

'They come to me for help': Status and identity navigation of Pofadder's 'helpers'



Theoretical groundings

Social construction of Identities

race place
coloured white



Narrative Theory

big stories little stories

22 interviews:
context

6 'helpers'
analysed in detail



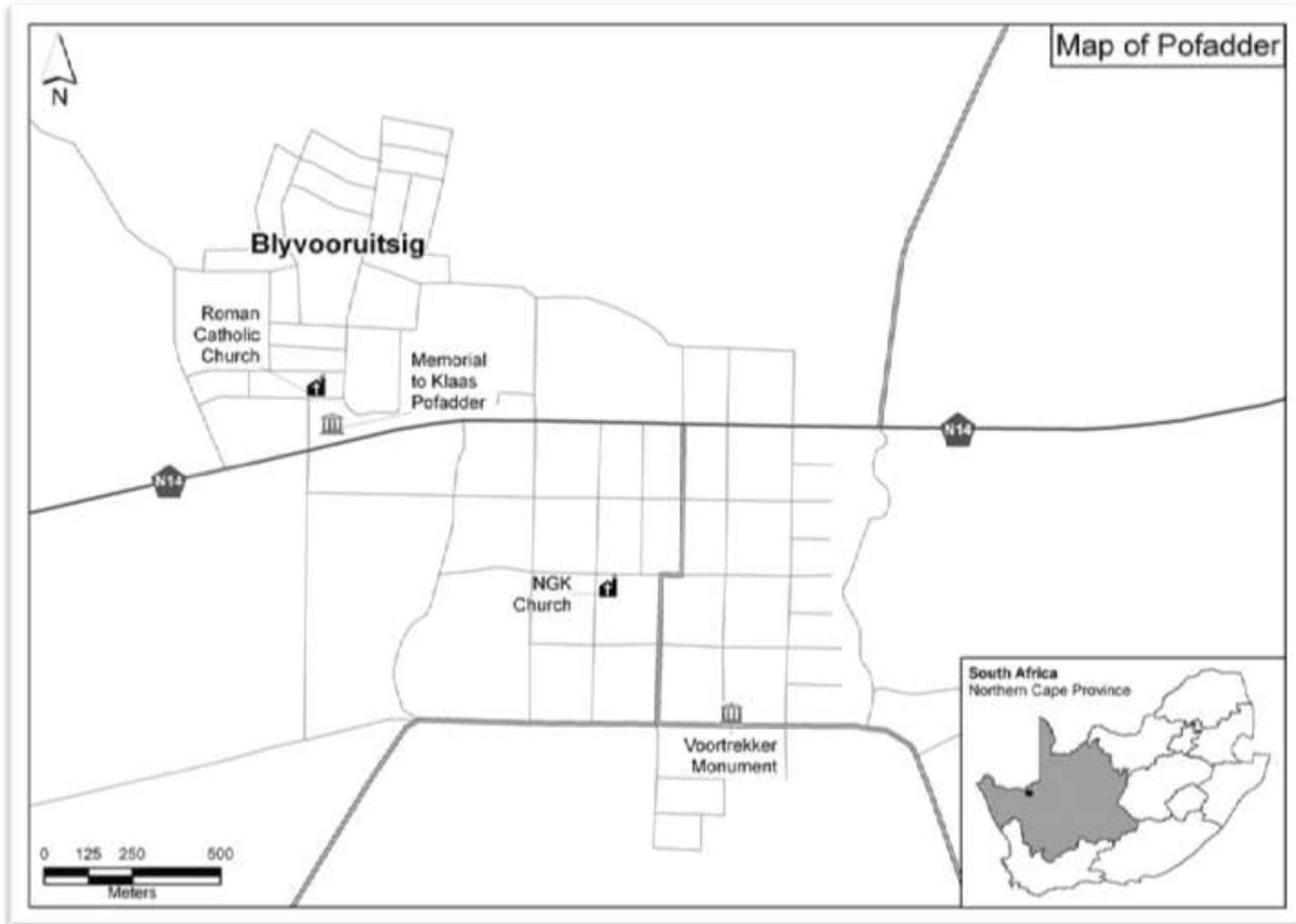
'Helping?'

Political and
Civic activism
Chari, 2005

Ethical/moral
Framework
Aquino & Reed, 2002
Youniss & Yates, 1999



Context: Isolated small town



Context: Divided history influencing present realities



Context: Christianity pervasive



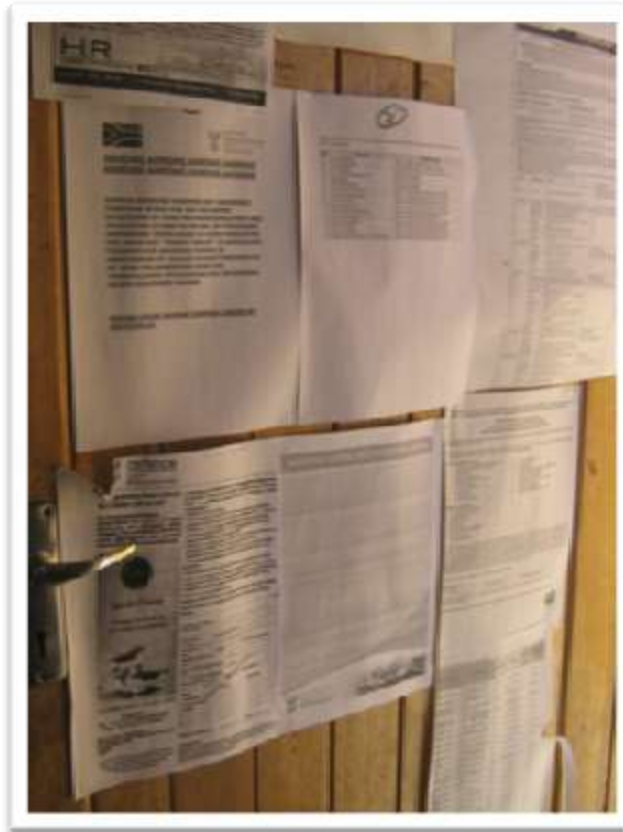
Context: Peace, quiet and 'neighbourliness'



Context: Current racial narratives



Context: Social issues (coloured)



Context: Social issues (white)



'Helpers': Oom Doddie

“I feel I want to do community work because I have the interests of the community on my heart, and I feel it’s my vision, it’s my vision. I don’t get paid for it, maybe just a thank you...but I feel that God put me in the community with a certain goal to do it. Because I don’t get a cent for it, maybe a certificate from the police, or the welfare, those sorts of things”



'Helpers': Mev. Kampioen

“This ACVV (Afrikaner Christian Women’s Union) branch was started when a sister of mine, and a girl, they had exceptional talents, and their parents were too poor, it was in the 30s, the early 30s, to send them to another school. Then the ACVV branch was started, and when I came back here [to Pofadder], we call it ‘eerskuld’, you were supposed to give something back. And that’s the reason why I’m ACVV”



Conclusions

- *Pofadder's context creates conditions for 'helpers' to flourish*
- *Opportunities still largely positioned and shaped the kinds of 'helping' that are taken on*
- *Shifting power in post-apartheid SA has changed this for some people but not others*
- *Helping mobilised to gain status or shore it up*

