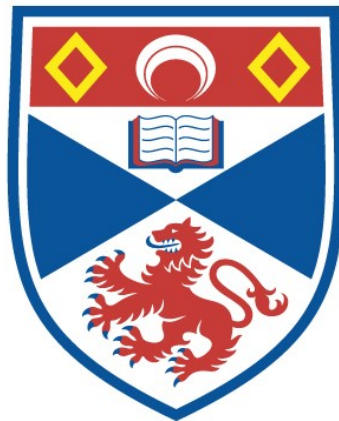


**LIBERATING PASTORAL CARE AND COUNSELLING  
TO THE POOR FAMILY IN LATIN AMERICA**

Sara E. Mahecha

A Thesis Submitted for the Degree of MPhil  
at the  
University of St Andrews



1991

Full metadata for this item is available in  
St Andrews Research Repository  
at:  
<http://research-repository.st-andrews.ac.uk/>

Please use this identifier to cite or link to this item:  
<http://hdl.handle.net/10023/13991>

This item is protected by original copyright

**LIBERATING PASTORAL CARE AND COUNSELLING  
TO THE POOR FAMILY  
IN LATIN AMERICA**

A Dissertation  
submitted to  
The University of St. Andrews

For  
the degree  
of  
Master of Philosophy

by

**Sara E. Mahecha**

1990

St. Andrews





ProQuest Number: 10171203

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 10171203

Published by ProQuest LLC (2017). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code  
Microform Edition © ProQuest LLC.

ProQuest LLC.  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106 – 1346

TL A1252

UNIVERSITY OF ST ANDREWS - SCOTLAND  
Faculty of Divinity - Department of Practical Theology  
M.Phil. (Mode A)

Liberating Pastoral and Counselling  
to the Poor Family in Latin America

It is adapted the methodology of Liberation Theology described by Leonardo and Clodovis Boff in three stages: "seeing", "judging", and "acting".

The first chapter -"seeing"- studies what social sciences say about the actual situation of the poor family in Latin America. There is not 'one model' of Latin American family, but poverty is not much different in one part or another of the continent. Poor families are those who, according to Gustavo Gutierrez, form something collective, those who have an historical awareness of their situation, and those who join with others in order to struggle against the unjust situation which maintains them in poverty.

The second chapter -"judging"- studies what theologians and psychotherapists say about poverty. There were chosen two viewpoints, Liberation Theology and the Eco-structural Approach to Family Therapy. Nevertheless, this was not an arbitrary decision. Liberation Theology was chosen because it opts a preference for the poor and denounces that poverty is caused by sin, oppression and injustice that are against the will of God. Eco-structural approach was chosen because it assesses the situation of the poor in their own context, it proposes a pertinent therapy for the poor, and its ecological perspective can be applied to the poor family in Latin America.

The third chapter -"acting" presents a proposal of a model of counselling which is committed to the cause of the poor. It is ecological and recommends a counselling that work 'with' rather than 'for' the poor, it means, the poor must no longer be considered as objects but subjects of their own struggle. The counselling cannot be imposed from 'outside' the poor but from 'inside' themselves.

I certify that Sara E. Mahecha has fulfilled the conditions of the Resolution of the University Court, 1981, No. 2, and is qualified to submit this thesis in application for the Degree of Master of Philosophy.

I was admitted as a research student under Ordinance 350 (General No. 12) on 11th April, 1988, and as a candidate for the degree of M.Phil. under Resolution of the University Court, 1981, No. 2 on 9th November, 1988.

The following thesis is based on the results of research carried out by myself, is my own composition, and has not previously been presented for a higher degree. The research was carried out in the University of St. Andrews under the supervision of Dr. David Lyall.

In submitting this thesis to the University of St. Andrews I understand that I am giving permission for it to be made available for use in accordance with the regulations of the University Library for the time being in force, subject to any copyright vested in the work not being affected thereby. I also understand that the title and abstract will be published, and that a copy of the work may be made and supplied to any *bona fide* library or research worker.

## ACKNOWLEDGEMENTS

I am grateful to the Presbyterian Church in Colombia for the opportunity it gave me for fifteen years of sharing with different communities, which challenged me to do deeper studies in pastoral care and counselling. I also thank the economic support from the Presbyterian Church (USA), and from the Uhiting Trust given through the Evangelical Union of South America. I am specially grateful to Dr. John Kessler for his friendship and his backing.

I would like to thank those who, in one way or another, helped me in this research. Thanks to my supervisor Dr. David Lyall for his orientation and to Rev. Steven Mackie who commented helpfully on drafts. Many thanks to those who corrected the English grammar, Nancy Briand, Alice Curtis, and the late John Wiffen.

No task such as this could be undertaken without the support of one's family. I thank my children Ebed, Caleb and Saguid for their understanding of the amount of time taken from them by it. I think it is very advantageous to have a husband trained in Theology who was always ready to discuss many of the ideas presented in this work. He was not only disposed to help me with his knowledge, but he was also willing to share the responsibilities at home. For Guido all my love and gratitude.

## CONTENTS

Introduction.....	1
Abbreviations .....	vi
Chapter One: The Poor Family in Latin America	
1.1 Poverty .....	3
1.2 Migration from the countryside .....	16
1.3 <i>Compadrinazgo</i> .....	18
1.4 <i>Machismo</i> .....	25
1.5 Common-law marriages .....	33
1.6 War situation .....	35
1.7 Transmission of values .....	39
Conclusions - chapter one .....	42
Chapter Two: Psychological and Theological Approaches to the Poor .....	
2.1 Psychological source: Eco-structural approach to Family Therapy .....	45
2.1.1 Theoretical framework .....	46
2.1.2 Working with poor families .....	47
2.2 Theological approach to the poor: Liberation Theology .....	55
2.2.1 Methodology .....	74
2.2.2 Working with the poor: Basic Christian Communities .....	76
Conclusions - chapter two .....	89
Conclusions - chapter two .....	103

Chapter Three: Toward a Liberating Pastoral Care to the Poor Family in Latin America.....	109
3.1 New directions in pastoral care in	
The United States and Great Britain .....	109
3.1.1 Holistic Liberation Growth model .....	110
3.1.2 Political action in pastoral care .....	115
3.1.3 Pastoral care and the poor .....	124
3.2 Survey of pastoral care and counselling in Latin America .....	135
3.2.1 Protestant work in pastoral care .....	136
3.2.2 Catholic work in pastoral care .....	140
3.3 Discussion about individual approach and social approach to pastoral care .....	145
3.4 Towards a liberating pastoral care and counselling .....	155
3.4.1 General shape of the approach .....	155
3.4.2 Training programme .....	159
General conclusions .....	167
Bibliography .....	170



## INTRODUCTION

My interest in this topic was first stimulated fifteen years ago when I began to live and work among poor people in Colombia as a counsellor and as a teacher, and later as a postgraduate student of Family Clinical Psychology. Eight years ago I was appointed as a professor in the Presbyterian seminary in Bogotá, Colombia, in which I taught Pastoral Care and Counselling. During my teaching period two suspicions were aroused within me. Firstly, that pastoral care and counselling in Latin American Protestant seminaries has been taught mainly with an individualistic emphasis rather than with a communal emphasis, and secondly, that the Protestant pastoral perspective has been dualistic, addressing to the spiritual realm and not taking enough into account the secular realm. Accordingly, desperation, hopelessness and powerlessness of poor families have not always been an important matter in pastoral care, perhaps with the exception of Basic Christian Communities. These two factors led me to have a commitment to the poor families in Latin America and to write this work. But I do not only have a commitment to the poor but a commitment to Jesus. My Christian presuppositions are that the Bible is the Word of God, that human beings are sinners, and that the action of the Holy Ghost is an important factor in the healing processes, either of individuals or societies.

### The Purpose

This work has as principal aim to present a proposal of pastoral care to poor families called 'Liberating Pastoral Care'. This proposal is rooted in the contemporary situation of poor families in Latin America, in some insights of Liberation Theology, in some analyses done by Eco-structuralist approach to Family Therapy, and finally, rooted in the work of the Basic Christian Communities in Latin America.

### The Method

In this work I will adapt the methodology of Liberation Theology, described by Leonardo and Clodovis Boff:<sup>(1)</sup> 'seeing', 'judging' and 'acting'. There is, however, a preliminary stage for those who use this methodology: a 'living commitment' which I had when I committed myself to work in solidarity with the poor. In the reading of the present work it will become clear that I am not writing from a neutral position, because one who has lived and worked among the poor in Latin America cannot take a detached position on such an important matter as their pastoral care. Therefore, it will not be a surprise to find my sympathetic study of Liberation Theology and its work among the poor in Latin America.

---

(1) *Como hacer Teología de la Liberación*, Madrid; Ediciones Paulinas, 1986, pp. 33-58.

As far as the method is concerned, the first stage in a liberating methodology is 'seeing',—it means to study what social sciences say about the actual situation of a problem, in this case, the poor family. Accordingly, in the first chapter I will do a general description of it, studying seven relevant aspects of its present situation. The most important of these aspects is poverty. There are many definitions of poverty, but the poor who I am referring to in this work are those who, according to Gustavo Gutiérrez,<sup>(1)</sup> form something collective, those who have an historical awareness of their situation, and those who join with others in order to struggle against the unjust situation which maintains them in poverty and creates a conflicting situation in Latin America. Therefore, poverty is not just lack of money but powerlessness, hopelessness, and undervalueness. In this work there will also be taken into account the poor who are not aware of the unjust situation in Latin America and fiercely fight alone, ignoring the power that the poor have when they fight in solidarity.

I must, however, make one clarification. In this first stage I will attempt a social analysis of the family in Latin

---

(1) 'The Irruption of the Poor in Latin America and the Christian Communities of the Common People', in *The Challenge of Basic Christian Communities*, Edited by Sergio Torres and John Eagleson and translated from the Spanish by John Drury. Maryknoll, N.Y; Orbis Books, 1982, pp. 111f.

America, but I cannot classify it as a 'sociological' study. I will do an analysis more descriptive than explanatory in order to enrich the understanding of the social circumstances surrounding the poor family in Latin America. This is based not only on researches done in the field, but on my commitment to the poor, in my experience working with them in Colombia, and in my skills as psychologist.

The second stage in a liberating methodology is 'judging' in which is studied what the scriptures say about poverty. Due to this work in pastoral care and counselling, the second chapter will study what theologians and psychotherapists say about poverty. In a work like this it is necessary to be selective. In this stage I have chosen Liberation Theology and Eco-structural Approach to Family Therapy. Nevertheless, this is not an arbitrary decision. Liberation Theology was chosen because it was born in Latin America, where the majority of the people are poor, because it opted a preference for and denounces that poverty is caused by sin, oppression and injustice that are against the will of God, and because it works with the poor, through Basic Ecclesial Communities, and gives them hope and power. On the other hand, Eco-structural Approach to Family Therapy, born in the U.S.A., was chosen from among the holistic approaches to family therapy, because it built its theoretical framework working with poor families, because it assesses the situation

of the poor in their own context, because it proposes a pertinent therapy for the poor, and finally, because, although the situation of the poor in the U.S.A. and in Latin America are different, its ecological perspective permits its methodology and therapy to apply to the poor family in Latin America. Therefore, in chapter two these two approaches will be considered.

The third stage in a liberating methodology is 'acting'. The methodology starts from action (the pre-stage: living commitment) and leads to action. In the present work this 'action' is presented as a proposal of a model which I have called 'Liberating Pastoral Care and Counselling'. Thus, in the third and last chapter I will present this proposal and some lineaments of a training programme for pastors, lay persons, and for those interesting in working with the poor.

## Abbreviations

- CELAM - Conferencia Episcopal Latinoamericana  
CPE - Clinical Pastoral Education  
EIRENE - Asociación de Asesoramiento y Pastoral Familiar  
WCC - World Council of Churches  
NT - New Testament

## CHAPTER ONE

### THE POOR FAMILY IN LATIN AMERICA

#### Introduction

It is not an easy task to write about the family in an enormous continent such as Latin America, where there are 450 million people and where there will be about 720 million in 2020,<sup>(1)</sup> who live in nineteen countries.<sup>(2)</sup>

It is not possible to maintain that there is a type of Latin American family with specific features. It would be a dangerous generalisation. There are marked cultural differences for example between an Aymara family in Bolivia and Amerindian family in Guatemala. Even more, in Guatemala there are 22 ethnic groups each of which has its own language and customs,<sup>(3)</sup> so that one ethnic group cannot communicate with another unless they speak Spanish, a language which not all of them speak. Also, there are

---

(1) Wilkie, James W, and David Lorey (eds.) *Statistical Abstract of Latin America*, Vol. 25, Los Angeles; UCLA - Latin American Center Publications, 1987, p. 56.

(2) This countries are; Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay, and Venezuela. Puerto Rico is not included because it never has been independent, ruled by Spain until 1898 and then by the United States.

(3) Burgos-Debray (ed.) *I... Rigoberta Menchú*, A Indian Woman in Guatemala, Trans. from the Spanish by Ann Wright, London; Verso, 1985, p. 1.

big differences between one peasant family in Mexico and another in Argentina.<sup>(1)</sup> Therefore, in this work it is not my intention to define a model of a Latin American family, but I want to maintain that despite the diversity there is a common factor which is widely present in the Latin American family: poverty.

To understand the situation of the poor family, it must be studied as part of the whole Latin American society. The family is not an isolated island in the society, but should be considered in its social context. Consequently, the Latin American poor family "reflects the existing social structure and, furthermore, the family reacts to this structure in different ways".<sup>(2)</sup>

In this chapter there will be studied some aspects of poor families in Latin America. They are: (1) its poverty, (2) its migration from the country to big cities, (3) *compadrazgo* as a mechanism of social control in a particularistic societies, (4) *machismo* (male domination which is not exclusively presented in poor families), (5) common-law marriages, (6) war-situation, and (7) its transmission of values. These aspects were chosen because in my opinion and in accordance to my experience are more

---

(1) Dussel, Enrique *A History of the Church in Latin America, Colonialism to Liberation (1492-1979)*, Trans. from the Spanish by Alan Neely, Grand Rapids: Eerdmans, 1981, p. 27.

(2) *Ibid*, p. 25, maintains that despite the differences that exist between one country and another, Latin America has its own culture. According to him, the differences are only "distinct personalities" which are components of the overall Latin American culture. He also recommends that a student of either national or regional studies must bear in mind the wholeness of the Latin American culture.



relevant to the topic of pastoral care and counselling. There are, however, other aspects of the Latin American poor which will not be presented here which could be important in other kinds of research.

### 1.1 Poverty

I worked in Colombia with a poor family who lived in a slum called "Las brisas del Bogotá". It was in a very warm city called Girardot, the shade temperature of which is more than 35° C. The shanty town where they lived was situated by the edge of the Río Bogotá which is considered one of the most contaminated in the world; it is the sewer of the Bogotá city which has more than five million inhabitants. The river has never received any treatment and it contains hardly any life. The González family, lived in a one-room shack, serving both as a bedroom and as a kitchen. It was built by themselves from some pieces of rustic wood and it has an earth floor, where they slept over other pieces of wood covered with mats. The slum did not have any services such as electricity and drinkable water. Because they could not drink the water of the river and because there was such a high percentage of gastroenteritis cases, the government put a tap of drinking water for the whole neighbourhood. Owing to the lack of water, many of them took a bath in the river. Pedro worked loading and unloading trucks in a coffee warehouse and María was a housewife. María did not work because she had small children and because Pedro thought 'the man has to maintain the family and a woman is for attending her husband'. Both were illiterate and both were 22. In addition they were not married

but had had a common-law marriage for five years and had had three children. Maria was pregnant again. They had been living in the countryside and had arrived in the city a year after looking for a better standard of life. But they did not know what 'better standard of life' exactly meant, how they could obtain it, what would do with it if they had obtained it, why they had not had it before. This and other "González families" have taught me much about poverty.<sup>(1)</sup>

As far as a definition of poverty is concerned, it has usually been defined as "the condition that is said to exist when people lack the means to satisfy their basic needs".<sup>(2)</sup> 'Basic needs', however, has different connotations among countries and different times. For this reason, the concept of poverty is relative, because it has not the same meaning at one time in different places or at a different time in the same place. Nevertheless, others believe that basic needs have to be considered as absolute.<sup>(3)</sup> In Latin America as in other countries there is a relative concept of poverty, but when the poorest of the poor are considered - i.e the González family described before - it is not possible to discard the absolute concept of

---

(1) After working with very poor families like this, my evaluation is that the traditional families therapies are not useful at the beginning, because their vital interest is to survive. Their daily interest is what they are going to eat on that day. The future does not have much sense for them. If they survive today, they sleep, and 'tomorrow will be another day'. Of course, not all poor families live in the González situation but many of them do.

(2) *The New Encyclopaedia Britannica*, Vol. 14, Chicago: Encyclopaedia Britannica, Inc., 1982, p. 935.

(3) *The Encyclopedia Americana*, International Edition - Vol. 22, Connecticut: Encyclopedia American Corporation, 1978, p. 495.

poverty as inappropriate and misleading, specially when food is discussed.

It is not an easy task to define the causes of poverty in Latin America and there are many ideas about this problem. In this work will be studied from four points of view: socioeconomic, anthropological, therapeutic and theological.<sup>(1)</sup>

The socioeconomic point of view asserts that one of the causes of poverty is the neo-colonialism<sup>(2)</sup> which is defined as a device by which large parts of Latin America, Africa and Asia became incorporated into the international capitalist economy. In the same way, Slater<sup>(3)</sup> enunciates the underdevelopment situation as colonialism. During the 1960s, there was a major breakthrough in the Latin American economic field. In 1965 was born the dependency theory with a declaration signed by around one-hundred Latin American economists from seventeen countries,<sup>(4)</sup> that "marks the methodological and political rupture from North American positivist economic theories"<sup>(5)</sup>

Nevertheless, there are two main ideas about underdevelopment and development. The first is that both are in the

---

(1) Therapeutic and theological points of view will be studied in the second chapter.

(2) Commission on the Churches' Participation in Development, *Breaking the Chains of Oppression*, Geneva: WCC, 1975, p. 23.

(3) Slater, D, Underdevelopment and spatial inequality: Approaches to the problem of regional planning in the Third World. In *Progress in Planning*, 1975, p. 137.

(4) 'Declaration of Latin American Economists' in Cockcroft, James D.; André Surder Frank and Dale L. Johnson, *Dependence and Underdevelopment; Latin American Political Economy*, New York; Doubleday, 1972, pp. 305-319.

(5) Westhelle, Victor, 'Dependency Theory: some implications for Liberation Theology', *Diálogo*, 20 (1981), p. 297.

same linear process; therefore, underdeveloped countries will become developed in the natural course of events. The second is that they are inter-related but are moving in opposition to each other.

The linear process was expounded by Rostow<sup>(1)</sup> who says that all underdeveloped countries need to pass through similar stages to become developed countries. On the other hand, Frank<sup>(2)</sup> points out that these stages and the thesis of Rostow are incorrect because they do not correspond at all to the past or present reality of underdeveloped countries. At the present time, underdeveloped countries cannot become developed because of the lack of the conditions that Rostow had mentioned. They do not have spare money for starting the process, and, when a country earns enough money, it is often appropriated by its leaders.

The antithetical idea, on the other hand, states that development produces underdevelopment. Frank<sup>(3)</sup> contends that under-development is caused by the relationship between metropolis and satellite. The metropolis has economic power, governing present underdevelopment of some countries and the development of class, technology, decision-making power and trade power.<sup>(4)</sup>

---

(1) Rostow, W. W. *The Stages of Economic Growth - A non-communist manifesto*, Cambridge; Cambridge University Press, 1960.

(2) Frank, André Gunder. *Sociology of Development and Underdevelopment of Sociology*, London; Pluto Press, 1971, p. 19.

(3) Frank, André Gunder. *Capitalism and Underdevelopment in Latin America*, New York; Monthly Review Press, 1969.

(4) Frank (1971), p. 19. The term 'metropolis' is used with meaning of an external centre which rules the economy of other centres call 'satellites'.

The theory of development has taught that it is necessary to diffuse capital, technology and institutions. However, the expansion of capital caused significant debt in underdeveloped countries; technology was diffused only in part and it also caused dependence on the metropolis, which decides prices for natural and manufactured products and either encourages or discourages exports; the institutions were centred in economic liberalism and to manifest the high level of the style of life of the metropolis.<sup>(1)</sup>

There are some characteristics of developed and underdeveloped areas. Santos<sup>(2)</sup> analyses the problem of underdevelopment as the relationship between upper and lower 'circuits'. Some comparisons between them are: enough and limited money; limited and unlimited labour; expensive and cheap labour; regular and irregular wages; and high and low technology. Moreover, in underdeveloped countries, a high percentage of their population is engaged in agriculture, there is a high rate of population increment, and a low rate of economic growth.<sup>(3)</sup>

The majority of underdeveloped countries are located in Asia, Africa and Latin America, which have had different metropolises (centres of power). Latin America, for example, where "some of the apparently most discontented countries"<sup>(4)</sup> are

---

(1) *Ibid*, p. 35.

(2) Santos, Milton, *The Shared Space*, London; Methue, 1979, p. 22.

(3) *The Britannica Encyclopaedia* (Micro) gives the follow percentage: 70-80% of population in India and 4-6% in the United Kingdom are agriculture workers. The rate of growth population is 2.9% in underdeveloped countries and 0.6-1.1% in developed countries.

(4) *The Britannica Encyclopaedia*, Vol. 6, p. 203.

found, has been controlled externally by a number of metropolises: Spain, Portugal, Great Britain, and nowadays the United States of America. Latin American countries have, however, a higher per capita income than their counterparts in Asia or Africa.

As far as the Anthropological point of view is concerned, Oscar Lewis has a theory about poverty. He maintains that there is a "culture of poverty" which can be found in different cultures.

The culture of poverty is not just a matter of deprivation or disorganisation, a term signifying the absence of something. It is a culture in the traditional anthropological sense in that it provides human beings with a design for living, with a ready-made set of solutions for human problems, and so serves a significant adaptative functions.<sup>(1)</sup>

He asserts that some poor people have lived in the culture of poverty for generations and they have to survive in it. In spite of the fact that the people who belong to the culture of poverty are found in different countries and cultures, "their behavior seems clearly patterned and reasonably predictable".<sup>(2)</sup> For example, there are "similarities in family structure", in "the nature of kinship ties", in "the quality of husband-wife and parent-child relations", in the "time orientation", in the "value systems" and in the "sense of community" in lower-class

---

(1) Lewis, Oscar, 'The Culture of Poverty', *Scientific American*, 215, 4, (1966), 19-25, p. 19.

(2) *Ibid.* Also, he maintains that "By the time slum children are six or seven they have usually absorbed the basic attitudes and values of their subculture. Thereafter they are psychologically unready to take full advantage of changing conditions or improving opportunities that may develop in their lifetime." *Ibid.*, p. 21.

settlements in London, Mexico city slums and villages, Puerto Rico or among lower-class Negroes in the United States.<sup>(1)</sup>

According to Lewis,<sup>(2)</sup> families that belong to the culture of poverty have: a high rate of mortality; shorter life expectancy; children and women usually work; no affiliation to any medical service; one room dwelling without privacy; frequent use of violence in child education and often beating the wife; active sexual life from early age; free union or common-law marriages; high incidence of abandoned mothers and children; tendency to a family centred round the mother, thereby creating close relationships with maternal relatives; predominance of nuclear family, predisposition to authoritarianism and great insistence on familiar solidarity, an ideal seldom fulfilled; and a widespread belief in male superiority and strong preoccupation with *machismo*, their masculinity.

Nevertheless, not all poor people are in the culture of poverty.<sup>(3)</sup> This was the case with the Jews who lived in eastern Europe, because their tradition, culture and religion gave them an identification with the rest of the Jews in the world. Also, this is the case of those who become poor but do not have the

---

(1) Lewis, Oscar, *Five Families*, Mexican Case Studies in the Culture of Poverty, New York; Basic Books, Inc., Publishers, 1975, p. 2. Lewis has an amplification of the characteristics of culture of poverty in his book *Los hijos de Sánchez*, Mexico; Joaquín Mortiz, 1979, pp. XV-XVIII. He states that in Mexico at least the third part of the lower social-economic class is included in the culture of poverty.

(2) Lewis (1979), p. XVI, and (1966), p. 23.

(3) Lewis (1979), pp. XVII, XIX.

characteristics of the people of the culture of poverty. On the other hand, not all the poor people who overcome economic poverty leave the culture of poverty.

For this reason, for Lewis the people who belong to the culture of poverty are not a class but a culture with an attitude towards life. It is because they have no awareness of class and history; besides they do not know there are millions of people suffering from similar problems around the world. They only know their own problems and have a strong sense of being alone and the idea of belonging to nothing. Nevertheless, when the poor know their history and become aware that there are others in the world in their situation, they start to belong to labour unions or syndicates. From that moment the poor leave the culture of poverty although they continue being desperately poor.<sup>(1)</sup>

Lewis, goes on to say that the culture of poverty is born in different historical contexts.<sup>(2)</sup> It commonly starts when a stratified social system passes through a process of disintegration or changes to another one. The transition from feudalism to capitalism is a case in point. Another situation which can initiate the culture of poverty is a conquest where the people are servants for several generations. A third situation is the disappearance of tribalism and the emigration from the rural to urban zones. According to his theory, in Latin America the

---

(1) *Ibid.*

(2) Lewis (1979), p. XV.



combination of these situations has allowed the emergence of the culture of poverty since the Spanish conquest, where poverty is not a transitional but a permanent situation.<sup>(1)</sup>

According to Lewis there is a way to eradicate the culture of poverty, not poverty itself. It is by changing the values system, the self-concept, the attitudes and the feeling of exclusion from their own country.<sup>(2)</sup> He found that in Cuba, for example, despite the continuation of poverty after the Cuban revolution, the poor have much less of the feeling of despair and apathy, and have a new sense of power and importance.<sup>(3)</sup>

The theory of 'culture of poverty' has been extensively criticised by different authors. One of them is Charles Valentine who is of the opinion that "lower-class poor constitute a subsociety in the modern Western social system"<sup>(4)</sup> and not a "culture". In addition, he states that the features that Lewis has attributed to the culture of poor "seem more like externally imposed conditions or unavoidable matters of situational expediency, rather than cultural creations internal to the subsociety in question."<sup>(5)</sup> Others, such as Peter Townsend has

---

(1) *Ibid*, p. XIX.

(2) *Ibid*.

(3) See Lewis, Oscar, Ruth M. Lewis and Susan M. Rigdon, *Living the Revolution*, 3 volumes, 'Four Men' (1977), 'Four Women' (1977) and 'Neighbors' (1978), Chicago; University of Illinois Press.

(4) *Culture and Poverty*, Chicago; The University of Chicago Press, Ltd., 1968, p. 114.

(5) *Ibid*, p. 115.

criticised Lewis' method, his bias, his ambiguity, his inconsistency, and his untested method.<sup>(1)</sup> I will highlight, without nevertheless the intention of defend the theory of Lewis, some points that could help in the understanding of the poor in Latin America. The first is the transmission of values. Later on in this chapter this topic will be studied, but I want to stress that the transmission of values from generation to generation in poor families must not be considered as deterministic, although it is a real fact in Latin America. Poor families, however, can break the chain through awareness of their situation, through joining with other poor people in order to struggle against poverty, and through changing their attitude towards life.<sup>(2)</sup> The second point is the importance of historical changes in Latin America which helped in the creation and perpetuation of poverty such as the disappearance of the tribal system and the emigration from rural to urban zones.

Keeping in mind all these concepts of poverty, I will define those who will be considered as poor in Latin America in this work. Who would be the poor in a continent in which the vast majority are poor? The poor who I am referring to are (1) those who are unemployed or underemployed, (2) the workers who own

---

(1) *Poverty in the United Kingdom*, A Survey of Household Resources and Standard of Living, Middlesex; Penguin Books, 1979, pp. 65-70. Also see Labbens, J, *Reflections on the Concept of a Culture of Poverty*, Paris; International Committee on Poverty Research, Bureau de Recherches Sociales, 1966; and Schorr, A. L, 'The Non-Culture of Poverty', *American Journal of Orthopsychiatry* (1964), 34, 5.

(2) The breaking of the chain of poverty is important and will be studied in chapter two from a viewpoint of Liberation Theology.

little or no property and have to work for wages, especially at unskilled jobs, (3) the peasants who own a small or no land at all and hire themselves as agricultural workers, those who have inefficient or not have at all any social service from the governments, such as health service and education, and finally, (5) those who do not have political, economic and social power. In one word, as it will be studied in chapter two, those who are exploited, oppressed and need justice.

The former description is a general one. But there are another factor that is necessary to consider in a study of the poor in Latin America, it is the ethnic. There are two groups that, besides being poor, are discriminated against: the Amerindian and the black.

At the end of the 20th century in Latin America, on the one hand, there are mainly four countries which have a huge percentage of Amerindian population, Guatemala, Ecuador, Peru and Bolivia. According to a survey done in 1983, Guatemala has 53 per cent pure Amerindian and 40% of the population speak an Indian language, among the 21 different groups descended from the Mayas<sup>(1)</sup> each one with its own language.<sup>(2)</sup> In Perú, Quechua is spoken by 27 per cent of the population and Aymará by 30 per

---

(1) Paxton, John (ed.), *The Statesman's Year Book*, 1987-1988, 124th edition, London: The Macmillan Press, Ltd., 1987, p. 574.

(2) Burgos-Debray (1985), p. 2.

cent.<sup>(1)</sup> In May 1975, Quechua was declared the second official tongue in Peru because it is spoken by more than half of the population.<sup>(2)</sup> About half of the Bolivian population is Indian, who speak Aymará (25.2%) and Quechua (34.4%).<sup>(3)</sup> In contrast to Cuba where life expectancy at birth is 73 years old, in Bolivia it is 50, in Peru is 58, and in Guatemala is 59 years old.<sup>(4)</sup> It is necessary to say Amerindian cultures are "neither native nor dying; they are almost invariably well hybridized and usually healthy".<sup>(5)</sup> In general the Amerindians could be considered as poor, but they have a rich culture and traditions that are still alive and growing.

On the other hand, in some countries many black families do not feel that they are part of the countries, especially where they are a minority. This is the case in the Caribbean coast of Costa Rica and Nicaragua,<sup>(6)</sup> where the main language is not Spanish but English and the main religion is not Catholic but Protestant.

---

(1) Paxton (1987), p. 982.

(2) *An Almanack for the Year of Our Lord 1988*, London: Whitaker & Son, Ltd., 1987, p. 897.

(3) Paxton (1987), p. 217.

(4) Wilkie, James W. (Ed.) and Enrique Ochoa (co-Editor), *Statistical Abstract of Latin America*, Vol 27, Los Angeles: UCLA, 1989, Table 1339.

(5) Kroeber, A. L., *The Maya and their neighbors*, cited by Manning Nash, 'Social Anthropology' in Robert Wauchope, (general ed.) *Handbook of Middle American Indians*, Vol. 6, Austin: University of Texas Press, 1967, p. 4.

(6) Stennette, Lloyd, Mauro Batista and Barry Chavannes, 'The situation of Black Race in Latin America and the Caribbean', In *The Challenge of Basic Christian Communities*, Sergio Torres and John Eagleson (eds.), Trans. from Spanish and Portuguese by John Drury, New York: Orbis Books, 1982, p. 48.

According to Batista,<sup>(1)</sup> Brazil has the second highest black population in the world (the first being Nigeria) and it was the last country that abolished black slavery (13th May, 1888). In spite of the fact that in Brazil there is not a marked racial discrimination, there exists among the blacks the ideology of *branqueamento* (making blacks white) which could destroy the society and the family. Brazil is considered a white country, where the black families do not have enough opportunities unless they have white behaviour and attitudes, and it is the thought that the majority of the Latin American blacks families seem to have.

In general, the blacks have to face the fact that they have the nationality of the countries which they live but, at the same time, they are not completely accepted by their fellow compatriots, and they are not African either. Both conflicts *to be and not to be and to refuse the dominant society but want to belong*, have created a double system of thought.<sup>(1)</sup>

In the modern Latin America, there is still discrimination against and segregation of Amerindian families because of the difference in culture, language and religion.<sup>(2)</sup> In urban areas they live in ghettos and in rural areas they live apart, sometimes far away from the Latin people, likely because they are still dominated. For this reason, Elizabeth Burgos-Debray points

---

(1) *Ibid*, p. 50

out, how Rigoberta Menchú, a Guatemalan Indian

...will not let us forget and insists on showing us what we have always refuse to see. We Latin American are only too ready to denounce the unequal relations that exist between ourselves and North America, but we tend to forget that we too are oppressors and that we too are involved in relations that can only be described as *colonial*. The Indian people are discriminated in Latin America and they are taken in account only when their labour power is needed. (9)

Nevertheless, despite both Amerindian and blacks have been discriminated against, there is no doubt that the Amerindian families have been in a different situation from the black families. The formers have a culture, a language and traditions which belong to them. Moreover, they are not known by their ethnic origin or race, as the blacks are, but by their culture - Aztecs, Mayas, Incas or Chibchas- and, nowadays, many Latin Americans are proud of their Indian ancestry.

## 1.2 Migration from the countryside

The second characteristic of the Latin American poor family is its migration from the countryside to the cities. In addition to the Spanish society heritage, which emphasized the urban life, Latin America received the influence of the industrial revolution.

---

(1) See Benoist, Jean, 'La organización social de las Antillas', In *África en América Latina*, México: Siglo XXI Editores, S.A., 1977, 90-6.

(2) There is an article which shows the religious of the Andean woman and her relation with her family. It is 'Religiosidad popular y mujer andina' by Aurora La Piedra, in *Cristianismo y Sociedad*, 88 (1986), 75-89.

(3) Burgos Debray (1985), pp. XII f.

Notwithstanding, the Latin American rural family, in contrast with the European, has not emigrated to the cities because of the industrialization but because the rural life was unproductive.<sup>(1)</sup>

It is a continuous process in the majority of Latin American cities creating big squatter settlements in the city centre or in the suburbs. In these places are to be found the poorest families. The squatter settlements are called *favelas* in Brazil, *cinturones de miseria* (belt of misery) in Venezuela, *terrenos de invasión* (invaded land) in Colombia, *poblaciones* in Chile, *barridas* in Perú and *aguantafilos* (bear hunger) in Costa Rica.

A substantial number of the cities inhabitants -with more than 10.000 inhabitants- are from rural origin. This can be inferred by the fact that four of ten of them came from the country.<sup>(2)</sup> The familial life style changes in the city. Everything has to be bought, the dwelling is smaller -frequently only one room-, and unemployment is common.<sup>(3)</sup> Some families which belong of squatter settlements are garbage collectors<sup>(4)</sup> or beggars.<sup>(5)</sup> Moreover, in the cities the immigrant family no

---

(1) Pro Mundi Vita, 'La familia y la pastoral familiar en América Latina', Sección I; Cambio social y familiar, *Informes de Pro Mundi Vita*, América Latina Dossier, 1 (1976), p. 9.

(2) *Ibid*, p. 10.

(3) *Ibid*.

(4) Birkbeck, Chris, "Garbage, Industry, and the 'Vultures' of Cali, Colombia", In *Casual Work and Poverty in the Third World Cities*, Ray Bromley and Chris Gerry (eds.) Chichester; John Wiley & Sons, 1979, pp. 161-83.

(5) Ruiz-Pérez, Sonia, 'Begging as an Occupation in San Cristóbal las Casas, México', In Bromley and Gerry (eds.) (1979), pp. 251-66.

longer works as a unity but their members work separately and do their own lives. Even more, the children are no more productive elements like in the countryside, but consumers.<sup>(1)</sup>

Because of their poverty, there is a myth surrounding these people, associating them with the under-world of crime, violence, drugs and prostitution. Nevertheless, according to Pearlman who has worked in Brazil, the typical *favela* resident emerges as better educated, more committed to a stable family and community, and more likely to be well-employed than might have been expected.<sup>(2)</sup> For her the *favela* is not "pathological" but rather an extremely functional solution to most of the *favelados*.<sup>(3)</sup>

### 1.3 Compadrinazgo

The third aspect of the poor family in Latin America is the *compadrinazgo* (co-parenthood) which has survived the passage of the time.<sup>(4)</sup> It was introduced in Latin America in early conquest time by the Catholic priest as part of 'Catholicizing' process.

This special spiritual kinship began about the 6th century when the baptism started being considered a spiritual birth. As

---

(1) Pro Mundi Vita (1976), Sección I, p. 10.

(2) Pearlman, Janice E, *The Myth of Marginality, Urban Poverty and Politics in Rio de Janeiro*, Los Angeles: University of California Press, 1976, p. 92.

(3) *Ibid*.

(4) Co-parenthood came from the Council of Munich (813 A.D.) whereby the parents were prohibited from acting as sponsors of their own children. Then, they had to look for godparents. See Mintz, Sidney W, and Eric R. Wolf, 'An Analysis of Ritual Co-parenthood (Compadrazgo)', *Southwestern Journal of Anthropology*, 6, (1950), 4, 341-68.



in the natural birth all people had natural kinship, in the spiritual birth a spiritual kinship was created and the spiritual parents were considered as sponsors. The relationship between the natural and spiritual parents was designated by the Latin term *compaternitas*.

Lynch points out that from the 16th century, after the Reformation, in mainly Protestant areas the custom was severely curtailed by the reformers, "particularly by jettisoning its traditional sexual taboos".<sup>(1)</sup> Nevertheless, in areas mainly Roman Catholic or Eastern Orthodoxy, this custom of spiritual kinship continues although it "were not immune to the processes of change over time".<sup>(2)</sup> Moreover, in Latin America where the *compadrazgo* is still alive, it has had forms "quite unlike those existing in the European matrix".<sup>(3)</sup>

There are many types of Latin American *compadrazgo* and it is possible to find more than 20 varieties. Not all, but most of them, have a spiritual or religious significance. Some of them, however, are secular such as *madrina* of sports team or public *fiestas*, and they do not establish the *compadrazgo* relationship. Although there is a huge variety of *compadrazgos*, only the one related with baptism will be studied in this work.

---

(1) Lynch, Joseph H, *Godparents and Kinship in Early Medieval Europe*, Princeton: Princeton University Press, 1986, p. 8.

(2) *Ibid*,

(3) *Ibid*,

The ritual consists of the parents finding *padrinos* (godparents) for their daughter or son. Both parents and godparents (*madrina y padrino*) have rights and responsibilities over the boy (*ahijado*) or the girl (*ahijada*). The relationship between the parents and godparents is called *compadrazgo*<sup>(1)</sup> and in fact they become social relatives.

The duties of the *padrinos* are to accompany the baby in her/his baptism, sometimes, they choose the name and give presents. The relationship is established at a party, usually before the baptism of the child, which is provided by the father. The *padrinos* have to foster cultural values in the child and, if the parents died, they would be responsible for her or him.<sup>(2)</sup>

In the time when in Latin America latifundia were operated, the owner of the land was seen as a *seigneur* (lord) who had rights not only over the land but over the families. The latifundia operated as a stratified society and, for this reason, the parents from lower classes tried to find *padrinos* among upper classes in order to ensure a better future for their children. When the *compadres* were from different social classes, the leadership of the *compadrazgo* was assumed by the person from the upper class. In this case the relation is not horizontal but

---

(1) In Latin; *commater-compater*; Spanish; *comadre-compadre*; Italian; *comare-compare*; French; *commere-compere*; German; *Gevatterin-Gevatter*; Russian; *Kuma-Kum*; and English; godmother-godfather.

(2) Ravicz, Robert, 'Compadrinazgo' in *Handbook of Middle American Indians*, Vol. 6 'Social Anthropology', Manning Nash (vol. ed.), Austin; University of Texas Press, 1967, p. 239.

vertical, similarly with *madrina-padrino* and *ahijada-ahijado*. On the other hand, the relationship between *compadres* from the same social class was horizontal.

Nowadays, similar to the past, the parents try to choose *padrinos* with better socioeconomic position than they. If it is possible, the parents try to choose a couple as *padrinos* for all their children, but, in fact, it is not always true. Sometimes there is conflict among brothers and sisters when one of them has generous *padrinos* who help her or him more than the others. If a poor child has *padrinos* who have economic sources and want help her or him, the child can receive formal education and other aid.

In spite of the fact that *compadrazgo* was imported by the Catholic priest to Hispanic America, it shows native manifestations. It has been an interest<sup>ing</sup> field for anthropologists who think that it is a social device of cohesion between the families and that it can operate in different social contexts.

One of these anthropologists is Signori,<sup>(1)</sup> who gives three reasons why *compadrazgo* is still a strong and alive institution in Latin America, in contrast to what has happened in Europe. The first one is that it is a spiritual and social institution. In accord with Foster<sup>(2)</sup>, who studied and compared the *cofradía* in

---

(1) Signori, Italo, 'Forma y estructura del compadrazgo: algunas consideraciones generales', *América Indígena*, 44, 2(1984), 247-65.

(2) Foster, George M., 'Cofradía and compadrazgo in Spain and Spanish America', *Southwestern Journal of Anthropology*, 9, 1, (1953), 1-28.

Spain and *compadrazgo* in Spanish America, the latter plays a more important role not only as part of Church ritual but also as part of social life. He continues to say that the success of the Hispanic American *compadrazgo* has been because of the needs of Indians and emergent *mestizo* society, who were looking for new integrative ways so as to fulfil these needs. They found that *compadrazgo* had similarities with some of their native rites which became attractive to them. Nonetheless, Gudeman<sup>(1)</sup> points out that religion is the most important element in the success of *compadrazgo* because when it only has social meaning it starts to disappear.

The second reason why, according to Signori, *compadrazgo* is still alive in Latin America, is that it has compulsory and voluntary elements. The election of *compadres* has both elements, confidence in the person who has been asked to be *compadre* or *comadre* and his or her obligation to accept. The parents who have asked, above all want to establish a friendly relationship and they know that the other person cannot say "no"; then the ritual relatives have to show gentleness. For this reason, Ravicz considers that *compadrazgo* is a form of social control which could generate aggressiveness in other relationships. He asserts that

---

(1) Gudeman, Stephen, 'Spiritual Relationships and Selecting a Godparent', *Man*, 10, 2 (1975), 221-37.

The essence of the *compadrazgo* is the observance of respect relations; in establishing them, it represents a model for social interaction at all levels, emphasizing the patterned, valued behavior of respect between individual. It follows that the *compadrazgo* is characterized by absence of conflict. With the *compadrazgo* society-wide, however, the suppression of conflict in the *compadrinazgo* network implies the channelling of aggressiveness and tensions into other, patterned outlets such as the family. Covertly, then, the *compadrinazgo* may be a source of potential conflict.<sup>(1)</sup>

Both these elements, confidence and obligation, give to *compadrazgo* its power because it joins the qualities of friendship with ritual kinship to create a strong union, which gives to the *compadres* a security outside the home.

The third reason why, according to Signori, *compadrazgo* is still alive in Latin America, is that it mainly appears, and is growing stronger, in "particularist" but not in "universalist" social systems. The universalist societies are those which have organizations which decide the reciprocal obligations among the people.<sup>(2)</sup> On the other hand, the particularist societies are those

in which (a) the incumbent of the most important roles act towards other person according to the familial, kinship, lineage, ethnic and other properties of those individuals in relation to their own, and (b) membership in the total society is defined in terms of belonging to some particularistic sub-groups (lineage, caste, etc.) and the most important institutional roles in the politic,

---

(1) Ravicz, *Op.cit.*, p. 242.

(2) Cf. Parson, Talcott and Edward A. Shils (eds.), *Toward a General Theory of Action*, Massachusetts: Harvard University Press, 1951, p. 82.

economic, ritual, etc., spheres are allocated to such groups or their representatives.<sup>(1)</sup>

In addition, in the particularistic societies there are two main areas of stress; firstly, in the basic family group ... which is inherent in its structure, and secondly, between the main groups and categories of people of society in general and the consequent problems of their integration. In this kind of society, *compadrazgo* is used as a mechanism of social control in order to mitigate some types of tension and stress.

Spaniards seem to have introduced a particularist society in Amerindian families who lived in a clan system and because of the change, *compadrazgo* has been well accepted. Huertas<sup>(2)</sup> studied the Triqui society in the state of Oaxaca, Mexico, which functioned as a clan before, during the colonial time, and until the Second World War. In the Triqui society the extended family solved the majority of the economic necessities. During the 1940s, however, they participated more in the social and cultural life of the rest of the nation and many men moved looking for jobs in other parts of Mexico. Moreover, the educational system was brought to the rural areas. Because of these changes the extended family became a nuclear one and the social archaic

---

(1) Eisenstadt, S.N., 'Ritualized Personal Relations, Blood Brotherhood, Best Friends, Compadre, etc.: Some Comparative Hypothesis and Suggestions', *Man*, 56 (1956), 96, 90-5, p. 91.

(2) Huertas Ríos, César, 'El compadrazgo y sus relaciones con el caciquismo entre los triquis de Oaxaca', *América Indígena*, 44, 2 (1984), 327-51.

organization was slowly disappearing. In this situation, *compadrazgo* was welcome into the Triqui society in order to consolidate ties of solidarity.

It could <sup>be thought</sup> that *compadrazgo* is only found in rural areas. Nevertheless, Kemper, <sup>(1)</sup> in his research of *compadrazgo* in the Mexican cities, arrived at the conclusion that it is flexible enough to be compatible with the different Mexican urban situations. In spite of the differences in structure, functions and symbolism between rural and urban *compadrazgo*, it has been demonstrated to be a lasting institution. Then, by means of it, families start economic and social alliances which are less severe than kinship and, also, more durable than friendship.

#### 1.4 Machismo

The fourth aspect of the Latin American family is male dominion. This domination is usually called *machismo* which is a Spanish word that describes this phenomena with connotation of brute power <sup>(2)</sup> which principal elements are masculinity, superiority and ostentation. <sup>(3)</sup>

---

(1) Kemper, Robert V, 'El compadrazgo en las ciudades mexicanas', *América Indígena*, 44, 2 (1984), 327-51.

(2) Bianchi, Eugene C, and Rosemary R, Ruether, *From Machismo to Mutuality*, New York: Paulist Press, 1976, p. 119. The term *macho* "...signifies a kind of animal strength by which one creature controls another and thus establishes his self-identity and place in the pecking order," (P, 119).

(3) 'La familia y la pastoral familiar en América Latina' Sección I, in *Informes Pro Mundi Vita* (1976), p. 17.

It is difficult to know the real origin of *machismo* in Latin America, but it is an existing truth. González<sup>(1)</sup> asserts that despite the fact that oppression of the woman precedes capitalism, it has been strengthened under this system. She bases her ideas in marxist theory<sup>(2)</sup> which states that the oppression of the woman started when the primitive family, where the tasks were shared in common, ended and the patriarchal family was formed. In the latter private property appeared and, also, the social life was divided into public and domestic, where the woman was in charge of domestic life and the man of the public life. The determination that the woman had to be exclusively in charge of domestic life was based on maternity and rearing of children. Around this function was created the myth of femininity<sup>(3)</sup> and some attributes have been especially ascribed to her, such as affection, resignation, fondness and fragility.

Nonetheless, Larguía y Dumoulin<sup>(4)</sup> maintain that the myth of femininity has hidden the economic benefits of the domestic life.

---

(1) González Butrón, Maruja, 'La situación de la mujer en América Latina', *Cristianismo y Sociedad*, 77-78 (1983), 7-20, p. 11; Pro Mundi Vita (1976) Sección II, p. 18.

(2) Especially in Frederick Engels, *The Origin of the Family, Private Property and the State*, (1884), London: Lawrence & Wishart, 1977.

(3) Michel, Andrés, *La mujer en la sociedad mercantil*, México: Siglo XXI, 1980, p. 15.

(4) Larguía, Isabel and John Dumoulin, 'Aspectos de la condición laboral de la mujer', *Casa de las Américas*, 1975 (88), p. 18. They are the creators of the theory described above. Also, see their article 'La mujer en el desarrollo: estrategia y experiencias de la Revolución Cubana', *Casa de las Américas*, 1985, 24 (149), 37-43.



In this, the woman works in an invisible and unpaid way, providing for the material needs of her working husband, for example, cooking meals, cleaning and bringing up the children, in order to ensure his well-being. Therefore, the "invisible work" of the woman alleviates the boss of his husband of this responsibility and, because it is unpaid, his profits are greater. According to this idea, despite the fact that work in the domestic life is not considered as part of the economy, through their invisible work, women restore the energy of the workers, thereby maintaining the movement of the economy.

These two social lives, public and domestic, however, have developed unequally. There have been enormous economic, political and social changes in the public life, but so far as the domestic life is concerned, the establishment of the nuclear family was the only change. Accordingly, the difference in work and promotion between men and women has become exaggerated.<sup>(1)</sup>

Without doubt, among the 219 million of the Latin American women,<sup>(2)</sup> their roles vary, depending on, for example, whether she is educated or uneducated, young or old, single or married, poor or rich, with no children or eight children, working in or outside the home, divorced or widowed.

---

(1) Werthein, Silvia and Juan Carlos Volnovich, 'Marxismo ¿y/o? feminismo', *Casa de las Américas*, 25 (1984), 147, 144-51, p. 146.

(2) Wilkie, James W. (ed.) and David Lorey (co-ed.), *Statistical Abstract of Latin America*, Vol 25, Los Angeles: U.C.L.A. - Latin American Center Publications, 1987, table 655, part I.

In the socio-economic lower class there are different types of women. The Economic Commission of Latin America (Comisión Económica para América Latina - CEPAL) of the U.N., has a study in which are found five representative Latin American types of poor women.<sup><1></sup> They are the rural house-wife, the urban house-wife, the working woman, the domestic servant and the female Indian trader.

In a continent with 61 and 157 million women in rural and urban areas respectively,<sup><2></sup> the first type, the rural house-wives, do not only do the domestic work but farm duties such as tending fruit and vegetables gardens, milling grain and carrying water. This work is usually considered non-productive and without economic value,<sup><3></sup> although women work in the harvest time as hard as men. On the other hand, for the second type, the urban house-wife, the difference between domestic work and production of services, which are usually paid, is clear.<sup><4></sup>

The third type, women workers, are slightly more educated than those previously mentioned. Nonetheless, they are employed in jobs that are an extension of the domestic duties such as in textile factories, in restaurants as cooks, or in making clothes.

---

(1) CEPAL, *Cinco estudios sobre la situación de la mujer en América Latina*, Santiago; Naciones Unidas, 1982, pp. 95-106.

(2) Wilkie and Lorey (1988), table 655, part II.

(3) A discussion about the economic value of the domestic work is found in the work of Elizabeth Jelin, 'La bahiana en la fuerza de trabajo: actividad doméstica, producción simple y trabajo asalariado en Salvador, Brasil', *Demografía y Economía*, 8 (24), 1974.

(4) CEPAL (1982), p. 101.

In addition, women workers are sometimes used to undermine the trade union movements because they are more worried about losing their jobs, and, for this reason, they prefer to accept unfavourable conditions of work and salaries.<sup>(1)</sup>

Another representative type of woman in the socio-economic lower class are the domestic servants. The majority of them, who work in the cities, have emigrated from rural areas.<sup>(2)</sup> Moreover, they are generally younger than 20 years old, unmarried,<sup>(3)</sup> and uneducated.<sup>(4)</sup> There are two kinds of domestic servant; one who only works during the day -"puertas afuera"- and another who lives in the house in which she works -"puertas adentro"-.<sup>(5)</sup> In the latter category, in which the majority of them are, the girl seems to identify with the family she lives with and, instead of

---

(1) *Ibid.*

(2) See the research of Alberto Rutté García, *Simplemente explotadas*, El mundo de las empleadas domésticas en Lima, Lima; DESCO - Centro de Estudios y Promoción del Desarrollo, 1973. He concludes that 88% of the domestic servants in Lima come from the rural areas. Also, see the research of E. Jelin, 'Migración a las ciudades y participación en la fuerza de trabajo de las mujeres latinoamericanas: El caso del servicio doméstico', *Estudios Sociales*, (Buenos Aires; CEDES), No. 4, 1976.

(3) In this regard, a Chilean investigation shows that 80% of the domestic servants are unmarried, P. Alfonso, M. Larrain and R. Saldías, *Realidad de las empleadas domésticas en Chile*, Santiago; Departamento de Práctica y Asistencia Legal, Escuela de Derecho, Universidad Católica de Chile, 1975.

(4) CEPAL (1982), p. 103.

(5) For Leonardo Boff [in Tamez, Elsa, *Teólogos de la Liberación hablan sobre la mujer*, San José; Departamento Ecueménico de Investigaciones, 1986, p. 109] the situation in Brazil is interesting where there are about 40 million blacks. The black women, who are oppressed and discriminated against, are working in all the social classes as domestic servants. Paradoxically, they are educators and guides of the white children.

realizing her oppressive situation, she idealises their *modus vivendi*. Also, she tries to adopt the value system of the family and, consequently, has difficult relationships with the people of her own class.<sup>(1)</sup> The girl in the other category --"puertas afuera"--, however, has more contact with her own people who change her vision of the world.<sup>(2)</sup>

Finally, the situation of the female Indian trader, on the other hand, is different. She must have skill in business and in counting, as well as having to speak Spanish. When her children are very young, they travel with her or, alternatively, the eldest daughter is in charge of looking after them while the mother is travelling. This sort of work brings some independence to the woman.<sup>(3)</sup>

As regard the ecclesiastical field, some liberation theologians think both Protestant and Catholic churches have maintained the idea of a masculine church.<sup>(4)</sup> On the other hand, the Basic Christian Communities, however, have given the opportunity to feminine leadership.<sup>(5)</sup> The lack of opportunity

---

(1) See the work of Margo L. Smith, 'Domestic Service as a Channel of Upward Mobility for the Lower-Class Woman: The Lima Case, In Pescatello, Ann (ed.), *Female and Male in Latin America*, Pittsburg: University of Pittsburg, 1973, pp. 191-207.

(2) CEPAL (1982), p. 104.

(3) *Ibid*,

(4) Tamez (1986): Enrique Dussel, p. 72; Juan Luis Segundo, p. 17; Hugo Assmann, p. 46; Gustavo Gutiérrez, p. 53; José Míguez Bonino, p. 64; Leonardo Boff, p. 110 ("... a church of white and celibate men"); Ivone Gebara, p. 118; Pablo Richard, p. 136; Mortimer Arias, p. 154.

(5) *Ibid*, Carlos Mesters, p. 91; Frei Betto, p. 105 and Julio de Santa Ana, p. 30.

for the women in the church and for doing theology, besides being unjust, affects the church causing disequilibrium<sup>(1)</sup> and incompleteness;<sup>(2)</sup> it also causes lack of emotion and desire,<sup>(3)</sup> lack of life,<sup>(4)</sup> and a lack of poetic dimension: feelings, desire, flavour and pain.<sup>(5)</sup>

Stevens<sup>(6)</sup> points out that the twin-phenomena of *machismo* is the cult of Mary (*marianismo*). It teaches that women are spiritually superior to men, a situation in which self-sacrifice, humility and patience are demanded of women. Marianismo is not a religious practice but a secular belief. For this reason, the theologian Boff considers that this point of view of these women is a mistake because "Mary is presented as a human ideal, not just as an ideal for women."<sup>(7)</sup>

The general consensus of the liberation theologians is that the liberation of the woman in Latin America has to be different from its counterpart in the First World, in that it has not to be a fight against the man but a fight with him against the global

---

(1) *Ibid*, Juan Luis Segundo, p. 17 and Gustavo Gutiérrez, p. 53.

(2) *Ibid*, José Míguez Bonino, p. 67.

(3) *Ibid*, Rubén Alves, p. 85.

(4) *Ibid*, Milton Schwantes, p. 95.

(5) *Ibid*, Ivone Gebara, p. 122.

(6) Stevens, Evelyn, 'Marianismo, the other face of machismo', In Pescatello (1973), pp. 89-101.

(7) Boff, Leonardo, *The Maternal Face of God, The Feminine and Its Religious Expressions*, Trans. from the Portuguese by Robert R. Barr and John W. Diercksmeier, San Francisco: Harper & Row, Publishers, 1987, p. 254.

system which oppressed as much the men as the women.<sup><1></sup> Therefore, both need, first of all, to be helped to discover their own values and capacities and, also, to become aware of their own oppression in order to confront their own situation.<sup><2></sup>

In past times, there have been several situations in Latin America where women have demonstrated that they are not passive but active elements of history. Nevertheless, their concept of liberation of the woman "is fundamentally linked to the socio-economic, political, and cultural liberation of the people."<sup><3></sup> Examples of these are the Cubans<sup><4></sup>, the Nicaraguans,<sup><5></sup> the Argentinians,<sup><6></sup> the Guatemalans,<sup><7></sup> and the Bolivians.<sup><8></sup>

---

(1) *Ibid*, Elsa Tanez, p. 9; Juan Luis Segundo, p. 17; Pablo Richards, p. 135.

(2) This is the thesis of Paolo Freire in his books *Pedagogia del oprimido*, Buenos Aires; Siglo XXI, 1970, and *La educación como práctica de la libertad*, Buenos Aires; Siglo XXI, 1974. The CIDE (Centro de Investigación y Desarrollo de la Educación) in Santiago, Chile, has been working in family group activities with a methodology based in Freire's theory. [Infante, Isabel, *Family Education: an Analysis of Strategies for Change in Low-income Areas*, Geneva; WCC 1983].

(3) See the book of Domitila Barrios de Chungara with Moema Viezzer, *Lets us Speak*, Testimony of Domitila, a woman of the Bolivian mines. Trans. from the Spanish by Victoria Ortiz. London: Stage 1, 1978, p. 9.

(4) See the book edited by Elizabeth Stone, *Women and the Cuban Revolution*, New York; Pathfinder Press, 1981. Also, the book of Laurette Séjourné, *La mujer cubana en el quehacer de la historia*, México; Siglo XXI, 1980.

(5) cf. Margaret Randall (edited by Lynda Yanz), *Sandino's Daughters*, Testimonies of Nicaraguan Women in Struggle, Vancouver; New Star Books, 1981.

(6) Madres de la Plaza de Mayo is an organization of Argentinians "formed by the mothers of many of those who 'disappeared' under the military government of 1976-83. Since 1977 members, distinguished by their white head-scarves, have held weekly silent demonstrations outside the presidential palace in Buenos Aires (the capital) to demand information about their missing children. Fourteen women attended the first March in 1977, and, according to the group, numbers once reached 2,500, but fell after the return to democratic government in 1983, although the protests have continued." [Shreir, Sally (ed.) *Women's Movements of the World*, An International Directory and Reference Guide, Essex; Longman, 1988, pp. 8f.]

(7) cf. Burgos-Debray (1985).

(8) cf. Barrios and Viezzer (1978).

### 1.5 Common-law marriages

The fifth aspect of the poor family in Latin America is the common-law marriage. Leñero and Zubillaga<sup>(1)</sup> narrate a Mexican case which is an example of common-law marriages through three generations.

In the first generation Ernestina goes to live with her fiancé and she gets pregnant. Their parents want them to marry but, because of lack of money, they do not do it. Then, Ernestina is abandoned by her mate and she brings up her son Enrique by herself, with the help of her brother. At the age of twenty, Enrique, who has some skill as an electrician, which he learned from his uncle, lives with his fiancée Guillermina in a common-law marriage. They have five children and migrate to Mexico city where they live among strangers. Guillermina has the role of mother and housewife which was learnt from her mother. Shortly, Enrique has other women and the money is not enough for the basic needs of his family. Subsequently, Guillermina, in order to meet the daily expenses, works without her husband knowing. At the same time, Guillermina, who tries to stop her husband's affair gets pregnant again. However their marital relationships are not better. Following the birth of her baby, her cousins advise her to use contraceptives. She uses them without the knowledge of Enrique and, because of this, she feels as if she were doing something wrong. During this period, the children of Enrique and Guillermina are going to the school and have more schooling than their parents. Now Enrique is working in a fabric store and has some benefits such as social medical coverage. Because they have to be married to receiving this benefit, Enrique decides to get married with Guillermina. They do not have a religious ceremony but a civil marriage service. Paradoxically, their marital relationship is dissolved when Enrique abandons his family. Although he visits them sporadically, Enrique Junior, who is a worker young man, becomes the economic support and Guillermina the moral support of the family. She, however, continues washing clothes for other people

---

(1) Leñero, Luis and Manuel Zubillaga, *Representaciones de la vida cotidiana en México*, México: Editorial IMES, 1982, pp. 124f. It is my own translation.



and also works as a domestic servant, Enrique Junior is like a second father for his siblings but not for his near-age sister who works as well. Both brother and sister differ in attitude and finally they separate when she goes to live with her fiancé in common-law marriage. At the same time, the other children are becoming rebels and the adolescents are gangsters.

As it was mentioned, Lewis asserts that the people who belong to the culture of poverty have an early sexual life and a high rate of common-law marriages; high incidence of abandoned mother and children; and a tendency to a mother-orientated family, thereby creating a close relationship with maternal relatives.<sup>(1)</sup>

In general, the church is concerned for the common-law marriages in Latin America. For example the CELAM (*Consejo Episcopal Latinoamericano*), in its Second General Conference of the Latin American Episcopate (Medellín, Colombia, 1968)<sup>(2)</sup> considered some consequent problems because of social phenomena in Latin America. They stated that one of these is the high common-law marriage rate<sup>(3)</sup> in relation to the population. Also, 'Pro Mundi Vita', in one of its articles, states that in Latin America the marriage rate is affected by the fact that the common-law marriages have become a social institution and, in

---

(1) Lewis (1979), p. XVI.

(2) CELAM, *Medellín - Conclusiones*, La Iglesia en la actual transformación de América Latina a la luz del Concilio, Bogotá; Secretariado General del CELAM, 1984, p. 39

(3) cf. Wilkie, Lorey and Ochoa (1988), table 718.



some regions, they almost replace legal marriages.<sup>(1)</sup> This implies that not all common-law marriages are unstable but many of them are firm and durable. In the same sense, the final document of the Roman Synod, celebrated in 1980, with the topic "The Assignments of the Christian Family in ~~the~~ Today's World" has a proposition about the common-law marriage.<sup>(2)</sup> According to this document, the common-law, which is not accepted either by Protestant or by the Catholic Church, is even aggravated by the fact that it is being considered at the same level as the marriage itself. The situation of the common-law marriage of the poor, however, is different when, because of their poverty, they cannot get married. The proposition emphasises that one of the pastoral duties is to educate and help the poor in order to avoid this situation.<sup>(3)</sup>

Although there are some common-law marriages that are stable and durable, others are sporadic, leaving after them many single mothers and abandoned children.

#### 1.6 War situation

The sixth aspect of the poor family in some Latin American countries is that they suffer the direct consequences of armed

---

(1) Pro Mundi Vita, Serie; 'La familia y la pastoral familiar en América Latina', Sección II; Los problemas que atañen a la familia en América Latina, *Informes de Pro Mundi Vita - Latin American Dossier*, 2 (1976), p. 36.

(2) Document 'Las 43 proposiciones del Sínodo de los obispos sobre la familia', *Ecclesia*, 2039 (1981), proposition 41, p. 23.

(3) *Ibid.*

conflicts. The war situation can hardly be omitted in any study of Latin America and, because it is a daily component of the life of many families life though length and breadth of the continent, this aspect must be included in this work.

The armed conflicts have been a constant in the Latin American history, more in some countries than others, and they are still a present-day reality in some places. According to Humphrey,<sup>(1)</sup> the revolutions in Latin America have been "an extra-legal method of replacing one government by another" but they have not necessarily implied some violent convulsion of society or for the state.<sup>(2)</sup> Unfortunately, this indicates that the socioeconomic situation of the masses -the poor- have not been affected.<sup>(3)</sup> Indeed, some of the Latin American *coups d'état* have only been for changing the class in power. Humphreys continues asserting that not all the Latin American revolutions have been only "mere substitutions of the 'outs' for the 'ins'."<sup>(4)</sup> In his opinion, examples of these are the changes of regime in Brazil in 1930, in Argentina (Colonel Perón) in 1940, in Guatemala in 1945, in Bolivia in 1952, in Cuba in 1959, and the Mexican revolution in 1910. He compares the latter with the French revolution in the 18th Century and the Russian revolution

---

(1) cf. Humphrey, R.A. *Tradition and Revolt in Latin America and other essays*, London: Weidenfeld and Nicolson, 1969, pp. 92-105.

(2) *Ibid*, p. 218.

(3) *Ibid*.

(4) *Ibid*, p. 219.

in the 20th.<sup>(1)</sup>

Eisenstadt, on the other hand, is of the opinion that in Latin America, which has patrimonial societies, only three nations have created conditions leading to almost true revolutions: they are Mexico, Bolivia and Cuba.<sup>(2)</sup> But, according to him, all of these revolutions have had weaknesses and, for this reason, they cannot develop into true revolutions. A weak element in the Mexican revolution was a lack of "coalescence among rebellious peasant elements, intellectuals, and both secondary and central autonomous political leaders", from which rose a protracted civil war rather than a revolution.<sup>(3)</sup> In Bolivia, in contrast to Mexico, the political leadership was not strong and, consequently, could not coordinate effectively the activities and demands of its component groups.<sup>(4)</sup> In the Cuban revolution, on the other hand, "autonomous intellectual and political elements were very weak"<sup>(5)</sup> and the communist party was the only independent force under foreign control.<sup>(6)</sup>

Nowadays, in Latin America there are armed conflicts,

---

(1) *Ibid*, pp. 15f and p. 219.

(2) Eisenstadt, S.N. *Revolution and the Transformation of Societies*, A Comparative Study of Civilizations, New York; The Free Press, 1978, p. 293.

(3) *Ibid*, p. 294.

(4) *Ibid*, p. 296.

(5) *Ibid*, p. 297. The same problem seemed to face the Sandinist revolution in Nicaragua.

(6) *Ibid*.

specially *guerrilla* warfare;<sup>(1)</sup> the *guerrilleros* groups claim to be looking for a social change on behalf of the poor. Central America, which is the battle-field of different ideologies, is a case in point. In the last ten years, when the armed conflicts have been aggravated in Central America, about the 1% of 25 million, which is the total population, have died.<sup>(2)</sup> The overwhelming majority of them were indubitably poor, who on many occasions are only pawns in the game of the war.

Conversely, the poor, who supposedly are the target of social revolutions, suffer the consequences of the war,<sup>(3)</sup> the wrong economic policies, exile,<sup>(4)</sup> dismemberment of the family

---

(1) cf. *Political Dissent*. An International Guide to Dissident, Extra Parliamentary, Guerrilla and Illegal Movements, Essex: Logman, 1983, which in pp. 317-399 has descriptions of the Caribbean and Latin American. The strongest present-day Latin American *guerrillas* groups are: Fuerzas Armadas Revolucionarias Colombianas (Colombian Revolutionary Armed Forces); Fuerzas Armadas de Resistencia Nacional (Armed Forces of National Resistance) in El Salvador; Unidad Revolucionaria Nacional Guatemalteca (Guatemalan National Revolutionary Unity); Fuerzas Armadas Revolucionarias Populares (Popular Revolutionary Armed Forces) in Mexico; Los Contras (The Contrarrevolutionaries) in Nicaragua, which represent at least seven anti-Sandinist revolutionary groups; Organización Político-Militar (Political-Military Organization) in Paraguay; and Sendero Luminoso (Shining Path) in Peru.

(2) Document *Kairos; Central America*, A Challenge to the Churches of the World, p. 8. It was signed for more than one hundred Latin American priests, pastors, theologians and lay leaders in Nicaragua on the 3er of April of 1988. Despite there have been signed treaties of peace in Central America, there is not guarantee of peace in this zone.

(3) See Gottlieb, Barbara, 'Women and children as victims of war', *Response to the Victimization of Women & Children*, 1985, 8(2), 19-21, where she writes about the wars of El Salvador and Guatemala.

(4) See Urrutia, Guillermo, 'Mental health problems of encamped refugees; Guatemalan refugees in Mexican camps, 1978-1984', *Bulletin of Menninger Clinic*, 1987, 51(2), 170-185. The refugees escaped from the consequences of revolutionary conflicts. The author considers issues such as stresses of exile and cultural shock; the effects of sociocultural variables; previous mental health; bereavement and expectation of adjustment; the occurrence of depression, anxiety and stress-related illnesses; and the formation of new identity.

and personal insecurity. Also, they suffer because their low incomes are constantly reduced, and for their displacement from their country homes because they can no longer cultivate the land. At the end of many armed conflicts, their poverty persists, the channels of social mobility remain closed, there is not a very even redistribution of resources, and also, there is no possibility of a complete education.

### 1.7. Transmission of Values

Finally, the seventh aspect of the poor family in Latin America is the transmission of its own value system. It is not the intention to enumerate the components of the value system of the poor family, but to study its transmission. As Leñero has stated, the values could be organised into big theoretical systems but leaving them in mere abstraction far from the reality.<sup><1></sup>

The family is one of the agents of social transmission, not only in Latin America but in all societies. According to Lewis, the poor family is submerged in an underdeveloped and dependent situation. Consequently, the children who belong to the culture of poverty absorb the attitudes and values of their subculture. For this reason, they are not ready, and do not have enough time in their life, to change their own condition.<sup><2></sup> In fact, there

---

(1) Leñero, Otero, Luis, 'Valores familiares y dramaturgia social', *Informes de Pro Mundi Vita*, - América Latina, 44-45 (1986), p. 4. In this article he does a study about the values system of the Mexican family not analysing them as objectives realities, but through the artifice of the social dramatics.

(2) Lewis (1966), p. 21.

is a cultural inertia in the family which tends to maintain the former norms and values when the society is actually changing its socio-economic and political systems.<sup>(1)</sup>

The values and norms are transmitted in three applied dimensions:<sup>(2)</sup> one of them is the public formal consensus of the society and the church; the second is the real behaviour which transmits guidelines to the contemporary life; and the third is the conjugation of the actual life with the collective ideal. As a result of the dialectic between the first and the second dimensions, people usually play pretended roles in the third dimension. Examples of these roles are: the woman who suffers and the man who protects; the man who abandons, because "*así es la vida*" ("that's life"), and the woman who has previously refused him; the woman who fulfils her "*deber conyugal*" (duties as a wife) and the man who feels tied to her.<sup>(3)</sup> Moreover, because of the great difference between the abstract institutional values of the first dimension and the reality of the second -which often is very far from the ideal of the majority-, new dreaming generations criticise the values and norms of the former, but when it is their turn, they repeat almost all that their ancestors have done.

Paradoxically, in spite of the continuity in the value

---

(1) Leflero (1986), p. 5.

(2) *Ibid*, p. 7.

(3) *Ibid*, p. 21.

systems, the family has the potential of being a school of awareness to its members.<sup>(1)</sup> According to Leñero, the reason of this is that, although the institutional systems condition and shape the society, the values and norms of the real life of the family develop in great macrosocial changes.<sup>(2)</sup>

---

(1) Fabbri, Enrique E, 'Familia escuela de socialización', *Revista de CIAS*, 200-201 (1971), Buenos Aires, pp. 16f.  
(2) Leñero (1986), p. 7.

## Conclusions

### Chapter One

1. The present-day Latin American poor family is formed mainly by the mixture of blood and culture of Spaniards, Amerindians and blacks. There is not a model of family in Latin America because there exist many differences between the countries.

2. The vast majority of poor in Latin America are the Amerindians, the black, the peasants, the working class.

3. Some aspects of the modern Latin America poor family are:

a. Poverty which is found in the majority of the Latin American families. The poor who I am referring to in this work are (1) those who are unemployed or underemployed, (2) the workers who own little or no property and have to work for wages, especially at unskilled jobs, (3) the peasants who own a small or no land at all and hire themselves as agricultural workers, those who have inefficient or not have at all any social service from the governments, such as health service and education, and finally, (5) those who do not have political, economical and social power. In one word, as it will be studied in chapter two, those who are exploited, oppressed and need justice.

The main cause of poverty is the result of national and international social injustice, caused by exploitation of the workers who are paid unjust salaries, by lowering the price that is paid for the raw material and by increasing the loans interest. The family transmits its concept of and attitude to its



own poverty to the children and they receive this heritage. The majority of the poor families have been poor for several generations with insignificant changes or no changes at all.

b. Migration from the country to the cities. It is a continuous process in the majority of big Latin American cities, creating squatter settlements where live the poorest.

c. Compadrazgo has survived the passage of time. It is still alive because it has spiritual meaning; because it has compulsory and voluntary elements, which are paradoxical; and because Latin America has a particularist society where the *compadrazgo* is used as a mechanism of social control in order to mitigate some types of tension and stress.

d. Machismo or male domination with the subsequent oppression of women. It started when the patriarchal family was formed and the social life divided into public and domestic. In contrast to domestic life, public life has had enormous economic, political and social changes. Consequently, the difference in work and promotion between men and women has become exaggerated.

e. There is a high rate of common-law marriage in relation to the Latin America population. Although there are some common-law marriages that are stable and durable, others are sporadic, leaving after them many single mothers and abandoned children.

g. The armed conflicts, which have been constant in the Latin American history, leave after them a trail of even poorer people. Conversely, the poor, who supposedly are the target of social revolutions, suffer the consequences of war, the wrong economic policies, exile, dismemberment of the family, personal

insecurity, and constantly reduction of their low income.

h. The poor family transmits their own value system. The values and norms are transmitted in three applied dimensions: one of them is the public formal consensus of the society and the church; the second is the real behaviour which transmits guidelines to daily life; and the third is the conjugation of actual life with the collective ideal. Although new generations criticise the former because their ancestors had not fulfilled the institutional and abstract values, they repeat almost the same that was done by former generations, including their concept and attitude to their own poverty. Nevertheless, the family has the potential of being a school of awareness to its members.

## CHAPTER TWO

### Psychological and Theological Approaches to the Poor

#### Introduction

The aim of this chapter is to give the theoretical framework for the proposal of a Pastoral Counselling to the Latin American poor family which will be presented in the third chapter. This framework has two theoretical sources: the psychological, is based in the Eco-structural approach to family therapy, and the theological, based on Liberation Theology.

The subsequent question is why the eco-structural approach and Liberation Theology has been chosen and no other. The former was chosen, among the holistic approaches to family therapy, (a) because it built its theoretical framework working with poor families in the United States in the 60's, and still continues in work with them; (b) because it assesses the situation of the poor in their own context; (c) because it proposes a pertinent therapy for the poor; and (d) because, although the situation of the poor in the U.S.A. and in Latin America are different, its ecological perspective permits its methodology and therapy to apply to the poor family in Latin America. On the other hand, Liberation Theology was chosen (a) because it was born in Latin America, where the majority of the people are poor; (b) because it opts a preference for, and solidarity with the poor; and (c) because it

works with the poor, through Basic Ecclesial Communities, and gives them hope and power.

## 2.1 Psychological source: Eco-structural approach to Family Therapy

In the 1950's in the United States, there was an important innovation in the Psychological field from individual to systemic approach. Traditional individual approaches, such as psychoanalysis, had dominated psychological thought. Although psychoanalysis considers psychopathology as a reaction to social experiences, particularly with the parents, symptoms are looked for within the individual psyche. Systemic approaches, on the contrary, seek for the causes of a symptom in the important relationship system of an individual, especially the family system.

As well as the marital therapy movement, family therapy grew out of the psychiatric field rather as an interdisciplinary movement.<sup>(1)</sup> For this reason, it is possible to find psychiatrists such as Nathan W. Ackerman, Murray Bowen, Don D. Jackson, Virginia Satir and Salvador Minuchin; social workers such as Harry J. Aponte; ethologists such as Gregory Bateson; anthropologists such as John Weakland; and psychologists such as

---

(1) According to Royce and Buss, interdisciplinarity is the most successful application of systems theory, Royce, J.R. and A.R. Buss, The role of General Systems and Information theory in Multifactor Individuality theory, *Canadian Psychological Review*, (1976), 17, 1-21.

(Paul Watzlawick), Len Unterberger and Marvin Schneider.

Later on, in the decade of the 1960's there was a social interest in the United States. Michael Harrington's book, *The Other America* (1962),<sup>(1)</sup> provided the intellectual stimulus to national antipoverty programmes of the Kennedy and Johnson administrations, called the "War on Poverty". After he had analysed the causes and nature of the poor Americans, Harrington forewarned that poverty was becoming a way of life, a self-perpetuating culture. With that interest as background, Minuchin and his colleagues at Wiltwyck School (New York) started to work in the developing family therapy with low socio-economic families. *Families of the Slums* (1967)<sup>(2)</sup> was the first effort to explain a structural type of family therapy.

#### 2.1.1 Theoretical framework of Eco-structural Family Therapy

It is based on Systems Theory and Structuralism. According to Bertalanffy, a system concept in Psychology "... is a radical reverse with respect to robotic theories"<sup>(3)</sup> because persons are not reactive automatons but active personality systems.<sup>(4)</sup>

Social systems such as the family, are part of a sequence of larger systems and, at the same time, they are composed of ever smaller element of subsystems. Nevertheless, each one has some

---

(1) *The Other America: poverty in the United States*, New York; Macmillan, 1962.

(2) Minuchin, Salvador; Montalvo, Braulio; Guerney, B; Rosman, B & Schumer, F. *Families of the Slums*, New York; Basic Books, 1978.

(3) von Bertalanffy, Ludwig. *General System Theory*, London; Penguin Press, 1971, p. 232.

(4) *Ibid*, p. 219.

independence but only within certain limits. The boundaries of the systems or subsystems permit or exclude the interchange of information or energy between them. Hence, there is "... mutual interaction of the system and its environment".<sup>(1)</sup> So, despite a system having a degree of autonomy, it has to be considered as a whole with other systems.

Moreover, social systems are open systems because they can be influenced from other systems or influence them. Inasmuch as there is a coordination between the information and energy passing through the boundaries, it means that there is a hierarchical organization of a suprasystem. These co-ordinators are called "decider subsystems".<sup>(2)</sup> In the case of the family, the decider subsystem is the parents who control the family system.

As regard structuralism, its general principles are: wholeness, transformation and self-regulation.<sup>(3)</sup> In his book, Piaget<sup>(4)</sup> concludes that structuralism cannot be a particular philosophy but a method of study; therefore, it is not exclusive of any scientific field. Also, he thinks that those who use the structuralist method work in interdisciplinary coordination because sciences form a cycle instead of a linear series (p.

---

(1) Harre, Ron and Roger Lamb (eds.) *The Encyclopedic Dictionary of Psychology*, Oxford; Backwell Reference, 1983, p. 624.

(2) Gurman and Kniskern, *op. cit.*, p. 48.

(3) Piaget, Jean, *Structuralism*, Trans. from French and edited by Chininah Maschler, London; Routledge and Kegan Paul, 1971, pp. 6-16.

(4) *Ibid*, pp. 136-142.

137). Another conclusion is: the whole does not deny the existence of the subject but his/her 'de-centring' (p. 139). In other words, it marks the end of his/her egocentricity, being free to coordinate with and to relate to others in order to construct the structure. This leads to another conclusion, that there are no structures apart from construction owing to the fact that their existence lies in their coming to be (p. 140). There are not 'terminal' or 'absolute' forms but transitional from 'weaker' to 'stronger' structures which have their own rules and laws of transformation. Thus, structure and genesis are interdependent, where the latter is merely the transition from one structure to another. Finally, with respect to the function of structures, Piaget asserts that systems regulate themselves by the application of laws which depend upon the interplay of anticipation and correction (feedback) (p. 142). The most complex systems are goal-oriented and self regulated. The latter means that it does not matter whether or not the system receives new elements, its boundaries are stable.

Within this framework, facts must be explained in terms of the relation between elements or systems which have some 'codes' that structuralists try to identify. In the case of the family, it is those which regulate its human relationship. The family itself is a social structure into which a person expresses him/herself.

Nevertheless, the family is an open system. It is related to other social systems which contribute to the structure of its members' behaviour. This kind of approach is called 'eco-

structural' because takes into account "...the dynamics of each system in that ecological context and the structural interrelationship of these systems relative to the problem..."<sup>(1)</sup> presented by the family. The behaviour of any person is influenced by many internal factors such as glands, brain, memory and motivation, and by external factors such as parents, siblings, school, neighbourhood, socio-economic status, occupation, skin colour, political situation and others.<sup>(2)</sup> Therefore, the family therapist works using all these systems to effect change in the family.

For the structuralist family therapists, behaviour in the family is regulated by transactional patterns which are present in each transaction and have three dimensions: boundary, alignment and force.<sup>(3)</sup>

The first structural dimension of transaction is boundary. "The boundaries of a system are the rules defining who participates, and how".<sup>(4)</sup> There are three kind of boundaries: rigid, clear and diffuse.<sup>(5)</sup> Subsystems have diffuse boundaries when the autonomy of the members is inhibited and problems in a

---

(1) Aponte, Harry J. The Family-School Interview: An Ecostructural Approach, *Family Process*, 1976(a), 15, 303-11, p. 303.

(2) Minuchin, Salvador, 'The Use of an Ecological Framework in the Treatment of a Child' in *The International Yearbook of Child Psychiatry: The Child in His Family*, edited by E. J. Anthony and C. Koupernik, New York: Wiley & Sons, 1970, 1, 41-57.

(3) Aponte, Harry J. 'Underorganization in the Poor Family' in *Family Therapy: Theory and Practice*, edited by Philip Guerin, New York: Gardner, 1976(b), p. 434.

(4) Minuchin, Salvador, *Families & Family Therapy*, Cambridge: Harvard University, 1980, p. 53.

(5) *Ibid*, pp. 53-56.



subsystem or a member affect and rebound strongly in others. Diffuse boundaries lead to a enmeshed subsystem. On the contrary, subsystems have rigid boundaries when a stress in a subsystem or a member cannot cross the boundary. Rigid boundaries lead to a disengaged subsystem. Subsystems have clear boundaries, however, when the members can play their roles, with just justifiable interference, but, at the same time, they allow contact with other members.

The second structural dimension of transactions in the family is alignment. "Alignment refers to the joining of opposition of one member of a system to another in carrying out an operation."<sup>(1)</sup> Each member can count with other members to fulfil his/her roles. A father, for example, expects the support of his wife in disciplinary issues. Another example is a teenager who asks his mother's advice for selecting high quality clothes, but seeks the advice of his brother, who is his elder by two years, about girlfriends. This teenager knows to whom he aligns when he needs money, help in school work or company to a disco dance.

The third structural dimension of transaction in the family is force. "Force defines the relative influence of each member on the outcome of an activity."<sup>(2)</sup> The force or power is carefully distributed according to the members' development needs and in

---

(1) Aponte (1976b), p. 434.

(2) *Ibid*, p. 343.

relation to the aims of the group. Although the distribution of the power has a stability, certainly it requires changing at the time that the family changes.

As far as functional or dysfunctional family is concerned, eco-structural therapists consider that it depends on the fit of the family structural organization that is necessary in its set of circumstances.<sup>(1)</sup> There is taken into account, in the structural organization the relational patterns of the family, in general, and the relational patterns of each family, in particular, with its own idiosyncratic situation (culture and socio-economic conditions). Into the circumstances <sup>it</sup> is taken into account the context of the family.<sup>(2)</sup> The experience of the family is influenced by the interaction with its own specific environment, time, place and social parameters.

Structural concepts related to dysfunctional boundaries are: enmeshment, disengagement and violation of function boundaries. Structural concepts related to dysfunctional alignments are stable coalition (inflexible alliance of some members against another or others); triangulation (opposite parties considered the same member to be allied but at the same time he/she is used against the other);<sup>(3)</sup> and detouring coalition (opposite members

---

(1) Aponte, Harry J, 'Structural Family Therapy' in Gurman, Alan S, and Kniskern, David P, (eds,) *Handbook of Family Therapy*, New York: Brunner/Mazel, 1981, p, 313.

(2) Minuchin (1980), pp. 4f.

(3) *Ibid*, p, 102.

diffuse stress between them by defining the source of their problem as a third family member).<sup>(1)</sup> Structural concepts related to dysfunctioning in power are:<sup>(2)</sup> lack of functional power in the system, weak executive functioning, inhibition of developmental potential.

Notwithstanding, Aponte states that

Dysfunctional structures are not specific to symptoms, since it is the appropriateness of the fit of a family and its subsystems to the requirements of the functions in given circumstances that determines the presence or absence of a problem.<sup>(3)</sup>

For example an enmeshed family with diffused boundaries could be considered functional when it faces external and strong crisis and needs moments of intimate affection. For this reason, a functional family is that which has well defined, elaborated, flexible and cohesive structure. Also, it is capable of adapting its structure to social environment changes, being careful as much with the needs of the family system as with its members.

With regard to the eco-structural family therapy goal-setting, its object is to change the underlying systemic structure when it is causing problems.<sup>(4)</sup> In a counselling or therapeutic system (family plus therapist), the therapist undertakes the leadership. He/She has the responsibility to

---

(1) Minuchin, Salvador, *Psychosomatic Families*, Cambridge: Harvard University, 1978, p. 106.

(2) Aponte (1981), pp. 314.

(3) *Ibid*, p. 313.

(4) *Ibid*, p. 315.

assess the family, promote therapeutic goals and facilitate the transformation of the family system in order to reach some goals.<sup>(1)</sup>

The assessment process can be divided into: (1) identification of the problem, (2) determination of its locus in the ecosystem, and (3) definition of the structure that maintains the problem in the system.<sup>(2)</sup>

Firstly, according to the structural viewpoint, a problem is related to others. Thus, these cannot be seen as a linear process as if one is the cause of another, but as circular causality, where problems are understood in terms of interaction.<sup>(3)</sup> For this reason, the identification of the problem is also the investigation of what structural dimensions of the transaction are obstructed by the symptom. The aim, however, is not simply to remove the symptom itself, but to modify the family structure underlying the symptom and produce a change in the whole system.

Secondly, using the metaphor of a play, Aponte<sup>(4)</sup> explains the different locus that a structural therapist can identify. Above all, the locus of the problem is investigated in the current play, not in its origin. There are three sorts of

---

(1) Minuchin (1980), p. 111.

(2) Aponte (1981), pp. 316-18.

(3) The linear causation of events or problems is also called diachronic causation and the circular is called synchronic causation, Harré, Ron and Lamb, Roger (eds.), *The Encyclopedic Dictionary of Psychology*, Oxford: Blackwell Reference, 1983, p. 616.

(4) Aponte (1981), pp. 317f.

participant in the play. In the primary locus are the actors, the problem hearers, those who are engaged in a relationship that produces the problem. In the secondary locus are the stagehands of the theatre, those who reinforce, accommodate and support the problematic structure. According to Aponte, the primary locus however "... would continue to exist whether these systems (the secondary locus) were present or not."<sup>(1)</sup> In the tertiary locus is the audience, those who incidentally participate. With regard to the secondary and tertiary locus, both form the environment of the play. Nevertheless, while the secondary locus is an active environment, the tertiary is a passive one.

Thirdly, in the assessment process the therapist identifies the situation of the relational structures in the family and also in its context. Naturally, relationships are studied in terms of boundary, alignment and power.

#### 2.1.2. Working with poor families

As far as the eco-structural approach to the poor families is concerned, it is important, above all, to define what the eco-structuralist considers as a poor family. Aponte explains very well this concept when he asserts that the poor are not necessarily those who have little money because there are some people that have chosen voluntarily to be without it.<sup>(2)</sup> The poor

---

(1) *Ibid*, p. 317.

(2) Aponte, Harry J. Psychotherapy for the Poor; An Eco-Structural Approach to Treatment, *Delaware Medical Journal*, (1974), 46, 134-44, pp. 134f.

family which eco-structuralists refer to could be those who have a good income, with a well-paid father, but who never is at home, with a mother who frequently is drinking at the bar, with an old son who nobody knows where he is, and with the younger ones taking care of themselves at home. On the other hand, in this concept not all economically poor families would need family therapy and not all families with good incomes would avoid being considered as poor.<sup>(1)</sup>

Accordingly, to the eco-structuralist poor families are those who "... are suffering from a poverty of structure and organization, on a personal level, a family level and a community level,"<sup>(2)</sup> it does not matter whether or not they have money. Aponte is in the same line with Oscar Lewis<sup>(3)</sup> when he considers as poor those who are living in the "culture of poverty". It is, those who suffer from feelings of 'marginality' and 'helplessness', and those who transmit these feelings from generation to generation.<sup>(4)</sup> Also, Minuchin, *et al.*<sup>(5)</sup> describe poor families as those who share the "culture of the slum" which implies disorganisation; it means lack of clear boundaries, disengagement-enmeshment, and confusion as to who has the power. These definitions of poverty will be kept in mind in this work.

---

(1) As it will be studied later, Liberation theologians' concept of poverty has a more economic and political emphasis.

(2) Aponte (1974), p. 135.

(3) The concept of "culture of poverty" of Oscar Lewis was discussed in the first chapter.

(4) Lewis, Oscar, *La Vida*, New York: Vintage Books, 1968, p. XLVII.

(5) Minuchin, *et al.*, (1978), chapter 5, pp. 193-243.

Those who work with an eco-structural approach consider that behaviour is not only rooted in the individual personality but as a result of relationships between him/herself, other persons and other groups. The social organisation or underorganisation is an aspect of social ecology which makes reference to the network of interdependent social systems, where the people fulfil their activities, for example, family, school, job, neighbourhood, church, friendship, and politics.

As a consequence of that, in an ecological perspective the therapist includes the community as well the individual and the family, when he/she assesses and intervenes in a poor family. The therapist will identify specific issues of the family, the individual and the community and how all these systems converge and contribute to a problem.<sup>(1)</sup>

Despite of the fact that the therapist is faced with larger systems all of which he/she cannot address, he/she can discover the "keystone issue that locks in the complex of problems borne by the family".<sup>(2)</sup> Undoubtedly, whoever works with poor families must consider economic and social environment as key systems. After that, the therapist has his/her major task: to decide what keystone systems of the ecology of the family will be addressed, when and in what order, so as to affect its configuration.

---

(1) Aponte, Harry J. If I don't get simple, I cry. *Family Process*, (1986), 25, p. 647.

(2) *Ibid*.

Accordingly, in the opinion of Aponte,<sup>(1)</sup> the goal of an ecological approach is to bring structural and ecological order into the disarray of a family and its community context. In the specific case of poor families, the goals are to create more functional family structure and to increase the level of organisation and not necessarily to find solutions to conflicting relationships.<sup>(2)</sup> At this point, it is worth remarking again that not all poor families are structural underorganised. Structural underorganisation "refers to family structures that are limited in number and complexity, lack coherence and continuity, and, as a result, are relatively inflexible."<sup>(3)</sup> Accordingly, in an underorganised family, a child would have serious difficulties in developing his/her own differentiated personality structure from his/her family, lack of clarity in inter-generational boundaries and power. Even more, as Aponte points out, "the family cannot organize itself if the societal structure of its sociopolitical context does not support it in doing so."<sup>(4)</sup>

Into this underorganised context, the poor family must not be helped either with individual therapy or with family therapy

---

(1) Aponte (1974), pp. 140ff, and from the same author *Family Therapy and the Community in Community Psychology, Theoretical and Empirical Approaches*, Edited by Margaret S. Gibbs, Juliana R. Lachenmeyer and Janet Sigal, New York: Gardner Press, 1980, p. 316.

(2) Aponte (1986b), p. 548.

(3) *Ibid*, p. 547.

(4) Aponte (1974), p. 135.



based in traditional insight which principal aim is to use its members for helping one another to achieve insight in order to understand others and their own problems. Aponte propounds an ecological standpoint.<sup>(1)</sup>

The ecological standpoint starts with "... an analysis of the structure of the field using the common structural and operational properties of systems and criteria for identifying the systems and subsystems..."<sup>(2)</sup> Examples of contextual systems of any family could be the school, the church, neighbourhood, relatives, job, racial group and so forth. The interaction of all of these systems must be seen as time-related. Any action has an ecological context "as broad as a historical trend, but also as narrow as a reflexive reaction triggered by another's sudden, unexpected gesture."<sup>(3)</sup>

Any action of the family is a consequence of its ecological context. The limit of this context is very wide, and the therapist must address all s/he can reach in order to produce a change into the family structure and into its interaction with its ecology. It is not necessary to reach all systems belonging to the family's ecology, but those which are linked directly to its problems. The therapist can pick up the threads of action and pursue them to the sources.<sup>(4)</sup> Underlying this thought is the

---

(1) *Ibid.*

(2) Aueswald, E. Interdisciplinary versus ecological approach. *Family Process*, (1968), 7, 2, 202-15, p. 204.

(3) Aponte (1974), p. 141.

(4) Aponte (1980), p. 132.

premise that there is a structural continuity which links the individual, the family and the community. Therefore, an intervention in one of these will have repercussions in the other, being subject to "the strength of the linkages between the organization of one with another."<sup>(1)</sup> The ecological approach is characterised by its social action approaches in that the intervention in the community has the aim of completing the therapeutic goal of the family and its members.

Aponte describes in detail a case<sup>(2)</sup> which exemplifies how a poor family's problem could be based in a complex of systems, including the family and the community situation, and how the therapist can intervene directly or analogously in them.

The family received family therapy because of Arnie, a fourteen-year-old boy, who was beyond his mother's control by skipping class and staying away from home overnight. The mother was a single parent, black and poor, autodefined as an immature and dependent woman who had looked to men to support financially her and her children. In her life she had been victimised by sexual persecution by her father, by physical maltreatment by her husbands, and by a life of deprivation and unemployment. All of this had had their effect on her health and mind.

These social and familial circumstances turned her into a

---

(1) *Ibid.*

(2) *Ibid.*, pp. 319-30.

vulnerable and trapped woman who could not direct and guide her own life and her children's. Her feelings of impotence and dependence had made her closed and incredulous to others.

After the therapist had listened to the mother's despondency and had realised that Arnie was sympathetic to his mother's predicament, he had a hypothesis that the boy's emotional problems were connected with his frustrated wish to help her and his natural developed need to differentiate himself from his mother. Notwithstanding, her children, and also the therapist, were blocked out of the mother because of her difficulties in opening her boundaries, in making alignments with her children, and in sharing responsibilities and power in the family. For this reason, she felt all the weight falling on her. Day by day she was worrying her children with her unhappiness and hopelessness, without conceding them any opportunity to help her. Moreover, the therapist realised that the family was underorganised having an undifferentiated sibling structure because the mother addressed all the children as one, not taking into account their age (17 or 10) and their potentialities for sharing responsibilities and family tasks.

The therapist intervened directly in the structure of the family by urging the mother to ask for help from all her children. The encouragement to ask for help had a triple purpose: (a) to build boundaries among sibling members, differentiating their capabilities; (b) to decentralise the power which was concentrated only in the mother; and (c) to guide the mother to make alignments between her and some of her children,

especially the older. All of these would create confidence in the mother that she could control her own and her children's lives.

The therapist suggested to the mother to ask for help from the older daughter, Reena, who was 17. She could not. Then, he suggested to Reena to ask for help from her next sister. She could not either. Reena did not know how to request collaboration for her cleaning work in the same way that her mother did not know how to ask. Her sibling, therefore, disobeyed her. She was frustrated about that and also about some problems at school.

Following his aim to align mother and Reena, the therapist turned to address the school system. A meeting was arranged at school with the mother, Reena, the girl's counsellor, the vice-principal and the girl's teacher. The direct intervention in the school was planned in consonant with the family therapy goal of providing the mother with an opportunity to take control over her children's situation. The therapist intervention allowed mother and daughter the opportunity to present Reena's school problems. They were very nervous about their right to confront the school. Her desperation and incapacity for imploring help from her children, showed that she had an analogous relationship with institutions of the community, such as school and welfare office. The therapist, therefore, encouraged the mother to back her daughter in her solicitation to change her situation. She did it. Finally, the vice-principal and the counsellor consented to investigate her case and to meet again with both of them. At the end of the meeting mother and daughter were very excited and feeling emotionally closer to each other. The mother told the

therapist that she would never again allow herself to be intimidated by an institution like her daughter's school.

Although apparently this poor family had an internal structural problem, the therapist had an ecological approach. Firstly, he explored the communication among the family members and himself. He offered an understanding attention to the mother's problems. Then, he aligned himself with her and also offered to come into the boundaries of her family, but without undermining her power. On the contrary, the therapist tried to treat her as a competent person who was able to manage her concerns and her family's. In addition, knowing that Reena felt alone and distrustful, like her mother was, due to her problems at school, the therapist decided, above all, to help Reena in the school context before she could be successful in helping her mother. The therapist assumed that the structural link of the process of Reena solving her problems, could strengthen a restructuring of mother-daughter relation at home.

It is based on what said before, that the ecological approach is based on the theory that patterns of behaviour frequently have direct links to structures of various systems. The link can be virtually absolute or less tight, but more complex. When the link is absolute, a change in one eco-structure of the problem produces an inevitable change in others. When it is more complex, however, a change in one affects only partially others.

And finally, the reality of the way that the therapist related with the mother, showed analogically to her how she could relate to the school and other social institutions.

As far as economic poverty is concerned, Aponte states that it itself is not a determinant of mental illness, when he writes,

The relationship between mental health and poverty is not so much a matter of the emotional consequences of the lack of capital as it is the social conditions sometimes associated with being poor.<sup>(1)</sup>

Nevertheless, Aponte is of the thought that poor families are more susceptible to social underorganisation.<sup>(2)</sup> Underorganisation indicates "a deficiency in the degree of constancy, differentiation, and flexibility of the structural organization of the family system."<sup>(3)</sup>

Furthermore, Minuchin, *et al.*, in their first work in the late 1960's,<sup>(4)</sup> also demonstrated that families of the slums react to family therapy as well as a middle-class ones do, as far as the interventions are pertinent to their circumstances. It means that their socio-economic-political situation must be taken into account by the clinicians.

There are some principles that family therapists might bear in mind when they work with poor families. First, therapists

---

(1) Aponte (1976b), p. 432.

(2) Minuchin, *et al.*, (1967), p. 352, use the term "disorganised" family, but Aponte prefers the term "underorganised" family because he thinks that "disorganisation" implies improper kind or organisation.

(3) Aponte (1976b), p. 433.

(4) Minuchin, *et al.*, (1967).

commonly are middle-income and there cannot always be a mutual understanding between him/her and the poor family. They commonly fail because of their inability to identify and understand the poor and their poverty. Even more, this situation is aggravated by the fact that some therapists find impenetrable the cultural and social barriers. Nevertheless, therapists who come out of poverty themselves can more easily close the gap with the poor, even though having been poor they had themselves not belonged to the "culture of poverty". According to Aponte, it is not necessary to be a professional in the mental health field to be trained in the ecological approach. They can be paraprofessionals or even persons with barely a high school degree who can be trained as competent family therapists.<sup>(1)</sup>

Second, there is no other way to help the poor except by living with them and finding some ways to actually see inside of and feel their reality. For this reason, to work with the poor, not only economically but structurally, therapists need to adapt themselves to totally new methods. This demands not only a change in professional roles, but a change in work style, especially with families that have an endemic lack of organisation. Accordingly, some therapies need a long-term commitment, especially with families which require to start at most

---

(1) Aponte (1974), p. 142, I add that Latin American pastors can be trained in the same way for working with poor families, without being professional clinicians. Also see Minuchin, Salvador, Reflections on Boundaries, *American Journal of Orthopsychiatric*, 1982, 52(4), 655-63, pp. 659f.

rudimentary levels of structure. Other interventions, however, can be brief, especially in families where other systems of its ecology can work together, such as the school or the church.<sup>(1)</sup> Ways for working with the endemic poor families could be home visits, to plan the menu, doing shopping, to help preparing the meal, to help distributing chores, to visit the school, job or neighbourhood, and to talk with other members of the community.<sup>(2)</sup>

Third, those who work with poor families must know that they could have a peculiar style of communication. Their communication could be orientated toward exteriorisation and projection rather than on content. Moreover, they could be unskilled in self-observation and, for this reason, the therapist might not use traditional techniques.<sup>(3)</sup>

Enacting language is not a traditional technique but it is useful in working with poor families. Minuchin and Montalvo<sup>(4)</sup> present an example of that with Pedroso family case, composed of father, mother and two sons, 10 and 13. In a session, the younger son teased his father by ridiculing the way in that he combed his hair (child's gesture insinuated the father was homosexual).

---

(1) Aponte (1974), p. 142.

(2) *Ibid*, p. 136.

(3) Minuchin, Salvador. The plight of the poverty-stricken family in the United States, *Child Welfare*, (1970a), 44(3), 124-130, p. 128.

(4) Minuchin, Salvador and Braulio Montalvo. Techniques for working with disorganized low socioeconomic families, *American Journal of Orthopsychiatric*, 1967, 37, 880-87, pp. 884f.



Shortly, his brother and his mother joined him in his teasing, then the father was entrapped into the "teasing alliance" which was presented as a joke, but, masking other effects. Because of this confusion between joke and ridiculousness, the father joined the former, in this manner derogating himself. At this point, the therapist did not use a verbal statement such as "Why does your son talk to you with disrespect, Mr. Pedroso?", which would probably pass imperceptible by the less verbal member of the family. On the contrary, because enacted or gestular language does not pass imperceptible, the therapist, serving as a model,

...got up from his chair and faced the father with raised arms, recruiting his attention, then turned to the mother and attacked her for joining with the children in this derogation of her husband, explaining that by doing so she was increasing the prevailing disrespect for both their executive positions as parents.<sup>(1)</sup>

As a consequence of this, two sessions later the father reproduced an indignant reaction when a similar incident reappeared. Several reactions -claiming his respect as father and as husband- during the sessions and at home, enabled a change of Pedroso family at all structural levels: power, boundaries and alignments.

Also, in many poor families an aggressive language has obscured the experience and the language of concern. For example, there could be a confusion between "tenderness" and "being a sucker". Thus, a change in their communication by introducing

---

(1) *Ibid*, p. 884.

words such a "concern" and more evaluative language, could be important for exploring affective-dimensions in the family. With a new language it is possible to reorganise some inner and outer events and change the perspective or perceptions.<sup>(1)</sup>

Fourth, those who work with poor families must take into account the community which contributes to the generation of emotional problems or to the perpetuation of them. If the family therapist disregarded the relevancy of the community, it would be almost impossible to comprehend the poor in their ecology.<sup>(2)</sup> Those who do not consider the ecology of the poor family, will believe that problems and pathology arise from within the family itself. Therefore, according to the ecological approach, pathology is no longer regarded as an internal phenomenon but as a consequence of transaction between the poor family and other systems of its community. Nevertheless, there have been problems among clinicians who know the importance of the life circumstances of their clients: to fail in changing their intervention in accordance to their broadening conceptions. It could be because of a concentration of research into people with pathological syndromes. More enlightenment of the clinicians on normal people's interaction could permit them to distinguish between what is actually pathological in a syndrome, and what is simply a reaction to the context, so that modifying the latter,

---

(1) *Ibid*, p. 882.

(2) Aponte (1980), p. 313.

it would be a change.<sup>(1)</sup> This point must be highly taken into account by those who work with poverty-stricken families.

Fifth, to work with poor families requires an effort to discover and respect the similarities and especially the differences with the therapist's style of life. An example of this is the extended poor family. As Minuchin has stated, this kind of family is not always respected and treated by therapists with a holistic view.

Our diagnostic systems have been organized to determine normality or pathology in a middle-class framework that does not correspond to the life styles of the poor family. Variations from the modes and mores of the mainstream society, such as the intact nuclear family, are seen as abnormal and injurious.<sup>(2)</sup>

Extended families are significant systems of support among poor families. Very often, however, they are labelled pathological and divided into nuclear families, accepting the latter as the correct structural type.

An ecological approach to extended families is not to break them up in pursuit of the "ideal nuclear family". In this regard, Minuchin proposes a different way.<sup>(3)</sup> (a) To study the ecology of the family in order to identify the supportive system and the detrimental components which retain one family dependent to the other. A weakness of a multigenerational family could be the hierarchical organisation where some coalitions make one member

---

(1) Minuchin (1970a), p. 125.

(2) *Ibid.*

(3) *Ibid.*, p. 128.

a scapegoat. Another problem is a disengaged attitude that some parents assume. For this reason, boundaries must be clarified.<sup>(1)</sup>

(b) To decide the goals for family changes, keeping in mind the extended family as a unit within its ecology: relatives, children's teacher, the minister of the parish, school counsellor, the family's doctor, those who have attended the family, and other unmapped contacts. That is, all persons that are significant and can help. (c) To determine the relevant kind of intervention, whether to work with the composite family, part of it, the school, the job or the neighbourhood. Also, to determine who will work with the family at different stages, whether a social worker, a counsellor, a minister, a teacher or a family therapist. All of these in an interdisciplinary effort.

Another peculiarity of some poor families, which also might be respected and considered is its fluctuation. They move continuously from place to place for example because of overdue rent. Therefore, they have a shifting context. Children are bereft of their support systems such as peer network, and adults of their familial and communal support. Into this situation, the family becomes the only context of support and members may find it very difficult to have extra-familial contacts.<sup>(2)</sup>

Further, another peculiarity of the underorganised poor family is the parental-child. A child can take the head function

---

(1) Minuchin (1981), pp. 52ff.

(2) *Ibid*, p.55.

over a depressed single parent, generally the mother, who delegates her duties as parent to him/her. The mother feels, however, that it is wrong behaviour and that she has failed in her maternal role. This sense of culpability is added to her autoconcept of defeatist, incompetent and depreciated. Due to her feelings, the mother communicates affects of hopelessness rather than competence, creating more difficulties for all members of the family to develop abilities to live in their poverty-stricken situation. All of these deform their view of the world and themselves, emphasising on the negatives and deficits. For this reason, it is very important to move the family away from their negative perception and move them toward actualising their competence.<sup>(1)</sup>

Sixth, work with poor families has a significance of urgency. When they look for help, its attention must not be postponed because time is also part of their ecology. They must be rapidly attended due to the fact that,

The ecological shift may pressure a family to ask for help, but if help is delayed, the poor family may absorb the change into its disorganization and see no reason to come for help.<sup>(2)</sup>

Finishing with the eco-structural approach, it is worth discussing some important issues. First, as Aponte states,

---

(1) See the case treated by Minuchin (1981), pp. 101-15.

(2) Aponte (1974), p. 144.

internationally the mental health service has raised the preoccupation that

... mental health professionals are working to change people to adapt to the very social institutions and conditions that were creating their problems.<sup>(2)</sup>

To support this idea, he shows the big influence that the society has over individuals and families.<sup>(3)</sup> An example of that is the education system. From the Ministry of Education to the teacher at classroom level, there is a total control over courses, discipline, examinations, and promotion from one grade to another. Parents have little or no say in the instruction of their children. All is in hands of the education professionals.

Another example, even worse, is the mental health service. These professionals judge whether a child might be institutionalised, whether parents are appropriate to raise their children, whether a child is criminal, whether a child should attend regular classes, whether someone needs to be 'fixed' and they decide how to 'fix' him/her, and so on and so forth. Again, parents and relatives have little or nothing to do with respect to that. There is the same situation in the health service, in the economic decisions of the government, as well in political decisions in general. Parents, relatives and the majority of the people, say almost nothing in regard to that.

---

(2) Aponte (1980), p. 311.

(3) *Ibid*, pp. 312f.

The high participation of social institutions in shaping the family is an unquestionable fact. Also, their contribution in the generation, perpetuation or solution of emotional problems, is another undoubted fact. <sup>(1)</sup>

Second, the most important thing of what has been previously said, is that all these social institutions take their decisions without taking into account the poor but do take into account upper and middle-class interests.

Third, family therapists with an ecological point of view, which incorporate family and community, might have techniques that involve larger systems. Nevertheless, this involvement is differentiated from a 'social action' in that "the interventions in the community are primarily for specific therapeutic goals of the family and its members." <sup>(2)</sup> In other words, the family therapists interventions do not have the aim of changing the social institutions but the relationship between family and community. Although both are affected, the most important is the family. The idea is to change families' attitudes to its undervalueness and hopelessness against the social institutions, in order to obtain a new perspective of themselves and the society into which they live. <sup>(3)</sup>

---

(1) *Ibid*, p. 313.

(2) *Ibid*, p. 332.

(3) *Ibid*, Also, see Minuchin (1981), p. 101.

## 2.2 A Theological approach to the poor: Liberation Theology

As far as Liberation Theology is concerned, it is not a specialised field in the family itself, but it has opted for the poor in Latin America and works for their liberation through grass roots communities which are composed of families. Liberation Theology supports new emphases in theological values. Among others, one finds that the importance of the community,<sup>(1)</sup> the pertinence of the socio-economic situation,<sup>(2)</sup> the essentiality of justice,<sup>(3)</sup> and the plight of the poor<sup>(4)</sup> have special places. Liberation theologians are likely to have much knowledge about poverty because the vast majority of the people, amongst <sup>whom</sup> they work, are poor and oppressed.

Gustavo Gutiérrez is considered the pioneer and doyen of Liberation theology. In 1968 he presented a sketch of a Liberation theology in Chimbote (Perú) which later was published as a book with the title *Teología de la Liberación*.<sup>(5)</sup> He had

---

(1) Gutiérrez, Gustavo, 'The Irruption of the Poor in Latin America and the Christian Communities of the Common People', In *The Challenge of Basic Christian Communities*, Papers from the International Ecumenical Congress of Theology, February 20 - March 2, 1980, São Paulo, Brazil, Edited by Sergio Torres and John Eagleson, New York: Orbis Books, 1982, pp. 107-23.

(2) Boff, Leonardo and Clodovis Boff, *Cómo hacer Teología de la Liberación*, Trans. from the Portuguese by Eloy Requena Calvo, Madrid: Ediciones Paulinas, 1986, chapter 1.

(3) Miranda, José Porfirio, *Being and the Messiah*, The Message of St. John, Trans. from the Spanish by John Eagleson, New York: Orbis Book, 1973, p. 41.

(4) Santa Ana, Julio de (ed.), *Towards a Church of the Poor*, The Work of an Ecumenical Group on the Church and the Poor, Geneva: WCC, 1979, pp. 3-94. Also, García Ismael, *Justice in Latin American Theology of Liberation*, Atlanta: John Knox Press, 1987.

(5) Salamanca; Ediciones Sigueme, 1977. English version: *A Theology of Liberation*, New York: Orbis Books, 1973.



presented a course on poverty in Montreal in 1967, where the poor were considered from a new viewpoint, both as a social class and as the bearers of God's word.

Following the same thought, a group of Catholic bishops -The Latin American Episcopal Council (CELAM. Consejo Episcopal Latinoamericano)- in its meeting in Medellin (Colombia) in 1968,<sup>(1)</sup> took up the cause of social justice. The same position was ratified in Puebla (México) in 1979.<sup>(2)</sup> Nowadays, the Latin American church, Protestant or Catholic, cannot be indifferent to the poor families who are crying out for liberation.

But, who are the poor? According to Gutiérrez,<sup>(3)</sup> poverty has two features: it is a collective phenomena, and it also has an element of social conflict. For this reason, the isolated poor person does not exist, unlike the poor who belong to a class, culture, sex and social group. Their organisation as an aware group, which know that they live amidst an injustice situation, gives them them an identity as poor people. Once they have their own identity, they can fight against the socio-economic and

---

(1) CELAM, *Medellin - Conclusiones*, La Iglesia en la actual transformación de América Latina a la luz del Concilio, Bogotá; Secretariado General del CELAM, 1984, pp. 103-7.

(2) Eagleson, John and Philip Scharper, *Puebla and Beyond*, Documentation and Commentary, New York; Orbis Books, 1979, "With renewed hope in the vinifying power of the Spirit, we are going to take up once again position of the Second General Conference of the Latin American episcopate in Medellin, which adopted a clear and prophetic option expressing preference for, and solidarity with, the poor", P. 264.

(3) Gutiérrez (1981), p. 111.

political structures that have maintained them in poverty. Undoubtedly, their collective struggle for liberation is an element of social conflict.<sup>(1)</sup>

Therefore, the poor are those who suffer from oppression and injustice on three levels. On the social level they suffer from collective oppression, marginalisation and exclusion; on the individual level from injustice and denial of human rights; and on the religious level, they suffer as a consequence of social sinfulness.<sup>(2)</sup>

### 2.2.1 Methodology of Liberation Theology

According to Boff and Boff<sup>(3)</sup> Liberation Theology has its own methodology of doing theology. They have summarized the ideas of Liberation theologians in relation to this matter into three basic stages, called by them "mediations": Socioanalytical mediation, Hermeneutical mediation and Practical mediation.

Before studying this methodology, it is worth saying that, in the criteria of Boff and Boff,<sup>(4)</sup> Liberation theology has three levels of working: professional, pastoral and popular. When one thinks about Liberation theology, some famous names come to

---

(1) Here Gutiérrez gives a description of the poor who are aware of their situation and struggle to change it. According to Lewis' theory (1966) studied in the first chapter, the poor who are aware, organised, and have an identity as a class, no longer belong to the 'culture of poverty' though they continue being economically very poor.

(2) Boff and Boff (1986), p. 11.

(3) *Ibid*, chapter 3, pp. 33-58. It is also thoroughly studied by Clodovis Boff in his doctoral dissertation in 1976, later published as *Theology and Praxis*, Epistemological Foundations, Trans. from the Portuguese by Robert R. Barr, New York: Orbis Books, 1987(a).

(4) *Ibid*, pp. 19-32.

the mind such as Gustavo Gutiérrez, Jon Sobrino, Severino Croatto or Juan Luis Segundo. But, Liberation theology works in the whole church, from the professional mentioned before, to the "base", the so-called Basic Christian Communities. An analogy of a tree can illustrate this process.<sup>(1)</sup> Someone who only sees professional theologians, is only watching the branches of the tree. He/she is missing the trunk, which is the reflection on theology of priests, let alone the roots which hold the whole tree. The roots are the Christian communities which are anonymous and live their faith in a liberating way. This demonstrates that this theological approach is closely linked to the daily life of the people whose thoughts flow up to the top of the tree, through the co-ordinators of their communities and through their ministers.

In relation to the methodology that is studied here, the professional level uses the three mediations (socio-analytical, hermeneutical and theoretical-practical); the pastoral level uses "seeing", "judging", and "acting"; and the popular level uses "confrontation", "gospel" and "life".<sup>(2)</sup> All three use the same methodology but at different levels.

Before the three mediations, nevertheless, there is a preliminary stage -the "living commitment"- which is pre-theological. In this, the theologian has a "conversion of class"

---

(1) *Ibid*, p. 20.

(2) *Ibid*, pp. 22f.

in order to show solidarity with the struggles of the poor<sup>(1)</sup> and their liberation.<sup>(2)</sup> Liberation Theology is based principally in practice and has a constant dialectic with theory. Therefore, this preparatory stage makes the person ready to do theology, but after he/she has known the reality of the oppressed and poor, and after he/she has decided to take the option for their liberation.

The concrete experiences of commitment to liberation become theologically significant, both on the individual and community level. These two dimensions are inseparably related, and one cannot be fully comprehended without the other.<sup>(3)</sup>

Living with the poor, as believed by Segundo,<sup>(4)</sup> leads to a change of customary conceptions about the world in general. It means being suspicious about our conceptions and value judgements about the world. Experiencing the reality of the poor will also lead to an ideological suspicion, that is the first stage of doing theology.

---

(1) Here the material and involuntary poverty that millions of Latin Americans suffer will be studied, but not the evangelical or spiritual poverty. In the latter, the person becomes poor "as an act of love and liberation in solidarity with the poor of the world and as a protest against the poverty in which they are forced to live," (Gutiérrez, Gustavo, 'Liberation Praxis and Christian Faith', In *Frontiers of Theology in Latin America*, Edited by Rosino Gibellini, Trans. from the Spanish by John Drury, New York; Orbis Books, 1979, p. 14.

(2) Gutiérrez, Gustavo, 'Reflections from a Latin American Perspective: Finding Our Way to Talk about God' in *Irruption of the Third World, Challenge to Theology*, Edited by Virginia Fabella and Sergio Torres, New York; Orbis Books, 1983(a), pp. 225f.

(3) Vidales, Raúl, 'Methodological Issues in Liberation Theology' in Gibellini (1979), p. 44.

(4) Segundo, Juan Luis, *Liberation of Theology*, Trans. from the Spanish by John Drury, New York; Orbis Books, 1976, pp. 8f.

After the preliminary stage comes the first mediation: Socio-analytical mediation. Although the principal object in Theology is God, before studying what God says about poverty and oppression, the theologian may investigate what their causes are. In regard of this, Liberation theologians try to define poverty, despite being an ambiguous term. First of all, this term means to live in a subhuman situation: to die of hunger, to be exploited by others but not to know that one is being exploited, to be illiterate, and not to know the dignity of being a person.<sup>(1)</sup> Poverty is sometimes believed to be a result of misfortune or fatality such as natural catastrophes. Also, an empirical explanation is given when it is assumed that poverty exists because of indolence or ignorance, and people try to solve it through assistance. Moreover, a functionalist explanation is maintained when it is said, in accordance with Rostow's theory, that the natural progress of societies will eradicate poverty. In this case people try to solve poverty through reforms.<sup>(2)</sup> These three explanations are unlikely to be valid in Latin America because poverty does not exist in only a few but in most of the families and seems not to have changed over 500 years.

Liberation theologians assert a dialectical explanation of poverty. This means that it is caused, among other things, by exploitation of the workers who are paid unjust salaries, by

---

(1) Gutiérrez (1977), pp. 365-9.

(2) Boff and Boff (1986), p. 38.

lowering the price that is paid for the raw material and by increasing the loans interest. Consequently, this sort of poverty is not a predestined fact<sup>(1)</sup> but is caused by national and international social injustice. They believe that poverty can be exterminated through a change in the social and economic system.<sup>(2)</sup>

Another method of oppression is discrimination which takes several forms.<sup>(3)</sup> Racial discrimination against Blacks is a case in point. Amerindians are an example of cultural discrimination. Similarly, women are sexually discriminated against. According to Boff and Boff,<sup>(4)</sup> to be "class-oppressed" -as are the socio-economically poor- is not the same as to be discriminated against. They go on to say that women and men can be reconciled, as well as blacks with whites and Amerindians with "ladinos".<sup>(5)</sup> Nonetheless, exploited workers can never be reconciled with exploiting bosses, because it is a class struggle and these are antagonistic groups whose basic interests are irreconcilable. The class-oppression is therefore, the infrastructural expression of a 500 year-old process of oppression, while discrimination is the superstructural expression of oppression. Therefore, the latter is conditioned by the former. Examples of this view are: it is

---

(1) Gutiérrez (1979), p. 8.

(2) Boff and Boff (1986), p. 39.

(3) *Ibid*, p. 63.

(4) *Ibid*, pp. 42f.

(5) The term used by Guatemalan Indians when they refer to those whom are not Indians.

not the same to be a black dustman as to be a black star football player; it is not the same to be a woman domestic servant as to be the first lady of a country; it is not the same to be an Amerindian without land as one owning his/her own farm. But, without doubt, the poor are much more oppressed when, besides being poor, they are also blacks, women, old, or Indian.

After knowing the terrible and desperate situation of the poor and oppressed, the theologian goes to the Bible for starting the second stage: Hermeneutical mediation. In it he/she asks what the Scriptures says about the poor and oppressed. Examining it from the viewpoint of the poor is the type of hermeneutics that Liberation theologians use.<sup>(1)</sup> They recognize that this is not the unique interpretation, but this is indeed the most pertinent for Latin American poverty and oppression.<sup>(2)</sup> According to the Hermeneutical Circle of Segundo, to experience theological reality in a new way -the way of the poor- leads to an exegetical suspicion. This is based on the idea that the prevalent exegesis has not taken into account some important data.<sup>(3)</sup> Therefore, in identifying with the poor, Liberation theologians have undertaken a new exegesis: to read the Bible from the perspective of the oppressed-poor.<sup>(4)</sup>

---

(1) Gutiérrez, Gustavo, *The Power of the Poor in History*, Trans. from the Spanish by Robert Barr, New York: Orbis Books, 1983(b), p. 201.

(2) Boff and Boff (1986), p. 46.

(3) Segundo (1976), p. 9.

(4) Hanks, Thomas D., *God So Loved the Third World*, Trans. from the Spanish by James C. Dekker, New York: Orbis Books, 1983, p. 62.



This new theological-liberating hermeneutics has some special features:<sup>(1)</sup> (a) it brings the Scriptures up to date, and above all, it interprets life "according to the Scriptures"; (b) it tries to activate the energy of the biblical texts which transforms persons (conversion) and history (revolution); and (c) its theological-political re-reading emphasises the historical context of the text (i.e. the oppressive context of Jesus's time and the clearly political context of his death) in order to make a correct translation in the historical context of oppression in Latin America where liberating evangelisation has political implications resulting in a great number of martyrs.<sup>(2)</sup>

Gutiérrez states that the Old Testament terms used to express poverty not only give a description of the situation but they make an explicit rejection of poverty, because they are described in a climate of indignation.<sup>(3)</sup> There are three reasons for this vigorous repudiation of poverty:<sup>(4)</sup> (a) poverty contradicts the very meaning of the Mosaic religion, where the rejection of the exploitation of some people by others is found; (b) poverty goes against the mandate of Genesis (1:26, 2:15) where man and woman were created in the image and likeness of

---

(1) Boff and Boff (1986), pp. 47f.

(2) See Sobrino, Jon, *The True Church and the Poor*, Trans. from the Spanish by Matthew J. O'Connell, London: SCM Press, 1984, pp. 171-85. Also, Erdozain, Plácido, *Monseñor Romero: Mártir de la Iglesia Popular*, San José; Departamento Ecueménico de Investigaciones, 1980.

(3) Gutiérrez (1977), p. 371.

(4) *Ibid*, pp. 373-5.



God; and, (c) because woman and man have been made in the image and likeness of God, they are sacraments of God, someone who oppresses the poor offends God himself.

Tamez also has a linguistic study of Old Testament words that link oppression to poverty.<sup>(1)</sup> Hanks, too, after a study of the basic Old and New Testament vocabulary of oppression, says that it is the basic but not the only cause of poverty.<sup>(2)</sup> He writes a partial list of biblical causes of poverty: the fall; the alienation now existing between the human person and the creation (ecological causes); the alienation between oneself and one's neighbour; alienation between the human person and God; and, self alienation.<sup>(3)</sup>

Gutiérrez says that the same terms that are used to speak of poverty as an evil receive an ever more demanding and precise religious meaning, which he calls spiritual childhood.<sup>(4)</sup> After repeated infidelity to the Covenant of the people of Israel, the prophets elaborated the theme of the "tiny remnant", made up of those who remained faithful to Yahveh, who would be the future of Israel. They were called poor in a spiritual meaning, and

---

(1) Tamez, Elsa, *Bible of the Oppressed*, Trans. from the Spanish by Matthew J. O'Connell, New York: Orbis Books, 1982, pp. 1-30.

(2) Hanks (1983), chapters 1 and 3.

(3) *Ibid*, p. 33.

(4) Gutiérrez, Gustavo, *We Drink from Our Own Wells*, The Spiritual Journey of a People, Trans. from the Spanish by Matthew J. O'Connell, London: SCM Press, 1984, pp. 122-135.

poverty was presented as an ideal. In this sense, the poor person is one who is not proud and self-sufficient but is close to God.

The Beatitudes in Luke 6:20-21

How happy are you who are poor;  
yours is the Kingdom of God.  
Happy you who are hungry now;  
you shall be satisfied,  
Happy you who weep now;  
you shall laugh.

are studied by Segundo Galilea.<sup>(1)</sup> He asserts that the Lucan poverty is found in Latin America: oppression, marginalisation, illness, premature death,<sup>(2)</sup> discrimination, and social and economic poverty. Both spiritual poverty, which is the subject of the Beatitudes in Matthew, and economic poverty are part of the Christian message and are connected, but are not the same thing.

Galilea continues by saying that according to Luke, Jesus offers the Kingdom of God to the poor, not in the future but in the present.<sup>(3)</sup> Also, it does not mean that Jesus canonised the poor. They are not the privileged of the Kingdom; they do not have their access to it assured by a socio-economic situation which had been imposed on them. All people, rich or poor, can obtain the Kingdom, can be satisfied and can laugh, "but its primary beneficiaries are the poor"<sup>(4)</sup> because they have more reason to be happy and rejoice.

---

(1) Galilea, Segundo, *The Beatitudes, To Evangelize as Jesus Did*, Trans. from the Spanish by Robert R. Barr, New York: Orbis Book, 1984, pp.12-20,

(2) Gutiérrez (1983b), pp. 77-90.

(3) Galilea (1984), p. 14. Also see Gutiérrez, (1977), p. 378.

(4) Galilea (1984), p. 15.

The preferential option for the poor is

Not for sociological reasons, "because the poor are numerous," And not for moral reasons, "because the poor are good." But for scriptural reasons, That is, for reasons of faith; because of the very nature of the kingdom of god, for if what the church teaches us, following the teaching of Christ, is true -that the kingdom is to be anticipated here in history, and that this anticipation will lead to love, justice, freedom, peace, and a community of brothers and sisters- then the gospel of the kingdom must already be at work today, changing unjust situations into just ones, oppressive ones into liberating ones, divisive ones into communitarian ones. The kingdom is Good News. Hence its action will be to the benefit of those who suffer injustice and oppression, those who are excluded from a society of sisterly and brotherly love and community. And who are these persons? They are the poor -the needy and the forsaken. Hence Luke calls them "happy"-blessed, fortunate.<sup>(1)</sup>

In other words, the central message of the Good News to the poor is that

... the situation cannot continue as it is; impoverishment and exploitation are not God's will; but now there is hope, resurrection, life, change. The reign of God, which is the reign of justice, is at hand.<sup>(2)</sup>

As Gutiérrez points out, solidarity with the poor and a real protest against poverty of our time in Latin America, particularly, is an inescapable and much-needed sign of the authenticity of the mission of the church.<sup>(3)</sup> Its mission, therefore, is to proclaim the message of the Kingdom of life in a continent where death has been the last word for hundreds of years. The priests and ministers

---

(1) *Ibid*, Quotations marks are from the original.

(2) Tamez (1982), p. 67.

(3) Gutiérrez (1977), p. 386.

... need a language rooted in the unjust poverty, but also nurtured by the faith and hope of a people struggling for its liberation. We need a language that is both contemplative and prophetic; contemplative because it ponders a God who is love; prophetic because it talks about a liberator God who rejects the situation of injustice in which the poor live, and also the structural causes of the situation.<sup>(1)</sup>

For this reason, according to Boff and Boff,<sup>(2)</sup> although Liberation theologians take the whole Scriptures into account, they prefer some books for doing hermeneutics, such as Exodus,<sup>(3)</sup> the Prophets, the Gospels,<sup>(4)</sup> Acts, Revelation,<sup>(5)</sup> the books of Wisdom such as Job<sup>(6)</sup> and Song of Songs,<sup>(7)</sup> and Letters such as

---

(1) Gutiérrez (1983b), p. 232.

(2) Boff and Boff (1987), p. 49. See Rowland, Christopher & Corner, Mark, *Liberating Exegesis, The Challenge of Liberation Theology to Biblical Studies*, Cambridge: SPCK, 1990.

(3) Croatto, José Severino, *Exodus, A Hermeneutics of Freedom*, Trans. from the Spanish by Salvator Attanasio, New York: Orbis Books, 1981, and 'Hermeneutical Relevance of the Exodus', *Concilium*, (1987), 189, 125-33; Dussel, Enrique, 'Exodus as a Paradigm in Liberation Theology', *Concilium*, (1987), 189, 83-92.

(4) See the following works: Sobrino, Jon, *Cristología desde América Latina*, México: Ediciones CRT, 1977, and 'La aparición del dios de vida en Jesús de Nazareth' in *La lucha de los dioses, Los ídolos de la opresión y la búsqueda del Dios liberador*, San José: Departamento Ecueménico de Investigaciones, 1980, pp. 79-121; Boff, Leonardo, *Jesucristo el liberador*, Buenos Aires: Libros Morrow, New York: Orbis Books, 1983; Segundo, Juan Luis, *The Historical Jesus of the Synoptics*, London: Sheed and Ward, 1985, and *Jesus of Nazareth: Yesterday and Today*, New York: Orbis Books, 1978(a); Croatto, José Severino, 'The Political Dimension of Christ the Liberator' in *Faces of Jesus, Latin American Christologies*, Edited by José Míguez Bonino, Trans. from the Spanish by Robert R. Barr, New York: Orbis Books, 1984, pp. 102-22; Zorrilla, Hugo, *La fiesta de liberación de los oprimidos*, Relectura de Juan 7:1-10:21, San José: Publicaciones Seminario Bíblico Latinoamericano, 1983; Miranda, José Porfirio, *El Ser y el Mesías*, Salamanca: Sígueme, 1973.

(5) See Boff, Clodovis, *Feet-on-the-ground Theology, A Brazilian Journey*, Trans. from the Portuguese by Phillip Berryman, New York: Orbis Books, 1987(a), chapter 4: 'BCCs: The People of Revelation', pp. 67-74.

(6) See Gutiérrez, Gustavo, *Hablar de Dios: una reflexión sobre el libro de Job*, San José: Publicaciones Seminario Bíblico Latinoamericano, 1986.

(7) Tamez, Elsa, *Un nuevo acercamiento al Cantar de los Cantares*, Thesis, San José: Universidad Nacional Autónoma de Costa Rica, 1985(a).

James. <1>

This part of the work can end with the words of Vidales.

Insofar as we Latin Americans are concerned specifically, we need a hermeneutics that is open and sensitive to the history of our peoples, the geography of hunger, the culture of violence, the language of the voiceless masses, the world of oppression, and the structures of an unjust social order that is badly in need of God's message of freedom. <2>

The third and final mediation that Liberation theologians use for doing theology is the Practical mediation. As it was said before, Liberation Theology starts from action and returns to action. This 'back to action' is a characteristic of its methodology. Faith, however, is not only reduced to action but to contemplation too. This theology leads to action in different ways: the work of love, conversion, action for justice, renewal of the church, transformation of society, <3> and proclamation of Jesus Christ today. <4>

Proclamation is a task of the church, but how will it be carried out in Latin America today? It will be necessary to be immersed in a concrete reality and "only in the conflict-ridden web of history does it take on meaning, validity and force." <5> In addition, this proclamation will be made to a concrete person in a concrete reality, not to a universal person. An example of

---

(1) Tamez, Elsa, *Santiago: lectura latinoamericana de una epistola*, San José: Departamento Ecueménico de Investigaciones, 1985(b).

(2) Vidales (1980), p. 48.

(3) Boff and Boff (1986), p. 54.

(4) Vidales (1980), pp. 51ff.

(5) *Ibid*, p. 52.

this is that the Gospel message cannot be proclaimed in the same way to the exploiter and the exploited.<sup><1></sup> For this reason, the message cannot be reduced purely to a spiritual realm because on that level, besides being 'lost in the clouds', it becomes neutral, general, indefinite, and ahistorical.

In contrast to the merely spiritual message, liberating evangelisation is prophetic. Prophets have their 'feet on earth' and their message is clear, intelligible, historical and logical. "Evangelization geared towards liberation is permanently caught up in the dialectics of 'denunciation' on the one hand and 'annunciation' on the other."<sup><2></sup> Hence, the proclamation of grace is not only for persons in isolation with individual sins, but also for societies whose sins are hardened into structures, systems and institutions, in order to transform an unjust social order by means of an effective historical action.<sup><3></sup>

Indeed, practical action depends on the theological level of the person. At popular and pastoral levels the theologian can be more concrete and practical in his/her actions, while at the professional level, the theologian can only indicate broad lines of action. Only in the former levels, are actions collective tasks, performed by all those involved in the particular question of the moment.<sup><4></sup>

---

(1) *Ibid*, p. 53.

(2) *Ibid*, Question marks are in the original.

(3) *Ibid*,

(4) Boff and Boff (1986), p. 55.

Any plan of action needs reasonable and prudent appreciation of all the circumstances as well as awareness of its consequences. Some of the following aspects need to be kept in mind: (a) the plan should be historically viable, taking into account the opposition of those who want to perpetuate the *status quo* in the church and in society; (b) it should keep ethical and evangelical principles in its methods and aims; (c) it should choose strategies and tactics which are nonviolent such as passive resistance, dialogue, persuasion, marches, strikes, street demonstrations and, only as a last recourse, physical force; (d) it should coordinate micro-action with the macro-system in order to give and maintain its critical and transformative orientation; (e) it should be articulated with other historical forces present in society; (f) it should be able to inspire and stimulate the people to struggle, being itself like a bridge between decision-making and execution.<sup>(1)</sup>

2.2.2 Working with the Poor - Preferential option for the poor through the Basic Christian Communities.

The theoretical framework of Liberation Theology has been studied and now the way that Liberation theologians work with the poor, especially through the Basic Christian Communities will be analysed.

Basic Christian Communities are small groups -generally ten

---

(1) *Ibid*, pp. 55f.



people - who meet in a house, in a chapel or in the shade of a tree.<sup>(1)</sup> The people who belong to them are, at the same time, believers and poor and oppressed, those who are breaking into the history of Latin America and its church.<sup>(2)</sup> They come from the lowest strata of society, such as those who work with their hands, domestic servants, industrial and agricultural workers, bricklayers, peasants occupying the land without title (sometimes for generations), and rural migrants to the cities.<sup>(3)</sup> In other words, they are churches of people despoiled by society of their land, jobs, wages, health, housing, schooling and labour unions.<sup>(4)</sup> Notwithstanding, there are some people from the middle and even upper classes such as pastoral workers and laity who have committed themselves to the cause of the poor.<sup>(5)</sup>

Galdámez gives some examples of members of Basic Christian Communities in El Salvador where he worked.<sup>(6)</sup> One of this is Berta, Carlitos' mother.

---

(1) Boff, Clodovis, 'The Nature of Basic Christian Communities' in *Concilium*, (1981), 144, 53-58, p. 53.

(2) Gutiérrez, Gustavo, 'The Irruption of the Poor in Latin America and the Christian Communities of the Common People' in *The Challenge of Basic Christian Communities*, Papers from the International Ecumenical Congress of Theology, February 20 - March 2, 1980, São Paulo, Brazil. Edited by Sergio Torres and John Eagleson, Trans. from the Portuguese and the Spanish by John Drury, Maryknoll, N.Y.: Orbis Books, 1981, pp. 112ff, Also Boff, C. (1981), p. 56.

(3) Barbé, Cominique, *Grace and Power*, Base Communities and Nonviolence in Brazil, Trans. from the French by John Fairman Brown, Maryknoll, N.Y.: Orbis Books, 1987, p. 89.

(4) Boff, Leonardo, 'Theological Characteristics of a Grassroots Church', in Torres and Eagleson (1981), p. 135.

(5) Boff, C. (1981), p. 54.

(6) Galdámez, Pablo, *Faith of a People*, The Life of a Basic Christian Community in El Salvador, Trans. from the Spanish by Robert R. Barr, Maryknoll, N.Y.: Orbis Books, 1986.



Carlitos was five years old. He had no toilet in his house, so he had to go to the bathroom a few yards outside his little shack. One night she heard him screaming. His intestine had come out. We took him to the hospital in a taxi, I'd never seen this. What could be the matter? The diagnosis: "Malnutrition, second degree." What to do for him? "Tell his mamá to give him an egg a day and a piece of meat, And milk, too." Berta didn't even have the money for the taxi we took to the hospital! She had five more children, and her husband was a garbage collector. (1)

Other member is Pedro, a carpenter.

He was out of work, and he was a good carpenter. The community found steady work for him. It was far from home, though, and he was going to have to find lodging in another city. The evening before he was to start I went to see him. "You know what?" he began, "I'm not going to be able to take that new job. I've started a little piece of work for a friend of mine. I can't back down on my promise." I argued with him. I told him, look here, he had a chance to have a steady job and security. I told him he should think about his wife and kids. "Right, Padre, I'm very grateful to the community. But a pal is a pal, and I promised. You see...". I had nothing to say. I couldn't appreciate his line of reasoning. I didn't understand. I began to think Pedro was just a big old softie, and would rather just wander around here with nothing to do. But I was judging him rashly. And when I looked him in the eye, I could see that here was some other reason.

And the reason was this. Pedro was a freelance. Every two or three days he would finish a little job and some grocery money would come in. So life was bearable. Nobody starved. But what would happen if he took a new job far from home? He would have to go off and work for a month before getting paid. And how would he and his family eat in the meantime? There he would be, far away, where nobody knew him and nobody would give him credit. Where would he sleep. He didn't even have a hammock to take along. But the worst thing was that his wife and kids only had a three days' supply of groceries. All in all, he'd rather keep looking for small jobs and try to make it one day at a time. When he'd finished, I felt guilty for thinking unkindly of him. I had never realized that for a poor person it's even hard to make a better job!

---

(1) *Ibid*, p. 22.

(2) *Ibid*, pp. 24f.

Basic Christian Communities sprang up in reaction to a heavily hierarchical framework which has produced inequities. Thus, they have their place in history and represent a new experience of the church of communion.<sup>(1)</sup> Although Basic Christian Communities probably began in Brazil, they have spread in other Latin American countries<sup>(2)</sup> such as El Salvador,<sup>(3)</sup> Honduras, Guatemala, Mexico, Nicaragua,<sup>(4)</sup> Panama, Colombia, Ecuador, Perú,<sup>(5)</sup> Bolivia, and Chile.

According to L. Boff, Basic Christian Communities are real churches and not merely groups with some "ecclesiastical elements".<sup>(6)</sup> He considers that there are three obstacles to understanding the Basic Christian Communities. The first

---

(1) Boff, Leonardo, *Ecclesiology*, The Base Communities Reinvent the Church, Trans. from the Portuguese by Robert R. Barr, London: Collins, 1986, p. 1. Basic Christian Communities in Brazil developed mainly due to two historical facts; (a) In the 50s the Catholic Church had a scarcity of ordained ministers. This fact permitted the laity to be entrusted with more responsibility. In 1956 don Angelo Rossi started an evangelisation movement with lay catechists in order to reach regions in the vast Brazil countryside where nobody had evangelised. It was the beginning of a new ecclesiology giving form to a new theology. The catechesis became the centre of the community and also meeting halls were built which served not only as religious centres, but were used for school, sewing lessons and for general meetings. [Boff, L. (1986), p. 2f]. (b) Barbé (1987, pp. 92f) adds another factor, the repression resulting from the military *coup d'état* in Brazil in 1964. At the beginning, the clergy supported it but later a conflict of interests arose. The people used the church to express their complaints about acts of repression to them. Then, after the toughening of the military regime in 1968, many religious and priests took the option for the poor and oppressed.

(2) Cook, Guillermo, *The Expectation of the Poor*, Latin American Base Ecclesial Communities in Protestant Perspective, Maryknoll, N.Y.: Orbis Books, 1985, p. 7.

(3) See Galdánez (1986).

(4) See D'Escoto, Miguel, 'The Church Born of the People in Nicaragua' in Torres and Eagleson (eds.) (1981), pp. 189-91. Also, in the same book the article 'The Experience of Nicaraguas Revolutionary Christians' by Juan Hernández Pico, pp. 62-73.

(5) Gutiérrez (1981), pp. 115-19.

(6) Boff, L. (1986), p. 13.

problem is that it is difficult to understand their nature. They are churches themselves and appeared as a response to the question

How may the community experience of the apostolic faith be embodied and structured in the conditions of a people, who, in Brazil as throughout Latin America, are both religious and oppressed.<sup>(1)</sup>

The second obstacle is that it is difficult to understand the concern of Basic Christian Communities about social justice and, therefore, to recognize their emergence as a factor for protest (taking the prophetic role of denunciation of the abuses of the system) and for the growth of liberating ideas. The third and final obstacle is the difficulty in realizing that the poor can decide for themselves. In some circles of the church there persists an illuministic preconception that the poor are still minors and, therefore, they need control, orientation and supervision.

The members of the Basic Christian Communities do not want to have a dualist concept of 'religious life' and 'secular life' which destroys both the life of faith of those who claim to be Christian and the credibility of that faith in the eyes of those who are not.<sup>(2)</sup> Unfortunately for those who have a dualist concept, the 'religious life' has often been an impediment to the people's clear understanding of their oppressive situation. Also,

---

(1) *Ibid*, p. 37.

(2) Barreiro, Alvaro, *Basic Ecclesial Communities, The Evangelization of the Poor*, Trans. from the Portuguese by Barbara Campbell, Maryknoll, N.Y.: Orbis Books, 1982, p. 63.

it has been used by the oppressor to encourage resignation or to seek individualistic solutions to poverty. Nevertheless, the religious belief also signifies the existence of an immense possibility for liberating faith.<sup>(1)</sup> According to Gutiérrez there is only one history.<sup>(2)</sup> This means that there is no division between secular history, which is not interested in theological implications of the events, and sacred history, which is only interested in the actions of God. He points out that God saves through an encounter in historical events with both Him and the poor and oppressed who are earnestly seeking after liberation.

Hence 'secular life' is united with the religious one. The members of Basic Christian Communities reach an acute social awareness, not as a fruit of leftist ideological infiltration, but of the effort to understand the Bible in the context in which it was written -in communities of poor people. Their faith generates commitment in order to transform society as a way to begin the Kingdom here and now.<sup>(3)</sup> The signs of the presence of the Kingdom among the poor are as follow: those who were silent now speak; those who felt rejected, alienated and self-depreciated now feel liberated and joyful and feel that they have become the 'host of the feast'; those who were discredited now participate; and those who were individualistic and divisive now are cooperative.<sup>(4)</sup>

---

(1) Gutiérrez (1981), pp. 113f.

(2) Gutiérrez (1977), chapters 9 and 10.

(3) Boff, L. (1986), p. 41.

(4) Barreiro (1982), pp. 57 and 60.

In Basic Christian Communities the people do theology at popular level without dualism between secular and religious life. They mainly do an oral theology, which uses symbols and gestures. For example, some groups use a tree with rotting fruits and poisoned roots to represent Capitalism. Another example occurred during a course about Revelation, when a group organised a meditation through drawing on the pavement a beast with seven heads facing a wounded lamb. The director asked the group to put names over the heads. The members chose 'multinationals', 'external debts', 'military dictatorship', 'national security law', and names of unpopular politicians. Someone wrote under the lamb 'Jesus the Liberator'. A woman added, 'The poorest of the poor'.<sup>(1)</sup>

In fact, grass-roots communities form the church within society (with preferential option for the poor) rather than society being within the church. The whole fabric of society receives the influence of this new viewpoint of communal praxis of solidarity which could change its basis into a new form of social coexistence, opposed to bourgeois society.<sup>(2)</sup>

In Latin America churches are being prodded to move from the side of the powerful to the side of the poor.<sup>(3)</sup> The basic

---

(1) Boff and Boff (1986), p. 27.

(2) Boff, L. (1981), p. 137. According to him, in socio-historical terms Basic Christian Communities "are the first thing that has really occurred in the church outside the old framework of the Christendom system and with roots in the common people." (*Ibid*).

(3) Nuñez, Ronaldo, 'Ecclesiology in Latin America', in Torres and Eagleson (eds.) (1981), p. 153.

communities have rescued the liberating message of Jesus which had been forgotten. Although there are some similarities, Basic Christian Communities are not reproducing the early communities of the New Testament, but creating fresh strategies to resolve their present-day problems, in the light of the word of God which they read and interpret in terms of their own situation.<sup><1></sup>

Therefore, the mission of the church - including Basic Christian Communities- is not to exist in itself, but to evangelise.<sup><2></sup> That mission is to ponder and live the faith in a liberating way, to commit oneself to the oppressed, to fight for their dignity, and to help to build a society more in conformity with the Gospels standard. This mission, however, must not be framed in a specific society of culture, but in the service of a universal cause.<sup><3></sup>

Barbé explains in great detail how to work with the poor in the creating of a basic community.<sup><4></sup> The first step is to live together with the poor, winning their confidence and breaking with the former class-position. It means embracing the cause of the poor and oppressed. During this period, it is important to pray together with them because it is a common language -even among those who do not know each other-, and because prayer is peculiar to a Christian group among other different cults.

Following this, the next step is to restore the voice to the

---

(1) Boff, L. (1981), pp. 138ff.  
(2) Muñoz (1981), p. 151.  
(3) Boff, L. (1981), p. 140.  
(4) Barbé (1987), pp. 95-105.

poor. They think that their word does have not worth and they are discouraged when think they know nothing. The poor have usually got the habit of self-depreciation. For this reason it is very important to teach the humble that they are wrong about this, by encouraging them to listen and speak to each other. For example, (a) they can tell what happened to them today, (b) introduce their family, relatives or friends, and (c) tell something about their past. This process could take time, but also allows the people to enlarge their capacity for listening and speaking. Barbé gives an example of a woman who at the beginning, when she was asked what had happened to her his day, she answered, "Who, me? Nothing interesting. As usual, Washing the laundry. Cooking..." She was asked to give more details, such as what time she got up, how many time she got up at night to feed her baby, how much time she spent doing one thing or another. This is a way to give importance and relevance to what women do at home and to get rid of their feeling that they have 'nothing interesting' to share.<sup>(1)</sup>

With time and confidence it is possible to listen to a woman telling how she was placed as a domestic servant at the age of thirteen, how her patron took advantage of her, and how she never told her mother anything about that because she was an important source of income to her family. Or, a young man who can tell about his hunger when he was child during a journey to the big city looking for a 'better life', and how his father and he did

---

(1) *Ibid*, p. 97.



not see each other because his father knew that he was hungry and he knew that his father did not have any money to feed his family. <1>

It is also important to relate the past of the people to the history of the nation or the world. An easy way is to write down in a column (or tell if the person is illiterate) important events of each one's history and in a parallel column to annotate some important historical events of the life of the country that happened at the same time. "Thus the very poor learn to find their place in general history; historical memory is amplified." <2>

Nevertheless, they must also evoke their future. In a similar way as before, in a first column they can write (or tell) what they would like to get, before anything else, for themselves and their families, in a second one the obstacles of each 'dream', and in a third one the rudimentary solutions. In these three columns they are using the Liberation Theology method at popular level: 'seeing', 'judging' and 'acting'. Moreover, in a fourth column could be noted some eschatological texts, words of Jesus or from the prophets, and parables that clarify how the Kingdom is to be realised. After that, they can share their expectations with other members of the community. <3>

Another activity is to narrate a day of work, for example in

---

(1) *Ibid*, p. 98,  
(2) *Ibid*,  
(3) *Ibid*,



a factory. It could be done drawing a plan of their work area and how it relates to the whole factory. Also they can explain how they would reorganise the factory if it were necessary. The same activity could be done with their own house or neighbourhood.<sup>(1)</sup> All these activities have the aim of helping the poor to recover their voice, their power of speech. As a result, they will be able to speak about themselves, their time (personal history) and their space (home, family, friends, work-place).

The poor also need to restore their power of action. Basic Christian Communities, therefore, have a organisational structure: a coordinating team (elected or chosen),<sup>(2)</sup> a common fund, a yearly or monthly programme, regular general assemblies, and several meetings each week.<sup>(3)</sup> Basic Christian Communities are churches led by lay people which look for a decentralisation of power from one person (a priest) to a communal one.<sup>(4)</sup> They do

---

(1) *Ibid*, pp. 98f.

(2) See three testimonies of co-ordinators of Basic Christian Communities; Carlos Zarco Mera, Leonor Tellería and Carlos Manuel Sánchez in 'The Ministry of Coordinators in the Popular Christian Community', *Concilium*, (1984), 176, 65-70.

(3) Barbé (1987), p. 88.

(4) Boff, L. (1981), p. 136. Power itself is not rejected by him but its use in benefit of an elite. One testimony about the decentralisation of power in a Basic Christian Community in El Salvador: "People were waking up. As they opened their eyes, they started being very hard on the religion they'd been taught. So when they heard certain priests criticizing them, they didn't just sit there and keep quiet. They answered back, like the person blind from birth in the Gospel of John. 'Look, I don't know whether these communities are Christ's or what, but I know one thing; Before, I was blind. Now I see. Funny you with all your knowledge about God don't know what these communities are, because that's where we're been healed!'. Then the powers-that-be started their attacks. When people are converted they become dangerous. They start critically analyzing what's going on in their country. So the authorities went on the offensive. 'They're fooling the people', 'They're using religion to get people to rebel against the government, They're communists in sheep's clothing. They're subversives!' (...) For the first time we understood that we would run into persecution..." (Galdánez, 1987, pp. 18f.).

not only have intra-church tasks (i.e. Biblical groups, catechesis, and liturgical celebrations) but extra-church tasks (i.e. people's struggles in the *barrio*). According to L. Boff, the analysis of the problem in a specific situation and the search for their solutions is also liturgy.<sup>(1)</sup> Even so, in grass-roots communities the political aspect and the faith aspect sometimes diverge. Both have to be united and deeply rooted in the Biblical message and the people's situation, but this unity "... must be pondered, worked out, and systematised. This complex reality conditions our work, but it also points up a task."<sup>(2)</sup> Therefore, it is not possible to ignore the dialectical character of the word-action interrelationship and the dichotomy that certain theologies try to impose.<sup>(3)</sup>

Members of Basic Christian Communities consider that the main cause of their poverty, not the only one but the main one, is the capitalist system. Communities denounce as unjust and contrary to God's will the individualistic spirit of accumulation; "... this does not mean Marxism, it just means Gospel - the Gospel read in the context of inequitable oppression."<sup>(4)</sup> This leads the Basic Christian Communities to have relations with popular movements. It is clear that a church community could not turn itself into a party cell. Basic Christian Communities' members, nevertheless, can maintain a

---

(1) Boff, L. (1981), p. 138.  
(2) Gutiérrez (1981), p. 114.  
(3) *Ibid.*  
(4) Boff, L. (1986), p. 42.

critical position of the different parties and support those which defend the rights and interests of the people.<sup>(1)</sup>

Accordingly, the revolution that Latin America needs is more radical than a Marxist one. It must be a thoroughly social revolution, not just an economic, which involves all realms: politics, economics, family, culture, and religion. In other words, everything related to society. Maybe Latin America will inaugurate a model of a new society, a valid alternative to the models of Capitalism and Marxism which are chained to their patterns of gross materialism and truncated humanism.<sup>(2)</sup>

Basic Christian Communities can make up for the lack of popular movements, groups (civil right organisations), cultural affairs (literacy campaigns, legal advice networks) or economic affairs (organisation of cooperatives). But where there are enough secular organisations in existence, Basic Christian Communities are always particularly careful to maintain their separate identity, their specific difference from popular movements.<sup>(3)</sup>

Galdámez gives two examples of this idea.<sup>(4)</sup> He narrates how Carlitos, who needed an egg and a piece of meat every day if he was to get well, was helped through a secular organisation called *Caritas*. This provided nutritional assistance not only to

---

(1) *Ibid*, p. 43.

(2) Boff, C. (1987a), pp. 113f.

(3) Boff, C. (1981), p. 56.

(4) Galdámez (1987), p. 24.

Carlitos, but to many undernourished children and pregnant women in El Salvador. A community alone, on the other hand, can start a cooperative, only with great difficulties, in order to lend money to its members.<sup><1></sup> An example of this is Cristina who was left by her husband and who did not know how she would survive with three children. With a loan from the cooperative she set up a lunch stand. She could make *tortillas* (a flat round corn-cake), fill them with cheese or beans, and sell them. The loan included everything she needed: corn, beans, cheese, crackling, a jug for water, a frying plate, and a bit of kindling. It was not a big loan, but she was able to make a living right away. She found a good location on the pavement near the bus stop. Also, somebody helped her to learn to give change, because she did not know arithmetic.<sup><2></sup>

To end this part, here there are some words from L. Boff.

The grassroots communities are discovering that they can be Christian without being conservative; that they can be human beings of faith and, at the same time, deeply committed to the destiny of the society; that they can hope against hope, and hope in eternity, while still keeping their feet on the ground and involving themselves in the struggle for a better tomorrow here within our present history.<sup><3></sup>

---

(1) Cooperative can protect from usurers who work among the poor. For example, for a one-hundred-pesos loan, the usurer get ten pesos of interest the first day plus ten of the capital, then he/she get the same payment for ten days. In this way, the usurer double his/her money in only ten days. Some poor people are trapped in this system and they do not see a way to be out of it.

(2) Galdámez (1987), p. 33.

(3) Boff, L. (1981), p. 143.

## CONCLUSIONS

### Chapter Two

1. Both Liberation Theology and the Eco-structuralist approach to family therapy were born in the 1960s'. At that time it seems to have been a profound concern about the poor and the perpetuation of their poverty.

2. These two movements, however, were born in different socio-economic situations. In the United States eco-structuralists try to guide the poor family to appropriate some rights which they have by *de jure*, but which, due to their underorganisation, they have not asked for. In Latin America, on the other hand, the rights have been denied to the poor, not *de jure* but *de facto*. For this reason they have to organise themselves in order to struggle for the rights that as human beings they deserve yet do not receive. Nevertheless, in spite of their struggle, they do not *ipso facto* receive them.

3. Both approaches are concerned with the poor. Poverty, however, does not only mean having little money because there are some people who have voluntarily chosen to live without it. For the eco-structuralists, on the one hand, poor families are those which suffer from a poor structure and organisation on personal, familial and communal levels. These are the poor families who share the 'culture of the slum', which implies disorganisation which features are lack of clear boundaries, disengagement-enmeshment and confusion about who has the power. For Liberation theologians, on the other hand, poor people are those who are

exploited and oppressed, not because of predestined circumstances but because of national and international social and economic injustice.

4. Both approaches believe that the poor have the capacity to solve their own problems, even though they need to be supported and helped to do so. Nevertheless, eco-structuralists seem to have a more directive emphasis. The family therapist undertakes the leadership, has the responsibility to assess the family, promotes therapeutic goals, and facilitates the transformation of the family system. All of this is done in order to reach therapeutic goals, which have also been determined by the therapist him/herself, although the goals themselves can be changed according to feedback from the family members. Unlike eco-structuralists, who mainly use a power line from 'up' to 'down', Liberation theologians maintain that their theological thoughts flow up to the top, from the popular and pastoral levels to the professional level. Hence, the professional level of Liberation Theology is less directive.

5. Both approaches have a social concern. Liberation Theology, however, has more political emphases and proposes a change in social and economic systems in order to exterminate poverty, at the same time being rooted in the message of the Gospel and the situation of the poor. In contrast to Liberation theologians, eco-structuralist family therapists have the aim of changing not the social institutions themselves, but rather the attitude of hopelessness and worthlessness of the family in relation to these social institutions. Such a change is intended

a new perspective for the family itself and the society in which it lives. Accordingly, Eco-structuralist therapists are interested in changing only the family while Liberation theologians are interested in changing the whole society. Furthermore, the latter emphasise a deep commitment to the cause of the poor and oppressed whereas eco-structuralists do not. Eco-structuralists, however, accept that the therapist involved with the poor can communicate with and help them more effectively.

6. Both approaches have an ecological perspective. Eco-structuralists consider that behaviour is not rooted in the individual personality but is a result of relationships between a person and other individuals and groups. The social ecology of a poor family refers to the network of interdependent social systems within which the family carries out its activities: family, school, job, neighbourhood, church, friendship, and politics in general. Therefore, in an ecological perspective the family therapists will identify specific issues of the individual, the family and the community and examine how these systems converge and contribute to a problem. Liberation theologians also have an ecological perspective. They assert that the proclamation of the Good News is to concrete persons who are necessarily immersed in a concrete reality. The message cannot be purely reduced to a personal and spiritual realm because on that level, besides being 'lost in the clouds', it becomes neutral, general and ahistorical. The proclamation of grace, therefore, is not only for persons in isolation with individual sins, but also for societies whose sins are hardened into their structures.



7. Neither approach has a dualistic point of view. Eco-structuralist therapists state that dualism does not exist between the family system and other social systems, whereas Liberation theologians do not accept dualism between 'secular' and 'religious' life. For this reason, for the latter there is only one history, on other words, there is not both profane history and sacred history.

8. Both approaches have special methods of working with the poor.

(a) Those who work with the poor do not necessarily have to be professional, in the strict sense of the word. They need not be professionals of mental health or professionals theologians to be trained in the ecological approach and in the work in the Basic Christian Communities. Liberation theologians, however, highlight the importance of being committed to the poor, in other words, to be converted.

(b) Eco-structuralists practice family therapy in a consulting room, a home or in other places when they address other systems. Pastors, priest and co-ordinators of Basic Christian Communities work anywhere with their communities.

(c) Both consider that there is no other means of helping and understanding the poor except by living with them and finding some ways of actually feelings and seeing inside their reality.

(d) Both know the problem of communication with the poor arose from their peculiar style of language. Eco-structuralists family therapists use enacting language because it does not pass imperceptible. Co-ordinators of Basic Christian Communities, on



the other hand, use dramatizations and drawings to communicate Biblical teachings. In other words, theology with the poor is done through gesture and symbols.

(e) Both try to restore the voice to the voiceless together with their capacity to act. Eco-structuralists therapists promote changes in the communication of the poor by introducing new words which would help them to reorganise some inner and outer events and would change their perspective of relationships. Therapists also intervene in other systems related to the poor family's problem in order to reorganise the power in the parent system, not only within the family, but also in relation to other social institutions, such as the school and the job. In Basic Christian Communities, on the other hand, co-ordinators can help the poor to recover their voice, their power to speech. Thus the poor will be able to speak about themselves, their time, their space and their society. Moreover, because the members of Basic Christian Communities consider that the main cause of their poverty is the unjust and oppressed Capitalist system, they usually have relations with popular movements. In this manner the poor recover their capacity to act. In their search for the creation of a just and liveable society, they are recommended to use active and vigorous resistance but not armed violence.

9. Connected with the latter point is the fact that theologians, pastors, priests and co-ordinators who work with the grass-roots communities are usually persecuted. Persecution comes from the ecclesial institutions, which silence their ministers, and from the authorities (police and army), which accuse them of

supporting *guerrilla* movements. Even worse, there is persecution from the paramilitary groups (*escuadrones de la muerte* - death squad) which have assassinated many priests, especially in El Salvador. In contrast with Liberation theologians, Eco-structuralists therapists have not suffered from this kind of persecution.

10. Finally, both approaches can be combined in order to present a model of Liberating Pastoral Counselling to the poor family in Latin America. Eco-structuralists can make up for new techniques in those who work in Basic Christian Communities. Liberation theologians, on the other hand, can add the dimension of faith which these technique do not have.

## CHAPTER THREE

# TOWARDS A LIBERATING PASTORAL CARE AND COUNSELLING TO THE POOR FAMILY

### Introduction

In the first part of this chapter I will review new directions in pastoral care and counselling in the United States and Great Britain that have some relevance to pastoral care with the poor, and also, I will present a survey of the present situation of pastoral care in Latin America.

In the second part I intend to include lineaments for a proposal of model which I will called Liberating Pastoral Care and Counselling. This model is based in some principles of Liberation Theology, Eco-structuralist Approach to Family Therapy and others that will be studied and discussed in the first part of this chapter. I will also present an outline of a training course of this model for seminarians, pastors, laity and community leaders who have a commitment to the poor and oppressed families in Latin America.

### 3.1 New Directions in Pastoral Care in the United States and Great Britain.

Among new directions in pastoral care and counselling in these countries, more related with the work with the poor and oppressed, I would like to highlight three which can help to pave

the way for the proposal that I intent to present. They are (a) holistic liberation model, (b) political action in pastoral care, and (c) pastoral care with the poor. In each one different authors who contribute to new ideas will be studied.

3.1.1 Holistic Liberation-Growth Model: Howard Clinebell presents this model that can be summarised in three principles: wholeness, liberation and growth.<sup>(1)</sup> According to him, pastoral care and counselling must be holistic and systems-oriented. The first principle, wholeness, is found in individuals, in their significant relationships with others, such as his/her family, with groups, and with institutions. The core of all human wholeness is spiritual and ethical wholeness. Therefore, "The overarching goal of all pastoral care and counselling (and of all ministry) is to liberate, empower, and nurture wholeness centred in the Spirit."<sup>(2)</sup> Clinebell continues saying that liberation of persons, the second principle, must be sought as fully as possible in their own relational and social contexts, when he asserts that,

Liberation is the unifying motif of the Christian lifestyle. The gospel is experienced as good news whenever it frees and empowers people to live out God's dream and intention that they have life in all its fullness. The essence of liberation, in the Hebrew-Christian context, is

---

(1) Clinebell, Howard, *Basic Types of Pastoral Care and Counselling*, Resources for the Ministry of Healing & Growth, London; SCM Press, 1984. This is a revised and enlarged edition of *Basic Types of Pastoral Counselling*, New Resources for the Troubled, published in 1966 by Abingdon Press.

(2) *Ibid*, p. 26.

the freedom to become all that one has the possibilities of becoming. The unifying motif of the diverse liberation movements around the planet is the insistence that all persons have an opportunity to discover and develop their maximum possibilities. <sup>(1)</sup>

In pastoral care and counselling practice itself, Clinebell maintains that it must be liberated from its dominant male-middle-class-white orientation. Accordingly, it must be more inclusive in its understanding, concern and methods, more open to learn new perspectives of caring from and for the poor and powerless, from the feminine viewpoint, and from ethnic minorities. It must also have a transcultural perspective. <sup>(2)</sup>

All these mean that liberation includes liberation "... from those many forces in individuals, relationships, groups, and institutions that limit, constrict, and sometimes strangle the full development of the God-intended possibilities of persons". <sup>(3)</sup> Therefore, liberation is "... to life in all its fullness - to increasing caring and competence, and creative living (...) for life in the Spirit expressed in loving service." <sup>(4)</sup>

Once liberated, persons can develop their potential in ways that contribute to their own growth, the growth of others, "and to the development of a society in which all persons will have an

---

(1) *Ibid*, p. 28.

(2) *Ibid*, p. 27.

(3) *Ibid*, p. 30.

(4) *Ibid*,

opportunity to use their full potentialities."<sup>(1)</sup>

Growth toward wholeness is the third principles of Clinebell's model.<sup>(2)</sup> According to him, this growth must be empowered in six interdependent aspects of persons lives. (a) Enlivening their mind (to expand intellectual, artistic and personality resources); (b) revitalising their bodies (to learn to experience and enjoy the body); (c) renewing and enriching their intimate relationships (relational healing is important in a ministry of wholeness because human personality is formed, deformed and transformed in relationships); (d) deepening their relationship with nature and the biosphere; (e) growth in relation to the significant institutions in their lives (to awareness over the prophetic dimension of ministry about the hitherto ignored social roots of racism, sexism, ageism, classism, speciesism, nationalism, militarism, economic exploitation, and political oppression that have crippled human wholeness on a massive scale in all societies); and lastly, (f) deepening and vitalizing their relationship with God (to intersects the other five aspects with their unifying bond: an open, trustful, nourishing, joy-full relationship with the loving Spirit who is the source of all life, all healing, all growth.

In order to facilitate Spirit-centred wholeness, pastoral

---

(1) Clinebell, Howard, *Growth Counselling*, Nashville: Abingdon Press, 1979, p. 17.

(2) Clinebell (1984), pp. 31-34 and Clinebell (1979), chapter 1.

counsellors require to continue an integration of resources, on one side, from psychosocial sciences and psychotherapy. According to Clinebell pastoral counselling must be open to new growth-centred therapies such as Gestalt, Psychosynthesis, Transactional Analysis, body therapies, behaviour action therapies, feminist therapists (and other radical therapies), and the systems therapies including conjoint couple and family counselling.<sup>(1)</sup> On the other side, pastoral counselling must also be open to resources from the pastoral care heritage. Contemporary pastoral care has a long history which began in the early centuries of the church<sup>(2)</sup> and has continued through the time.<sup>(3)</sup>

Finally, Clinebell remarks that because wholeness is a growth journey and it is not an aim itself, counsellors must continue being in this process in order to be effective growth-nurterers.<sup>(4)</sup>

With the presentation of this model, Clinebell tries to break away (without much success as it will be analysed later)

---

(1) Clinebell (1984), p. 38.

(2) See Abraham J. Malherbe, *Paul and the Thessalonians, The Philosophic Tradition of Pastoral Care*, Philadelphia; Fortress Press, 1987. He exposes the way that Paul founded, shaped, and nurtured the church community in Thessalonica that he thinks was a pastoral enterprise in which Paul was engaged, although it was not described in that manner.

(3) For historical information about pastoral care see John T. McNeill, *A History of the Cure of Souls*, New York; Harper & Brothers, 1951; E. Brooks Holifield, *From Salvation to Self-Realization; Protestant Pastoral Counseling in America*, Nashville; Abingdon Press, 1983; William R. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective*, Englewood Cliffs, N.J.: Prentice-Hall, 1964.

(4) Clinebell, (1984), p. 28.

from models in the U.S.A. which are predominantly individualistic and based on the medical model. British authors such as Lambourne in his article 'With Love to the USA' asserts that the medical model of psychotherapy influences too much pastoral care in the U.S.A. that "... systematic theologians rarely contributed to the debate... (with) ... anything radical about the central concepts and structure of Medicine"<sup>(1)</sup> so that it seems only to be a psychiatric monologue.

Leech emphasises other two criticisms. On the one hand, that pastoral care in U.S.A. has mainly been clinic-based or office-based rather than church-based or community-based.<sup>(2)</sup> Campbell joins his ideas with Leech when he warns about the excessive professionalism and secularisation of pastoral care<sup>(3)</sup> He does not imply that responsibility, knowledge, skill and commitment with professionalism should be completely swept aside. Pastoral care, however, cannot depend upon naive faith with good will or upon mere impulses of the moment either.<sup>(4)</sup> Pastoral care, therefore, needs more demanding and risky activities not only in the ecclesial community, but in the society in general, in which love and service have the most important places. The second

---

(1) Written in 1969, in *Exploration in Health and Salvation*. A selection of papers by Bob Lambourne, edited by Michael Wilson, Birmingham: Institute for the Study of Worship and Religious Architecture, University of Birmingham, 1983(b), p. 174.

(2) Leech, Kenneth, *Soul: Friend*, London: Sheldon Press, 1977, p. 101.

(3) Campbell, Alistair V, *Paid to Care? The Limits of Professionalism in Pastoral Care*, London: SPCK, 1985.

(4) *Ibid*, p. 55.



criticism of Leech is about the highly individualistic emphasis in pastoral care. (1) A lack of social concern is noticed. Social adjustment to the Establishment rather than discontent has become a goal in pastoral care. Campbell also joins Leech when he states that pastoral care must be broader in order to include the communal aspects of human experience "... in which politics means not just activism and changing things but finding a true being in this world which is ours to receive, to experience, to suffer in and to rejoice in." (2)

Precisely, the last statement of Campbell leads us to a second group of authors.

3.1.2 Political Action in Pastoral Care: The authors, who have studied this topic, will be now considered. They are Stephen Pattison, Peter Selby, Michael Wilson, and Robert Lambourne. Others such as Campbell and Forrester will also be considered as well.

As far as Stephen Pattison is concerned, he bases his work in the thesis that

"... if it [effective pastoral care] is truly to alleviate sin and sorrow and to nurture human growth, must widen its concern and vision beyond the suffering individual. Psychologically-informed, individually-focussed pastoral care has become unnecessarily narrow and straightened, sometimes with consequences bordering on the disastrous." (3)

---

(1) Leech (1977), pp. 102ff.

(2) Campbell, Alastair V, 'The Politics of Pastoral Care', *Contact*, (1979), 62(1), 2-15, pp. 3 and 11.

(3) Pattison, Stephen, *A Critique of Pastoral Care*, London: SCM Press, 1988, p. 82.

He gives six arguments against the sometimes arbitrary individualistic pastoral care, and in favour of the inclusion of socio-political action and awareness in pastoral care.<sup>(1)</sup> (a) Holistic thinking. This suggests that persons cannot be separated from their context in either their concepts or actions. (b) The inevitability of socio-political involvement. It is a fallacy when a pastor claims to be neutral and to do nothing in issues particularly political, but leaves things as they are in order to maintain the *status quo*. In this case, the pastor in fact has a political position and becomes an agent of social adjustment to the commanding system, which was stated above. (c) Ethical and theological context. Pattison affirms with Browning <sup>(2)</sup> that pastoral care ought to be settled within the values that the church seek to promote, not excluding justice and peace. (d) The actual experience of pastoral care. When effective pastoral care is done, people gain self respect and learn to be responsible for themselves, for others, and for their world. As a consequence, social and political awareness and involvement could follow. This means that pastoral care could be valued as subversive of the social and political order, specially in communities when there is oppression and de-humanisation. (e) The Bible teachings. According to Pattison, the Scriptures have significant socio-

---

(1) *Ibid*, p. 88-95.

(2) Browning, Don S. *The Moral Context of Pastoral Care*, Philadelphia: Westminster, 1976.

political themes in Exodus, Ezekiel, and the ministry of Jesus to whole communities rather than to individuals, specially in his teachings of the Kingdom of God. (f) The final argument is the pastoral care tradition. After doing a historical study of the pastoral work of Augustine and Calvin, Pattison concludes that a social and political dimension to pastoral care is not as alien as it might be expected to be. Although some political actions have been disastrous, he thinks that "In at least some circumstances, history suggests, the social and political aspects should be allowed a more prominent part both in understanding and action."<sup>(1)</sup>

As regard to Peter Selby,<sup>(2)</sup> he maintains that inner and outer worlds are connected but not in simple and direct way. It would be simplistic and offensive to those who suffer in the world if someone explained that poverty and war would be eliminated by means of the increasing conversion of men and women. It also would be simplistic and offensive to suggest that personal maturity and inner resourcefulness are determined by better living conditions.<sup>(3)</sup> According to him, there is undoubtedly a connection between inner and outer worlds, but more complex than that.

---

(1) Pattison (1988), p. 95.

(2) *Liberating God, Private Care and Public Struggle*, London: SPCK, 1988 (second impression).

(3) *Ibid*, p. 5.

Pastoral care has commonly given, however, predominant importance to the inner world and the individual concern over the outer world and public struggles. When a pastor or counsellor is faced with public struggles, he/she cannot be neutral but takes sides.<sup>(1)</sup> This taking sides implies to go beyond the individual to encounter the world outside in four different attitudes. (a) On one hand he/she avoids extremes and takes the centre of the political spectrum. For Selby the virtues of the political centre are indeed the virtues of the social middle-class which support their own vested interests, which, at the same time, have been fostered in pastoral care.<sup>(2)</sup> (b) Another route to avoid extremism is to support issues such as conservation of the environment or opposition to nuclear energy. Pastors who take this route show a detached attitude to the struggles of the main political parties.<sup>(3)</sup> (c) Another way is to be interested in universal issues without having to be involved in particular solidarity of class or ideology such as more wages, more jobs, better houses and schools.<sup>(4)</sup> Their interests are in the politics of homosexual or heterosexual preference, or treatment to children.

Selby considers that all these issues are important to be treated and studied, but he shows a fourth way (d) in which

---

(1) *Ibid*, p. 88.

(2) *Ibid*, p. 91.

(3) *Ibid*, p. 92.

(4) *Ibid*, p. 93.

politics is linked to the struggles of the poor and oppressed about power and economic well being.<sup>'1'</sup> This way is rarely taken by those who practice pastoral care because they have been taught to consider that politics of the universal, on the one side, or a politics of the intimate, on the other side, are spiritualized politics as far as they are not involved in issues of power and economic distribution.<sup>'2'</sup> To take this side would involve the strict demands of solidarity and discipleship, and also empathy and spiritual openness in order to renew the face of the earth in justice and peace.<sup>'3'</sup> Therefore, the pastor or counsellor will be immersed in situations of struggle.

Selby does not offer a simple answer to help pastors or counsellors in their dilemma of taking sides. He is aware that the pastoral background of each one and their own bias lead them to take side on one rather than another side. Therefore, he maintains that neither pastor nor counsellor can escape taking sides. All taking sides, specially for those who place pastoral care into people's struggle for justice and participate with them, imply to take risks.<sup>'4'</sup>

As far as Robert Lambourne's concept of politics is concerned, he asserts that pastoral care occurs in the realm of

---

(1) *Ibid*,

(2) *Ibid*,

(3) *Ibid*, p.89,

(4) *Ibid*, pp. 103f.

the Church in the world.<sup>(1)</sup> He created the words 'we-formation' and 'we-responsibility' when he refers to the pastoral concern of sustaining and purifying the corporate life of the Church. This is related to the Pauline concept of the body of the Church.

Lambourne strongly states that

... pastoral care, of which pastoral counselling is a part, is separated from its very life unless it is substantially concerned with the continual renewal of the holiness-in-service of the Church as koinonia rather than being preoccupied with the ego-formation, identity righteousness, or salvation of its individual members.<sup>(2)</sup>

'We-formation in we responsibility' tries to overcome the existent dualism between individual-being and corporate-doing.<sup>(3)</sup> With this statement Lambourne has the objective to narrow the gap between the private and the political models used in pastoral care. He offers, therefore, a personal-political model based in the early Church fellowship with a indivisible we-identity and we-responsibility.<sup>(4)</sup>

With regard to Michael Wilson, he has some criticisms to the pastoral care shaped by Western individualism <sup>which</sup> ~~and~~ neglects <sub>h</sub> theology of learning and suffering.<sup>(5)</sup> He presents five important aspects which describe the corporate dimension of pastoral care.

---

(1) 'Personal Reformation and Political Formation in Pastoral Care' (1971) (Extracts), Wilson (ed.) (1983a), p. 185.

(2) *Ibid*, p. 186.

(3) *Ibid*, p. 188.

(4) *Ibid*, pp. 188f.

(5) 'Personal Care and Political Action', *Contact* (1985), 87, 12-22, p. 12.

(a) Pastoral care cannot consider suffering as a private problem; (b) it is found in a specific situation and its context must be taken into account; (c) pastoral care must be based in a social concept of human beings and it cannot escape from its social dimension; (d) it may not spring from a false spirituality which confines people in a Narcissistic self-development; and (e) pastoral care must take seriously the building of a healthy congregation.<sup><1></sup>

Wilson knows that personal and political approaches have been considered different. He as well as Lambourne, tries to close the gap between these two approaches. Wilson suggests that both approaches can be unified in "an understanding of membership of the Body of Christ [1 Cor 12] engaged in a mission to bring God's Kingdom into being in the world."<sup><2></sup> This understanding has four elements.<sup><3></sup> (a) The centrality of worship in which both personal and political approaches are interwoven. Intercession can close prayer and weekdays situations. This helps to turn private suffering into public and political issues. (b) Mission in the world. For Wilson mission means "... all aspects of the work for the Kingdom in the local situation."<sup><4></sup> Members of a congregation could understand their missions in personal,

---

(1) *Ibid*, pp. 14ff.

(2) *Ibid*, p. 21.

(3) *Ibid*, pp. 19ff.

(4) *Ibid*, p. 20.

political or both ways. The important thing, however, is that each member must know that his/her place of work is where his/her mission and ministry lies. (c) The Body. Here membership is a key concept which comprehend both individuality and belong<sup>ing</sup><sub>n</sub>ness. The term 'membership' also comprehends admission, training and mutual responsibilities. The last element (d) are the gifts of the Holy Spirit. Even when the members have received different gifts (aggression and insight for confrontation, prophecy and politics, and empathy and gentleness for personal work) they are unified within the Body. For Wilson, "A strong doctrine of gifts seems essential to unite both personal and political involvement."<sup>(1)</sup>

As regard to Duncan B. Forrester, in his book *Theology and Politics*, pays special attention to Liberation Theology "because this is the liveliest and most challenging school of political theology today".<sup>(2)</sup> He asserts, however, that because a political theology is contextual, there is a diversity of political theologies, each one with its own emphasis and agenda. For this reason,

... the agenda of Western political theology is composed of issues arising from the Enlightenment and from processes and social forces [modernity] which have shown themselves particularly vigorous in the West in the past century and a half, while liberation theology in Latin America and elsewhere in the Third World is concerned with, and stimulated by, the poverty, oppression, exploitation and social conflicts which (...) dominate the situation and cry out for attention.<sup>(3)</sup>

---

(1) *Ibid.*

(2) Oxford; Basil Blackwell, 1988(b), p. 150.

(3) *Ibid.*, p. 60.



Also, much Western political theology remain apparently detached from the context becoming ahistorical. Forrester underlines the difference between Liberation Theology and Western political theologies. This is, its solidarity with the poor which involves opposition to the socio-economic, political and cultural forces of dehumanisation, and also opposition to the religious legitimisation of them.<sup>(1)</sup> In one word: commitment.

Again, the contextual situation leads to a spectrum of political theologies which have to be studied in their context and not try to transplant from one to another.<sup>(2)</sup>

The political action in pastoral care will be later analysed and related with pastoral care to the poor and Popular Pastoral Care from Latin America.

---

(1) *Ibid*, p. 64.

(2) *Ibid*, p. 150. It is worth noting that the methodology of Liberation Theology can be adapted and applied in different contexts. For example Forrester and the working party who produced *Just Sharing: A Christian approach to the distribution of wealth, income and benefits* [London: Epworth Press, 1988(a)] seemed to use this methodology. They described it in the Introduction (pp. vii-xi). Their first task was to *face the facts* (seeing), where they "... understood that poverty is not simply about shortage of money. It is about exclusion and power, about relationships and loss of self-respect, it is about lack of choice and limitation of freedom." (p. ix). Then, they moved to *reflection and interpretation* (judging) "... looking to the Bible and the Christian tradition for clues, insights, signals and challenges. For the facts made us variously angry, frightened and threatened." (p. ix). Finally, they went on to discuss how they would *respond* (acting). They proposed a sharing in action in three fronts simultaneously: personal life-style, the life of the church, and public policy. (pp. ix-f).

### 3.1.3 Pastoral Care and the Poor

The first author is Charles Kemp from the U.S.A. He bases his book *Pastoral Care with the Poor*<sup>(1)</sup> on a three year-study with an interdisciplinary team of pastors, advanced theological students, specialists in street or night ministry, and consultants in urban law, psychiatry, social work and in theological fields. The purpose of the study was "to state some of the basic principles that should govern pastoral care with the poor" and "to understand what took place during actual ministry to persons in need -whether the need was personal, legal, physical, emotional or spiritual."<sup>(2)</sup> Counselees had two things in common, their poverty and their receipt of pastoral care in one way or another.<sup>(3)</sup> In fact, the book is a manual prepared for those who work with the poor, mainly for pastors and theological students who come from a middle-class background and who have little first-hand experience in working with the poor.

In this work there will only be presented the principles that according to Kemp should govern pastoral care with the poor which appear in chapters seven, eight and eleven 'The Church and Poverty', 'Pastoral Care, Pastoral Counseling, and the Poor', and 'Individual Concern and Social Action', respectively.

---

(1) Nashville, Tennessee: Abingdon Press, 1972.

(2) *Ibid*, p. 13.

(3) The emphasis of pastoral counselling in Kemp's book (1972) on individuals rather than on families or groups.

In relation to chapter seven, Kemp presents the following ideas. Firstly, "A pastor who would work with the poor, must realize that the church is subject to criticism for its seeming avoidance of the poor."<sup>(1)</sup> He thinks that this criticism is unfair owing to its generalisation, because there are some pastors and churches who attempt to minister to the poor. Nonetheless, those who do not do so avoid it not due to their ignorance of the problem, but due to their commitment to a middle class style of life.

Secondly, "Pastors who would work with the poor should expect extreme reactions to the church and its ministry."<sup>(2)</sup> On the one side, many people identify the church with the middle and upper classes which have exploited or patronised the poor and minorities. For this reason, the church, as well as all the rest of the so-called Establishment, is often rejected by the poor. On the other side, however, many poor people have received comfort and strength from pastors and churches.

Thirdly, "One who works in the culture of poverty should expect a wide variety of religious expressions and beliefs."<sup>(3)</sup> such as liberal and conservative ideas combined with elements of magic and superstition. Some of them, nevertheless, have deep

---

(1) Kemp (1972), p. 60.

(2) *Ibid*, p. 61.

(3) *Ibid*, p. 62.

personal expressions of religious faith.

Fourthly, "People who live in a poverty area have rarely experienced a sustained or continuing ministry."<sup>(1)</sup> Long ministries or pastorates in poor areas are infrequent and the neighbourhood church concept is rarely found. Therefore, it is necessary to have a long commitment of the pastors working with the poor in order to establish a relationship of trust.

In chapter eight 'Pastoral Care, Pastoral Counseling, and the Poor', the following is concluded. Firstly, one who would work with the poor will find very little guidance in the literature on pastoral care and also will find that there are no authorities on this field.<sup>(2)</sup>

Secondly, one who would work with the poor should expect not only hesitation but resistance to the pastoral care especially when the counsellor is from the middle or upper classes and from the dominant ethnic group.<sup>(3)</sup>

Thirdly, one who works with the poor should expect different motivation for counselling than he/she finds in the middle-class. The poor often view the counsellor with some suspicion and distrust, on the one side, and they are very doubtful that any

---

(1) *Ibid*, p. 63.

(2) *Ibid*, p. 64. It was the situation at the time he published his book, but I can say that unfortunately it almost remain the same in 1990.

(3) *Ibid*, p. 65.

change is possible, on the other side. The conjunction of these two phenomena, misunderstanding of the counsellor and the apparently lack of motivation, are not always obvious to a middle-class counsellor.<sup><1></sup>

Fourthly, "One who works with the poor should expect them to have different conceptions of counselling than do middle- or upper-class persons."<sup><2></sup> This is due to the term counselling and its process is almost unfamiliar to poor people and they are frequently frightened and insecure in the new situation.

Fifthly, "One who would work with the poor should expect to use different methods from those he would use in suburbia, or with middle-class or upper-class people."<sup><3></sup> Clinebell also supports this idea when he asserts that traditional methods and goals of pastoral care are ineffective with the poor.<sup><4></sup> He continues by saying that introspective methods seem like a waste of time, but methods focussing on the concrete crises the poor face and their practical ways of solving, are effective.<sup><5></sup> Moreover, Clinebell asserts that,

The willingness to use the pastoral authority one has -the authority of one's social role, pastoral identity, and competence- in growth-enabling rather than authoritarian, growth-stifling ways is important in all pastoral

---

(1) *Ibid*, p. 66.

(2) *Ibid*, p. 67.

(3) *Ibid*, p. 68.

(4) Clinebell (1987), p. 97.

(5) *Ibid*.

counseling. It is essential in working with persons from authority-centered backgrounds. Unconstructive uses of authority involve manipulating counselees by coercive advice, or taking action and making decisions for them that they could do themselves with the counselor's guidance and support. Growthful uses of counselors' authority aim at gradually diminishing the dependence of persons on this authority. It seeks to help counselees mobilize their own power (through the exercise of their latent coping capacities), which will enable them to handle their problems more constructively, improve their life situation, and do whatever possible to overcome the economic and ethnic discrimination where their problems often root.<sup>(1)</sup>

Sixth, "One who would work with the poor should make some modifications in traditional counseling procedures."<sup>(2)</sup> Counselling needs to be more direct, more specific, more action-oriented, more immediate, more supportive, and more practical. Assistance in fixing a hole in the roof or providing bail usually precede any ministry or counselling *per se*.

Seventh, "One who would minister to the poor would recognize the importance of 'standing by'. "<sup>(3)</sup> All counselees, but specially the poor, need someone to stand by them in their complex, uncertain and discouraging situations. For example, the pastor can stand by the poor when they seek legal aid, or at the hospital or in jail. "One should never minimize the spiritual and therapeutic experience of having someone who is standing by."<sup>(4)</sup>

---

(1) *Ibid*, p. 98.

(2) Kemp (1972), p. 69.

(3) *Ibid*, p. 70.

(4) *Ibid*,

Eighth, "One who would counsel in poverty areas must adapt himself to all sorts of conditions and locations."<sup>(1)</sup> To have an appointment for such and such an hour at the pastor's office is a middle-class concept. The poor could relate the church office to other unpleasant offices such as a police station, or a welfare office. Therefore, counselling in poor areas takes place anywhere: homes, street corners, hospitals, jails.

As regard to chapter eleven 'Individual Concern and Social Action', Kemp presents four principles. Firstly, "One who would work with the poor must also be concerned about the conditions in the community and social action as well as individual concerns."<sup>(2)</sup> Kemp joins Harrington when the latter points out that

They (the poor) are, in the main, the effects of an environment, not the biographies of unlucky individuals. Because of this, the new poverty is something that cannot be dealt with by first aid. If there is to be a lasting assault on the shame of the other America, it must seek to root out of this society an entire environment and not just relief to individuals.<sup>(3)</sup>

Whether or not social changes take place in a society, the individual is hurt. A poor person has needs that must be met and practical problems that must be solved. Kemp states that this is the task of pastoral care.<sup>(4)</sup>

---

(1) *Ibid*, p. 71.

(2) *Ibid*, p. 83.

(3) Harrington (1962), p. 18.

(4) Kemp (1972), p. 84.

Secondly, "Anyone who takes seriously the cause of the poor must improve his skills as an agent of social change."<sup>(1)</sup> Contrary to the common belief, social action and individual change are not in tension between them. In fact, to work with a poor person should be the primary motivation for change within systems. The pastor has two roles which have been part of the traditional history of the ministry: as a shepherd (working for individual change) and as a prophet (seeking for social changes).<sup>(2)</sup> Both roles should go together in order to be effective.

Thirdly, "One who works for causes or with individuals must guard against either becoming a form of escape."<sup>(3)</sup> On the one hand, some shepherds seek refuge in individual care and do not face the severity of the evil in society because they are not prepared to accept criticism, controversy and opposition. On the other hand, some prophets either escape from the very difficult and sometimes frustrating task of helping individuals, or use championing of social causes as a means of venting their feeling of guilty, inadequacy and hostility.<sup>(4)</sup>

Fourthly, "The more a pastor sees the victims of injustice, the more he must work for justice."<sup>(5)</sup> Anyone or anything that

---

(1) *Ibid*, p. 85,

(2) *Ibid*,

(3) *Ibid*, p. 86,

(4) *Ibid*,

(5) *Ibid*, p. 87,



exploits, cheapens, degrades, and destroys personalities is wrong and demonic. The pastor who sees the result of unjust forces in society must work for changes in order to stop such tragedies. Who works with the poor knows firsthand the pain and suffering that injustice, cruelty, apathy and prejudice can cause. This experience gives him/her courage to oppose the demonic forces in society.<sup>(1)</sup>

The book of Kemp has two very important contributions. The first is that the work was done for an interdisciplinary team. I think that several disciplines can help in obtaining a wide perspective in working with the poor. The second contribution is that the team showed that they had direct experience of working with the poor. These two factors led them to state the above principles.

Another American author is Robert H. Bonthius, who has an article entitled 'A Theology of Poverty: Prelude to Pastoral Care of the Poor'.<sup>(2)</sup> He takes as guide to thought and action an statement that, according to him, is the best on the subject. It is the one the Presbyterians of the U.S.A. put into their Confession of 1967.

c. The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the

---

(1) *Ibid.*

(2) *Pastoral Psychology* (1969), 20, 21-29.

defenceless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God.<sup>(1)</sup>

Bonthius presents four causes of poverty in the U.S.A.: (1) as a product of this society and its decision-makers, the white affluent Americans;<sup>(2)</sup> (2) as a result of the so-called 'Protestant ethic' which is a cultural expression of person's self-righteousness and selfishness;<sup>(3)</sup> (3) as a product of general ignorance about poverty, although there are masses of them;<sup>(4)</sup> and (4) as a result of the rescue-mission attitude toward the poor.<sup>(5)</sup> Accordingly, poverty is not a natural state of human beings but a product of people's misuse of freedom and power, and an intolerable violation of God's creation.

For Bonthius the best theological perspective from which to see poverty is probably the eschatological perspective that is found in Luke 1:51ff and 6:20ff.<sup>(6)</sup> The poor are blessed in the

---

(1) *The Book of Confessions*, Philadelphia: The Office of the General Assembly, 1967, Section 9.46.

(2) Bonthius (1969), p. 21.

(3) *Ibid*, p. 24.

(4) *Ibid*, p. 26.

(5) *Ibid*, p. 22.

(6) *Ibid*, p. 23.

N.T. but not the affluent. The reward to the poor "is going to be a realized eschatology, a future which God is even now bringing about."<sup>(1)</sup> The church is in charge of fulfilling this task through a reversal of systems of values which perpetuate poverty, in order to have in view a fullness of life, body, mind, and spirit for all those who suffer. The key is to share. Bonthius states that in the N.T. those who do not get into the Kingdom are those who refuse to share. This sharing, nevertheless, is never divided into the material or spiritual but as a whole.<sup>(2)</sup>

Finally, based in Luke 4:18f, Bonthius considers that the mission of Jesus, which the church must carry out, is for all kind of poor.

*"The spirit of the Lord is upon me, [because he has chosen me to bring] good news to the poor,"*

Shall we say that these are the economically disinherited?

*"He has sent me to proclaim release to the captives,"*

Shall we say these are the socially and culturally disinherited?

*"... and recovering of sight to the blind,"*

Shall we say these are the physically disinherited?

*"... to set at liberty those who are oppressed,"*

Shall we say these cover the disinherited of all sorts who find life hard and burdensome because of their fellow man?

*"... to proclaim the acceptable year of the Lord,"* - a phrase that refers to the fullness of time in which God will realize the promises given first to Abraham, Isaac, and Jacob of a promised land,<sup>(3)</sup>

In contrast to Kemp, Bonthius does not mention in his article any first-hand experience with the poor. Nevertheless, he

---

(1) *Ibid.*

(2) *Ibid.*

(3) *Ibid.*, p. 24. Italic in the original. Words into parentheses are omitted in the original.

presents an interesting eschatological perspective about the poor. The risk of this perspective will be discussed later.

To finish this section, I will to sum up the first-hand experience of the sister Simone Coene in two poor neighbourhoods in the Philippines where she tried to search the meaning of Clinical Pastoral Education (C.P.E.)... for the poor.<sup>(1)</sup> The first thing that she learned was that she received very few tools from the C.P.E. to work with the poor. The second was the importance to situate herself among the poor, it means to live among them. The third was that she had to be flexible with the programme she prepared, and she must try to follow the people's pace of growth. The fourth thing that she learned was that the poor belong to a 'culture of silence' and they cannot to express their feelings. Therefore, she refrained from making any analysis, any interpretation or any judgement when they spoke. Instead, she listened more. Finally, she learned

... that even with the poor, we cannot teach anything. We can only help them to discover themselves by reflecting with them on their life experiences as they happen day by day in the light of humankind's greatness lived by Christ, thus strengthening in them the power of decision-making by which they take their own lives "in hand" and become active participants in shaping their future instead of passive receivers and onlookers. I learned to enter into the mystery of Incarnation and understand the poverty-stricken people from within.<sup>(2)</sup>

---

(1) 'Clinical Pastoral Education with the Poor', *The Journal of Pastoral Care*, (1983), 37, 90-7.

(2) *Ibid*, p. 97.

The work done by Sister Coene is a perfect example of Kemp's idea that it is necessary a long commitment of those working with the poor in order to establish a relationship of trust. I add, in order to really understand what poverty is. I think that to know the poor and their poverty at first-hand is one of the best ways to do an adequate pastoral care to them.

### 3.2 Survey of Pastoral Care and Counselling in Latin America

This survey will be done in two parts. In the first part there will be studied the Protestant work (commonly called 'Evangelical' in Latin America) in the field of pastoral care, and in the second part the Catholic work which will be called Popular Pastoral Care (in Latin America there does not exist the term 'pastoral care'; it is commonly called just 'pastoral'). This division is done, on the one hand, because unfortunately the Protestant and Catholic churches have worked separately, and, on the other hand, because Protestant churches really are a small minority in Latin America. It is worth noting, however, that there are <sup>a</sup><sub>u</sub> few ecumenical organisations with an emphasis "on working together rather than on coming together",<sup>(1)</sup> and they are closed to Liberation Theology principles. Therefore, is not completely valid to consider Liberation Theology only as a Catholic movement, although it was born within the Catholic church, because there are many Protestant theologians in this movement as well.

---

(1) Beeson, Trevor and Pearce, Jenny, *Vision of Hope*, The churches and change in Latin America, London: Fount Paperbacks, 1984, p. 41.

The division done here has a practical aim. In this work, the Protestant approach to pastoral care is considered more close to the influence of the U.S.A. and the Catholic approach more close to Liberation Theology, taking into account that some Protestant theologians, such as Rubem Alves and Julio de Santa Ana, will be considered advocates of the Catholic approach. Notwithstanding, both Catholic and Protestant churches have a vast majority of conservative people within them.<sup>(1)</sup>

### 3.2.1 Protestant work in Pastoral Care

Although there are about 600 theological Protestant institutions in Latin America which teach Pastoral Care and Counselling, it is not possible to say that there is a Latin American model in this field, let alone a model of pastoral care to the family, which is a much newer emphasis.

According to Maldonado<sup>(2)</sup> there is a way to know what is emerging as pastoral care in Latin America. That is by reviewing the literature produced and activities organised in this matter.

---

(1) To be informed of the conflict from within the Catholic church itself and from the governments, see Beeson and Pearce (1984), chapter two 'Mission in Conflict', pp. 29-52; Eagleson, John and Sharper, Philip (eds.), *Puebla and Beyond*, Documentation and commentary, Trans. from the Spanish by John Drury, Maryknoll, N.Y; Orbis Books, 1979; and Pope John Paul II; Sobrino, Jon; McDonagh, Francis; and Filochowski, Julian, *Reflections on Puebla*, London: Catholic Institute for International Relations, 1980.

(2) Maldonado, Jorge E. 'La Psicología Pastoral que surge en América Latina', (mimeographic copy of his personal notes), Quito, 1988. Maldonado, from Ecuador, is the present Executive Secretary in the Office of Family Education in the World Council of Churches. He, as former General Secretary of the Latin American Association of Theological Schools (ALIET) and as International Co-ordinator of the Latin American Association for Family Care and Counselling (EIRENE), knows very well the present situation of pastoral care in Latin America.

There are three sources to use in this review: translations, indigenous individual publications, and publications of Latin American organisations. In the protestant area, the vast majority of literature in pastoral care that are found in Spanish are translations specially from English,<sup>(1)</sup> some from French,<sup>(2)</sup> and a few from German.<sup>(3)</sup>

As regards to indigenous publications in pastoral care, the pastor and psychotherapist Jorge A. León has produced some books,<sup>(4)</sup> as has Daniel Schipani,<sup>(5)</sup> and some other books has been written in Spanish by English-speaking residents in Latin America.<sup>(6)</sup> Nevertheless, translations and indigenous publications in non-pastoral counselling and therapy are amply spread, on which seminaries usually base their teaching and training in pastoral care. Examples of them are Fromm, Freud, Skinner, Berne, Rogers, Frankl, Minuchin, and Haley.

As far as publications of Latin American organisations is concerned, Maldonado highlights three.<sup>(7)</sup> First, the journal

---

(1) Writings of authors such as Howard Clinebell, Lawrence Crabb, Jr., Cecil G. Osborne, and Wayne Oates.

(2) Writings of Paul Tournier.

(3) Writings of Karl Coch.

(4) *Psicología de la experiencia religiosa* (1973), *Psicología Pastoral para todos los cristianos* (1976), *La imagen de Dios y el hombre nuevo* (1977), *Lo que debemos saber sobre la homosexualidad* ((1977), *Psicología Pastoral de la iglesia* (1978). Jorge A. León was born in Cuba but now resident in Argentina.

(5) *La angustia y la dimensión trascendente* (1969), *El arte de ser familia* (1982). Daniel Schipani is an Argentinian resident in Puerto Rico.

(6) James Giles, *La psicología y el ministerio cristiano* (1979) and Paul Hoff, *El pastor como consejero* (1981).

(7) Maldonado (1988), pp. 13ff.



*Psicología Pastoral* founded in Argentina in 1972 by ASIT (Asociación de Seminarios e Institutos Teológicos del Cono Sur - Association of Theological Institutions of the South of South America). This also organised the first Latin American congress of pastoral psychology in Buenos Aires in 1981. Second, the *Corpo de Psicólogos e Psiquiatras Cristaos* (group of Christian psychologists and psychiatrists), founded in Brazil in 1977, whose main aim is to promote the integration of the Christian faith with psychology, psychiatry and related sciences. This association also has given courses and has published some manuals.<sup>(1)</sup> Third, EIRENE (*La Asociación Latinoamericana de Asesoramiento y Pastoral Familiar*) founded in Argentina in 1979, but now it is a continental movement with educational institutions in Mexico, Venezuela, Colombia, Ecuador and Peru. EIRENE is perhaps the unique Latin American organisation that is interested in pastoral counselling to the family. It is worth noting that it has a systemic approach to the family. Also, this association has publications and has organised congresses.<sup>(2)</sup>

In spite of the fact that pastoral counselling of the family had not been taught in Latin American theological institutions,

---

(1) *Graca de Deus e Saúde Humana* (1982), *Parapsicología, Espiritismo e Psicopatología* (1983), *O Lugar do Sagrado no Processo de Ajuda* (1984).

(2) Among its several publications there are: *Fundamentos teológicos del matrimonio y la familia*, *Una teología para el matrimonio y la familia*, and *La familia en la Biblia*. EIRENE has celebrated congresses in Costa Rica (1982) and in Colombia (1984) which have gathered pastors, psychologists, psychiatrists, laypersons and professors of theological institutions.



this situation is changing. Examples of this are EIRENE and *Seminario Bíblico Latinoamericano* (Costa Rica) which started a course with a systemic approach in Pastoral Counselling to the Family in 1988. Also, the *Consejo Latinoamericano de Iglesias* (CLAI - Latin American Council of Churches), which assembly the majority of the Latin American Evangelical or Protestant churches belong to, in 1988 decided to enlarge the Secretariat of Women and Children into a Secretariat of Family Pastoral Care (*Pastoral Familiar*).<sup>(1)</sup> This enlargement was decided because unilateral focus on women or children tends only to emphasize the individualistic view of human beings. With the present work, I also intent to contribute to this new interest that is growing in Latin America.

Julio de Santa Ana asserts that the Protestant concept of pastoral - to be interested in the individual and to be centred only on the pastor and on the preaching of the Word of God - is paradoxically contrary to one of the greatest contributions of the Reformation: the universal priesthood.<sup>(2)</sup>

To sum up, it is possible to say that pastoral care in Latin America has followed the Protestant-American model with an individualistic approach, with the exception of EIRENE that is doing pastoral care to the family with a systemic approach. Nevertheless, EIRENE seems to have interest only in the family

---

(1) Maldonado, Jorge, 'The Changing Understanding of Family' in *Education Newsletter*, Office of Education, WCC, No. 1, 1989, p. 3.

(2) *Por las sendas del mundo caminando hacia el Reino*, San José; Departamento Ecueménico de Investigaciones (DEI), 1987, p. 25.

system itself and no interest in changing the larger structures that maintain a socio-political oppressive situation to the poor. Also, there are other ecumenical and Evangelical organisations that have the aim to widen the concept of pastoral to a collective action of the church. In Brazil CEDI (Centro Ecuménico de Documentación e Información), and a continental organisation CELEP (Centro Evangélico Latinoamericano de Estudios Pastorales) with its seat in Costa Rica.

### 3.2.2 Catholic work in Pastoral Care

In the Catholic world the term 'pastoral' was spread at the beginning of the 1960s as a consequence of one of the most famous papal encyclicals on pastoral *Gaudium et Spes* in which is studied the function of the church in the modern world.<sup>(1)</sup>

In contrast to the Protestant concept of pastoral care, the so-called *Pastoral Popular* (Popular Pastoral Care), which is the new Catholic approach of pastoral care based on Liberation Theology, has a communal perspective. It can be defined as a care of the poor people in Latin America, who in fact are the majority of the population, and for this reason is called 'popular'.<sup>(2)</sup> It is important to explain that not all the sectors of the Catholic church are working with the poor and a large number of priests remain very attached to the traditional perspective of their

---

(1) *Ibid*, p. 23.

(2) Galilea, Segundo, 'La pastoral popular en América Latina', *Pastoral Popular* (1989), 194, 12-16, p. 12.

church. But in some countries, such as Brazil and Nicaragua, there have been development in the Popular pastoral care field.

The existence of the Popular pastoral care is in itself a denunciation that the Church has separated itself from the *pueblo* (the people) and that it is going in a divergent way.<sup>(1)</sup> Popular pastoral care comprises common elements of pastoral theology (ecclesiology, Christology, Biblical interpretation, etc.) and a deep knowledge of the situation of the poor in Latin America.<sup>(2)</sup>

Rubem Alves stresses that pastoral care is in a great degree determined by the social, political, economic environment.

If a congregation is highly located on the social ladder, if its members enjoy wealth, prestige, and power, it will tend to be committed to the dominant order of things, and pastoral care will face all kinds of pressures to respond to the demands that are put on it by its institutional setting.<sup>(3)</sup>

Therefore, in a continent full up with poor people pastoral care must not respond to the demands of personalistic and selfish people. In a situation of poverty "no pastoral care can bring consolation to a mother and a father who see their child dying of hunger."<sup>(4)</sup> In a Liberation Theology perspective suffering is not an individual problem and it cannot and must not be "healed" by using interpretative and emotional manipulation of one's inner life. There is another way: "Pain and suffering can and must be

---

(1) Castillo L., Fernando, 'Teología de la Liberación: un aporte a la pastoral popular', *Pastoral Popular* (1989), 194, 21-24, p. 21.

(2) Galilea (1989), p. 12.

(3) 'Personal Wholeness and Political Creativity: The Theology of Liberation and Pastoral Care', *Pastoral Psychology* (1977), 26(2), 124-36, p. 133.

(4) *Ibid*, p. 134.

transfigured when they are planted as seeds of a new creation,..."<sup>(1)</sup> It means, by transforming the present situation of a family who see the death of hunger of their child, not only for their own children but, also by belonging to a community that struggles for a society in which this tragedy no longer happens to any children: a new creation.

For taking a decision of struggle, the poor need to have hope. For Sobrino the immensity of the scandal of poverty in Latin America is as great as the immensity of the hope of the poor there.<sup>(2)</sup> Accordingly, their future can be created and built based on hope but also on identity and solidarity. Their solidarity will lead the poor to act as a collectivity in order to free themselves of oppression and poverty.<sup>(3)</sup>

Liberation Theology seems not to leave room in pastoral care for the personal dimension of life because it has a communal viewpoint of the meaning of life in which we feel that we are transforming and building a world together for the benefit of all and not for just a few. Therefore,

... The "thing" that has a healing power is neither the theology used by the pastor as a tool nor his specific training in the field of pastoral psychology; it is rather the personal participation in a community that suffers together and that, because of this very fact, is wholly committed to the creation of a new world.<sup>(4)</sup>

---

(1) *Ibid.*

(2) Sobrino, Jon, *Spirituality of Liberation, Toward Political Holiness*. Trans from the Spanish by Robert R. Barr. Maryknoll, N.Y.; Orbis Books, 1985, p. 161. For more information about the hope of the poor, see his chapter II: 'The Hope of the Poor in Latin America', pp. 157-68.

(3) Gutiérrez (1982), p. 111.

(4) Alves (1977), p. 136.

For Boff and Boff there are many Latin American pastors who look for a theology that better interprets the reality of injustice into which the people they shepherd live.<sup>(1)</sup> Therefore, the relationship between Popular pastoral care with Liberation Theology has been close and the former has received valuable contributions from the latter.

The most important contribution to Popular pastoral care from Liberation Theology is the concept of the existence of only 'one history' into which God is acting through the poor and into which the poor are active subjects that participate in the process of their own liberation and they are not simple passive objects.<sup>(2)</sup> Accordingly, Popular pastoral care must travel together with the poor in their seeking of liberation. Another contribution from Liberation Theology is a Christology that emphasises both the humanity of Christ and his liberating message to the oppressed.<sup>(3)</sup> Popular pastoral care also takes the biblical interpretation of Liberation Theology which shows that the poor, the exploited, the marginalised and the discriminated exist in a society with deep social conflicts which is a scandal

---

(1) Boff and Boff (1986), p. 28.

(2) Castillo (1989), p. 21.

(3) Galilea (1989), p. 14. See Boff, Leonardo, *Jesus Christ Liberator*, Maryknoll, N.Y.: Orbis Books, 1972, pp. 43-6, where he develops a Christology characterised (a) by the primacy of anthropology over ecclesiology - human beings are more important than the institutional church; (b) by the primacy of the utopian over the factual - the kingdom is anticipated in history and it is in process; (c) by the primacy of the critical over the dogmatic; (d) by the primacy of the social over the personal; (e) by the primacy of orthopraxis over orthodoxy. The topic of 'orthopraxis' in pastoral action is well studied by Segundo Galilea and Raúl Vidales in *Cristología y pastoral popular*, Colombia: Ediciones Paulinas, 1972.

in the Gospel's perspective.<sup>(1)</sup> Moreover, Popular pastoral care is based in the liberation concept of ecclesiology which foundation is the preference of the church for the poor.<sup>(2)</sup> The concept of popular church or Basic Christian Community has strongly been rejected by the Catholic church hierarchy because it goes against its historical identity.<sup>(3)</sup>

To summarize, Popular pastoral care is based in two main principles. The first is a theology of the Kingdom of God, it means a full realization of the Kingdom in the future which nowadays has its manifestation in the achievements of the liberation of the poor.<sup>(4)</sup> This is a 'double-edged' concept. As it was said above, Bonthius<sup>(5)</sup> shares this concept when he considers that the best theological perspective of poverty is the eschatological (Lk. 1:51ff and 6:20ff). The risk of this perspective is that it easily could hinder the urgency of the manifestation of the Kingdom of God: the liberation of the poor now (see Matt. 6:10, 12:28, Mk. 1:15, 9:1). The second principle of Popular pastoral care is the participation of the poor in their own liberation in such a way that any pastoral care from "outside" or from "up to down" has failed because the poor have rejected their 'assistanceness'. The way that Popular pastoral care works in grass-roots communities was thoroughly studied in chapter two and will not be repeated here.

---

(1) Castillo (1989), p. 21.

(2) Galilea (1989), p. 14.

(3) Castillo (1989), p. 24.

(4) Galilea (1989), p. 14.

(5) Bonthius (1969), p. 23.

### 3.3 Discussion about individual approach and social approach in pastoral care.

After having studied new directions in pastoral care in the U.S.A., in Great Britain and in Latin America, they will be analysed and compared. This analysis will be done discussing the confrontation of the individual approach with the social approach of pastoral care.

This topic was under deliberation in the U.S.A. in the 1960's with the initiation of the War on Poverty by the government and the apogee of the civil right movement of the blacks with Martin Luther King.<sup>(1)</sup> In that decade appeared many articles about pastoral care to the poor, but, unfortunately, later the interest seem to diminish and nowadays they only appeared sporadically.<sup>(2)</sup>

The American approach to pastoral care has been criticised, specially by British authors, for being individualistic and based

---

(1) See the article of William E. Hulme 'Concern for Corporate Structures or Care for the Individual', *Journal of Pastoral Care* (1969), 23, 153-163. Hulme does not have a definite position and, although he thinks that structures must be changed "when it is possible", he is inclined to the idea that the structures can be changed through personal changes. My question to him is who decides "when" a change in the social structures is possible. Unfortunately the ruling class usually decides.

(2) See literature in pastoral care published in the 1960s: Gittings, James A. *Life Without Living*, People of the Inner City. Philadelphia; Westminster Press, 1966; Bonthuis (1969); Harris, James R., 'Poverty, Mental Health, and the Church', *Pastoral Psychology* (1969), 20, 198, 45-48; Oates, Wayne E., 'The Ethics of Poverty', *Pastoral Psychology* (1969), 20, 198, 30-44; Van Ness, Paul and Van Ness, Elizabeth, 'An Experimental Church-Related Counseling Program for the Inner City', *Pastoral Psychology* (1969), 20, 198, 15-20. Literature appeared later: Kemp (1972); Watkins, Derral, 'Crisis Ministry in Inner-city Churches', *Southwest Journal of Theology* (1982), 24(2), 40-54; Coene (1983); Gross, Jo, 'Room at the Table: A Pastoral Care Response to Hunger', *The Journal of Pastoral Care* (1989), 42 (2), 162-70.



on the medical model. Maybe this is the situation of Clinebell that, despite his effort to present a holistic approach of pastoral care, he centres his model on the change of the individual taking into account social systems, rather than in the change of the society. For him, the importance of the growth of a person or a family in relation to the significant institutions of his/her life, has as an aim the growth of the person or the family, but not the growth of the society as a whole. Clinebell's model can be compared with Eco-structuralist approach to family therapy in which the main aim is to change the structure of the family and the relation with its significant social systems. As well as Clinebell eco-structuralists are not interested in changing the society and they only address those systems that have a direct relation with the problem of the family.

In relation to British authors, they have shown more concern in social and political issues. Selby is more radical in his thought than others in that the pastor has to take a side and cannot be neutral in public struggles. For him, those who try to be in the centre in fact are supporting the middle-class who, at the same time, support their own interests. He does not offer a simple solution to this complex challenge, but he strongly asserts that neither pastors nor counsellors can escape taking sides, and that those who take the side of the people's struggle for justice also take their risks. Lambourne and Wilson are also interested in social affairs, but in contrast to Selby, they endeavour to close the gap between personal and social approaches. Lambourne and Wilson's perspective disagrees with a



premise of Liberation Theology that those who seek to selfishly fulfil their personal needs (the rich), cannot be reconciled with those who cannot fulfil their needs (the majority in Latin America: (the poor), because the poor are the infrastructural product of a society where the interests of poor and rich are non-conciliatory.<sup>(1)</sup>

The latter premise leads to the confrontation of two different theoretical approaches to poverty. According to Ferge,<sup>(2)</sup> on the one side there is the anti-poverty approach which considers poverty separately from other social issues and studies individually each case in order to give an immediate solution of a person's poverty. On the other side there is the structural approach which considers poverty as a component of social structure and tries to implement structural measures in order to abolish poverty by finding and eradicating its causes. Both approaches have their positive and negative aspects. The anti-poverty approach alleviates human suffering in the immediate, but those who are alleviated are also stigmatised and labelling as "poor". Consequently, the self-definition as poor will perpetuate poverty despite the effort to alleviate it. Precisely, the perpetuation of self-definition as 'poor' through several generations in the U.S.A. was denounced by Harrington and

---

(1) Boff and Boff (1986), p. 43.

(2) Ferge, Zsusa, 'Comments on the Poverty Debate' in *Poverty Today - Occasional Paper Number Seven*, Edinburgh: Edinburgh University, New College, 1986, pp. 12-15.

studied in some Latin American countries by Lewis. The auto-labelling as poor people seems to lead to the transmission of values from parents to children with the result of the so-called 'culture of poverty' (Lewis) or 'culture of the slum' (Minuchin). On the contrary, the structural approach of poverty seeks for massive changes without labelling any person as poor, but does not keep in mind personal sufferings.<sup>(1)</sup> It seems to be almost impossible to reconcile both approaches.

As far as pastoral care to the poor is concerned, Kemp demonstrates having had first-hand experience working with the poor. Those who have lived and worked with the poor have a great advantage to those who have not, and also their conclusions are more assertive. He gives very useful premises about pastoral care to the poor, but the interest seems again to be focused on a person or on a group. He has some principles about individual concern and social action with 'anti-poverty approach'. Two examples that he uses can clear his position.

---

(1) This problem was noticed in Nicaragua after the Sandinist revolution. The new government was busy in structural changes of the country and did not realize that there were many people who were suffering from the lost of their relatives during the revolution war. A Mexican team of psychologists and psychiatrists, under the leadership of Dr. Ignacio Maldonado, arrived to work for few weeks in Nicaragua and they discovered what they called 'frozen mourning' among the people they worked with. During the war the people had no time to complete the process of mourning or they did not want to talk about death because it was a cruel and daily reality. The Nicaraguan government contracted with this team to initiate a programme in this matter. [Exposition given by Dr. Maldonado in 'Toward an Ecology of Mind' - Second Bridge Conference between East and West in Systemic Approaches, Budapest, 12-16 July, 1989.]

A pastor was ministering a lady who was in her 60s. She was two months behind in her rent, the mortgage company was threatening to foreclose. She was very frightened. In addition to his ministry of comfort and reassurance the pastor sought other help and proceeded to take action. He was not sure of her legal rights so he secured legal counsel. He also went before the Greater Housing Opportunity Commission, which interceded on her behalf.<sup>(1)</sup>

A pastor interceded on behalf of a young person who was being arrested because he felt the youth was being mistreated. He found himself subject to possible arrest. He said for the first time he felt fear and anger toward the police, the threat of being jailed; he was the victim of injustice. This, and some other experiences, led to conversations with the juvenile judge, with police authorities and to some meetings with representatives of the police force with the hope that some understanding and cooperation might be worked out.<sup>(2)</sup>

Specially in the second example there was social action in which the police were addressed on behalf of the youth of this community.

Popular Pastoral Care from Latin America, on the other hand, seem to have a structural approach. The poor are agents of their own liberation and Popular Pastoral Care is not done from outside but from inside. When the poor, as a collective body, struggle for their own liberation it undoubtedly results in conflict and structural change. This approach is called by Floristán as *pastoral crítico-profética* (critical prophetic approach).<sup>(3)</sup> This approach considers pastoral care as public praxis which transform the existing unjust society by the breakdown of the dominant

---

(1) Kemp (1972), p. 85.

(2) *Ibid*, pp. 87f.

(3) Floristán, Casiano, 'The Models of the Church which Underlie Pastoral Action', *Concilium*, (1984), 176, 71-78, p. 73.

class and its *modus operandi* is non-violent confrontation. It is based on a biblical recovery of the history of salvation where God liberates the oppressed. <sup>(1)</sup>

Popular pastoral care, as any structural approach, has the risk of not completing personal and immediate care for those who suffer. Basic Christian Communities, however, try to fulfil both aspects. Therefore, grass-roots communities have a double function: to take care of individuals, families and small communities, and to serve as agents of social change of the community. That change, however, is not intended to be performed by priests but by the *pueblo* (people) itself. In this manner the poor are taking their place in the history of Latin America and themselves are seeking their own liberation. I think this is the strength of Popular pastoral care.

As a result, Popular pastoral care has two aims: (a) the personal care through the work of grass-roots communities, and (b) the care of societies. For Segundo, the primary task of any pastoral action in Latin America is evangelisation at personal and social levels. <sup>(2)</sup> According to him, the authentic

---

(1) Based in Floristán's pastoral ideas, Robert L. Kinast writes an article entitled 'The Pastoral Care of Society as Liberation', *The Journal of Pastoral Care*, (1980), 34 (2), 125-130, where he states that "What is needed [in pastoral care] is a view that is sufficiently pastoral, sufficiently theological, and sufficiently societal to ground the pastoral care of society. The most hopeful development in this regard so far has come from the liberation theologians of South and Latin America." (Pp, 125f.)

(2) Segundo, Juan Luis, *The Hidden Motives of Pastoral Action*, Latin American Reflections. Trans. from the Spanish by John Drury. Maryknoll, N.Y.: Orbis Books, 1978(b), p. 110.

evangelisation consists in communicating only the very essentials of the Christian message (Good News), which is defined by the community, since there is short time to give the Good News in a changing continent such as Latin America and in which Popular pastoral care must keep the pace with those awesome changes. Popular pastoral care has not adequately fulfilled its task of evangelisation due to the existence of the false idea that Latin America is an evangelised continent. In reality Christian values are not highly regarded there, and there are many Latin Americans that do not know the message of the Good News.<sup>(1)</sup> For this reason a new approach to pastoral action is necessary.

Popular pastoral care overturned twenty years ago the traditional concept of pastoral in Latin America.<sup>(2)</sup> making way for the critical-prophecy tendency. According to Galilea, after

---

(1) *Ibid*, p. 121.

(2) Galilea (1989) considers that Popular pastoral care was born forty years ago in Latin America but received recognition from the CELAM in 1968. Before that time, pastoral care in Latin America could be placed in a new Christendom tendency, one of four tendencies in pastoral ministry presented by Floristán: (a) Old Christendom in which there is a close union between church and state with the result of an oppressive pastoral approach that contributes to the marginalisation of the poor. (b) New Christendom, similar to the first one, but in which education is added and there is some basic work in the church. Oppression is recognized and defended but not at the risk of alienating the established powers due to the church's identification with the dominant class. (c) Missionary-witness tendency with existential-humanistic-personalistic philosophy but without an adequate theological analysis of the human situation. These three are the traditional concept of pastoral work. And (d) Critical-prophecy tendency discussed above. These tendencies were analysed by Kinast (1980) based in Floristán's work entitled 'Método teológico de la teología pastoral' in *Liberación y Cautiverio; Debates en torno al método de la teología en América Latina*, Mexico; Comité Organizador, 1975, pp. 235-253.

Puebla (1979), where Popular pastoral care was evaluated and some of its ambiguities were discussed, it was characterised by a decrease in social emphasis and an increase in spirituality.<sup>(1)</sup> Moreover, in the 1980s some dictatorships were deposed by revolution or *coup d'état*, i.e. Nicaragua, Paraguay and Argentina. Thus, the process of democratisation affected the grass-root communities in these countries. For example their membership decreased especially in those places where Basic Christian Communities were the only place to encounter and express liberty. The decrease in membership is not a surprising fact. It was studied in chapter two that, according to C. Boff,<sup>(2)</sup> Basic Christian communities can make up for the lack of popular movements, but where there are enough secular organisations in existence, the grass roots communities might always be particularly careful to maintain their separate identity from popular movements. In this way Basic Christian Communities have been purified and there are less people who try to manipulate the groups in accordance with their political ideologies. These events have matured some groups and, without the loss of their social approach, they put an emphasis on the importance of the faith and evangelisation. Galilea, however, warns that Basic Christian Communities can only go to the spiritual extreme and can forget the socio-political aspect that

---

(1) Galilea (1989), p. 15.

(2) Boff, C. (1981), p. 56.

is their distinctiveness. Hence, he recommends that Popular pastoral care must be attached to lineaments of both Medellín and Puebla, it means, to attach socio-political and spiritual aspects together.

The changes produced in Basic Christian Communities due to political changes in the country, lead us to the concept of the 'context' of pastoral care. In this respect Thayer states that "Pastoral care does not occur in a vacuum, but within a matrix of social processes."<sup>(1)</sup> Great Britain, the U.S.A. and Latin America have different contexts and, therefore, different approaches in pastoral care, although they had similar interests in political issues and in the poor.

In an article about ethical framework for pastoral care, Poling considers that Liberation Theology criticises traditional ethics "... because it does not attend carefully enough to the question of oppression in human relationships."<sup>(2)</sup> Accordingly, Liberation Theology reinterprets ethics in relation to social critique, seen from oppressed communities. Undoubtedly, the ethical framework for a pastoral care seen from the ideology of the dominant culture, is different. For Poling there is an 'ethic of liberation' which highlights that injustice and oppression are relevant to ethics.<sup>(3)</sup> 'There are choices based on a lack of

---

(1) Thayer, Nelson S. T. *Spirituality and Pastoral Care*, Philadelphia: Fortress Press, 1985, p. 15. Also see chapter one 'The Contexts of Care' of Browning (1976), pp. 17-37.

(2) Poling, James, 'An Ethical Framework for Pastoral Care', *Journal of Pastoral Care* (1988), 42, 301-06.

(3) *Ibid*, pp. 302f.



social power and thus the ethics is vastly different from those with privilege."<sup>(1)</sup> In words of Dussel it is a Christian ethic of liberation: to do something for the Other as other (the poor, the neighbour),<sup>(2)</sup> without any interest but serve him/her. That is a 'praxis of gratuity' or a 'praxis of liberation'. There are two other praxis that are either indifferent or evil. One is the 'subjugate praxis' in which the person selfishly (the evil One) looks for his/her own benefit by oppressing others; this is an evil praxis. The other is the 'praxis of necessity' in which the person does something because he/she needs to do it; this is an indifferent praxis. Into this ethic framework the personal approach is the evil One and the social one is the Other.

Popular pastoral care is not a special one but 'the' pastoral care to Latin American continent. Pastoral care of the poor family in the first world could be considered a special care to a minority group but not in Latin America, where the vast majority of the people are poor.

---

(1) *Ibid*, p. 303.

(2) Dussel, Enrique. *Ethics and the Theology of Liberation*, New York; Orbis Books, 1978, pp.38-41.



### 3.4 Towards a Liberating Pastoral Care and Counselling

In this part I will present a proposal of an approach which will be called Liberating Pastoral Care and Counselling of the family. It is based on the principles that have been studied and analysed throughout the present work. Also, this proposal is presented to be applied specially in Latin America, but it can be utilised in other places, with the respective adaptation to each historical situation.

#### 3.4.1 General shape of the approach

At this point I will highlight the major elements of Liberating Pastoral Care which must be considered all together in order to shape them into an approach. These elements have been previously studied, analysed and discussed in this work, and here I will use cross-references to them, in parentheses.

First of all, it is worth stating that this proposal has as biblical background the fact that oppression, exploitation, marginalisation and discrimination are considered scandalous in the perspective of the Gospel (pp. 82, 100, 132, 144) and that Jesus came to preach the good news of liberation to the poor and sinners. Indeed, the pastoral action, besides being committed to the poor, must remain attached to the biblical message of liberation (p. 86). As Gustavo Gutiérrez suggests "contemplation in action."<sup>(1)</sup> Accordingly, I present this proposal based on these presuppositions.

---

(1) Gutiérrez (1982), p. 115.

(1) Eco-systemic perspective: Liberating Pastoral Care takes into account the ecology of the poor (pp. 55ff). That is, the dynamic of poor families in their environment and the structural relationship of them in relation to their poverty and its consequent problems (p. 54). Poor families are part of a society which has interdependent systems (school, church, job setting, neighbourhood, socio-economic situation, political situation, and so on) (pp. 57ff). Poverty, in one way or another, is a product of social processes.

(2) Poor families are composed of subjects and not objects: Liberating Pastoral Care, therefore, considers poor families as active subjects who can change their own situation (p. 143). The poor who are awoken to their condition are ready to struggle against it. Accordingly, Liberating Pastoral Care no longer considers the poor as passive objects.

(3) Commitment to the poor: Liberating Pastoral Care approach is not indifferent to poor families. Therefore, those who are committed to the poor will take their side and also will work along with them in the struggle of the poor for the transformation of the oppressive and dehumanizing social order. In this way, Liberating Pastoral Care cannot accept neutrality, because to be neutral in fact is to place oneself on the side of the oppressor (pp. 116, 118).

(4) Care for the family within a perspective of a whole society: Liberating Pastoral Care has a structural approach to society, (pp. 121, 129f, 140, 142, 147, 150) but without completely neglecting the needs of the individual and the family

(pp. 71, 128f, 144, 147). Nonetheless, they must not be considered in an isolated perspective but in a communal one.

(5) No dualism between spiritual and secular realm: Liberating Pastoral Care does not divide social life into spiritual and secular (pp. 88, 93, 133). The unity of these realms is a Jewish principle which agrees with the eco-systemic approach that maintains that all significant systems are important in any assessment of a problem (pp. 54ff). There is only one history in which the secular world and the spiritual world are equally important (pp. 93ff). Thus, because the poor are important to God and the church, they no longer will be dispossessed of their place in history as active subjects.

(6) Work in hope: Liberating Pastoral Care is a committed approach to poor families in their struggle to change the present situation that maintains them oppressed and trapped in poverty. This is a hoping struggle, it is not just a passive expectation but an active work (pp. 84, 132, 144). In some places and in some situations it is necessary to hope against hope (pp. 102, 142).

(7) Contextual perspective: Liberating Pastoral Care keeps in mind the context of the changeable society (pp. 141, 150, 153ff). Accordingly, this approach cannot remain immune to social influences, but it must keep its commitment to the poor and their seeking for liberation.

(8) Interdisciplinary: Because Liberating Pastoral Care has a systemic (pp. 46ff) and a non-dualistic approach (pp. 93ff), it must work with other disciplines, such as economy, sociology, politics, psychology, theology, and anthropology, and other

related disciplines. Poor families, principal object of this research, have complex problems and therefore they need complex analysis and solutions (p. 117). To work as a team is the ideal way (p. 131), but it is not always possible to do that, specially in Latin American where poor communities cannot pay for this service. The only way to have teamwork is if the members donate their service. When there is no team, a pastor or layperson, without pretending to be a 'know-it-all', can inform him/herself about important topics for the work, adapting them and creating others.

(9) Adaptation of techniques: Interdisciplinary leads Liberating Pastoral Care to look for different techniques in order to cooperate with poor families in their liberation. These techniques have to be adapted to specific and particular historical situations and places (pp. 141, 150, 153ff). For example, where there is an underorganised family, eco-structuralist techniques can be adapted and practised (pp. 59-63). Where education is necessary, the educational model of Paulo Freire can be used (p. 32). Where a biblical study on poverty is asked for, exegesis of Liberation Theology can be employed (pp. 81ff). Where a study of class-struggle is needed, a critical approach to Marxism can help (pp. 100f). Whether an economic analysis is required, Dependency theory can be used (pp. 5-8). And so on and so forth.

(10) Development on three levels: Liberating Pastoral Care can be studied, analysed and perfected in three levels of the church: professional, pastoral and popular (pp. 76f). But the

flow of ideas and changes must come from the popular level, from the poor themselves, in order to be realistic (p. 77). This is because of the failure and rejection that some approaches have had, as a consequence of the fact that they have imposed themselves from 'outside' the poor (pp. 134, 144).

(11) Constant updating: Liberating Pastoral Care is not a finalised approach. It must be in constantly updated and closely related to the social and historical context in which it is developed with main goals that can vary from one epoch to another (pp. 96, 141, 153ff).

(12) Methodology based in some insight and methods of Liberation Theology: Liberating Pastoral Care adapts this methodology, which will be applied in the training programme.

#### 3.4.2. Training programme

According to Foskett and Lyall, new developments in Pastoral Care - which are more corporate and interdependent approaches, more dispersed, more variegated, more laity orientated. They writes that these new developments

... have contributed in a somewhat haphazard way to the practice of ministry and pastoral care within the Churches. We say 'haphazard' because there have been so few attempts to integrate these ideas and developments with one another or within training programmes for those to be ordained or licensed as pastors of the whole people of God.<sup>(1)</sup>

---

(1) Foskett, John and Lyall, David, *Helping the Helpers*, Supervision and Pastoral Care, London; SPCK, 1988, p. 5.

The presentation of a training programme of the proposal of Liberating Pastoral Care is an attempt to fulfil this need. It is important to say, however, that any element from the traditional view of pastoral care must be examined and analysed in order to know whether it is compatible with the main principles of Liberating Pastoral Care to the poor. Maybe a few of those which are compatible, can be adopted and adapted. Accordingly, Liberating Pastoral Care does not intend to underestimate traditional pastoral care as a whole, but its incompatible principles, such as a mere church centred-individualistic-paternalistic care of the 'flock' (pp. 114f), that maybe were or still are pertinent in some social contexts, but in Latin America cannot be accepted.

As far as the training programme of Liberating Pastoral Care is concerned, it must be contextual to different levels of preparation: professional, pastoral and popular (pp. 76ff). In Latin America there is not much time for long training because the demand for pastors and laity is constantly increasing. Regarding levels of preparation, at popular level there are many laypersons who are committed to the poor but do not have a former formal education; sometimes with just some years of primary school. On the other hand, there are seminars which provide a very methodical preparation for pastors and future professionals. In this variety of situations, Liberating Pastoral Care must adapt its training programme to each level (p. 65).

I agree with Foskett and Lyall when they assert that those who are trained in pastoral care might learn that this discipline

has a number of tensions or polarities and they have to find their own place within each of them.<sup>(1)</sup> This is also the idea of Selby when he states that it is necessary to take sides.<sup>(2)</sup> For Foskett and Lyall these tensions are,

1. The tension between pastoral care as a response to human crises and pastoral care which is concerned with the development of human potential within the community of faith.
2. The tension between pastoral care which is rooted in the faith and mission of the Church and pastoral care which is informed by the insights of the human sciences.
3. The tension between pastoral care which is the function of the whole people of God and pastoral care exercised by women and men trained and set aside to exercise special functions within the Church.
4. The tension between pastoral care which is spontaneous, and is characterised by a mutuality of giving and receiving on the part of care and cared for, and pastoral care which demands training and skill.
5. The tension between pastoral care concerned with the wellbeing of individuals and pastoral care which takes seriously its social and political context.
6. The tension between pastoral care which has its own integrity and pastoral counselling which is but one aspect of pastoral care.<sup>(3)</sup>

I think all tensions but the last one, which still is not important issue in Latin America, must be kept in mind and discussed among those who train and those who are trained in Liberating Pastoral Care.

In general, the training programme of the proposal of Liberating Pastoral Care is based in and adapted from some insights and methods of Liberation Theology. It will be presented in three stages.

---

(1) *Ibid*, p. 97.

(2) Selby (1988), p. 88.

(3) Foskett and Lyall (1988), pp.96f.



(1) First stage - To commit to the cause of the poor:<sup>(1)</sup> In this stage the man or woman is converted to the cause of the poor and their struggle. The way in which someone can know whether he/she is interested in working with the poor is to meet them in their own place and situation in order to know by first-hand their problems (pp. 65, 78, 131, 134). When he/she accepts the challenge to work with them, he/she is ready to go to the second stage.

The first stage is a practical stage, it means a pre-theoretical stage. I do not want to present a training programme for an approach just framed in a theory. The poor in Latin America do not need only theoretical frameworks but first of all practical approaches.<sup>(2)</sup>

(2) Second stage - To study different theories: At this point it is assumed that all the trainees have made a commitment to the poor. In this stage insights of different theoretical frameworks will be studied. Obviously, they must not be studied separately from each other, but related. Also, they must be kept

---

(1) It is worth noting that not all the people want to and decide to work with the poor. For different and complex reasons, some of them take the side of the *status quo*. (Pp. 116, 118f).

(2) In Latin America there have been various theoretical intents to alleviate poverty that have failed mainly because have not been based in an actual evaluation of the reality. Examples of them are the "Alliance for Progress" launched by John F. Kennedy in the 1960s in Latin America in order to prevent 'another Cuba', Another is a Chilean example where in 1973 the General Pinochet, who overthrew President Salvador Allende by *coup d'état* and who was the dictator of Chile for 17 years, announced that his government strongly would fight against poverty. The last example, in 1987 the Colombian president, Dr. Virgilio Barco, inaugurated his presidential programme 'Eradication of Absolute Poverty'. All these attempts failed.



in a pastoral perspective.

a. Theological perspective: The Bible and the poor in the framework of Liberation Theology (pp. 81ff).

b. Psychotherapeutic perspective: The eco-systemic approach is one of the principal holistic approaches (pp. 45ff), but it could be accompanied by other psychotherapeutic approaches in which the poor and their ecology are taken into account.

c. Sociological perspective: To study the methodology to do an analysis of the contemporary historical situation.

d. Educational perspective: 'Education for liberation' of Paulo Freire (p. 32, note 2), who asserts that "Education must be an instrument of transforming action, as a political praxis at the service of permanent human liberation."<sup>(1)</sup> For him, liberation does not only happen "...in the consciousness of people, but presupposes a radical change of structure, in which process consciousness will itself be transformed."<sup>(2)</sup>

e. Economic perspective: Study of the 'Dependency Theory' (pp. 5-8) which states that "...underdevelopment or de-development is an inevitable result of relationships that ensure that capital is transferred from the poor countries to the rich."<sup>(3)</sup>

f. Community work perspective: Community work has much in

---

(1) 'Education, Liberation and the Church', *Study Encounter*, (1973), 9, 1, p. 15.

(2) *Ibid.*

(3) Elliott, Charles, *Comfortable Compassion, Poverty, Power and the Church*, London: Hodder and Stoughton, 1987, p. 103.

common with Liberating Pastoral Care, in that both have the aim that the people respond to their problems in such a way that they take responsibility for their own struggle (pp. 92ff, 143). Also, both of them work 'with' rather than 'for' the people (the poor).<sup>(1)</sup>

(3) Third stage - Acting: In fact the second and the third stages can develop together. It is worth noting that Liberating Pastoral Care starts in the praxis and return to the praxis (pp. 87f). This approach, therefore, is not a 'desk-pastoral care' but a practical one (direct contact) because the biofeedback from the people (the family and the community) is one of its most important resources. This concept is intimately related to the concept that the poor must no longer be considered as objects but subjects of their own struggle (p. 143). Also, it is related to the idea that pastoral care cannot be imposed from 'outside' the poor but from 'inside' themselves (p. 144).

Here I am not going to write about specific techniques of working with poor families because sometimes they are 'straitjackets' which restrict growth, development and creativity of new ways of working. The third stage, 'acting', is guided by historical circumstances and contextual situations. Hence, techniques of working must be decided for those who are in the

---

(1) The following are books which relate community work and Christian social action, Ballard, Paul, *Why Community Work?* Baptist Union BCC leaflet, 1984, Harrison, John and Ballard, Paul, 'Community work as Pastoral Care', *Contact*, (1989), 100, 9-12.

real situation. Two examples can illustrate this idea. Nicaragua and El Salvador are just separated by a small gulf, but the church in both countries work in very different environments. Nicaragua, which had a revolutionary government for 11 years, allowed the church to participate in its governmental programme, as an institution and some priest in personal manner. The church, nevertheless, several times criticised the government.<sup>(1)</sup> The amazing thing is that several priests occupied important charges in the Sandinist government: Miguel D'Escoto as Foreign Minister; Ernesto Cardenal as Minister of Culture; Fernando Cardenal, served as national coordinator of the Literacy Crusade, as vice-co-ordinator of the Sandinista Youth Movement, and as Minister of Education; Edgar Parrales as Minister of Social Welfare and as ambassador to the Organization of American States; and Alvaro Argüello working in the Nicaraguan Clergy Association delegate to the Council of State. Fernando Cardenal and D'Escoto are members of Maryknoll Fathers the Society of Jesus, and Ernesto Cardenal is a poet and a monk from Solentiname.<sup>(2)</sup> In El Salvador, on the other hand, the government does not accept any interference from the church and many priests have been brutally assassinated due to their solidarity with the poor and their seeking for liberation.

---

(1) See Bradstock, Andrew, *Saints & Sandinistas*, The Catholic Church in Nicaragua and its Response to the Revolution, London: Epworth, 1987, pp. 30-47.

(2) For more information about these priests see Catestrero, Teófilo, *Ministers of God, Ministers of the People*, Testimonies of Faith from Nicaragua, Maryknoll, N.Y.; Orbis Books, 1983.

Accordingly, it is almost impossible to describe or to define techniques for the variety of situations in Latin America. It is necessary, therefore, to leave room for creativity, development, and adaptation to every situation. Creativity, however, does not mean 'improvisation' but flexibility (p. 134) and put pastoral care into context (pp. 141, 150, 153).

## GENERAL CONCLUSIONS

At the beginning it was my intention to propose a special model of pastoral care and counselling only to the poor family. Notwithstanding, at the end I realised that it would be against one of its general premises: its communal perspective. If I proposed a model of pastoral care and counselling specifically to the poor family, I would fall in the trap of considering it separately from the whole community. I had a constant debate with myself in this matter throughout the development of this work. Undoubtedly this debate has also been within those who have attempted to maintain a communal perspective without neglecting the individuals.

I think in Latin America the Basic Christian Communities have helped very much in relating the individuals with the community keeping in mind the needs of both. For this reason, Liberating Pastoral Care and Counselling to poor families can be thoroughly applied in those communities with, of course, pertinent adaptations to each historical situation. Pastoral care and counselling to poor families must be kept a perspective of structural changes. Liberating Pastoral Care does not pretend to solve problems of poverty family by family, even more, it does not pretend to solve poverty in the Latin American continent. It considers that poor families themselves can transfigured the present situation joining with other in order to present a solid and united front. Families, as groups, must not be neglected, but any family counselling must kept into perspective the whole

society.

It is difficult to know when the *pueblo* will achieve this aim. For this reason, Liberating Pastoral Care and Counselling has a eschatological perspective, but without neglecting the present where the Kingdom is beginning to be constructed.

The conclusion of the work is in fact the presentation of the proposal of Liberating Pastoral Care in the third chapter and I will just highlight here its major elements:

- It has as background the fact that oppression, exploitation, marginalisation and discrimination are considered scandalous in the perspective of the Gospel and that Jesus came to preach the good news of liberation to the poor and sinners.

- It is commitment with the cause of the poor, it means their seeking for liberation.

- It has an eco-systemic perspective of the care of the family but within a care of a whole society.

- It considers the poor and poor families as subjects and not as objects.

- It does not make a dualism between secular and spiritual realms.

- It has a contextual perspective in constant updating to the current historical situations.

- It has a interdisciplinary perspective and can adapt techniques from different approaches.

- It develops in three levels - professional, pastoral and popular - but with the flow of ideas from the popular level. It means it is rooted in the present and real situation of poor

families.

- It maintains a living hope in the future, sometimes hoping against hope.

- Its methodology is based on some insights and methods of Liberation Theology.

I do not pretend to give the last word in this matter by presenting a revolutionary proposal. I hope, however, this work will open discussion on major issues related to poverty and pastoral care which are very urgent in Latin America and require more discussion. I also hope this work will help in the endless general development of pastoral care.

## BIBLIOGRAPHY

- Abraham J. Malherbe, *Paul and the Thessalonians, The Philosophic Tradition of Pastoral Care*, Philadelphia; Fortress Press, 1987.
- Alfonso, P, Larrain, M, and Saldías, R, *Realidad de las empleadas domésticas en Chile*, Santiago; Departamento de Práctica y Asistencia Legal, Escuela de Derecho, Universidad Católica de Chile, 1975.
- Alves, Rubem, 'Personal Wholeness and Political Creativity: The Theology of Liberation and Pastoral Care', *Pastoral Psychology* (1977), 26(2), 124-36.
- An Almanack for the Year of Our Lord 1988, London; Whitaker & Son, Ltd., 1987.
- Aponte, Harry J, Psychotherapy for the Poor; An Eco-Structural Approach to Treatment, *Delaware Medical Journal*, (1974), 46, 134-44.
- , The Family-School Interview; An Ecostructural Approach, *Family Process*, 1976(a), 15, 303-11.
- , 'Underorganization in the Poor Family', In *Family Therapy, Theory and Practice*, Edited by Philip Guerin, New York; Gardner, 1976 (b).
- , 'Family Therapy and the Community', In *Community Psychology, Theoretical and Empirical Approaches*, Edited by Margaret S. Gibbs, Juliana R. Lachenmeyer and Janet Sigal, New York; Gardner Press, 1980.
- , 'Structural Family Therapy', in Gurman, Alan S, and Kniskern, David P, (eds.), *Handbook of Family Therapy*, New York; Brunner/Mazel, 1981.
- , If I don't get simple, I cry, *Family Process*, (1986), 25, 531-548.
- Aueswald, E, Interdisciplinary versus ecological approach, *Family Process*, (1968), 7, 2, 202-15.
- Ballard, Paul, *Why Community Work?* Baptist Union BCC leaflet, 1984.
- Barbé, Dominique, *Grace and Power, Base Communities and Nonviolence in Brazil*, Trans. from the French by John Pairman Brown, Maryknoll, N.Y.; Orbis Books, 1987.
- Barreiro, Alvaro, *Basic Ecclesial Communities, The Evangelization of the Poor*, Trans. from the Portuguese by Barbara Campbell, Maryknoll, N.Y.; Orbis Books, 1982.
- Barrios de Chungara, Domitila Barrios de Chungara and Moena Viezzer, *Lets me Speak, Testimony of Domitila, a woman of the Bolivian mines*, Trans. from the Spanish by Victoria Ortiz, London; Stage 1, 1978.
- Beeson, Trevor and Pearce, Jenny, *Vision of Hope, The churches and change in Latin America*, London; Fount Paperbacks, 1984.
- Benoist, Jean, 'La organización social de las Antillas', In *Africa en América Latina*, México; Siglo XXI Editores, S.A., 1977.
- Bianchi, Eugene C, and Rosemary R. Ruether, *From Machismo to Mutuality*, New York; Paulist Press, 1976.
- Birkbeck, Chris, "Garbage, Industry, and the 'Vultures' of Cali, Colombia", In *Casual Work and Poverty in the Third World Cities*, Ray Bromley and Chris Gerry (eds.) Chichester; John Wiley & Sons, 1979.
- Boff, Clodovis, 'The Nature of Basic Christian Communities' in *Concilium*, (1981), 144, 53-58.
- , *Feet-on-the-ground Theology, A Brazilian Journey*, Trans. from the Portuguese by Phillip Berryman, New York; Orbis Books, 1987(a).
- , *Theology and Praxis, Epistemological Foundations*, Trans. from the Portuguese by Robert R. Barr, New York; Orbis Books, 1987(b).



- Boff, Leonardo, *Jesucristo el liberador*, Buenos Aires; Libros Morrow, New York; Orbis Books, 1983, English version; *Jesus Christ Liberator, A Critical Christology for Our Time*, Maryknoll, N.Y.; Orbis Books, 1979.
- , 'Theological Characteristics of a Grassroots Church', in Torres, Sergio and Eagleson, John (eds.), *The Challenge of Basic Christian Communities*, Maryknoll, N.Y.; Orbis Books, 1981.
- , *Ecclesiogenesis, The Base Communities Reinvent the Church*, Trans. from the Portuguese by Robert R. Barr, London; Collins, 1986.
- , *The Maternal Face of God, The Feminine and Its Religious Expressions*, Trans. from the Portuguese by Robert R. Barr and John W. Diercksmeier, San Francisco; Harper & Row, Publishers, 1987.
- Boff, Leonardo and Clodovis Boff, *Cómo hacer Teología de la Liberación*, Trans. from the Portuguese by Eloy Requena Calvo, Madrid; Ediciones Paulinas, 1986.
- Bonthuis, Robert H. 'A Theology of Poverty: Prelude to Pastoral Care of the Poor', *Pastoral Psychology* (1969), 20, 21-29.
- Borsotti, C. 'Notas sobre la familia comunidad económica', *Revista Paraguaya de Sociología*, 13 (1976), 36, 75-115.
- Bradstock, Andrew, *Saints & Sandinistas, The Catholic Church in Nicaragua and its Response to the Revolution*, London; Epworth, 1987.
- Bromley, Ray and Chris Gerry (eds.) *Casual Work and Poverty in the Third World Cities*, Chichester; John Wiley & Sons, 1979.
- Browning, Don S. *The Moral Context of Pastoral Care*, Philadelphia; Westminster, 1976.
- Burgos-Debray, Elizabeth (ed.) *I... Rigoberta Menchú, An Indian Woman in Guatemala*, Trans. from Spanish by Ann Wright, London; Verso, 1985.
- Campbell, Alistair V. *Paid to Care? The Limits of Professionalism in Pastoral Care*, London; SPCK, 1985.
- , 'The Politics of Pastoral Care', *Contact*, (1979), 62(1), 2-15.
- Castillo L., Fernando, 'Teología de la Liberación: un aporte a la pastoral popular', *Pastoral Popular* (1989), 194, 21-24.
- Catestrero, Teófilo, *Ministers of God, Ministers of the People, Testimonies of Faith from Nicaragua*, Maryknoll, N.Y.; Orbis Books, 1983.
- CELAM, *Medellín - Conclusiones*, La Iglesia en la actual transformación de América Latina a la luz del Concilio, Bogotá; Secretariado General del CELAM, 1984.
- CEPAL, *Cinco estudios sobre la situación de la mujer en América Latina*, Santiago; Naciones Unidas, 1982.
- Cockcroft, James D., André Gurder Frank and Dale L. Johnson, *Dependence and Underdevelopment; Latin American Political Economy*, New York; Doubleday, 1972.
- Coene, Simonne, 'Clinical Pastoral Education with the Poor', *The Journal of Pastoral Care*, 37, 2 (1983), 90-7.
- Corpo de Psicólogos e Psiquiatras Cristãos, *Graca de Deus e Saúde Humana* (1982), *Parapsicología, Espiritismo e Psicopatología* (1983), *O Lugar do Sagrado no Processo de Ajuda* (1984).
- Clebsch, William R. and Charles R. Jaekle, *Pastoral Care in Historical Perspective*, Englewood Cliffs, N.J.; Prentice-Hall, 1964.
- Clinebell, Howard, *Growth Counselling*, Nashville; Abingdon Press, 1979.
- , *Basic Types of Pastoral Care and Counselling*, Resources for the Ministry of Healing & Growth, London; SCM Press, 1984, Revised and enlarged edition of *Basic Types of Pastoral Counselling*, New Resources, Nashville; Abingdon Press, 1966.

- Commission on the Churches' Participation in Development, *Breaking the Chains of Oppression*, Geneva; WCC, 1975.
- Cook, Guillermo, *The Expectation of the Poor*, Latin American Base Ecclesial Communities in Protestant Perspective, Maryknoll, N.Y.; Orbis Books, 1985.
- Corredor, Berta, *La Familia en América Latina*, Bogotá; Centro de Investigaciones Sociales, 1962.
- Croatto, José Severino, *Exodus, A Hermeneutics of Freedom*, Trans. from the Spanish by Salvator Attanasio, New York; Orbis Books, 1981.
- , 'The Political Dimension of Christ the Liberator' in *Faces of Jesus*, Latin American Christologies, Edited by José Míguez Bonino, Trans. from the Spanish by Robert R. Barr, Maryknoll, New York; Orbis Books, 1984.
- , 'Hermeneutical Relevance of the Exodus', *Concilium*, (1987), 189, 125-33.
- D'Escoto, Miguel, 'The Church Born of the People in Nicaragua' in Torres, Sergio and Eagleson, John (eds.), *The Challenge of Basic Christian Communities*, Maryknoll, N.Y.; Orbis Books, 1982.
- Document *Kairos; Central America*, A Challenge to the Churches of the World, 3er of April of 1988.
- Document: 'Las 43 proposiciones del Sínodo de los obispos sobre la familia', *Eclessia*, 2039 (1981).
- Dussel, Enrique, *History and the Theology of Liberation*, Trans. from the Spanish by John Drury, Maryknoll, N.Y.; Orbis Books, 1976.
- , *Ethics and the Theology of Liberation*, Maryknoll, New York; Orbis Books, 1978.
- , *A History of the Church in Latin America; Colonialism to Liberation (1492 - 1979)*, Trans. from the Spanish by Alan Neely, Grand Rapids; William B. Eerdmans Publishing Company, 1981.
- , 'Exodus as a Paradigm in Liberation Theology', *Concilium* (1987), 189, 83-92.
- Eagleson, John and Philip Scharper, *Puebla and Beyond*, Documentation and Commentary, Maryknoll, New York; Orbis Books, 1979.
- EIRENE, *Fundamentos teológicos del matrimonio y la familia, Una teología para el matrimonio y la familia*, and *La familia en la Biblia*, Quito; EIRENE
- Eisenstadt S.N, 'Ritualized Personal Relations, Blood Brotherhood, Best Friends, Compadre, etc.; Some Comparative Hypothesis and Suggestions', *Man*, 56 (1956), 96, 90-5.
- , *Revolution and the Transformation of Societies*, A Comparative Study of Civilizations, New York; The Free Press, 1978.
- Elliott, Charles, *Comfortable Compassion*, Poverty, Power and the Church, London; Hodder and Stoughton, 1987.
- Engels, Frederick, *The Origin of the Family, Private Property and the State*, (1884), London; Lawrence & Wishart, 1977.
- Erdozaín, Plácido, *Monseñor Romero; Mártir de la Iglesia Popular*, San José; Departamento Ecueménico de Investigaciones, 1980.
- Fabbri, Enrique E, 'Familia escuela de socialización', *Revista de CIAS*, (Buenos Aires), 200-201 (1971).
- Ferge, Zsusa, 'Comments on the Poverty Debate' in *Poverty Today - Occasional Paper Number Seven*, Edinburgh; Edinburgh University, New College, 1986.

- Floristán, Casiano. 'Método teológico de la teología pastoral' in *Liberación y Cautiverio*, Debates en torno al método de la teología en América Latina. Mexico: Comité Organizador, 1975.
- , 'The Models of the Church which Underlie Pastoral Action', *Concilium*, (1984), 176, 71-78.
- Forrester, Duncan B. (ed.), *Just Sharing: A Christian approach to the distribution of wealth, income and benefits* (London: Epworth Press, 1988(a).
- , *Theology and Politics*, Oxford: Basil Blackwell, 1988(b).
- Foskett, John and Lyall, David, *Helping the Helpers*, Supervision and Pastoral Care, London: SPCK, 1988.
- Foster, George M. 'Cofradía and compadrazgo in Spain and Spanish America', *Southwestern Journal of Anthropology*, 9, 1 (1953), 1-28.
- Frank, André Gunder, *Capitalism and Underdevelopment in Latin America*, New York: Monthly Review Press, 1969.
- , *Sociology of Development and Underdevelopment of Sociology*, London: Pluto Press, 1971.
- Freire, Paolo, *Pedagogía del oprimido*, Buenos Aires: Siglo XXI, 1970.
- , 'Education, Liberation and the Church', *Study Encounter*, 8/E 38, (1973), 9, 1.
- , *La educación como práctica de la libertad*, Buenos Aires: Siglo XXI, 1974.
- Galdámez, Pablo, *Faith of a People*, The Life of a Basic Christian Community in El Salvador, Trans. from the Spanish by Robert R. Barr, Maryknoll, N.Y.: Orbis Books, 1986.
- Galilea, Segundo, 'La pastoral popular en América Latina', *Pastoral Popular*, (1989), 194, 12-16.
- , *The Beatitudes*, To Evangelize as Jesus Did, Trans. from the Spanish by Robert R. Barr, New York: Orbis Book, 1984.
- Galilea, Segundo and Vidales, Raúl, *Cristología y pastoral popular*, Colombia: Ediciones Paulinas, 1972.
- García Ismael, *Justice in Latin American Theology of Liberation*, Atlanta: John Knox Press, 1987.
- Gibellini, Rosino (ed.) *Frontiers of Theology in Latin America*, Trans. from the Spanish by John Drury, New York: Orbis Books, 1979.
- Gibbs, Margaret S., Lachenmeyer, Juliana R. and Sigal, Janet (eds.) *Community Psychology*, Theoretical and Empirical Approaches, New York: Gardner Press, 1980.
- Giles, James, *La psicología y el ministerio cristiano*, Buenos Aires: Editorial La Aurora, 1979.
- Gittings, James A. *Life Without Living*, People of the Inner City, Philadelphia: Westminster Press, 1966.
- González Butrón, Maruja, 'La situación de la mujer en América Latina', *Cristianismo y Sociedad*, 77-78 (1983), 7-20.
- Gottlieb, Barbara, 'Women and children as victims of war', *Response to the Victimization of Women & Children*, (1985), 8(2), 19-21.
- Gross, Jo, 'Room at the Table: A Pastoral Care Response to Hunger', *The Journal of Pastoral Care*, (1989), 42 (2), 162-70.
- Gudeman, Stephen, 'Spiritual Relationships and Selecting a Godparent', *Man*, 10, 2 (1975), 221-37.

- Gurman, Alan S. and Kniskern, David P. *Handbook of Family Therapy*, New York: Brunner/Mazel, 1981.
- Gutiérrez, Gustavo. *Teología de la Liberación*, Salamanca; Ediciones Sigueme, 1977, English version; *A Theology of Liberation*, New York; Orbis Books, 1973.
- 'Liberation Praxis and Christian Faith', In Gibellini, Rosino (ed.), *Frontiers of Theology in Latin America*, Trans. from the Spanish by John Drury, New York; Orbis Books, 1979.
- 'The Irruption of the Poor in Latin America and the Christian Communities of the Common People', In *The Challenge of Basic Christian Communities*, Papers from the International Ecumenical Congress of Theology, February 20 - March 2, 1980, São Paulo, Brazil, Edited by Sergio Torres and John Eagleson, Trans. from Spanish and Portuguese by John Drury, New York; Orbis Books, 1981.
- 'Reflections from a Latin American Perspective: Finding Our Way to Talk about God' in *Irruption of the Third World*, Challenge to Theology, Edited by Virginia Fabella and Sergio Torres, New York; Orbis Books, 1983(a).
- *The Power of the Poor in History*, Trans. from the Spanish by Robert R. Barr, New York; Orbis Books, 1983(b).
- *We Drink from Our Own Wells*, The Spiritual Journey of a People, Trans. from the Spanish by Matthew J. O'Connell, 1984, London; SCM Press, 1984.
- *Hablar de Dios; una reflexión sobre el libro de Job*, San José; Publicaciones Seminario Bíblico Latinoamericano, 1986.
- Hanks, Thomas D. *God So Loved the Third World*, Trans. from the Spanish by James C. Dekker, New York; Orbis Books, 1983.
- Harre, Ron and Roger Lamb (eds.) *The Encyclopedic Dictionary of Psychology*, Oxford; Blackwell Reference, 1983.
- Harrington, Michael. *The Other America*, Poverty in the United States, New York; Macmillan, 1962.
- Harris, James R., 'Poverty, Mental Health, and the Church', *Pastoral Psychology* (1969), 20, 198, 45-48.
- Harrison, John and Ballard, Paul. 'Community work as Pastoral Care', *Contact*, (1989), 100, 9-12.
- Hernández Pico, Juan. 'The Experience of Nicaraguas Revolutionary Christians' in Torres, Sergio and Eagleson, John (eds.), *The Challenge of Basic Christian Communities*, Maryknoll, N.Y.; Orbis Books, 1981.
- Hoff, Paul. *El pastor como consejero*, Bogotá; Editorial Buena Semilla, 1981.
- Hollifield, E. Brooks. *From Salvation to Self-Realization; Protestant Pastoral Counseling in America*, Nashville; Abingdon Press, 1983.
- Huertas Ríos, César. 'El compadrazgo y sus relaciones con el caciquismo entre los triquis de Oaxaca', *América Indígena*, 44, 2 (1984), 327-51.
- Hulme, William E. 'Concern for Corporate Structures or Care for the Individual', *Journal of Pastoral Care*, (1969), 23, 153-163.
- Humphrey, R.A. *Tradition and Revolt in Latin America and other essays*, London; Weidenfeld and Nicolson, 1969.
- Infante, Isabel. *Family Education; an Analysis of Strategies for Change in Low-income Areas*, Geneva; WCC, 1983.

- Jelin, Elizabeth, 'La bahiana en la fuerza de trabajo; actividad doméstica, producción simple y trabajo asalariado en Salvador, Brasil', *Demografía y Economía*, 8 (24), 1974.
- , 'Migración a las ciudades y participación en la fuerza de trabajo de las mujeres latinoamericanas; El caso del servicio doméstico', *Estudio Sociales*, (Buenos Aires; CEDES), No. 4, 1976.
- Kemp Charles, *Pastoral Care with the Poor*, Nashville, Tennessee; Abingdon Press, 1972.
- Kemper, Robert V, 'El compadrazgo en las ciudades mexicanas', *América Indígena*, 44, 2 (1984), 327-51.
- Kinast, Robert L, 'The Pastoral Care of Society as Liberation', *The Journal of Pastoral Care*, (1980), 34 (2), 125-130.
- Kroeber, A. L., *The Maya and their neighbors*, cited by Manning Nash, 'Social Anthropology' in Robert Vauchope, (general ed.) *Handbook of Middle American Indians*, Vol. 6, Austin; University of Texas Press, 1967.
- La Piedra, Aurora, 'Religiosidad popular y mujer andina', *Cristianismo y Sociedad*, (1986), 88, 75-89.
- Labbens, J, *Reflections on the Concept of a Culture of Poverty*, Paris; International Committee on Poverty Research, Bureau de Recherches Sociales, 1966.
- Lambourne, Bob, 'Personal Reformation and Political Formation in Pastoral Care' (1971) (Extracts), In Wilson, Michael (ed.), *Exploration in Health and Salvation*, A selection of papers by Bob Lambourne, Birmingham; Institute for the Study of Worship and Religious Architecture, University of Birmingham, 1983(a).
- , 'With Love to the USA', (1969), in Wilson, Michael (ed.), *Exploration in Health and Salvation*, A selection of papers by Bob Lambourne, Birmingham; Institute for the Study of Worship and Religious Architecture, University of Birmingham, (1983)(b).
- Larguía, Isabel and John Dumoulin, 'Aspectos de la condición laboral de la mujer', *Casa de las Américas*, 88, 1975.
- , 'La mujer en el desarrollo; estrategia y experiencias de la Revolución Cubana', *Casa de las Américas*, 1985, 24 (149), 37-43.
- Latin American Economists, 'Declaration of Latin American Economists' In Cockcroft, James D., André Gunder Frank and Dale L. Johnson, *Dependence and Underdevelopment; Latin American Political Economy*, New York; Doubleday, 1972.
- Leech, Kenneth, *Soul Friend*, London; Sheldon Press, 1977.
- , *Spirituality and Pastoral Care*, London; SPCK, 1987.
- Leflero Otero, Luis, 'Valores familiares y dramaturgia social', *Informes de Pro Mundi Vita - América Latina*, 44-45 (1986).
- Leflero Otero, Luis and Manuel Zubillaga, *Representaciones de la vida cotidiana en México*, México; Editorial INES, 1982.
- León, Jorge A, *Psicología de la experiencia religiosa*, Miami; Editorial Caribe, 1973.
- , *Psicología Pastoral para todos los cristianos*, Miami; Editorial Caribe, 1976.
- , *La imagen de Dios y el hombre nuevo*, Miami; Editorial Caribe, 1977(a).



- León, Jorge A. *Lo que debemos saber sobre la homosexualidad*. Miami, Editorial Caribe, 1977(b).
- , *Psicología Pastoral de la iglesia*. Miami; Editorial Caribe, 1978.
- Lewis, Oscar. 'The Culture of Poverty'. *Scientific American*, 215, 4, (1966), 19-25.
- , *Five Families*. Mexican Case Studies in the Culture of Poverty. New York; Basic Books, Inc., Publishers, 1975.
- , *Los hijos de Sánchez*. Mexico; Joaquín Mortiz, 1979.
- Lewis, Oscar, Ruth M. Lewis and Susan M. Rigdon. *Living the Revolution*. 3 volumes; 'Four Men' (1977), 'Four Women' (1977) and 'Neighbors' (1978). Chicago; University of Illinois Press.
- Lynch, Joseph H. *Godparents and Kinship in Early Medieval Europe*. Princeton; Princeton University Press, 1986.
- Maldonado, Jorge E. 'La psicología pastoral que surge en América Latina' (mimeographic copy of his personal notes), Quito, 1988.
- , 'The Family in Latin America; a Social Approach', In Masamba Mpolo and Cécile De Sweemer (eds.) *Families in Transition*. Geneva; WCC Publications, 1979.
- , 'The Changing Understanding of Family' in *Education Newsletter*, Office of Education, WCC, No. 1, 1989.
- McNeill, John T. *A History of the Cure of Souls*. New York; Harper & Brothers, 1951.
- Michel, Andrés. *La mujer en la sociedad mercantil*. México; Siglo XXI, 1980.
- Mintz, Sidney W. and Eric R. Wolf. 'An Analysis of Ritual Co-parenthood (Compadrazgo)'. *Southwestern Journal of Anthropology*, 6, (1950), 4, 341-68.
- Minuchin, Salvador. 'The plight of the poverty-stricken family in the United States'. *Child Welfare*, (1970a), 44(3), 124-130.
- , 'The Use of an Ecological Framework in the Treatment of a Child' in *The International Yearbook of Child Psychiatry: The Child in His Family*, edited by E. J. Anthony and C. Koupornik. New York; Wiley & Sons, (1970b), 1, 41-57.
- , *Psychosomatic Families*. Cambridge; Harvard University, 1978.
- , *Families & Family Therapy*. Cambridge; Harvard University, 1980.
- , 'Reflections on Boundaries'. *American Journal of Orthopsychiatric*, 1982, 52(4), 655-63.
- Minuchin, Salvador and Montalvo, Braulio. 'Techniques for working with disorganized low socioeconomic families'. *American Journal of Orthopsychiatric*, (1967), 37, 880-87.
- Minuchin, Salvador; Montalvo, Braulio; Guernsey, B; Rosman, B & Schumer, F. *Families of the Slums*. New York; Basic Books, 1967.
- Miranda, José Porfirio. *Being and the Messiah*. The Message of St. John. Trans. from the Spanish by John Eagleson. New York; Orbis Book, 1973.
- Mpolo, Masamba and Cécile De Sweemer (eds.) *Families in Transition*. Geneva; WCC Publications, 1979.
- Muñoz, Ronaldo. 'Ecclesiology in Latin America', in Torres, Sergio and Eagleson, John (eds.), *The Challenge of Basic Christian Communities*. Maryknoll, N.Y.; Orbis Books, 1981.
- Oates, Wayne E., 'The Ethics of Poverty', *Pastoral Psychology* (1969), 20, 198, 30-44.

- Parson, Talcott and Edward A. Shils (eds.), *Toward a General Theory of Action*, Massachusetts: Harvard University Press, 1951.
- Pattison, Stephen, *A Critique of Pastoral Care*, London: SCM Press, 1988.
- Paxton, John (ed.) *The Statesman's Year Book (1987-1988)*, 124th edition, London: The Macmillan Press, Ltd., 1987.
- Perlman, Janice E, *The Myth of Marginality, Urban Poverty and Politics in Rio de Janeiro*, Los Angeles: University of California Press, 1976.
- Pescatello, Ann (ed.), *Female and Male in Latin America*, Pittsburg: University of Pittsburg, 1973.
- Piaget, Jean, *Structuralism*, Trans. from French and edited by Chininah Maschler, London: Routledge and Kegan Paul, 1971.
- Political Dissent, An International Guide to Dissident, Extra Parliamentary, Guerrilla and Illegal Movements*, Essex: Logman, 1983.
- Poling, James, 'An Ethical Framework for Pastoral Care', *Journal of Pastoral Care*, (1988), 42, 301-06.
- Pope John Paul II; Sobrino, Jon; McDonagh, Francis; and Filochowski, Julian, *Reflections on Puebla*, London: Catholic Institute for International Relations, 1980.
- Presbyterian Church, *The Book of Confessions*, Philadelphia: The Office of the General Assembly, 1967.
- Pro Mundi Vita, 'La familia y la pastoral familiar en América Latina', Sección I: Cambio social y familiar, *Informes de Pro Mundi Vita, América Latina Dossier*, 1 (1976).
- Pro Mundi Vita, Serie: 'La familia y la pastoral familiar en América Latina', Sección II: Los problemas que atañen a la familia en América Latina, *Informes de Pro Mundi Vita - Latin American Dossier*, 2 (1976).
- Randall, Margaret, (edited by Lynda Yanz), *Sandino's Daughters, Testimonies of Nicaraguan Women in Struggle*, Vancouver: New Star Books, 1981.
- Ravicz, Robert, 'Compadrinazgo' in *Handbook of Middle American Indians*, Vol. 6 'Social Anthropology', Manning Nash (vol. ed.), Austin: University of Texas Press, 1967.
- Rostow, W. W. *The Stages of Economic Growth - A non-communist manifesto*, Cambridge: Cambridge University Press, 1960.
- Rowland, Christopher & Corner, Mark, *Liberating Exegesis, The Challenge of Liberation Theology to Biblical Studies*, London: SPCK, 1990.
- Royce, J.R. and A.R. Buss, The role of General Systems and Information theory in Multifactor Individuality theory, *Canadian Psychological Review*, (1976), 17, 1-21.
- Ruiz-Pérez, Sonia, 'Begging as an Occupation in San Cristóbal las Casas, México', In *Casual Work and Poverty in the Third World Cities*, Ray Bromley and Chris Gerry (eds.) Chichester: John Wiley & Sons, 1979.
- Rutté García, Alberto, *Simplemente explotadas, El mundo de las empleadas domésticas en Lima*, Lima: DESCO - Centro de Estudios y Promoción del Desarrollo, 1973.
- Santa Ana, Julio de (ed.), 'The Work of an Ecumenical Group on the Church and the Poor', in *Towards a Church of the Poor*, Geneva: WCC, 1979, pp. 3-94.
- , *Por las sendas del mundo caminando hacia el Reino*, San José: Departamento Ecuménico de Investigaciones (DEI), 1987.
- Santos, Milton, *The Shared Space*, London: Methue, 1979.

- Schipani, Daniel, *La angustia y la dimensión trascendente*, Buenos Aires; Editorial La Aurora, 1969.
- , *El arte de ser familia*, Buenos Aires; Editorial La Aurora, 1982.
- Schorr, A. L. 'The Non-Culture of Poverty', *American Journal of Orthopsychiatry* (1964), 34, 5.
- Segundo, Juan Luis, *Liberation of Theology*, Trans. from the Spanish by John Drury, New York; Orbis Books, 1976.
- , *Jesus of Nazareth; Yesterday and Today*, New York; Orbis Books, 1978(a).
- , *The Hidden Motives of Pastoral Action*, Latin American Reflections, Trans. from the Spanish by John Drury, Maryknoll, N.Y.; Orbis Books, 1978(b).
- , *The Historical Jesus of the Synoptics*, London; Sheed and Ward, 1985.
- Sejourné, Laurette, *La mujer cubana en el quehacer de la historia*, México; Siglo XXI, 1980.
- Selby, Peter, *Liberating God, Private Care and Public Struggle*, London; SPCK, 1988 (second impression).
- Shreir, Sally (ed.) *Women's Movements of the World*, An International Directory and Reference Guide, Essex; Longman, 1988.
- Signori, Italo, 'Forma y estructura del compadrazgo: algunas consideraciones generales', *América Indígena*, 44, 2(1984), 247-65.
- Slater, D. Underdevelopment and spacial inequality: Approaches to the problem of regional planning in the Third World, In *Progress in Planning*, 1975.
- Smith, Margo L. 'Domestic Service as a Channel of Upward Mobility for the Lower-Class Woman; The Lima Case', In Pescatello, Ann (ed.) *Female and Male in Latin America*, Pittsburg; University of Pittsburg, 1973.
- Sobrinho, Jon, *Cristología desde América Latina*, México; Ediciones CRT, 1977.
- , 'La aparición del dios de vida en Jesús de Nazareth' in *La lucha de los dioses, Los ídolos de la opresión y la búsqueda del Dios liberador*, San José; Departamento Ecueménico de Investigaciones, 1980.
- , *The True Church and the Poor*, Trans. from the Spanish by Matthew J. O'Connell, London; SCM Press, 1984.
- , *Spirituality of Liberation, Toward Political Holiness*, Trans from the Spanish by Robert R. Barr, Maryknoll, N.Y.; Orbis Books, 1985.
- Stennette, Lloyd, Mauro Batista and Barry Chavannes, 'The situation of Black Race in Latin America and the Caribbean', In *The Challenge of Basic Christian Communities*, Sergio Torres and John Eagleson (eds.), Trans. from Spanish and Portuguese by John Drury, New York; Orbis Books, 1981.
- Stevens, Evelyn, 'Marianismo, the other face of machismo', In *Female and Male in Latin America*, Ann Pescatello (ed.) Pittsburg; University of Pittsburg, 1973.
- Stone, Elizabeth, *Women and the Cuban Revolution*, New York; Pathfinder Press, 1981.
- Tamez, Elsa, *Bible of the Oppressed*, Trans. from the Spanish by Matthew J. O'Connell, New York; Orbis Books, 1982.
- , *Un nuevo acercamiento al Cantar de los Cantares*, Thesis, San José; Universidad Nacional Autónoma de Costa Rica, 1985(a).
- , *Santiago; lectura latinoamericana de una epistola*, San José; Departamento Ecueménico de Investigaciones, 1985(b).
- , *Teólogos de la liberación hablan sobre la mujer*, San José; Departamento Ecueménico de Investigaciones, 1986.



- Thayer, Nelson S. T. *Spirituality and Pastoral Care*, Philadelphia: Fortress Press, 1985.
- The Encyclopedia Americana*, International Edition - Vol. 22, Connecticut: Encyclopedia Americana Corporation, 1978.
- The New Encyclopaedia Britannica*, Vol. 14, Chicago: Encyclopaedia Britannica, Inc., 1982.
- Torres, Sergio and John Eagleson (eds.) *The Challenge of Basic Christian Communities*, Papers from the International Ecumenical Congress of Theology, February 20 - March 2, 1980, São Paulo, Brazil. Trans. from Spanish and Portuguese by John Drury, New York: Orbis Books, 1981.
- Townsend, Peter, *Poverty in the United Kingdom*, A Survey of Household Resources and Standard of Living, Middlesex: Penguin Books, 1979.
- Urrutia, Guillermo, 'Mental health problems of encamped refugees: Guatemalan refugees in Mexican camps, 1978-1984', *Bulletin of Menninger Clinic*, 1987, 51(2), 170-185.
- Valentine, Charles A. *Culture and Poverty*, Chicago: The University of Chicago Press, Ltd., 1968.
- Van Ness, Paul and Van Ness, Elizabeth, 'An Experimental Church-Related Counseling Program for the Inner City', *Pastoral Psychology* (1969), 20, 198, 15-20.
- Vidales, Raúl, 'Methodological Issues in Liberation Theology' in Gibellini, Rosino (ed.), *Frontiers of Theology in Latin America*, Trans. from the Spanish by John Drury, Maryknoll, N.Y.: Orbis Books, 1979.
- von Bertalanffy, Ludwig, *General System Theory*, London: Penguin Press, 1971.
- Watkins, Darrel, 'Crisis Ministry in Inner-city Churches', *Southwest Journal of Theology* (1982), 24(2), 40-54.
- Wauchope, Robert (ed.) *Handbook of Middle American Indians*, Vol. 6, Austin: University of Texas Press, 1967.
- Wertheim, Silvia and Juan Carlos Volnovich, 'Marxismo y/o? feminismo', *Casa de las Américas*, 25 (1984), 147, 144-51.
- Westhelle, Victor, 'Dependency Theory: some implications for Liberation Theology', *Diálogo*, 20 (1981), p. 297.
- Wilkie, James W. (ed.) and David Lorey (co-ed.), *Statistical Abstract of Latin America*, Vol 25, Los Angeles: UCLA - Latin American Center Publications, 1987.
- Wilkie, James W., David Lorey and Enrique Ochoa (eds.) *Statistical Abstract of Latin America*, Vol. 26, Los Angeles: UCLA - Latin American Center Publications, 1988.
- Wilkie, James and Enrique Ochoa (eds.) *Statistical Abstract of Latin America*, Vol. 27, Los Angeles: UCLA - Latin American Center Publications, 1989.
- Wilson, Michael (ed.), *Exploration in Health and Salvation*, A selection of papers by Bob Lambourne, edited by Michael Wilson, Birmingham: Institute for the Study of Worship and Religious Architecture, University of Birmingham, 1983.
- , 'Personal Care and Political Action', *Contact* (1985), 87, 12-22.
- Zarco Mera, Carlos; Leonor Telleria; and Carlos Manuel Sánchez in 'The Ministry of Coordinators in the Popular Christian Community', *Concilium*, (1984), 176, 65-70.
- Zorrilla, Hugo, *La fiesta de liberación de los oprimidos*, Relectura de Juan 7:1-10:21, San José: Publicaciones Seminario Bíblico Latinoamericano, 1983.