregation’s acceptance and recognition is significantly high, probably as the congregation is a substitute for the priests’ own communities of origin. Counselling could prove helpful to assist priests to balance their need for acceptance and other aspects of their duties, and being true to themselves.

A compromise regarding some financial remuneration for priests would eliminate the burden that affects the African priests’ self-image. Being able to make a financial contribution to their families might restore breakdowns and misunderstanding in families. Not receiving salaries, or money to utilise at their own discretion, is a major problem for African priests in this study. Salaries will go a long way to eliminating their perception that their communities of origin see them as failures and equal to beggars but also bringing them closer to their naturally privileged priests from the West.

Whereas participants in this study clearly indicated persona and shadow aspects of themselves, much less evidence could be found of anima/animus issues. The reason could be either that participants do not have such issues, or that they were not revealed. The latter is more probable, as anima/animus are deeper layers of the psyche, and are thus less accessible.
As a method of uncovering deeper layers of the unconscious, interviews are less successful than projective techniques.

One limitation of this study is that more pointed interview questions could possibly have revealed more unconscious content. Jungian unconscious constructs would probably be better explored with projective techniques such as drawings and dream analysis. Therefore, it is suggested that studies that aim at penetrating unconscious content employ a variety of projective techniques.
References


Chapter 5: Conclusion

5.1 Executive Summary

This research sought to qualitatively describe and interpret the impact of African worldviews on the studies, life, and work of RCC seminarians and priests. I achieved this task with the help of the participants, as can be deduced from the findings of the two empirical studies on seminarians and priests. In most dialogues, the African worldviews and Western worldviews, as presented by the RCC, seem to be incompatible. However, the challenge of African RCC clergy is to integrate many aspects of these apparently dissimilar worldviews. This task may seem daunting, since it entails embracing being an African man and a RCC priest. It also needs to be acknowledged that Western worldviews represented in systems and institutions like colonialism and Christianity largely privilege the Western insiders. The RCC has a long history of sending English-speaking missionaries to work in British colonies, and French-speaking missionaries to work in French colonies. The Kikuyu people of Kenya have a saying: “Gutiri muthungu na mubia, meaning that there is little difference between the European (colonial master) and the priest (missionary)” (Magesa, 2013a, p. 86).

This study endeavoured to explore the integration of African and RCC values and beliefs from the perspective of African RCC seminarians and clergy. It further examined the fundamental similarities between religions and cultures through the lens of Jung’s depth psychology.

In this chapter, I summarise the study, highlighting some insights regarding the adjustment challenges of seminarians and priests from their own perspectives. The conclusions and contributions of the study are discussed. I reflects on my epistemological, methodological and personal positioning. In the final instance I describe the limitations of the study, make recommendations for future studies, and offer final comments.
5.1.1 Seminarians – Article 1: The experiences of African Roman Catholic Church seminarians.

This qualitative study describes and interprets the lived experiences of African RCC seminarians (priests-in-training). In terms of the content of their major subjects—philosophy and theology—the seminarians felt disconnected, because their own experiences, and their unique philosophy and cultural heritage were not adequately acknowledged, validated, or included in the curriculum. The value of family was one of the deep-seated values that were not acknowledged in their training. The seminarians’ families (their true community) were excluded from their lives during their seminary years. A sense of growing disconnectedness from their family of origin and their familial and cultural sense of place was evident.

5.1.2 Theoretical exploration of the foundation of culture and religion.

Jung’s theory was used to shed light on the similarities between people of different cultures and worldviews, disrupting the dominant discourse of over-emphasis on differences between African and Western cultures represented by RCC. The theory contributed to describing the need for more individual consciousness—and by extension, collective consciousness—in order to progressively contribute to the individuation of cultures and improve inter-cultural relations.

5.1.3 Priests – The “Persona” lives of African Roman Catholic priests.

The study on the adjustments priests have to make, sought to provide an in-depth description and interpretation of African RCC priests’ experiences of integrating African and Western worldviews into their lives and work as RCC priests. These experiences were interpreted through the lens of Jungian constructs. Indications of the presence of persona, shadow, and anima/animus, and the level of individuation were identified and described, providing further insight into the difficulties that African priests experience when trying to merge African and RCC value systems.
5.2 Conclusions of the Study

This study investigated a Jungian perspective of the impact of African worldviews on African RCC priests’ life and work. I spent a year interacting and interviewing 15 seminarians in two South African seminaries. I also visited and interviewed fifteen priests in various parts of South Africa and Kenya. The conclusion to my investigation is that African worldviews impact on African RCC priests during their studies as seminarians, and persist in their life and work as priests. Jungian constructs helped to describe and interpret the participants’ experiences.

Growing globalisation increases the necessity for people from different cultures and religions to understand each other and build relationships. In the African collectivist worldviews, the pressure of collective expectations on the individual to conform, might work contra-individuation. For Westerners, the more individualistic worldviews might also hamper individuation, in that the responsibility towards the collective is less emphasised.

The RCC Canon 255, states that “students are to be taught the principles and skills which pertain to the ministry of teaching, sanctifying and ruling the people of God in light of the needs of the place and time” (Corieden, Green, & Heintschel, 1985, p. 186). The findings from this interpretive descriptive research regarding the experiences of African RCC seminarians, point to a need for a curriculum that integrates the seminarians’ cultures. There seems to be an “us” and “them” discourse, disconnecting those teaching, training, and/or forming the seminarians and the seminarians themselves. The participants consider most of those responsible for their training or formation—whether African or non-African—as being inadequately sensitive to the needs of Africans in Africa. The naturally privileged position of the Western culture creates division in various ways since this privilege is not adequately acknowledged.
The outer myth of a persona priestly life (a man of the cloth) and the inner truth of the collective unconscious (African traditions and beliefs) appear to cause conflict in many African priests. Becoming a separate, indivisible whole does not seem to have been achieved, given the experiences of the priests whose experiences were qualitatively explored in this study.

5.3 Contributions of the Study

- Highlighting the lived experiences of RCC seminarians and priests has put into focus the necessity for the RCC to be aware of and acknowledge the differences between the worldviews of Africa and the RCC. These differences could be accommodated by implementing changes to the curriculum in seminaries, and by providing sensitive and informed spiritual guidance to seminarians and priests.

- The implementation of Jung’s theory in the exploration of priests’ lived experiences is a unique contribution, since no similar studies could be located. Jung’s theory is frequently employed by many RCC spiritual directors (Michael, 2004), and therefore the findings will be of significant, practical value to such spiritual directors. The uncovering and explication of the consciousness/unconsciousness dichotomy as the seat of discomfort and anxiety may point to aspects that could be explored in a spiritual direction.

- In this study, the Jungian perspective contributes to the body of knowledge in psychology, though the unique application of Jungian constructs to illuminate the deep-seated similarities between cultures.

- The worldviews perspective contributes to the dialogue of dispelling myths such as Christianity “represents a unique vehicle of divine revelation and hence superior to traditional African religion” (Clarke, 1994, p. 16).
The future of the International Missionary Institutes in Africa is an ongoing debate (Magesa, 2013a). The study contributes insights into inter-cultural challenges in this dialogue, for example, the financial impacts and sustainability of priests.

5.4 Researcher’s Positioning

This section includes my epistemological, methodological, and personal (positioning as an insider researcher) reflections on this doctoral study.

5.4.1 Epistemological reflexivity.

From a social constructionist perspective, I reflexively recognised my pre-conceived ideas and assumptions I brought to my analysis in every aspect of the research process. The research process included conceptualisation, data gathering through interviews, the intensive process of data analysis, and meaning-making of the data. I assumed that I would be familiar with the seminarians’ experiences, but I was mistaken, as my seminary studies had taken place in London. The strict and rigid programme the seminarian participants follow in both of the South African seminaries studied, was not the same as my experience. In London, African and European seminarians followed a flexible programme, where freedom of expression was encouraged. The seminarians participating in this study, experienced their training as rigid and they felt voiceless. I hypothesise that this rigidity might be based on an assumption that African seminarians require a more controlled approach due to them being from a less privileged (and less developed) culture. This erroneous assumption I also encountered in during my training, when one of my teachers in London threatened my vocation by refusing me permission to voice my opinion. In this particular teacher’s African experience, young Africans do not talk back to adults, so I saying “no” to him was considered ‘un-African’ and disrespectful. My interpretation of this incident was that the teacher did not afford me the same rights as the European seminarians because of my background roots and the teacher’s preconceived ideas about Africans.
During the process of this study my social status as a senior priest and emotional responses were constant challenges. I have an elevated status in the RCC hierarchy and had to make sure that the participants did not view me as a threat or even a spy. Thus, creating a trusting relationship with each participant was priority for me. As researcher I had to manage and mask my own emotional reactions. An example of this was during an interview with the most senior of all priest participants. I was deeply touched by the participant’s account of feeling “socially empty” (P12) when he visited his mother after the death of his brother who never had children. His mother had always expressed her fear of dying without her sons giving her grandchildren. I was emotionally touched as I empathised this with sadness, because the participant’s feeling of loneliness forced me to reflect deeply on my celibate life and my own future in my old age.

I was continuously aware of my personal reactions and emotions and I recorded them in my reflective journal. This helped me to follow the principle of depth psychology, that is, that making and keeping psychic content aware reduces the unconscious influence it has on the person. I equally recognised that the inter-personal, political, and institutional contexts in which I am embedded as an African RC priest also played a key role in shaping my own understanding, views, and interpretations. However, through constant interaction with my promoters I was able to ensure that I eventually managed to achieve the critical distance necessary to give the study participants central place in the study.

This study has been a turning point in my personal efforts to avoid the marginality of being caught “in-between” the African and RCC Western-oriented worldviews, experiencing being ‘in-both’ worldviews, with the tug and pull associated with having to make difficult choices for or against different sets of values, and transcending into being in a position of ‘in-beyond’ African and Western worldviews. I was able to understand and value both worldviews but could position myself as my own person, someone more individuated and
comfortable in my vocation and commitment to serving God in the RCC. The experiences of the participants, especially priests boosted my determination to forge ahead with efforts to be true to God and to myself in my priestly life and work. I cherish being a true African who is also a RCC priest who is not bound by either worldviews when they go against my efforts to be true to God and to myself.

5.4.2 Methodological reflexivity.

From the formulation of the initial research questions, to the analysis, and the writing the articles, my positionality as an African priest belonging to a predominantly European Missionary Society, studying experiences and lives of seminarians and priests, remained at the forefront of my mind. My experiences as the first African member of Mill Hill Missionaries led to my interest in conducting this research to learn more about the experiences African RCC seminarians and priests. The methodological approach of social-constructionism committed me to “a continuing mode of self-analysis” (Callaway, 1992, p. 33). I needed to hear the participants’ experiences and voices rather than my own experiences.

It struck me that, in comparison to themselves, the diocesan priests saw me as being better placed as a missionary belonging to a predominantly European society. Even the fact that I have studied psychology was a surprise to some, as their leaders would not allow them to study psychology. Interestingly, I had in fact not needed to seek permission from anyone to study psychology. Nevertheless, I am aware of priests’ perceptions that those who study lucrative disciplines like psychology will leave the priesthood to seek well-paid employment in the secular world. Methodologically, finding indications of the anima/animus constructs of Jung in the priests’ data were challenging. On reflection I realised that they were not the most applicable instrument to reveal such deep structures of the psyche.
5.4.3 Insider positioning as researcher.

When the researcher focuses on a specific group of which he is a member the researcher conducts insider research (Greene, 2014). I was a seminarian and I am now an African RCC priest, therefore, an insider researcher. It was advantageous that I did not have to worry about orienting myself to the context of the participants. I was exempt from any kind of culture shock and was able fundamentally to understand the participants’ worldviews. Thus, I had a distinct advantage in terms of understanding the lived experiences of the participants.

As an insider researcher, I needed to keep myself somewhat distanced to listen carefully as a researcher rather than a friend to the participants’ stories. The selection of this topic and the selection of participants (priests like myself) clearly reflected a personal interest and “raised the spectre of insider bias” (Van Heugten, 2004, p. 207). I had to guard against me projecting my own views onto participants, or the data analysis. As previously indicated, journaling and debriefing with promoters helped in this regard.

5.5 Study Limitations

The issue of family relationships proved to be a serious concern for both seminarians and priests, and therefore proved to be a significant component that came to the fore in this study. In hind sight not interviewing and listening to families’ views about seminarians and priests was an omission and is a limitation of this study.

The study focused on the seminarians’ experiences as far as their studies and general life in the seminaries were concerned. The teachers and formators were not interviewed. This is also a limitation, as interviewing them could have enriched the study’s findings and conclusions.

Interviews with priests did not exhaustively succeed in eliciting satisfactory responses from the participants. The reason could be that most of the cultural practices and belief systems are unconscious. It became clear that interviews could not probe deeply enough into
the participants’ unconscious. As an additional tool for data-gathering, projective techniques would have been very useful to probe unconscious content.

5.6 Recommendation

5.6.1 Seminary institutions.

Including in-depth academic studies of African philosophy, theology, and spirituality could enrich the seminaries’ curricula. Bishops, and African bishops in particular, could fast-track the implementation of these subjects by recognising and integrating the contributions of the African theologians, philosophers, psychologists, and ethicists.

The fourfold functions of psychology are suggested as namely: “selective, pedagogical, psychotherapeutic and integrating” (spiritual/psychological growth) functions (Rulla, Imoda, & Ridick, 1979, pp. 162-163). Psychologists in the seminaries probably need to carefully consider “psychotherapeutic dyads such as Western expressions and words used that are not understood by African counselees” (Bojuwoye, 2013, p. 75). According to seminarians, most psychologists tend to use psychotherapeutic approaches that are not culturally sensitive to African collective belief systems.

Seminarians’ family backgrounds and family members should be included in the seminarians’ training and formation. More could be done to fully understand the degree to which a seminarian, as member of a family, is influenced by factors such as their position in the family, the family culture of togetherness, relationships between parents, and socio-economic conditions. This could be probed prior to the seminarian joining the seminary, to enhance the formators’ knowledge and understanding of the individuals, and to enable them to be more sensitive in their managing those factors pertaining to families of seminarians.

5.6.2 Priests’ on-going training and psycho-spiritual guidance.

I suggest that priests are trained in professions that are in line with the priestly ministry, e.g. counselling, psychotherapy, social work, and teaching, and that these priests are employed
and earn salaries. Besides their salaries being allocated to the priests’ families, they could also benefit the RCC institutions. Priests who opt out of priesthood after training could reimburse the institution with the amount spent training them.

This would enable priests to make financial contributions to their families, as is the custom in African families. A significant stressor will be overcome in this way, and ‘Persona’ living could possibly be reduced.

A clear indication of this study is the need for culturally-sensitive, regular psycho-spiritual interventions aimed at the individuation of priests and seminarians. This would help them to manage the process of risking being true to God and themselves. Through sensitive spiritual guidance, the need for individuals to “lie, deceive, and juggle false alibis even as they sit in the confessional each week and absolve others of the same sins” (Holmes, 1996, p. 132) will progressively be reduced and replaced with genuine, honest self-reflection, and the courage to confront difficult spiritual challenges. In his book ‘The Name of God is Mercy’, Pope Francis emphasised the absolute need to remain true to God and oneself: “At times I have surprised myself by thinking that a few very rigid people would do well to slip a little, so that they could remember that they are sinners and thus meet Jesus” (Pope Francis, 2016, pp. 65-66). Thus, an in-service personal development programme is highly recommended for priests to aid their ability to be true to God and to themselves. A new role for psychologists/counsellors in the RCC would be to facilitate growth rather than the punitive role they currently occupy or are assumed to occupy.

5.6.3 Recommendations for future research.

- African traditional practitioners (Sangomas) are equally conflicted with Western worldviews as RCC priests are. Sangomas play a significant role in African society and contribute to the well-being of many people. However, in the Western context they are misunderstood and frequently negatively judged. I suggest that a similar study to this
study be conducted to probe the experiences of Sangomas in a predominantly Western culture.

- The level to which protestant priests as opposed to RCC priests are individuated is also suggested for future study, given that protestant priests are not affected by celibacy. It is assumed that African protestant priests do not experience a lower standing in their families and are not viewed as mere boys in the same way that celibate RCC priests are.

- A study in which the experiences of Western priests are analysed with regard to the vow of celibacy would be of value. On a personal level, celibacy is as challenging for Africans as it is for Western or Eastern priests, nevertheless, the cultural impacts of fatherhood seem to be unique to African priests.

- The study was concerned with cultural practices and belief systems that are mostly unconscious and are not readily shared in any depth. It is suggested that projective techniques are used in future research to probe the subconscious.

- The seminaries’ teachers and the priests’ family members were not interviewed in this study. It is recommended that specific research targeting family members of seminarians and priests could be useful in the future to supplement this study’s findings and conclusions.

5.7 Final comments

Jung (1954b) noted that underneath an individual’s wounds lie the new shape of a healed individual. Hollis (2001, p. 88) sagely captures what priests could work towards achieving:

[One]…who knows what is true for him/her, refined by fires of suffering
and some peace with what he/she knows, believes and lives. Knows one
thing and knows it well, open to growth, correction, change and respectful
of the mysteries of life”.
African RCC priests have been “formed” into the collective definition of RCC priesthood, governed by Canon laws and dogmas. Some may be successful as bishops, superiors, and even cardinals according to the norms of the RCC, but they know deep down, that along the way, they have lost their souls (Hollis, 1994). In this study, it is argued that recovering one’s soul involves the journey of becoming true to God and oneself, as an individuated individual.
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APPENDIX A

North-West University Ethics Clearance

5 August 2013

Dear Dr K Van Der Merwe & Dr D du Toit

ETHICS APPLICATION: JUMA [OPT-2013-006]

"A JUNGIAN PERSPECTIVE ON THE IMPACT OF AFRICAN WORLDVIEWS ON AFRICAN ROMAN CATHOLIC CHURCH PRIESTS’ LIFE AND WORK"

Ethical approval is recommended.

Sincerely

Prof Linda Theron
Chair: Optentia Ethics Committee
Letter to Participants

Dear Participant

The study: *A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work* is a requirement in fulfilment of a PhD qualification in Psychology to be awarded by North West University, South Africa. The study aims to explore the experiences of African RCC priests in training regarding their immersion in a Western culture. It also aims to qualitatively explore the psychological impact of African worldviews on African priests’ creation of meaning in their lives and work. The knowledge and understanding that will be developed will be used to develop guidelines for culturally sensitive and respectful training of African RCC priests and enriching the life and work of African RCC priests.

Your participation will entail the following:

1. You will be interviewed and the interviews will be recorded because your response must be accurately reported. However, all information will be kept confidential. Under no circumstance will you be reported in such a way as to reveal your identity. Numbers will be used.
2. Your participation is entirely voluntary. If you choose not to continue with the interview, you may withdraw your participation at any time.
3. You may refrain from answering questions should you feel the questions are too invasive.
4. Unfortunately, the researcher cannot provide financial compensation for your participation.
5. There are no right or wrong answers. What is important for me is your experiences.
6. Please note that if you experience distress due to the interview, the following registered practicing psychologists, Sr Jacinta (+254721239219) or Sr Leta (+27724084281) will be available for consultations.
7. Please note that what you say may be quoted in publications, presentations, and the final report. However, as indicated in 1, your name will not be mentioned, and confidentiality will thus be upheld.

I therefore humbly request your participation. I hope my request will meet a very kind consideration and if so please kindly fill the consent form below. Please feel free to ask me further questions you may have for clarification.

Yours Sincerely,
A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work.

**INFORMED CONSENT**

**Title of Research**

A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work

**Name of Researcher**

Rev. Fr. James Onyango Juma mhm

It is important to note that, before agreeing to participate in this research study, you need to read the following explanation of the study. This statement describes the purpose, benefits, risks, discomforts, and precautions of the study. Your right to withdraw from this research project will be described and note that no guarantees or assurances can be made as to the results of the study.

**Explanation of Procedures**

The study aims to explore the experiences of African RCC priests in training regarding their immersion in a Western culture. Fr Juma, a PhD student at the North-West University, Vaal Triangle Campus aims to explore the psychological impact of African worldviews on African priests’ creation of meaning in their lives and work. The knowledge and understanding that will be developed will be used to develop guidelines for culturally sensitive and respectful training of African RCC priests and enriching the life and work of African RCC priests. Participation in this study will involve in-depth interviews of 60-90 minutes.
Risks and Discomforts

No intentional risks or harm are anticipated as a result of your participation. However should you experience distress due to the interview the following registered practicing psychologists, Sr Jacinta (+254721239219) or Sr Leta (+27724084281) will be available for consultations.

Benefits

This study will hold benefits for African RCC priests: Their experiences will be highlighted, suggestions will be made and guidelines provided for the culturally sensitive and respectful training of African RCC priests.

Confidentiality

The information gathered during this research project will at all times remain confidential. Information obtained via interviews will not in any way be linked to any individual participant. Please note that what you say may be quoted in publications, presentations and the final report. However your name will not be mentioned and confidentiality will thus be upheld at all times. If you become concerned about anything you said, you can ask that parts, or all, of your responses during the interview are not quoted. Your permission is therefore requested to use the information given up to the point you indicate otherwise.

The research results will be presented in the format of a thesis comprising of four articles that will be submitted to the North-West University, Vaal Triangle Campus, for examination. The articles may be published in academic journals.

All interviews will be captured digitally and transcribed. These data will be safely stored for 5 years at the North-West University.

Withdrawal without Prejudice

Participation is voluntary and refusal to participate in this study will involve no penalty. Each participant is free to withdraw consent and discontinue participation at any given moment in time.

Costs or Payments

There will be no costs involved for taking part in this research study. No participant will receive any payment to participate in this research project.
Questions

Participants may contact Dr Karen van der Merwe (karen.vandermerwe@nwu.ac.za) if they have any questions concerning this research study.

Agreement

This agreement states that you have read and received a copy of this informed consent. Your signature below indicates that you understand the parameters of your participation and agree to take part in this research study.

Signature of Participant __________________________ Date __________________

Participant’s Name ________________________________

Signature of Researcher __________________________ Date __________________
CONSENT FORM FOR RCC STUDENT PRIEST AND PRIEST PARTICIPANT

A Jungian perspective on the impact of African worldviews on African Roman Catholic Church priests’ life and work.

SIGNATURE PAGE FOR PARTICIPANT

“I have read the explanation about this study. I have been given the opportunity to discuss it and my questions have been answered to my satisfaction. I hereby consent to take part in this study. However I realize that my participation is voluntary and that I am free to withdraw from the study at any time”: (If you agree, please place an “X” in the ‘yes’ boxes to show that you understand and agree with each statement. You do not need to consent to all study activities in order to participate)

1. I understand the information about the study provided in the Information Letter. Any questions I had were answered. Yes, I understand [  ]

2. If I am uncomfortable answering any question, I may choose not to answer. Yes, I understand [ ]

3. Information will be collected directly from me by means of a questionnaire. Yes, I understand [ ]

4. I give permission for the researchers to contact me to invite me to participate in a one-on-one interview and understand that I have the right to refuse to do this if I wish. Yes, I understand [ ]

5. I give permission for the service that referred me to this study to release their last known contact details for me in case I have moved since starting the study. Yes, I understand [ ]

6. I understand that what I say may be quoted in publications, presentations and the final report. I also understand that I will never be identified personally. If I become concerned with anything I said, I can ask for parts, or all, of my questionnaire responses not to be quoted. Yes, I understand [ ]

__________________________________________                          _

Full name of participant

__________________________________________                          _

Signature of participant

__________________________________________                          _

Signature of researcher

____________________

Date
You may contact me: yes / no.

[ ] If yes, the best way to reach me is:

**Address:** ST. JOSEPH’S CATHOLIC CHURCH, P.O.Box 1550, Phokeng 0335, Rustenburg. South Africa.

**Email:** juma@lantic.net

Second Email: juja@webmail.co.za

**Phone Number:** +27878025205

**Cell Phone Number:** +27721035211

[ ] No, you may not contact me about future participation in this study.

Would you like us to send you a short summary of the study when it is complete?

[ ] Yes

[ ] No

Please provide an address to which you would like it sent:

Address: ________________________________________________

_______________________________________________________

**Email:** ___________________________________________

Second Email: ___________________________________________
APPENDIX B
Letter of Permission from the Seminary

St. John Vianney Seminary
179 Main Street, Waterkloof, Pretoria, 0181
PO Box 17128, Groenkloof, Pretoria, 0027

6 November 2012

Rev. Fr. James Juma
Registered Counselor
Catholic Mission
P O Box 1550
PHOKENG
0335

Dear Fr. James

PERMISSION TO INTERVIEW STUDENTS.

Following your request, I, Rev. Fr. Molewe Machingoane, hereby grant you permission to interview the students of the above mentioned institution for the purposes of your research.

Fraternally yours,

REV. FR. MOLEWE MACHINGOA
RECTO
6 November, 2012

Father James Onyango Juma mhim
St. Joseph’s Mission
Phokeng

Dear Father Juma,

I am writing in connection with your study “A psychological perspective on the impact of African worldviews on Roman Catholic Church African priests’ life and work” in view of a PhD.

This is a most Important research study. I believe it will significantly contribute to understanding the life and ministry of African priests in our present context, and specifically the requirement to develop a holistic formation process which will address and incorporate African worldviews as these are experienced by seminarians and priests.

For this study you will be required to interview priests in the diocese. I give you my support and full permission to do so, and I trust these interviews will provide you with the information and perspectives you are hoping for.

Yours sincerely,

Kevin Dowling C.Ss.R.
Bishop
APPENDIX C

Data and Analysis

Figure C1. Transcript and Initial Analysis
Table C1

Seminarians Analysis: Data Extracts and Codes

<table>
<thead>
<tr>
<th>Data extract</th>
<th>Coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>African cultures not necessarily covered; Not enough African philosophy, more could be done; African spirituality not covered in depth; Formation is more Europeanised; African perspective to the whole training is absent; My family is not included in the process; preparation to become independent is suppressed.</td>
<td>1. Training content</td>
</tr>
<tr>
<td>To be a man, one has to marry; European community life is different from African Ubuntu; Vow of poverty is not African; Priests practicing traditions to be called traditional priests, not Sangomas; Stages of initiation-goat shepherd, cattle etc. Only good people become ancestors-gangsters are not even buried among others; Cremation not allowed among Mbata people;</td>
<td>2. Cultural issues</td>
</tr>
<tr>
<td>It is used for elimination; its perception is negative and confusing; Assessments not trusted; If you are sent to see a psychologist, you know that you are on your way out; it is more for formators not students; Students are forced to see psychologists; What makes me angry is how it is used.</td>
<td>3. Function of Psychology</td>
</tr>
<tr>
<td>Cultural issues and what is taught leaves one confused; I feel out of place when at home from the seminary; I am treated as a boy at home; Extended family causes conflicts with Europeans; Family is excluded; Not able to help at home makes me feel helplessness; Community of mixed races sharing issues is a problem; Dependency is not African, it makes me feel inferior to European members; We have to live double lives in these circumstances;</td>
<td>4. African worldviews impact</td>
</tr>
<tr>
<td>Involve elders, Research on African issues; Cultural background of students to be considered; Trainers to be familiar with students’ cultures; Training to include practical not only theories; Use psychology for growth and therapy; Training to prepare seminarian for other professions too. Families to be involved in training. Seminary life to be open a bit.</td>
<td>5. Recommendations</td>
</tr>
</tbody>
</table>
Figure C2. First Category: Training Content
Figure C3. Second Category: Cultural Issues
Figure C4. Third Category: Function of Psychology
Figure C5. Fourth Category: African Worldviews Impact
Figure C6. Fifth Category: Recommendations
AFRICAN ROMAN CATHOLIC PRIESTS IN TRAINING

Call to Priesthood
- Practicing Catholic family; life of saints
- To get better education; curiosity of priestly life
- Be like other Priests - mentors; serve God & others

Support systems suggested
- Research & study African culture
- Use Psychology for growth & education, supervision
- Professional training to earn a living

African cultural impacts
- Wifelessness / childlessness
- Family responsibility; extended family
- Leadership-initiation / stages of initiation

On-going motivation
- Fear of going back to home
- Service to others; appreciation & needed
- Support from fellow seminarians

Figure C7. Developed Thematic Map Showing Four Main Themes
**Figure C8.** Final Thematic Map Showing Final Three Main Themes
Priests

Figure C9. Transcript and Initial Analysis
**P1 Interview: 3 August 2016**

**JJ:** Once again thanks a lot Ntate for your time in a very short notice to drive all the way from Pretoria.

**P1:** Thank you it is a pleasure.

**JJ:** As a follow up of the interview we had sometimes last year, 2015, I just want to go back to some questions we addressed. For example, to start with, you had said that ‘you just leave the people’. We were talking about how you would simply please people because they want you to do the things their way. How do you do that?

**P1:** It would depend on the situation whether at that moment they are pushing and I am angry and I would just say, okay do it your way. They will sometimes come back to me and evaluate their way whether it has worked.

**JJ:** That is to say that out of anger you would sometimes just leave them?

**P1:** Out anger I would just say, let me see where they will go. Humanly speaking I know I should guide them but if they are pushing me, I just say okay do it your way.

**JJ:** Another thing we talked about was on how you try to bridge the gap between the Afrikaners and the Portuguese you were serving and it was in relation to some studies during your Seminary period. You said that some studies you did just to fulfil the requirements. Were these studies not useful, necessary or relevant in your opinion?

**P1:** Some studies in the seminary made no sense to me then. Some were not relevant then but now some seem to be relevant like the studies on inter-religious dialogue.

**JJ:** Okay. In your daily activities, do you find that sometimes you do things simply because you are there to them or because they are meaningful to you? Do you feel true to yourself doing them?

**P1:** Since I began working at the bishops’ conference, I can see looking back that there are thing I was not honest about. Especially when it becomes to the neglect of the people of God,
the parishioners. My sermons were prepared with theological studies background but not necessarily touching the reality of people on the ground. The application was not relevant.

**JJ:** In other words you are saying that it is true that sometimes, now and also in the past a ‘flow’ so to say.

**P1:** Yes, just did them to pass the moment.

**JJ:** What would you say generally about your work now, more meaningful or not?

**P1:** It is more meaningful than before and it trying to build me up that when I go back to the parish and diocese, I would be promoting more the role of the laity and focus on real situations of the people.

**JJ:** Okay, here there are a number of questions that are more personal but feel free to talk about only what you feel comfortable talking about. As a priest, in your life and work, are there things that you sometimes feel ashamed of?

**P1:** Yaa there are some things that as a person you do and you are afraid when they come out and worry about how people will look at you. People might say we thought this man was like this but his like that.

**JJ:** In other words it is true that some of those things are there?

**P1:** Yaa they are there.

**JJ:** That reminds me of one priest saying that normally when a priest arrives in a new parish, people tend to want to know whether he is a ‘man’ or a’ priest”? What do you say to this perception of people?

**P1:** People do talk and even before you arrive in a new parish, they would have gathered what kind of priest you are. It happened to me in one parish that my relationship with the choir group in the parish I was leaving reached the new parish even before I arrived. I had a big fight with the choir about liturgical issues during mass. I insisted that they had to do things the way I wanted it, the way the Church requires. Later on in the new parish the people
confessed to me that they had a different picture of me when I arrived and later they realised that it was not true.

**JJ**: Is it possible that these expectations of people of a priest as a man or priest would force one to present different pictures depending on where you are, what do you say?

**P1**: For me when I come to a new parish, I have the feeling to say, let me be open to the people and tell them who I am and what I expect from them. Openness sometimes helps me but it destroys also. Once you have been open to people, it is like you have told the whole world whom you are.

**JJ**: As a person, would you say that sometimes you feel that there are certain parts of who you are or what you do that you do not easily accept?

**P1**: Aaah, certain incident happen also in one of the parishes. Bishop came and he had meeting with various groups. After the meeting he told me what people said about me. And it was all lies. But the way I approached the issue it, was more with anger in front of everyone. People were shocked when I was telling them that I would deal with those who spoke to the Bishop. I regretted that afterwards because I exposed myself to people that when I am angry, this is the way I react.

**JJ**: Do you have a feeling that people see you differently, that what people see in sometimes is not exactly who or what you are?

**P1**: Yes I do have that feeling. If they see me in a negative way, I get angry. When I am angry, I approach people.

**JJ**: It never occur to you that may be there is something in you that people see and you find difficult to accept that it is true?

**P1**: There are incidents when I say that this is true, people are telling me the truth. But I cannot be open and accept that even though I know it is true.
JJ: Let me first say that every one male or female has the opposite side in him or her that is masculine or feminine. Are aware of these sides in yourself, the feminine side so to say?
P1: It has not come to my mind but even a feeling of being a woman has never come to me and say, if I were a woman. Laughter… But when it comes to doing things to myself, like doing my laundry, cleaning of the house, yes.
JJ: In other wards you are comfortable with your feminine side in that sense?
P1: Yes I am comfortable with both sides.
JJ: Now, how do feel as a man being a priest bearing in mind the reality of priestly work of being empathetic, listening, kind and service to people. Also within your African culture that clearly defines what work is for man or woman?
P1: It is true what you are saying, our work as priests have that feminine approach. Sometimes you find yourself feeling that if I could hug this person, but you have to be careful these days how that could be interpreted. Recently I was in Nigeria, and I would hug this girl and that boy, but one woman asked the priest I was visiting: is this priest gay? The priest asked her, why? She said look the way he hugs even boys! This is a challenge given the nature of our work but you have to be careful of the perceptions of people these days.
JJ: In other words given the nature of our work and the reality of our communities how then should you function? Does this help you to be true to yourself?
P1: I must say that there are masks that I wear sometimes.
JJ: Does this make you feel fragmented sometimes in your life and work as a priest?
P1: Yaa a double life standard, so to say. When it is this way I’ll live this way, when it is that way, I’ll live that way. For example also, when I go to the white community, I would not hug the young girls like I would do in the black community.
JJ: I like the term double life-style. There was an incident in the last interview on liturgical dance where you posted a comment on face book on ‘kwasa kwasa’. What was the message were you sending by this post on the face book?

P1: The message I was sending out was that the dance itself belong to a ‘tavern’ not to a Church. I was in Nigeria and I saw that the way they dance outside is different from how they dance in the Church. But for some of our people they take these dances literary to the church. People simply copy them literary.

JJ: So the posting was send a message that something is not right about these dances?

P1: Yes, and then the reaction of some people including a priest was that, can you explain then what is a liturgical dance? Some priests were approving these dances.

JJ: Thanks a lot for your time and I hope you get back to your appointment and manage to be on time.
Figure C10. Data Extracts Coded into Five Categories
An initial analysis of interviews with priests made it clear that I needed to ask more pointed questions. In conjunction with my promoters I thus formulated the following questions which I posed in follow-up interviews.

**Priests Follow-up Jungian questions and Transcript.**

**PERSONA**

- Do you feel true to yourself, whilst fulfilling duties?
- Do you sometimes experience “flow” as priest? (Flow :being in the moment, things come to you, no effort or need to think hard)
- Is your job meaningful? Explain
- Has your job become “just going through the emotion?”

**SHADOW**

- Are there things in your life that you feel ashamed of?
- Are you scared others might find out about these (and I won’t ask what they are)
- Do you sometimes do things that feel out of character with who you are?
- Do you sometimes feel that you do not accept parts of yourself?
- Feel segmented/fragmented
- Admit weaknesses, shortcomings, desires openly to other RCC priests?
- Do you sometimes feel a stranger to yourself?

**ANIMA/MUS**

- All people irrespective of biological gender has a masculine and feminine side.
- Are you aware of these sides in yourself?
- How do they work together?
- Are you comfortable with both?
- How do you feel as a man being a priest?
- Does being a priest rely more on your masculine or more on your feminine side?

**INDIVIDUATION**

- Do you sometimes feel fragmented?
• Do you experience a sense of coherence? (sense of coherence: all the things you do and the aspects of your life falls together)
• Does your life make sense?
• Do you feel as if you do not understand yourself?
• Do you feel connected to yourself, God, the church, your community, nature?
Summaries and notes: Follow-up interviews to probe further Jung constructs

**P.1: Persona** I would not regret. I do not say that I regret that I wanted to be a priest; sometimes I just have to give the Church what belongs to it. Just smile even though you are not honestly smiling. Some kind of struggle to be ‘me’ who is Mosotho but also a Catholic priest. It is sometime like wearing clergy clothes outside but inside a real (me, M… surname)…laughter; I would then be angry with myself after doing things the way they (white community) wanted. I then say to myself, I really compromised a lot today! Sometimes I would just leave the people. They want me to do things their way (Anger?); I must say that there are masks I wear sometimes)

**Shadow:** Yaa there are some things that as a person you do and you are afraid when they come out and worry about how people will look at you. People might say we thought this man was like this but he is doing this; I regretted that afterwards because I exposed myself. Yes I have a feeling that sometimes what people see in me is not exactly who I am. I they see me in a negative way, I get angry. When I am angry I approach people. There are incidents when I say that this is true, people are telling me the truth. But I can be open and accept that even though I know it is true)

**Anima/Animus:** A weakness of feminine side has not come to my mind, even feeling of being a woman. But when it comes to doing things to myself like laundry, cleaning of the house, yes. One woman asked, is this priest gay? Look the way he hugs even boys! This is a challenge give the nature of our work but you have to be careful of the perceptions of the people these days)

**Individuation:** They wanted to force me to do things their way, and then I would be angry; As I arrived in the community, I first said, I want to be happy and make people happy and be fulfilled as a priest, to build that relationship with God >> didn’t happen)
P.2. Persona: I think anyone needs to be grounded and belong, and that aspect of not able to
do what I feel I should do, in a sense make me feel a sense of separation from my family)

Shadow: My culture is something that affected the process of my discernment, I do not want
to say in a negative way but it was a discomfort, I would say in my process)

Anima/Animus: Being the first son in a family puts pressure on me. I am the first son of my
mother’s family

Individuation: I find that fear of going back to society, being looked at as a failure affected
the process of my discernment a bit. The whole of the load is on my other sister now. So that
aspect of responsibility in the family puts pressure in my mind sometimes like I want to look
away but I know that it is there (meaningfully concerned?) ; I do not feel that whole
connectedness with my family emotionally. I feel sometimes left out, isolated and
disconnected from my basic grounding; Just being present, people’s show of gratitude gives
me fulfilment >> if not shown?; The priestly life should try to bring the priest’s family closer
to his priestly community)

P.3. Persona: Ya I could see myself doing more or less what priests that attracted me were
doing; Listening to people’s response, I would say… I am still working towards achieving
my initial motivation >> what if not positive response? I am still realising most of the things I
initially intended to achieve as a priest >> defending persona? My presence among family is
important. I go home from time to time. I think they also have come to accept that this is the
life I have chosen. >> Persona/ego defense? )

Anima/Animus: I am very close to my family, especially my mother. ?

Individuation: Parents took me to school and expectations are to come back and help others
behind me. >> struggling?; The way people respond to my work, the appreciation is what
keeps me going. >> External affirmation only? ; The studies are so Western and do not help much in real life and work. We need things that really affect people’s life

**P.4. Persona:** I am caught up with bureaucracy and administration which I do not find really as priestly work; I live alone where I am. That is also another problem because I want to share life with people, go to meet people but finally I live alone

**Individuation:** When I came to ministry of priestly life, I realised that life is not as structured as it was in the seminary, and things not as easy as I thought. I have been trying to adopt to the situation

**P.5. Shadow:** My father disowned me for the first 3 years or four years in the Seminary. But now when looking, it is like I was running away from something I was destined to be; my culture was in conflict with my going to the seminary >> fragmented?

**P.6. Shadow:** I feel now I have a lot of responsibility. Looking after my work, parish and also my family; I have older brother who is not active in family, so I am given the responsibility.

Individuation: Yes the fear of being ridiculed and mocked and seen as a failure if I left kept me going on in the seminary during my training

**P.7. Persona:** It is never been much initiated by me. Or me given a chance to explore that, to follow a career within the priestly vocation; But if you ignore the future, then life simply goes on >> going through emotions? ; But the reality is that you have to live two lives, one for the priest and one being an African >>confirms persona lifestyle?) **Individuation**?

**Shadow:** No you do not choose vocation, you are elected, called; You are have here and a half on the other side- European and African; At the end as priests, we wear the priests’ vestments out to please the mother-church and to survive but inside we remain with Arica
struggles and issues; Yes there are things I consider private. No one should enter into that.

Persona?

**Anima/Animus:** Yes I would say so, for example when coming to cleanliness, let me now think here. I am aware of this in myself.

**Individuation:** Yes, even though I did Masters but the people in-charge being the whites are reluctant to allow me to practice what I have studied and to merge that with my vocation; it feels a threat to them and some think that I shall leave priesthood and go back to my home and get a job; Many of our white superiors fear giving black the opportunity to go for further studies for fear of them abandoning priesthood; Whatever life you are living, no one can tell exactly what life you are living >> shadow? ; Gap between West and Africa is still there and not easy to bridge the gap; No full care for African priest in my congregation >> life satisfaction?

**P.8. Shadow:** Even today my in-laws as me , how do I manage living without a wife and I struggle to respond knowing very well that it does not convince them. >> Persona?

Individuation: My community says I am one of them and at the same time not. >> fragmented between church and community; No I cannot complain or talk of life fulfilment. I do not think I live a fulfilled life but a searching life!

**P.9. Persona:** I did become what my father wanted me to be. Although I had to make a decision before ordination to become a priest, it was not a straight forward decision

**Shadow:** I accepted my priesthood after the death of my father and my brother leaving priesthood. As a priest it is a struggle for me whether to act as African priest or as a trained priest with the Western view. >> Persona?
P.10. Individuation: So it is happiness in my life that keeps me going. Happiness comes from doing what I want to do and doing it well. Not regretting what I have done.

P.11. Initial motivation, admired the way priests lived. >> Hero image? As a priest now, the initial motivation has changed because now I am exposed to reality of a priest. >>> Shadow?

P.12. Initial motivation, Hero image, Fr C; I think the motive serve the sacramental church is still being realised. But not to be like Fr C. With time I realised that I cannot be like him, more so being a European> > disillusion, individuation?

Persona: In the seminary students are not true to themselves and when they become priests, you see them in their true colours. It is a life of putting on masks, so to say

Shadow: I experience cultural conflict during my pastoral internship, it was about polygamy. It is still a problem in the Church today; the impact has been not having children. My mother would always say that she would die with no grandchildren. My brother married but had no child. He died before my mother; when my mother was still alive, this affected me a lot. Socially there is some emptiness. Socially I feel it when I go home; I have a very strong feeling of poverty that is not African and cannot be understood in an African context; A state of hopelessness! Wanting to help my late mum and not able to do so

Individuation: I think many priests have given up. Life dissatisfaction of priests in my diocese is high. Many priests are just doing the basics, including me person? Self-fulfilment is very low among priests in the diocese

P.13. Initial motivation, Hero image, happy people; It is a challenge when as an adult one cannot contribute in the family. It makes me feel unworthy. Not having a children worries me. That there will be no continuity. My name will not continue and this impacts on me negatively. As a priest these things affect my work satisfaction and fulfilment
P.14. I wanted to be like that man and give children bananas; whatever motivated me initially has vanished. I have entered into a new life that I never thought of) >> Individuation?

Shadow: As a priest I am everywhere and everything, but am I prepared for this, I am not sure. It becomes very challenging and frustrating when you see the need but you cannot help. >> suppress frustration, then shadow?; When I go home and come back to the parish knowing that I have left a problem at home unsolved, I become physically sick; I am leaving with an older priest but I am in-charge. This is not African. >> fragmented?

Individuation: What keeps me going is support from people including priests colleague < if no support>?

P.15. Admired Fr T but mother objected my joining seminary. Eventually joined

Shadow: I thought I shall get everything as a priest but that is not my experience. Being from extended family, the pressure and expectations to provide needs, relying on generosity of Christians is not what I thought of becoming a priest. I am growing sugar cane to support my needs (Officially not allowed by the church) >> shadow projections, e.g. irritated with others?

On a flip chart each priest’s extracts were scrutinised and categorised as to which construct they applied to as shown below.
Figure C11. Extracts Categorised
APPENDIX D

Guidelines for authors Hervormde Teologiese Tydskrif

About HTS Theologiese/Theological Studies.

This page includes information on the focus and scope of HTS Theologiese Studies/Theological Studies as well as the policies and publication procedures. For details on how to prepare and submit a manuscript via the online manuscript submission system, please see the instructions for authors.

Please select the applicable link below:

- Focus and scope
- Historic overview of HTS Theologiese Studies/Theological Studies
- Editorial board
- Open access
- Peer review policy
- Publication frequency
- Indexing & Archiving
- DHET accreditation
- Impact factor
- Disclaimer

Focus and scope

HTS Theologiese Studies/Theological Studies is an acclaimed Open Access journal with broad coverage that promotes multidisciplinary, religious, and biblical aspects of studies in the international theological arena. The journal’s publication criteria are based on high ethical standards and the rigor of the methodology and conclusions reported.

Historic overview of HTS Theologiese Studies/Theological Studies

HTS Theologiese Studies/Theological Studies was founded in 1943 as a result of an international endeavour involving Dutch and South African scholars. It is the oldest theological journal in South Africa. Its historical roots date back to 1942 when the Cape Town based international Dutch company HAUM/Du Buissy Publishing House became the first sponsor of the initiative taken by theologians of the University of Pretoria in co-operation with scholars in the Netherlands. At the time, the theologians were responsible for theological quality management, whilst HAUM/du Buissy Publishing House provided the administrative infrastructure. HTS Theologiese Studies/Theological Studies’ rights were later sold to the Netherdutch Reformed Church of Africa (Hervormde Kerk). The then N.H.W. Press (owned by the Netherdutch Reformed Church) printed HTS Theologiese Studies/Theological Studies (also known as Hervormde Teologiese Studies) and the administration of the journal was handled by staff attached to the Church Synod office in Pretoria. Up until Volume 64 in 2008, four issues were published annually. Professor Doktor J. de Zwaan (Leiden), Professor Doktor H.W. Obbink (Utrecht) and Professor Doktor B. Gemser (Groningen) from the Netherlands played an influential role in the first Editorial Board together with the Dutch-born internationally recognised Old Testament scholar Professor Doktor A. van Selms. During the first four years of HTS Theologiese Studies/Theological Studies’ existence (1943–1947/1948), academics from the University of Pretoria who served on the Editorial Board, together with Professor Van Selms and the above-mentioned Dutch scholars, were Professors J.H.J.A. Greyvenstein (New Testament Studies and Practical Theology), S.P. Engelbrecht (Church History) and A.S. Geyser (New Testament Studies). Over the years a close collaboration as far as the infrastructure and scholarly quality of HTS Theologiese Studies/Theological Studies were concerned developed between the Netherdutch Reformed Church of Africa and the Faculty of Theology at the University of Pretoria, founded in 1917. The Dutch Reformed Church (Nederduits Gereformeerde Kerk) joined in 1937 and became Section B of the Faculty...
of Theology. In 2000, the two sections, the Dutch Reformed Church (the then Section B) and the Netherdutch Reformed Church of Africa (Section A) amalgamated and formed the multi-church oriented Faculty of Theology in collaboration with the Uniting Presbyterian Church of Southern Africa. In view of the amalgamation the General Synod of the Netherdutch Reformed Church of Africa decided that the newly established Reformed Theological College should be responsible for the infrastructure of HTS Teologiese Studies/Theological Studies.

The present day

The Netherdutch Reformed Church of Africa is the title owner of HTS Teologiese Studies/Theological Studies; a contractual agreement was reached between the University of Pretoria and the Netherdutch Reformed Church of Africa in 2000, in terms of which the Reformed Theological College was affiliated to the Faculty of Theology. According to Clause 7.2 of this agreement, HTS Teologiese Studies/Theological Studies administration is managed by the Faculty of Theology’s Reformed Theological College (HTK). The Reformed Theological College is responsible through the Editorial Board of HTS Teologiese Studies/Theological Studies to ensure that the criteria for accreditation of HTS Teologiese Studies/Theological Studies by the Department of Education of the South African national government are met and upheld. Accreditation is a condition for tertiary institutions in South Africa to receive a financial subsidy from the Department of Education for published research outputs of South African academics and their registered research associates. As a co-partner in the multi-church theological faculty at the University of Pretoria, the Netherdutch Reformed Church of Africa through its support of the Reformed Theological College in the Faculty of Theology and the Nederduitsch Hervormde Lecturers’ Council of the Faculty of Theology, supports academic publishing in the field of theology, more specifically through HTS Teologiese Studies/Theological Studies as a scholarly journal. At the beginning of 2009, commencing with Volume 65 of HTS Teologiese Studies/Theological Studies, the Netherdutch Reformed Church of Africa entered into a publishing agreement with African Online Scientific Information Systems (Pty) Ltd (AOSIS). This company provides various services, including but not limited to the provision of scholarly publication services.

In 2007, consultation between the editors of the journals Practical Theology in South Africa and HTS Teologiese Studies/Theological Studies began with the possibility of uniting in their endeavours to be one theological research portal. In 2009 these discussions ended in a formal agreement between the Society for Practical Theology in South Africa and the Editorial Board of HTS Teologiese/Theological Studies to jointly promote and ensure the sustainable publication of scholarly articles in theology. In the permanent section Practical Theology the tradition of publishing original, scholarly and peer reviewed research within Practical Theology as a theological discipline will be honoured and continued. We want to link up with the international growing consensus on what this discipline wants to contribute to theology as such and as part of the proud tradition of HTS Teologiese Studies/Theological Studies.

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