



Research Article

Pastoral care for children in conflict with the law at correctional facilities

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Abstract

The purpose of this paper is to examine pastoral care standards afforded to children in conflict with the law (CCL) at correctional facilities. Pastoral care is the response by caregivers to the needs of young offenders such as emotional suffering and moral injury. Pastoral care plays an essential role in the lives of the CCL. The need for pastoral care and assistance for CCL with several personal problems is growing. This study employs interpretive qualitative paradigm to investigate the experiences of the young offenders and the role played by pastoral care in correctional facilities, the content of pastoral care and the degree to which pastoral care is beneficial to rehabilitation. The study, which took place in 2020, included eighteen participants. The findings reveal that pastoral care utilise a combination of religious and lay methods of counselling and is highly favourable to rehabilitation. Further, it was found that the people offering pastoral care view rehabilitation of CCL as fundamental to correctional treatment and has been linked to the decline in reoffending. The article concludes that the serious shortage of trained individuals to offer beneficial pastoral care and counselling for (CCL).

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Introduction

The purpose of this research study was to examine pastoral care counselling afforded to (CCL) in prisons. An investigation of the religious lives of CCL requires, amongst others, a consideration of the religious practices in which they engage, the regularity with which they do so and the ways in which such practices are related to spiritual well-being of CCL (Doehring, 2018; Waters, 2018; Graham, 2017). Spiritual services and counselling in prison, however, is not without controversy. Some religious practices are unlawful and inspires CCL to participate in religious endeavours to gain access to enticements not offered to non-spiritual CCL (Nieuwenhuis, 2012).

All religions are connected with a host of practices such as meditation, abstaining, the attending of religious gatherings, reading or studying religious doctrines (Bidwell, 2018; Helsel, 2015; Wilber 2007). An essential aspect of pastoral care by the religious counsellors is spiritual counselling (McClure, 2013; Werdel, Dy-Liacco, Ciarrocchi, Wicks, & Bresford, 2014; Moyo 2014; LaMothe, 2018). Pastoral care is the agency of the spiritual counselling in a context which intends to guide and empower CCL and the community in general. The aim of pastoral care is to allow development and safety of CCL and society at large (LaMothe, 2018; Moyo 2014).

This study discusses literature review, pastoral care of CCL, describes the methodology that this study has assumed in this study. The research paradigm, the data collection strategies as well as the ethical

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considerations are discussed. The findings and the discussions are analysed and interpreted. In the last analysis, the recommendations and conclusion are then drawn.

Literature Review - Pastoral Care Counselling

Todd (2011) identifies the primary role of pastoral caregivers for CCL as guidance and healing. Believing in God is a propensity to ease pains of incarceration. Dedicated CCL find pastoral care services that assist for prison life. Unfortunately, not all CCL opt for pastoral care programmes (McClure, 2013).

Pastoral care acts of anxiety, compassion, kindness, sympathy and affection, in most cases are being presented by pastoral care counsellors, to CCL who are in unlucky circumstances such as being affected by the moral injury and loss of freedom (Graham, 2017). Individuals with stressful uninhibited spiritual, spiritual and moral damage, resulting from need for pastoral care for therapy and nourishment (Helsel, 2015:7; Graham, 2017: 26). Doehring (2018:41), asserts that 'spiritual care and counselling are traditionally concerned with curing, achieving, nurturing, reconciliation and freedom.'

Frequently when we hear of the use of pastoral care to rehabilitate CCL many people get uneasy. Nevertheless, scholars on CCL see the necessity of not disregarding the spiritual aspect when rehabilitating CCL (Ramsay, 2017). It is believed that God's grace is at work through the developing personalities of CCL. It is not the intention of this article is to convey a one-dimensional approach to the needs of CCL, or to contemplate that the only concern in the troubled CCL should be pastoral care (Waters, 2018). Instead, it must be acknowledged that their needs are essential and complicated. The main object is to motivate CCL and give them purpose as well as a reason to live. When CCL start to understand God's intention with them, this can turn their lives around (Pargament, Wong & Exline, 2016).

Pastoral care is a God's directive to be involved in all His children's lives. The demand for pastoral care and support for CCL cannot be undermined (Helsel, 2015). CCL are greatly in need of pastoral care and often do not know whom to turn to despite the fact that pastoral care is the function and responsibility of everyone (Evans, Stanley, Barrera, Exline, Pargament & Teng, 2017). The all-embracing purpose of this article is to highlight the urgency of mounting concern for CCL. This is very critical in that it enables them to understand the effect of their actions and the damage that has been done (Louw, 2013).

Theoretical Framework

The theory that is underpinning this study is Bronfenbrenner's (1979) bio-ecological model. The theory focuses on a child's growth in the setting of interactions that make up his or her world. This theory describes complicated levels of settings that have an effect on a child's growth (Engler, 2007). The interaction amongst aspects in the child's developing ecology, his close family and neighbourhood atmosphere motivates and leads the child's growth. Variations or disagreements in one stage will swell all the way across other stages. To understand a child's developmental changes, we need not only look at the child and their current situation, but also at the dealings with the bigger ecosystem as well (Wilbur, 2008).

This bio-ecological theory recognises five environmental structures, and they are micro-, meso-, exo-, macro- and chronosystem. A child, family, school and other influences, such as the educational and financial composition of surrounding community, including rules, laws and legal structures can lead to defiant CCL (Bronfenbrenner, 1979). It is not adequate to examine personal aspects, such as family, peers or school independently. The significance of this theory regarding the children's court system is the dealings between CCL and the ecosystem. The criminality, in this situation, committed arises as the workings of the relations between CCL and the ecosystem, which may consist of but is not restricted to family, friends, prison, and society.

The idea behind juvenile justice system is to modification of behavioural predispositions of CCL (Lightfoot, Cole & Cole, 2008). To “demonstrate that human development has occurred, it is necessary to establish that a change produced in the person’s conceptions and activities holds over to other situations and other times” Bronfenbrenner (1979: 35). This transformation is important in the life of CCL when they make the choice not to commit a crime again for the reason of the influences of their environment.

Bronfenbrenner’s bio-ecological theory specifies that as a child develops, the interaction with their situations becomes further complex. This complication develops as the child’s bodily and mental structures grow and mature. Thus, given that nature continues on a specific progression, how does the realm that surrounds the CCL theorize and sustain their harsh growth? (Wilbur, 2008). In this theory, the schemes within the societal milieu and events in which CCL partake, for example, family, friends, education environment, and correctional facilities can be favourably used as learning setting that can offer a chance and support structures for development. To the degree that they furnish sufficient support, prospects, and positive assets for personal development, social situation can accomplish a significant part in enabling CCL’s development in the optimistic path of restoration (Danziger & Ratner, 2010).

Problem of Study

The spiritual needs of CCL are not given the necessary attention within the prison system. The facilities, most of the time, have no qualified specialists to offer proper quality religious essential services. The rehabilitation services that are used in the system are not appropriately successful in solving the challenges of CCL. Rehabilitation practices should target the areas that are most problematic to CCL and attempt to address them. For instance, many CCL lack a decent education, and work-related skills including spiritual psychotherapy. If these types of rehabilitation methods become successful, this will not only boost the livelihood of CCL, but will also lessen reoffending rates (Bales & Mears, 2008).

When a child has committed a crime, the child’s best interests are most significant, more considerable than any other matter. It is, therefore, evident that there is a necessity for socio-ecological consideration and support for CCL and use of appropriate approach that can be integrated into their rehabilitation practices.

Methodology

The qualitative research approach was used to answer research questions about the pastoral care for CCL and its benefits employing life histories (narratives) and focus group interviews to collect data. This article is positioned within the interpretive paradigm which allows for an in-depth study of the perspectives and experiences of CCL who benefitted from pastoral care and counselling.

Research Paradigm

This article sought to understand meaning from numerous viewpoints, challenges and the benefits of pastoral care for CCL at correctional facilities (Cohen, Manion, & Morrison, 2007). Thus, the research problem is most suitably placed within an interpretive paradigm for people develop constant individual meaning to their existence (Lincoln & Guba, 2005). Aligning the research within this philosophy allowed for the perceptions and experiences of those aiding from spiritual care to be studied in-depth. This paradigm approach was also applicable as it spawned some patterns of value on pastoral care for CCL (Creswell, 2002). Interpretive paradigm approach pursues to obtain entry to people’s rational acumen and thus to explain activities and societal world from the participant’s viewpoint (Denzin & Lincoln, 2005).

Understanding the multifaceted and evolving nature of the pastoral care for CCL through an interpretive approach was very significant. Denzin and Lincoln (2005: 3) explain that “qualitative researchers study

things in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them”..

Data Collection Strategies

This article is also the result of qualitative narrative research that utilised in-depth narrative (life histories). The research was directed as narrative research within an interpretive paradigm. According to interpretive paradigm, people live their lives by the narratives (stories) that they create in language and in relationships with others. In this study, the participants were requested to write as much as they can about their life histories. Since we create our own realities in stories, we are also able to re-create those stories (Morgan 2000). Focus groups were similarly used, where a group pastoral care was interviewed jointly in order to attain a correct interpretation of the views of the group (Lofland, Snow, Anderson & Lofland, 2006). Focus groups were chosen as the most proper procedure for this study for the subsequent purposes. Firstly, in a focus group interviews, participants have more control, and the structure is adaptable (Lofland, Snow, Anderson & Lofland (2006). Focus groups are normally designed out of pre-set questions over a set subject with certain answers. Embracing this approach granted for in-depth individual and group debate about direct encounters, experiences and particular perspectives regarding the pastoral care of CCL. Using focus group interviews also had the benefit of permitting participants additional time to contemplate and to remember their experiences, as suggested by Fontana and Frey (2005). Using this strategy for this research study allowed for the depth and tractability required to improve on understanding the participants and how they understand spirituality.

Pastoral care in this study was able to mainly manage the dialogue around the pre-set questions and the essential circumstantial features of the role from within each prison to occur. Placing the investigator in this study the perceptions and insights of those with experiences of pastoral care to be explored deeper. Secondly, in a focus group discussion, reactions can ignite more thoughts or associations for other participants permitting change or intensification of ideas (Lofland, Snow, Anderson & Lofland, 2006; Fontana & Frey, 2005). Focus group discussions created dialogue that was a more trustworthy explanation of what CCL experienced through pastoral care.

Table 1. Participants Structures

No	Gender	Age	Code
1	Male	14 years	P1-M-14
2	Male	16 years	P2-M-16
3	Female	14 years	P3-F-14
4	Male	15 years	P4-M-15
5	Male	13 years	P5-M-13
6	Male	17 years	P6-M-17
7	Female	16 years	P7-F-16
8	Male	15 years	P8-M-15
9	Male	17 years	P9-M-17
10	Male	15 years	P10-M-15
11	Male	13 years	P11-M-13
12	Male	17 years	P12-M-17
13	Female	16 years	P13-F-16
14	Female	14 years	P14-F-14
15	Male	15 years	P15-M-15
16	Male	16 years	P16-M-16
17	Female	15 years	P17-F-15
18	Male	17 years	P18-M-17

Ethical Considerations

The CCL may have withheld opinions that they did not want to share. However, it can be confirmed that the compassionate and comfortable atmosphere that was observed within each focus group enabled participants to speak freely, openly and disagree. The focus groups were restricted to about fifty-minutes. All participants had the right to withdraw their participation. Three focus group interviews were conducted, and eighteen participants (Participant 1-18) took part, all focus groups had six participants.

Results and Discussions

Eighteen CCL participated (Participant 1-18 [P1-M-14>P18-M-17]) in focus group interviews and narratives (life histories) to probe more deeply into the issues of CCL. The findings in focus group interviews and narratives (life histories) of CCL indicated that there is need for their moral restoration. The findings further showed that pastoral renewal can result in reduced criminal predispositions and the possibility of a meaningful life for the CCL.

The findings indicated that several factors directly or indirectly influenced participation in pastoral care activities. These included personal justification, dealing with the emotional anxieties, feelings of guilt, finding a new way of life, dealing with the loss of freedom, shortfall of safety, access to outsiders.

The responses in focus group interviews and narratives (life histories) of CCL show that there is need for their moral repair. Pastoral restoration can result in diminished illegal propensities and the possibility of a momentous existence for the CCL.

Personal Justification

Attributing an individual's spiritual change to personal reasons is a difficult task because the motivation to change becomes an intangible element that is derived from within. The best way to describe this type of change is that these individuals experience spiritual transformation for personal gain and satisfaction distinct to social benefit or obligation and the benefit is intrinsic. Personal reasons for change allow an individual to look deep within oneself and provide an opportunity to afford more meaning to one's life (Griffith 1995:137). For example, a person realises during imprisonment that he needs to change his past habits because he is unhappy.

Bosch (1991:412) signifies pastoral care as the total task God has set the religious for the redemption of the world, which always relates to a specific context of evil, despair and lostness. It embraces all activities that serve to liberate man from his bondage of sin. The pastoral care is sent into the world, to love, to serve, to preach, to teach, to heal, to liberate. The prison pastoral caregivers are dedicated to reach the lost and the prison need to provide the ideal setting to do their job (Hayes & Dowds, 2015).

“CCL are forgotten, abandoned or condemned by most, so we are particularly lost and needy. Those that come to our group, know that they need to change, to be different. Some are already believers, some have some religious background as children, and some are totally excommunicated from their churches. It is a pleasing honour to be among people who listen and want to know about God.” – Pastoral caregiver

“Because prison can be such an inhuman experience the presence of pastoral care in prison is vital. No other group can provide the same sort of human contact. The majority of people in prison are facing personality issues and they have usually taken up some inappropriate way of being in the world. Pastoral care can give trust, happiness, a sense of a hope and stability. Even non-believers can find the life of pastoral care inspiring. Change cannot occur until there is some sense of individual inspiration and need. I believe that pastoral care can fulfil that need and give the chance to live life of purpose greater than the simple gratification of worldly desire.” – (P8-M-15)

“Undeniably, being in prison has had an overwhelming impact on me as a person. I dare to think what person I may have become. I certainly acknowledge the stance of the meaning of a man that is held by the many of the young offenders. Being in prison has been a blessing in disguise. It is incredible how little time you really set aside for pausing, reflecting and imagining while you are in the normal culture. The misfortune is that coming to prison, for my family and for me, may in the long run be worthy, because with pastoral care and a great deal of available time to reflect, I think I have discovered my true self.” – (P13-F-16)

“After attending the pastoral care services for the previous two years, I have converted into a person who receives himself and others unreservedly. I can now give and receive warmth without emotional barriers. I do not hide my emotional reaction and I am able to stand up, examine and evaluate feelings of shame, rage, jealousy and to surpass these emotions by using the teachings of forgiveness and acceptance.” – (P6-M-17)

“I have watched again and again as young offenders who have been given the space to think about themselves and their lives, young offenders who came into prison railing against the unfairness of the world and denying all responsibility for the crime for which they have been convicted, have now stood to own the chaos that was their life before prison. They have finally owned their crime and the hurt they have inflicted on others and expressed their determination to make their own future and the future of their children a more constructive experience. I have watched the light come on in the eyes of young offenders as they have realised that they do have a place in the world; they do have a contribution to make; they do have a right to be alive.” – (P11-M-13)

Lashlie (2002:107) reflects that if CCL are given the personal space and time to reflect on their wrongdoing, they can change and accept the liability for their actions and start to believe that they can create a better future.

Dealing with the Emotional Anxieties

How does pastoral care help CCL adjust to prison? A series of individual and group interviews were conducted to address this question, and the responses of CCL indicate ways that pastoral care might help to improve adjustment to prison, such as dealing with the emotional stresses of imprisonment and dealing with the loss of freedom in the prison environment. One of the most common answers to questions about the enthusiasm for pastoral care in prison had to do with the emotional struggles the CCL feel about being in prison. Pastoral care holds possible routes out of imprisonment dilemma, for it not only clarifies faults and failures, but it also suggests the resolution.

“Being incarcerated makes you bitter towards the world. They think it is going to make you better, but it does not.” – (P5-M-13)

“The truly religious become stronger. They can deal with the problems that affect them, and they can ease the troubles that affect you, and they can help you to be able to avoid more crimes.” – (P12-M-17)

The right of religious freedom is a provision granted to all people including those in prisons. Still, observing religious activities can be withheld due to the maintenance of compliance, safety and regulation. While it is a right to practice one's religion, CCL, have in several cases needed to reassure and uphold their rights to freely practice their religion. The denial of access to pastoral care may possibly create a wasted chance for the time of imprisonment to be used in reconstructive way.

It is significant that the CCL who are in prison ought to have and need their residual rights recognised. In addition, the CCL are in need of pastoral care and psychological health, social, and reconstructive

services. That time spent imprisoned would be best spent in ensuring rehabilitation. There are many ways wherein CCL say pastoral care can alleviate the agony of imprisonment.

Feelings of Guilt

With the exception of loss of freedom, the most powerful message of imprisonment is guilt. CCL can turn to pastoral care for relief, as a kind of free from the work of evil in the world, as recompensation and reconciliation.

“Being a believer, I can go and ask chaplain pastor to help receive forgive me for my sins and to get the strength to deal with my problems.” – (P3-F-14)

“Beware of the tricks of the devil. He has a lot of tricks. He uses the things of the world. He will use people to get in your face. He uses different ways, but you have to be wise. You have to avoid it.” – (P6-M-17)

Many religious CCL do not excuse their guilt. Instead, they seem to accept a deep personal obligation for their offences and for the wrongdoing. As one young offender said that:

“If you talk to everyone here, they’ll tell you that they in prison because of a blunder. Many say it was a bad attorney, or a stupid mistake in the way they did the crime. The spiritual young offender realises that the fault was doing the crime to start with.” – (P17-F-15)

Finding A New Way of Life

Among the main displays of pastoral care available within the inner experience there is growth, inner independence, integrity, spiritual mindset, moral principles and resistance in the direction of wickedness (Griffith 1995:137). One of the main aspects that CCL offered in talk about the significance of pastoral care is that it transformed them. One young offender put it articulately in this way:

“My faith has made me excited about when I go home.” – (P14-F-14)

“Religion is a guide how not to get out of hand; it gives you a straight path.” – (P1)

Inmates who embrace pastoral care tend to be profoundly dedicated to strict models of spiritual life. This enables a type of total substitute, wherein the habits of the past are secondary to a different, completely determined way of living, the one that can be thought of as established.

CCL also draw value from their spiritual preference as a way in which they feel an effective role of God in their lives. They see a change that enables them to cope with the difficulties of prison.

“Anything that’s happened in our lives, God did it. Almighty wants you to be absolutely blank so He can complete you.” – (P15-M-15)

Pastoral care includes faith combined with teaching that motivates to seek holiness and promote virtue. The kind of spiritual life that distinguishes individuals in terms of quality of life. The CCL branded by an enthusiastic spiritual life focused on belief, exhibited a considerably greater level of hereafter quality of life than any other type of life.

Dealing with the Loss of Freedom

Undoubtedly freedom is an important principle of particular aspects of religions of the world, where a deafening difference is made between things of the world and that which belongs to God. In prison, where there is a reign of threat and deprivation, this is very prudent teaching, for the person who focuses on the costs sustained by being imprisoned are likely to become disturbed (Hayes & Dowds, 2015).

“It is not the prison that incarcerates us, it is a man's mind. I am able to live a normal life and uphold my character with dignity. The first objective of prisons is to strip you of your dignity. It takes your self-esteem, your dignity, and everything about you. Pastoral care has helped me to regain this.” – (P16-M-16)

My faith was not as strong until after being imprisoned. Suddenly I found myself alone and with no one. That is when faith and belief in God became stronger. It kept me sensible.

“The only thing that is lacking in here is freedom of movement and women, but that is only a state of mind. I've seen some guys who don't really realize that they are in prison because it is not the prison that they see, it is the walk with God. Prison doesn't bother them anymore.” – (P12-M-17)

One way to understand the deprivation of peace is to relate it to the primary loss of freedom. There is no loss more fundamental explained to prison than the loss of freedom. Whatever else the prison does, it makes the young offender stay in a place that he would not choose.

Shortfall of Safety

The combination of the deprivations imposed by prison life and the destructive culture imported into it, makes the prison environment a difficult setting in which to live. After all, prisons are filled with lawbreakers, and many of them are there because a court felt they represented a threat to the safety of the community (Hayes & Dowds, 2015). There are some CCL for whom safety fears may be intensified, especially the physically weak, homosexual or sex offenders.

“The sex offenders show up in the religious groups so that they will not be hurt. They need to be safe. A person with a nasty crime is accepted into the group. Whether you did the crime or not, they are going to protect you.” – (P6-M-17)

“If the guy is weak, and we know that he is weak, we are compelled in our religious group to protect him and help him grow spiritually, because we do not know what is in his heart.” – (P10-M-15)

Even for CCL who are not particularly weak, the chapel is a safe sanctuary, a place where a young offender can go, where the safety threats of prison life are reduced. Participation in any kind of pastoral care exposes a young offender less to the complications of prison life, merely by socialisation with other spiritual CCL.

Access to Outsiders

Participation in pastoral care programmes also provides access to outsiders, particularly women. When asked CCL about the deprivations in prison, their interaction with people who are outside prison were mentioned, and special emphasis was on how pastoral care offered them an opportunity to meet with women (Hayes & Dowds, 2015).

“Because of women who came from outside. We are in jail, so we want to see the women.

Sometimes there will be some good-looking volunteer ladies in the chapel on a Sunday. Then you're likely to see the place filled, with all the boys coming to stare and enjoy.” – (P13-F-16)

The CCL who met outside visitors are thus able to defeat the walls of prison in some way. They are able to recover one of the comforts of life they lost when they entered the prison, although their achievement is only limited and vague. CCL often talked about pastoral care by recalling the change in their lives (Herholdt 1998).

“When faith arises in us, we find a transformation in our mindset. Some say spirituality keep us mentally normal. Many discover purpose and begin preparing for a new and distinct way of life when they leave prison. Some are very bold in taking others along.” – (P12-M-17)

“I will never forget the experience. I could not hold back the tears that were streaming down my cheeks. I had this instant feeling of belonging, the emptiness was filled, hunger and thirst were appeased.” – (P14-F-14)

“The initial real human contact with anyone in prison was with prison pastor who was the only person who seemed concerned and my meeting with prison pastor has continued outside.” – (P5-M-13)

“You are my friend and a reward from the heavens. I have a greater strength than ever before and a deeper commitment. The scriptures meant a lot to me, it was a response to my condition in a very practical way. The scripture spoke for itself in incarceration. I had never had so much time for the scripture.” – (P8-M-15)

It is clear from this account that the strength of pastoral care that allow CCL to survive and even to grow spiritually. It would be ideal if this form of spiritual experience could be demonstrated in correctional facilities as a basis of encouragement to assist CCL in enduring the aches of confinement (Sykes 2007).

Conclusion and Recommendations

The spiritual component of rehabilitation is necessary for the needs of CCL needs to be taken seriously. As pastoral caregivers of CCL acknowledge the legitimacy of spiritual development, they can provide opportunities for the outside involvement of individuals from the religious community as the effort to offer more complete rehabilitation.

The findings in this study could be of practical use to those concerned with the wellbeing of CCL in general and, specifically, to those working with CCL in religious contexts. Several strategies can be construed from the findings, such as the fact that not all CCL are religious and that all religious practices were found to be positively correlated with their spiritual well-being, suggests that efforts aimed at supporting and enhancing the spiritual lives of CCL are warranted and highly relevant. Pastoral care constitutes an important avenue through which the spiritual and general psychological well-being of CCL can be enhanced (Burnell *et al.* 2019; Patel *et al.* 2009).

Encouraging CCL to engage in religious practices more frequently and actively is likely to further enhance spiritual well-being, especially concerning practices such as performing acts of compassion to others and working to align personal behaviour with spiritual values and beliefs. Finally, although the high level of extremists attitudes that characterised the CCL were found to be positively associated with pastoral care of CCL (Van Breda 2012).

This article showed that pastoral care and counselling of CCL are mutually dependent and appropriate for the rehabilitation of the CCL. In addition, the CCL need to be assisted by transformative features of the rehabilitation programmes (Waters, 2018). The article established how conditions can be for or in contradiction of the processes of divine change and show the way as to facilitate the factors that are conducive to pastoral care and spiritual conversion can be intertwined into an active, holistic programme of rehabilitation for CCL (Pargament, Wong & Exline, 2016). Duplications on the theoretical framework showed how prior research related to pastoral care, spiritual change, faith development has been improved and expanded by the findings of this kind of research (Paquette & Ryan, 2001).

Pastoral care and spiritual development are affected by environmental factors, such as dysfunctional family, drugs and alcohol, which surpass the control of CCL (LaMothe, 2018). Added features must be there for CCL to encounter realisation leading to change, but regression following a phase of pastoral care and spiritual understanding may be brought about by other adverse aspects mentioned above.

The final implication of this article for future research and for related policy and practice is that there is a dire need for qualified pastoral caregivers.

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