DEPARTMENT TEACHER EDUCATION

THE EDUCATOR IN A PASTORAL ROLE

ONLY STUDY GUIDE FOR EDPHOD8

PGCE Senior phase and FET

Prof S Schoeman (editor)
Prof CA Jansen
Prof JM Dreyer
Dr JI Swanepoel
Ms KH van As
Dr HM Vogel
Prof HC Steyn
Prof JS Kruger

UNIVERSITY OF SOUTH AFRICA, PRETORIA

Printed and published by the
University of South Africa
Muckleneuk, Pretoria

EDPHOD8/1/2012—2014

98753223

3B2

Karin-mod Style

CONTENTS

Learning unit		*Page*
	PREFACE	(iv)
	SECTION 1 A theoretical framework	
1	The pastoral role of the educator in South African public schools: a theoretical framework	2
	SECTION 2 Practical examples	
2	Understanding cultural diversity in my public school classroom	16
3	The ABC of building schools for an integrated South African society — diverse people unite	24
4	Education for human rights and inclusivity	41
5	Child abuse: an educator's guide for the Senior Phase and FET	57
6	HIV/AIDS education at school	81
7	Educators' pastoral role in their schools and communities: an opportunity to care	92
	SECTION 3 Crisis and trauma in adolescence	
8	Crisis: the theory	122
9	The crisis intervener and the person in crisis: prevention, prejudice and the intervener	136
10	Crisis intervention: general models	144
11	The skills for ensuring a positive relationship and interview between the crisis intervener and the adolescent in crisis	168
	SECTION 4 The religious world of the learner	
12	Understanding religious diversity in my school	186

PREFACE

The study material for this module comprises four sections.

Section 1: The theoretical framework for the pastoral role of the educator (see learning unit 1)

Section 2: Practical examples to illustrate the applied competence of the community, citizenship and pastoral role (see learning units 2 to 7)

Section 3: Knowledge, skills, values and attitudes pertaining to the handling of crises and trauma in adolescent learners (see learning units 8 to 11)

Section 4: Knowledge dealing with the religious world of the Senior Phase and FET learner (see learning unit 12)

SECTION 1

A THEORETICAL FRAMEWORK

LEARNING UNIT 1

THE PASTORAL ROLE OF THE EDUCATOR IN SOUTH AFRICAN PUBLIC SCHOOLS: A THEORETICAL FRAMEWORK

Prof S Schoeman

1.1 INTRODUCTION

According to Best, Lang, Lodge and Watkins (1995:63), one of the most important roles of an educator in a school is to assist learners pastorally. This term embraces more than merely giving thought-provoking and stimulating lessons. It means being concerned about the wellbeing of each learner. The Norms and Standards for Educators (2000), published in terms of section 3(4)(f) and (1) of the National Education Policy Act 27 of 1996, recognises an effective and well-defined pastoral role as one of the seven roles of a competent and qualified educator (ELRC 2004:A-47, A-50A-51).

Adolescence is a critical psychological and biological developmental stage in the growth of young people, and its successful negotiation is often affected by social and cultural problems (Beck & Earl 2000:157–162). This complex transition partly defines the pastoral problems that the educator has to deal with in the Senior Phase (Grades 7 to 9) and the Further Education and Training Phase (Grades 10 to 12) of schooling (ELRC 2004:A-51). The pastoral role of the educator is new territory for South African educators and many may feel reluctant and ill-equipped to engage in such an activity. It is worth noting, however, that while the practical activities of the educator's pastoral role in dealing with learners' problems have yet to be fully formalised, discussion about them is very important within the educational community.

Scholars such as Bradley and Dubinsky (1994:61–62) and Conger and Petersen (2004:36) see the educator's pastoral role as merely instrumental, that is, picking up problems as they arise and responding pragmatically to them. But, according to Francis and Kay (1994:81–82) and Frankel (1998:98), the danger of this approach is that many problems go unnoticed, and there may also be little or no attempt by the school to deliver values education within the curriculum. According to McLaughlin (2004:21–22), all aspects of schooling, including this pastoral role, involve providing a good deal of implicit and explicit values education alongside the formal curriculum and, this author argues, the pastoral role is an opportunity for encouraging not only cognitive and affective development, but also spiritual and moral development. This may be done in a variety of ways.

1.2 APPLIED COMPETENCES FOR THE COMMUNITY, CITIZENSHIP AND PASTORAL ROLE OF THE EDUCATOR

The cornerstone of the norms and standards policy is the notion of applied competence and its associated assessment criteria. Applied competence is the overarching term for three interconnected types of competence:

1.2.1 Three types of competence

- *Practical competence*. Practical competence is the demonstrated ability, in an authentic context, to consider a range of possibilities for action, make considered decisions about which possibility to follow, and to perform the chosen action.
- *Foundational competence*. Practical competence is grounded on, the foundational competence, where the learner demonstrates an understanding of the knowledge and thinking that underpins the action taken.
- *Reflexive competence*. Foundational competence is integrated through reflexive competence in which the learner demonstrates ability to integrate or connect performances and decision making with understanding and to adapt to change and unforeseen circumstances, as well as to explain the reasons behind these adaptations.

Applied competence also refers to the ability to integrate the discrete competences that constitute each of the seven educator roles.

1.2.1.1 The seven roles of educators

The seven roles are as follows:

Learning mediator

The educator will mediate learning in a manner that is sensitive to the diverse needs of learners, including those with barriers to learning; construct learning environments that are appropriately contextualised and inspirational; and communicate effectively, showing recognition of and respect for the differences of others. In addition, an educator will demonstrate sound knowledge of subject content and the various principles, strategies and resources appropriate to teaching in a South African context.

Interpreter and designer of learning programmes and materials

The educator will understand and interpret the learning programmes provided, design original learning programmes, identify the requirements for a specific context of learning, and select and prepare suitable textual and visual resources for learning. The educator will also select, sequence and pace the learning in a manner sensitive to the differing needs of the subject/learning area and learners.

Leader, administrator and manager

The educator will make decisions appropriate to the level of learning, manage learning in the classroom, carry out classroom administrative duties efficiently and participate in school decision-making structures. These competences will be performed in ways that are democratic, that support learners and colleagues, and that demonstrate responsiveness to changing circumstances and needs.

Scholar, researcher and lifelong learner

The educator will achieve ongoing personal, academic, occupational and professional growth by pursuing reflective study and research in their learning area, in broader professional and educational matters, and in other related fields.

Community, citizenship and pastoral role

The educator will practise and promote a critical, committed and ethical attitude by developing a sense of respect for and responsibility towards others. The educator will uphold the Constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate an ability to develop a supportive and empowering environment for the learners and respond to the educational and other needs of learners and fellow educators. Furthermore, the educator will develop supportive relations with parents and other key persons and organisations, based on a critical understanding of community and environmental development issues. One critical dimension of this role is HIV/AIDS education.

Assessor

The educator will understand that assessment is an essential feature of the teaching and learning process and will know how to integrate it into this process. The educator will have an understanding of the purposes, methods and effects of assessment and be able to provide helpful feedback to learners. The educator will design and manage both formative and summative assessment in ways that are appropriate to the level and purpose of the learning and that will meet the requirements of accrediting bodies. The educator will keep detailed and diagnostic records of assessment. The educator will understand how to interpret and use assessment results to feed into processes for the improvement of learning programmes.

Learning area/subject/discipline/phase specialist

The educator will be well grounded in the knowledge, skills, values, principles, methods and procedures relevant to the discipline, subject, learning area, phase of study, or professional or occupational practice. The educator will know about approaches to teaching and learning (and, where appropriate, research and management), and how these may be used in ways that are appropriate to the learners and the context. The educator will have a well-developed understanding of the knowledge appropriate to the specialisation.

The above seven roles are broken down into

- practical competence
- foundational competence
- reflexive competence

In the remaining paragraphs of this section, the emphasis is on the applied competence that comprises the community, citizenship and pastoral role.

1.3 COMMUNITY, CITIZENSHIP AND PASTORAL ROLE

1.3.1 Practical competence

(The learner demonstrates the ability, in an authentic context, to consider a range of possibilities for action, make considered decisions about which possibility to follow, and to perform the chosen action.)

The educator

1. develops life skills, work skills, a critical, ethical and committed political attitude and a healthy lifestyle in learners
2. provides guidance to learners about work and study possibilities
3. shows an appreciation of, and respect for, people of different values, beliefs, practices and cultures
4. is able to respond to current social and educational problems, with particular emphasis on the issues of violence, drug abuse, poverty, child and women abuse, HIV/AIDS and environmental degradation, as well as ccessing and working in partnership with professional services to deal with these issues
5. counsels and/or tutors learners with social or learning problems
6. demonstrates caring, committed and ethical professional behaviour and an understanding of education as dealing with the protection of children and the development of the whole person
7. conceptualises and plans a school extramural programme, including sport, artistic and cultural activities
8. functions as a mentor by providing a mentoring support system for student educators and colleagues

1.3.2 Foundational competence

(The learner demonstrates an understanding of the knowledge and thinking that underpin the actions taken.)

The educator

1. understands various approaches to education for citizenship, with particular reference to South Africa as a diverse, developing, constitutional democracy
2. understands key community problems, with particular emphasis on issues of poverty, health, environment and political democracy
3. knows about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, the Constitution and the Bill of Rights
4. understands the possibilities for life-skills and work-skills education and training in local communities, organisations and business
5. knows about ethical debates in religion, politics, economics, human rights and the environment
6. understands child and adolescent development and theories of learning and behaviour, with emphasis on their applicability in a diverse and developing country like South Africa
7. understands the impact of class, race, gender and other identity-forming forces on learning
8. understands formative development and the impact of abuse at individual, familial and communal levels

9. understands common barriers to learning and the kinds of school structures and processes that help to overcome these barriers
10. knows about the support services available and how they may be utilised
11. knows about the kinds of impact school extramural activities can have on learning and the development of children, and how these may best be developed in cooperation with local communities and business

1.3.3 Reflexive competence

(The learner demonstrates the ability to integrate or connect performances and decision making with understanding and to adapt to change and unforeseen circumstances, as well as to explain the reasons behind these actions.)

The educator

1. recognises and judges appropriate intervention strategies to cope with learning and other difficulties
2. reflects on systems of ongoing professional development for existing and new educators
3. adapts school extracurricular programmes in response to needs, comments and criticism
4. reflects on ethical issues in religion, politics, human rights and the environment
5. reflects on ways of developing and maintaining environmentally responsible approaches to the community and local development
6. adapts learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the Constitution
7. critically analyses the degree to which the school curriculum promotes HIV/AIDS awareness
8. critically analyses the degree to which the school curriculum addresses barriers to learning, environmental and human rights issues (ELRC 2001:A-44–A58)

1.4 ADOLESCENCE AND PASTORAL CARE

1.4.1 Introductory remarks

This section is a very brief introduction to the vast range of material concerned with understanding adolescence and the relevance of this to the work of the pastoral educator; it provides a summary of Beck and Earl's (2005:57–66) views, among others. This section aims to ensure that, as a pastoral educator, you are aware of three important things:

- Firstly, adolescence is one of several critical psychological and biological developmental stages in the growth of young people, and its successful negotiation is also affected by social and cultural factors.
- Secondly, this complex transition partly defines the pastoral problems with which we, as educators, have to deal in secondary education.
- Thirdly, the nature and the manner in which some of these pastoral problems are presented can lead educators into difficult ''boundary issues'' about which it is best to be forewarned — and hence forearmed (Beck & Earl 2000:51).

Adolescence, 2000s-style, is subject to some pretty difficult and possibly unique pressures, but that does not mean it might not also be very much the same as it always was. If you read the following quote and try to date it, you may understand the reason for the aforegoing statement:

> The young are in character prone to desire and ready to carry any desire they may form into action. Of bodily desires it is the sexual to which they are most disposed to give way, and in regard to sexual desire they exercise no self-restraint. They are changeful too and fickle in their desires, which are as transitory as they are vehement; for their wishes are keen without being permanent, like a sick man is prone to fits of hunger and thirst.
>
> If the young commit a fault, it is always on the side of excess and exaggeration for they carry everything too far, whether it be love or hatred or anything else. They regard themselves as omniscient and are positive in their assertion; this is, in fact, the reason for their carrying everything too far (Beck & Earl 2000:65).

The date of the original quotation? Well, you might be able to tell from the language that it is not recent, but would you have guessed that it was written by Aristotle 2 300 years ago?

In her fascinating, though now rather dated and sometimes criticised study of adolescence in Samoa, *Coming of age in Samoa*, the anthropologist Margaret Mead claimed to find little evidence of the existence of huge emotional disturbances that are sometimes regarded in our own culture as an inevitable (and incurably awful) side effect of adolescence. She did, however, still regard sociocultural factors as important. Mead put the apparent absence of emotional stress in adolescence in Samoan culture at that time down to the general casualness of Samoan society and its unhurried pace, to the looseness of its family and other interpersonal bonds, to the absence of economic, social or other crises, and to a considerable extent to the absence of a necessity for individual choice — vocationally, socially or morally.

Such studies highlight the importance for us, as educators, to be aware of the demands our society is making on its young people today. One question we could ask, for instance, is whether adolescence is becoming more stressful because of the increasing diversity and complexity of society today (Beck & Earl 2000:66).

1.4.2 Dealing with adolescent problems: essential background knowledge

1.4.2.1 Physical and biological factors: Know the changes and address the anxieties

The pastoral issues related to dealing with learners in the 11–18 age group involve mainly the physical and biological effects of the onset of puberty. Puberty produces the single biggest set of changes to the individual's appearance and, indeed, nature since the time they learnt to walk and talk. At puberty, height and weight rapidly accelerate; secondary sexual characteristics become evident; mature reproductive capacity develops; and there is further growth and differentiation of cognitive ability. Figures given for the onset of puberty show that the mean age of the menarche (the start of menstruation for girls) is 13 (Grade 8); for boys, the average age of puberty is 15 (Grades 9/10). It is important to note, however, that the age for the onset of puberty for both boys and girls varies considerably. Biological change affects every aspect of the adolescent's life. Many of the interactions — psychological, sociocultural and biological — that occur between young people themselves and between them and us, as educators, during puberty are influenced by these biological changes. When you take a Grade 9 PE lesson, such as boys' football, the height, weight and, hence, strength of the boys in front of you may vary astonishingly. When you take a Grade 9 English class, you may find that there are three to four years of

''maturity difference'' in the ways boys and girls choose to engage with the emotional demands of studying a text about love or sexuality.

Adolescents are young people waking up to the realisation that they will soon be or already are fully adult: fully capable, biologically, of not only living and breathing and dying, but also of reproducing and of fathering or mothering. Puberty is not a minor life event and we should not trivialise the developmental problems arising from it. For adolescents, puberty often (not always) means the proliferation of worries — often centering on whether all their new ''body bits'' will ever grow, or change, or work in the appropriate order/at the appropriate time. It is not easy for educators to deal with all this anxiety in their students . And associated with this anxiety is often secrecy and embarrassment about the body and body image. Adolescence and living with the anxieties related to puberty is a ''phase'' we all had to go through ourselves. But educators need to remember, as the adults they now are, how much adolescents need and expect you to be role models of adulthood for them. This does not mean you have to be perfect, but that you need to be able to tolerate learners' anxieties, reassure them, show them how to manage their anxiety, if necessary, and be able to help steer them through to the calmer waters beyond adolescence.

Bullying, teasing and the miseries of being included or excluded from certain girl and boy ''groupings'' due to peer group pressures are other problems that stem partly from both the variability and the inevitability of the biological onset of puberty. They may, however, also stem partly from psychological factors affecting adolescence (Beck & Earl 2000:57–58).

1.4.2.2 Psychological factors: Identity formation and negotiating transition adequately

When it comes to examining what adolescence is, that is, beyond the merely biological aspect, consensus views are surprisingly hard to find. Psychologists differ widely in their attitude to adolescence. Some have seen it as a near sickness, a difficult but inevitable period of *Sturm und Drang* (storm and stress). According to this view, then, educators should expect adolescents to be erratic and ''over the top'' emotionally and to be scatterbrained and uncertain about themselves and others. Other psychologists, however, argue that there is no biological law that dictates that the phase of physiological development we call puberty is inevitably accompanied by ''storm and stress''. Some have even said that, as a definable life stage, adolescence does not really exist in any other way than in the purely biological sense. They claim that it is merely the sociocultural creation of increasingly leisured, technocratic, liberal, Western, pluralistic societies.

Developmental psychology, however, including the likes of Freud, Piaget, Erikson and Kohlberg, suggests that teaching adolescents involves guiding them through not only a biological phase, but also a distinctive psychological or, perhaps more accurately, bio-psychological stage of development. In other words, what is at stake with the onset of puberty is not only a change of physical appearance and the onset of the ability to reproduce, but a vast challenge to and opening of possibilities for wide-ranging identity formation. Erikson, in fact, characterised adolescence as one of eight life stages, each with recognisable tasks to accomplish and each with recognisable problems that could result from not negotiating the transitions adequately (Erikson 1984:18).

In what Erikson calls stage five (ie 12–18 years), the key task is given as identity versus role confusion. This is the task of setting out to make a role (or roles) for yourself, without confusing it with the roles of others. Significant influences,

unsurprisingly, are peer groups and role models for leadership (including those in the neighbourhood and school). It is thus fairly clear what the role of an educator of learners in this age group is going to involve. It is also fairly clear what the consequences would be for both personal and social development of failing to negotiate the stage effectively.

The fact that Erikson sees adolescence as a time for debating, very intensely, what it means ''to be or not to be'' is also not surprising. The anxiety arising from this debate is one reason why you can have such wonderfully existentialist conversations with adolescents; but it is also why they write so much poetry about death and disaster, sex and love. It is also why anorexia and substance use, along with other risky behaviours such as driving too fast and unsafe sex, abound at this age. This identity formation is inextricably linked with the biological changes of puberty.

Educators have a responsibility to help learners negotiate their way through this stage effectively, but we cannot solve everybody's problems, nor can we ensure that *all* learners will negotiate this developmental phase successfully. This is because, as Erikson suggests, an adolescent is not a tabula rasa (blank sheet). They each bring to adolescence certain psychological assets and also certain liabilities arising from their previous negotiations of life stages.

TABLE 1

Erikson's eight stages of psychological development

Stages	Approximate Age	Important Event	Description
1. Basic trust vs basic mistrust	Birth to 12–18 months	Feeding	The infant must form a first loving, trusting relationship with the caregiver or else will develop a sense of mistrust.
2. Autonomy vs shame/doubt	18 months to 3 years	Toilet training	The child's energies are directed toward the development of physical skills, including walking, grasping, and sphincter control. The child learns control but may develop shame and doubt if not handled well.
3. Initiative vs guilt	3 to 6 years	Independence	The child continues to become more assertive and to take more initiative, but may be too forceful, leading to feelings of guilt.
4. Industry vs inferiority	6 to 12 years	School	The child must deal with demands to learn new skills or risk a sense of inferiority, failure and incompetence.
5. Identify vs role confusion	Adolescence	Peer relationships	The teenager must achieve a sense of identity in occupation, sex roles, politics and religion.
6. Intimacy vs isolation	Young adulthood	Love relationships	The young adult must develop intimate relationships or suffer feelings of isolation.

Stages	Approximate Age	Important Event	Description
7. Generativity vs stagnation	Middle adulthood	Parenting	Each adult must find some way to satisfy and support the next generation.
8. Ego integrity vs despair	Late adulthood	Reflection on and acceptance of one's life	The culmination is a sense of self-acceptance and fulfilment.

(McCown, Driscoll & Roop 1996:70)

Perhaps one way to look at the educator's role psychologically, then, is to see it in terms of encouraging and strengthening the former stage, and counteracting and diminishing the effects of the later stage no more, but certainly no less. The psychological assets a child may bring to adolescence include a sense of knowing what it means to be ''listened to'', to feel one's views are being taken seriously (in little things as well as big ones), and a sense of not being pressurised to ''perform''.

The psychological liabilities a child may bring to adolescence include

- the fear of being ''nobody'', with no experience of love and no sense of one's own substance or value
- feelings of neurosis, rather than ''true'' guilt, which may develop because an individual receives bad training (or no training) in values
- the fear of being in the mainstream, for example being an introvert in a very extroverted society. Failure to handle this sort of fear can lead to an individual's finding it hard to make friends and, sometimes, to being bullied
- the fear of being unable to cope with the world: the world of ''then'', of sex, of stress, of fighting for a job

Failure to cope with any or all of these liabilities may cause individuals either to turn in on themselves or to become overly aggressive (Beck & Earl 2000:58–61).

1.4.2.3 Sociocultural factors: "Adolescence begins in biology but ends in culture"

The extent to which a pastoral educator is or is expected to be a role model, counsellor, PE educator, or even provider of a substitute ''family'' structure is viewed differently in different cultures. What is crucial, however, is that you learn for yourself where to set the boundaries between these roles. Educators are not trained counsellors, priests or social workers, but their work may sometimes contain elements of all three roles. The culture that prevails in a school also places constraints on educators, who have to be aware of the sociocultural demands of the local and national context in which the school operates as much as they are aware of the biological and psychological factors affecting their learners. These sociocultural demands can and will affect pastoral educators working with adolescents.

It is important for educators to keep the following in mind:

- Twenty-five per cent of children under 16 have experienced a divorce in the family.
- One in three marriages ends in divorce.
- There are changes in family structures overall.
- Working patterns have been, and still are, shifting radically.

- Lifestyle patterns (eg living near or far away from family of origin) have been, and still are, shifting radically.
- The onset of puberty is now earlier than before.
- Sexual experiences are also generally beginning earlier.
- Young people's access to money nowadays is very different from in previous generations. This may lead to their being valued because of what they possess, rather than because of what they are.
- Trends in the use and abuse of drugs and other substances are changing.
- The power of the media, the availability of videos (including pornographic ones) and the strong influence of popular music heavily affect young people's views of themselves.
- The role of religion is shifting continuously.
- The way young people are seen in relation to crime and punishment is shifting.
- Adults' views about how and what ''young people'' should be are shifting.
- Some would say young people in liberal Western democracies have more choice and more freedom than ever before in any society (Beck & Earl 2000:61–62).

Young people in the secondary stage of schooling need you to know about these constraints because they need ''the ethical soundness, credibility and rational consistency of the society and the world around them in order to establish a stable identity and find meaning in life'' (Erikson 1984:21). The educator, in his/her pastoral role, should contribute to the successful accomplishment of that task.

1.4.3 My job as pastoral educator: survival strategies for me and my learners

Even if you had plenty of time to perform the role of pastoral educator, sooner or later you are bound to find yourself feeling severely pressurised by pastoral work and doubting whether you have the skills to deal with it. Good pastoral educators, like all other educators, need the appropriate knowledge, understanding and skills to do their job well. The trouble is that it is never very clear how, when or from whom they should acquire these skills. Take, for instance, the problem of knowing that a young male has encountered racial abuse in his first job and does not know how to handle it, other than by physically lashing out at his employer (holiday or parttime employer). Or the problem of knowing that a young female is in deep distress, but will not confide in you for fear of peer group recriminations; you later discover that an older boy has pressurised her into having a sexual relationship with him and she does not know how to deal with it. In each case, an elementary knowledge of the law as it affects young people's employment, sexuality or race relations is fairly essential.

What you also need, however, is skill in handling boundary issues, that is, determining whether this problem is one that you can or should be dealing with, and then determining either how to deal with it yourself or to whom to refer it. The pastoral educator often acquires what amounts to a pastoral ''caseload'', which can cause enormous problems in terms of time management and prioritisation. The skill lies in dealing effectively with this load, while keeping in mind that your prime role is that of a classroom educator. The primary skills for managing this load are good basic administration skills and good basic counselling skills. Good counsellors set boundaries on when, where and for how long they will listen, but they also undertake to listen within those boundaries attentively and sincerely to the young person who needs their assistance. One such strategy involves asking a young person who approaches you for help (particularly if you are very rushed): ''On a scale of 0 to 10, how serious is the problem now?'' It may sound superficial, but usually the person

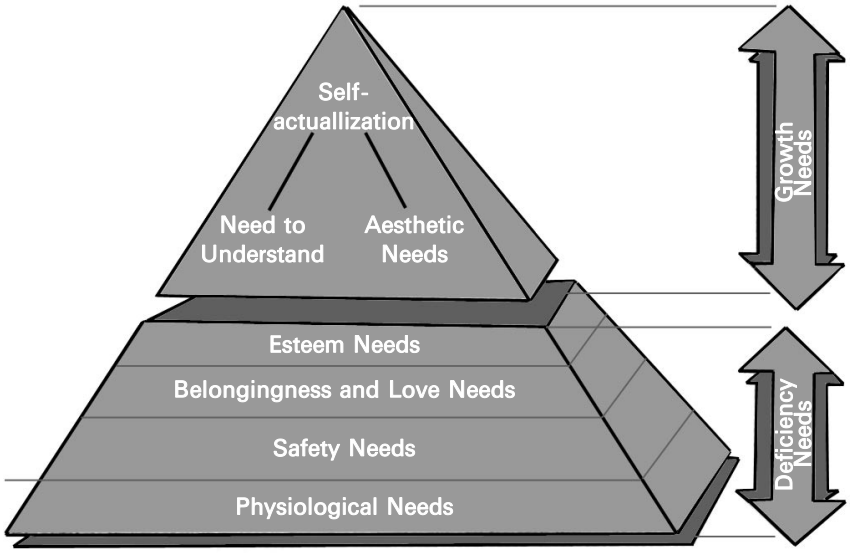
will rate their problem as a 4 or a 7, or will say: ''Oh, it's only a 1 at the moment.'' This really helps you to decide whether or not you need to put other issues on hold while you deal with this particular pastoral problem. It also enables you, as things develop, to ask the person casually at the start of each counselling period: ''What point of the scale are we on today, Thumi/Lovemore?'' Apart from anything else, this keeps you in touch with both the problem and the young person's ability to solve it himself/herself.

We have to bear in mind that adolescents need emotional ''scaffolding'' to learn how to manage their own affective development. According to Vygotsky's theory, scaffolding is the process whereby a more advanced partner changes the degree and quality of support provided to the less skilled partner as he or she becomes more proficient (McCown et al 1996:45). And for their own sake, young people also need you to know when to remove some or all of that ''scaffolding'' so that they can become fully fledged adults. Creating a collusive co-dependence that suggests you will solve all their problems is not the way to do this. But refusing to help them at all, or not acknowledging that dealing with emotional stuff is hard, is also counterproductive. Adolescents need to learn as all of us have had to do to take responsibility for their own actions. They have to learn to find solutions to emotional and other difficulties through their own reasoning, their own friendship groups and their own developing relationships with adult educators who, up until this stage in their development, have largely been seen simply as authority figures. They need to start to make the transition from seeing the educator as a parent figure to seeing him/her as a fellow adult. This one transition probably accounts for at least half the work of the pastoral educator working with this age group. Indeed, we may act as better adult role models for young people if we gently but firmly indicate the paths available to them for sorting out their own issues, rather than always solving their problems for them.

It is tempting, perhaps, to argue that dealing with an individual's psychological, social and emotional developmental problems is irrelevant to our primary teaching task, which, on the surface, is cognitive development. However, as the psychologist Maslow (1984:22) pointed out, it may well be that until those primary needs have been met, significant cognitive development is impossible.

TABLE 2

Maslow's hierarchy of needs



(McCown et al 1996:283)

Many schools implicitly recognise this by providing preschool breakfasts for children, or just by recognising that in times of deep emotional distress, some of the important things a young person needs to encounter are routine, trust and acceptance, the esteem and respect of others, being part of a group, and protection from potentially dangerous objects or situations (Maslow 1984:23).

Educators, in their pastoral role, legally have to adhere to rules in many aspects of their practice. These rules govern their ability to promise confidentiality to a learner and their responsibility for knowing where in relationships between learner, educator, school hierarchy, family and the local community they are qualified, and therefore allowed, to intervene. This takes time to learn, but it is at the basic competence level of tutoring. What is far more difficult to learn is knowing how and when to down ''teacher-as-educator'' tools and pick up ''teacher-as-pastoral-carer'' ones. The golden rules seem to be as follows:

- Ensure administrative efficiency and deal with problems as promptly as you can.
- Listen carefully and sincerely. Take time to do so.
- Set clear boundaries to help the learners know what is their responsibility and what is your responsibility in each situation.
- Be knowledgeable about to whom you should refer particular problems.
- Never attempt to take a learner's ''side'' in a dispute without first checking
  - — that their side of the story corresponds with the views of others involved (this is particularly important when there are disciplinary conflicts between staff and learners)
  - — which other staff should, or already do, know about the problem (sometimes learners tell several staff members the same problem and end up getting everyone running around after them)
  - — what viable options are available for learners to solve the problem themselves, with or without emotional ''scaffolding'' (Beck & Earl 2000:62–64)

1.5 CONCLUSION

When we undertake the management of pastoral problems, we need to be very clear about what this means for us, both as individual educators and as individuals collectively responsible to parents for the safekeeping of their children. Student educators would be wise to debate this issue in their initial teacher training, since there may be less time to do so once they are full-time teachers. Perhaps it is best to regard different forms of pastoral tutoring as an attempt to find a ''best-fit'' solution for schools located in and representing diverse cultures, where the educators strive to support their learners through a crucial and sometimes difficult phase of their psychological, emotional and cognitive development. If this is done successfully, it facilitates the whole complex process whereby schooling enables young people to enter the increasingly complex world of the adult community with as many cognitive and affective strengths, and as few liabilities, as possible (Beck & Earl 2000:65).

REFERENCES

Beck, J & Earl, M. 2000. *Key issues in secondary education: introductory readings*. London, New York: Continuum.

Best, R, Lang, P, Lodge, C & Watkins, C. 1995. *Pastoral care and personal-social education*. London: Cassell.

Bradley, J & Dubinsky, H. 1994. *Understanding 15–17 year olds*. London: Rosendale Press.

Conger, JJ & Petersen, AC. 2004. *Adolescence and youth: psychological development in a changing world.* London: Harper & Row.
Education Labour Relations Council (ELRC). 2004. *Policy handbook for educators*. [Sl]:[Sn].
Erikson, EH. 1963. *Childhood and society*. London: Paladin.
Erikson, EH. 1984. *Adolescence*. New York: Harper.
Francis, LJ & Kay, WK. 1994. *Teenage religions and values*. [Sl]: Gracewing.
Frankel, R. 1998. *The adolescent psyche*. London: Routledge.
Maslow, AH. 1984. A theory of human motivation. *Psychological Review* 50:370–396.
McCown, R, Driscoll, M & Roop, PG. 1996. *Educational psychology: a learning-centred approach to classroom practice.* Boston: Ally & Bacon.
McLaughlin, TH. 2004. Values coherence and the school. *Cambridge Journal of Education* 24:3.
Wood, D, Bruner, J & Ross, S. 1976. The role of tutoring in problem solving. *British Journal of Psychology* 66:181–191.

SECTION 2

PRACTICAL EXAMPLES

LEARNING UNIT 2

UNDERSTANDING CULTURAL DIVERSITY IN MY PUBLIC SCHOOL CLASSROOM

Prof S Schoeman

Applicable applied competences for this learning unit:

- Practical competence 3: Showing an appreciation of, and respect for, people of different values, beliefs, practices and cultures.
- Foundational competence 3: Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, the Constitution and the Bill of Rights.
- Foundational competence 7: Understanding the impact of class, race, gender and other identity-forming forces on learning.
- Reflexive competence 6: Adapting learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the constitution.

2.1 DIVERSITY DEFINED

In recent years, the composition of the South African classroom has become diversified. As an educator, you are likely to face a room full of learners who come from many different cultural backgrounds, ethnic heritages and socioeconomic classes. You will face girls and boys, learners with exceptional abilities, and learners with disabilities. These differences among learners influence the skills, knowledge, experiences, values and strengths that they bring with them into the classroom. Understanding such differences can tell you how some learners are likely to learn, make friends, interpret social messages, and approach school work.

Culture, broadly speaking, is a way of life in which people share a common language and similar values, religion, ideals, habits of thinking, artistic expression, and patterns of social and interpersonal relations (Lum 1986:102–104). Scholars have suggested that people live in five intermingling cultures:

- universal — humans are biologically alike
- ecological — peoples' location on earth determines how they relate to the natural environment
- national — people are influenced by the nation in which they live
- local and regional — local and regional differences create cultures specific to an area
- ethnic — people reflect their ethnic heritages (Baruth & Manning 1992:100–104)

A shared national culture is considered a macroculture, representing the core values of a society. Because public schools are embedded in the macroculture, schools tend to emphasise particular values. Cultures exist at other levels as well, however. These smaller groups are called microcultures (Banks 1994:121) and they share many, but not all, of the dominant values. Religious practices can define a microculture and people from similar economic backgrounds can also form a microculture. Even a single school or classroom can represent a microculture in which people learn a set of values, beliefs and behaviours valued by the teacher.

Cultural diversity is a complex matter, more so when the focus narrows from the cultural values, beliefs and behaviours of a group to those of an individual learner. To begin with, the extent to which individuals identify with a particular microculture varies greatly from person to person.

Moreover, individuals identify themselves in relation to a number of different microcultures; they are not just Indian, African or coloured, but are also male or female, poor or wealthy, hearing or deaf, Catholic or Jewish. Because all of the microcultures with which people identify will have some influence on their belief systems, understanding and responding appropriately to the needs of a particular learner in your class can be challenging indeed.

Although race is frequently used to differentiate between groups of people, it is an artificial category based upon biological differences, not cultural differences. For example, individuals can be labelled as African by the colour of their skin, but this tells us nothing about whether they identify with an African culture (Baruth & Manning 1992:11). Educators must be very careful not to assume cultural differences on the basis of skin colour and other physical traits. These are cultural characteristics only in so far as people misidentify themselves as members of social groups on the basis of physical traits alone (McCown, Driscoll & Roop 1992:102).

2.2 FIVE CATEGORIES OF DIVERSITY COMMONLY IDENTIFIED AS IMPORTANT FOR EDUCATION

2.2.1 Racial and ethnic identity

As indicated in the previous section, racial identity is not, in and of itself, a good predictor of cultural difference but, as you will see, it is sometimes a component of ethnicity. People from the same ethnic group derive a sense of identity from their common national origin, religion and, sometimes, physical characteristics (Baruth & Manning 1992:23). They share common values, beliefs, language, customs and traditions.

Is it important for teachers to know about these ethnic groups? How are they different from or similar to one another? Much research has been done on racial and ethnic differences, with some interesting results. Historically, African children raised in traditional tribal settings, for example, typically learned through storytelling, oral history and observation. Honoured elders were their teachers. Sharing, living in harmony with nature, and respecting the rights and dignity of individuals are important values communicated from one generation to the next (Banks 1987:60–62; Lewis 1989:80). These qualities can, however, come into conflict with school practices that emphasise competition among learners or familiarity between learners and the teacher. African learners share the characteristic of living in extended families or ''kinship'' communities. They have developed close ties with significant others who participate in childcare and other family responsibilities. Independence and

cooperation are principles learned early by these children (Lum 1986:98). Finally, even though members of ethnic groups may display some of the characteristics most stereotypically associated with their ethnicity, not every member of a racial or ethnic group will necessarily behave in the same way or hold the same beliefs as the majority in that group. Furthermore, being different is not the same as being deficient.

Racism is ''often defined as the domination of one social or ethnic group by another'' (Baruth & Manning 1992:159). These acts of domination lead to inequalities in access to education, wealth and political power. Racism is built upon a belief system that regards one's own group as inherently superior to others, whether the differentiating factors are ethnicity or some physical distinction such as skin colour (McCown, Driscoll & Roop 1992:103).

2.2.2 Language and culture

Many learners come to school speaking either a language other than English or a dialect that is considered non-standard English. Their language or dialect links them with particular ethnic microcultures; language, as an important form of communication, is the primary medium through which ethnicity is shared. When microcultures do not share many of the values prized by the cultural group that is dominant in the local public schools, the stage is already set for potential conflicts. When teachers and learners are also linguistically different, there is additional potential for communication difficulties to occur. These issues may result in the learner's experiencing academic problems or withdrawing from the school community (Banks 1994:115). Let's now examine two sources of language differences: bilingualism and dialect.

2.2.2.1 Bilingualism

Bilingualism and biculturalism

The term for the ability to speak fluently in two different languages is bilingualism. In rare cases, bilingual persons can read, write, speak and think just as well in one language as in the other. This occurs when they have grown up using both languages in natural social settings for practical, communicative functions (Williams & Snipper 1990:5). More often, however, bilinguals favour one language over the other, having acquired their first language in the social setting of home and the second language in the formal setting of school. Competence in two languages appears to influence academic achievement in three ways (Banks 1994:18):

- *Additive bilingualism* enhances academic achievement due to the complete literacy of the speaker in the two languages. Because of conceptual interdependence between languages, a concept learnt in one language means that it is also learnt in the other language. Additive bilinguals appear to enjoy an advantage over monolingual children in a number of specific cognitive tasks. For example, they appear better able than monolingual learners to step back and reflect on the structure and function of language. Being fluent in more than one language gives them a broader perspective. The ability to think about one's own knowledge of language is called metalinguistic awareness.
- *Dominant bilingualism*, by contrast, has neither a positive nor a negative effect on achievement (Banks 1994:19). In this case, bilinguals are fully competent in their first language and nearly so in their second.
- *Subtractive bilingualism* exerts a negative influence on achievement. These learners, although conversationally competent in both languages, have not developed the thinking skills necessary for full literacy in their first language.

Without those skills available for transfer to the second language, achievement in the second language suffers (Banks 1994:20). Some learners have limited English proficiency, which means that their first language is not English, and they depend primarily on their first language for communication and understanding. Their English language skills are limited, and they find it difficult to communicate in the dominant language of the classroom. It is important for teachers to recognise that bilingual learners or those with limited English proficiency might be set apart from their classmates in more than language differences. Because cultural differences usually accompany language differences, these learners may feel conflict or confusion about their cultural allegiances. These learners must learn to operate not only in two languages, but in two cultures as well.

2.2.2.2 Dialects and regional culture

A dialect is a distinctive version of a language or a variation within a language. The differences among dialects may be in pronunciation or grammar. Dialects differ in other ways as well, and factors other than location define dialect groups. People who share dialects often share an ethnic heritage, geographic regional culture, or a particular social and economic background.

Like language itself, all dialects enable their speakers to create meanings and express understandings. Teachers should respect the cognitive abilities of learners who speak in non-standard dialects, because these learners will span the same range in other abilities as learners who speak standard English. This does not mean that a teacher should accept non-standard dialect in certain settings. Unless these learners learn the standard form of English, the situations that call for it are likely to remain out of bounds.

Banks (194:20) recommends that teachers view learners' languages or dialects as a source of strength and a resource for learning standard English. Rather than placing linguistically different learners in separate language programmes, he suggests that they be accommodated in regular classrooms. In cases where a large number of learners speak the same language, a bilingual teacher may be a feasible option. Otherwise, monolingual English-speaking learners or more proficient bilingual learners can help classmates with limited English proficiency or non-standard dialects to learn standard school English, a practice that benefits tutors as much as tutees.

Steps to build on the language skills of your learners:

- *Become familiar with the dialects and language skills of your learners.* You will then be better able to detect when miscommunication or misunderstanding occurs.
- *Use reading materials with predictable and familiar text structures.* Knowing the text schema will help learners comprehend the text and figure out the meanings of unfamiliar words better.
- *Use visual aids to supplement printed and audio materials*. Using multiple modalities to express a concept will facilitate learner comprehension.
- *Have learners make up stories and conversations using different dialects and speech styles.* Discuss with them the situations and contexts where each style would be appropriate (McCown, Driscoll & Roop 1992:105–107).

2.2.3 Socioeconomic status

Just as learners reflect racial, ethnic and language diversity, they also come from families differing widely in socioeconomic status. Socioeconomic status, a family's relative standing in society, is measured by a number of variables, including income, occupation, education, access to health coverage and community resources, and

political power and prestige (Macionis 1994:3–4). The unfortunate truth is that South African public schools already serve many children who live in poverty, and the majority of poor children live in rural areas.

Children in poverty face hardships on a daily basis that can be difficult to understand for a teacher who comes from a different background. For example, families living in poverty experience low wages, un- or underemployment, little property ownership and no personal savings, and a lack of food resources (Baruth & Manning 1992:45). It is not uncommon for children from these families to come to school without having eaten breakfast and without a lunchbox.

The effects of poverty can include learners ''at a high risk for dropping out of school, experiencing academic failure, and engaging in antisocial behaviour'' (Banks 1994:36). Feelings of helplessness, dependence and inferiority can also affect children from families living in poverty (Baruth & Manning 1992:54).

However, it would be a mistake to assume that feelings or experiences associated with low social class alone necessarily lead learners to lowered ambition or a lack of desire to improve themselves. Contrary to the beliefs that initiated this view, poor learners appear to maintain a belief in personal control, have high expectancies and enjoy positive self-regard, regardless of social class (Baruth & Manning 1992:55; McCown et al 1992:107).

2.2.4 Gender and sexual identity

Many individuals in South African society confuse sex and gender. Sex is a biological difference that is relatively fixed at birth. Gender, however, is a social construct that refers to the thoughts, feelings and behaviours that have been labelled as predominantly ''masculine'' or ''feminine''. Actions that are sometimes identified as gender-specific might, in fact, be generated by ethnicity, socioeconomic status or the expectations of one's context. Moreover, males and females behave differently in same-sex versus mixed-sex groups. Once again, it should be noted that not all males and females will behave in gender-stereotypical ways (Grossman & Grossman 1994:3). Therefore, you should consider the generalisations discussed here as broad characteristics that do not necessarily hold for all of your learners. Nevertheless, they can alert you to the way in which your learners might react when their actions are based on gender stereotypes.

2.2.4.1 Differences between the genders

1. In general, females have a lower dropout rate than males. They are also less likely to get into trouble for behavioural problems, less likely to be disciplined by their teachers or suspended from school, and less likely to be placed in special education programmes for the learning disabled, behaviour disordered or emotionally disturbed (Grossman & Grossman 1994:xi).
2. Many gender differences seem to surface at different ages. Infants and toddlers, for example, show few gender-related differences in behaviour, but by the time they have reached preschool age, they typically demonstrate marked differences in how they prefer to play.
3. Girls tend to prefer structured activities where they assign specific roles, such as teacher, learner and bus driver in playschool. Boys, by contrast, tend to prefer more unstructured play activities with few rules.
4. In school, boys and girls exhibit differences in their emotions, their relations with others, and their communicative styles. Girls are more likely to be cooperative and

to share their thoughts and feelings, whereas boys are more likely to be competitive and to express anger (Grossman & Grossman 1994:31).

5. Do these differences between girls and boys stem from biology or culture? It is certainly true that boys and girls are treated differently from birth. Parents tend to play more roughly with their sons than their daughters, reacting positively to assertive behaviour in boys and to emotional sensitivity in girls (Lytton & Romney 1991:18). Despite parents' best efforts to raise their children in the absence of gender-role stereotypes, it is virtually impossible to avoid them completely. Department stores offer tools and trucks for boys, but dolls and cookware for girls. The differentiation also extends to gendered names for the same toy; girls play with dolls while boys play with action figures.
6. As for learning and preference for certain types of instructional activity or learning environment in school, gender differences are complex and not clearly understood. For instance, it is well documented that boys begin to outpace girls in science achievement in the senior phase, but the reasons for this are speculative at best. The achievement difference could be a function of gender difference, or it could just as easily be a consequence of cultural upbringing in which boys are expected to achieve in science and girls are not. It is also the case that girls and boys have different experiences in science from the early grades through to the end of high school. Results of a recent study revealed that boys carried out more science demonstrations and handled more laboratory equipment than girls (Sadker, Sadker & Klein 1991:81). During the same period, the attitude of girls towards science declined (American Association of University Women 1992:2). There is also evidence of a gender gap in mathematics achievement, but the gap appears to be closing (Hyde, Fennema & Lamon 1999:54) and is less evident when males and females take the same maths courses during high school (Lum 1986:12). For teachers, achievement differences between males and females on large-scale assessments of this sort should not be used to predict learning in individuals.
7. In class, males and females differ in their preferences for instructional activities, with males preferring to work independently and with active learning tasks. Females, by contrast, tend to prefer working in cooperative groups or under the direct supervision of the teacher.
8. Boys tend to demand more attention from the teacher than girls, often by calling out answers that prompt a teacher's response (Bailey 1993:20–22). Whether or not this is always the case, teachers generally pay more attention to boys, asking them more questions and giving them more feedback. Even when teachers are aware of the difference and try to call equally upon girls and boys in class, they still tend to pay more attention to boys, especially in science classes (Kahle & Meece 1994:8–9). The unfortunate effect of these differences in attention is that by the time girls reach university or college age, they have received an average of 1 800 hours less instruction (Sadker et al 1991:200).

The above views about gender differences suggest that teachers should try to be aware of how they interact with boys and girls. On the one hand, teachers should consider gender differences in structuring their class to meet the needs of both boys and girls. On the other, they should not discriminate against either girls or boys, and they should avoid perpetuating gender stereotypes that get in the way of effective learning.

2.2.4.2 How to create a gender-fair classroom

- *Examine your own attitudes and behaviour for possible gender bias*. Teachers can inadvertently communicate gender-role expectations and stereotypes.
- *Model the behaviour you want learners to adopt* and reinforce learners for behaving in non-stereotypical ways.
- *Expose learners to a variety of gender roles* that illustrate both women and men in non-stereotypical roles. Choose curricular materials with a balance of gender roles, and select a variety of role models for guest speakers, tutors and mentors.
- *Encourage learners to use non-sexist language* and help them to identify linguistic bias in the materials they read or the programmes they view.
- *Use a variety of instructional strategies* to meet learners' individual needs and to help them develop strengths in areas where their skills are weak (McCown et al 1992:111–112).

2.2.5 Exceptional ability and disability

Exceptional learners are those who require special education or special services to reach their full potential. They may have mental retardation, learning disabilities, emotional/behavioural disorders, communication disorders, impaired hearing, visual impairment, physical disabilities or special talents. When exceptional learners identify with others who share their ability or disability, they form a kind of microculture. For example, learners with hearing impairments, who often communicate in ways that make it difficult for hearing learners to join their conversations, form a ''deaf culture''.The important point is that the differences among learners attributable to their exceptionalities should not lead to discrimination against them. Teachers must take care to provide exceptional learners, like all other learners, with learning opportunities that take advantage of their capabilities and enable them to reach their full potential (McCown et al 1992:112).

2.3 HOW TO CREATE A CULTURALLY UNBIASED CLASSROOM

Cultural differences become more obvious in school when problems arise from mismatches between the learners' beliefs and values and those of the teacher or larger school culture. Teachers must be alert to such mismatches and be prepared to provide experiences that may be more compatible with learners' backgrounds:

- *Look for ways to present diverse perspectives, experiences and contributions.* Present concepts in ways that represent diverse cultural groups.
- *Include materials and visual displays that represent members of all cultural groups in a positive manner.*
- *Provide as much emphasis on contemporary culture as on historical culture*, and represent cultural groups as active and dynamic.
- *View your instruction holistically* so that multicultural aspects will permeate all subject areas and all phases of the school day.
- *Draw on your learners' experiential backgrounds, daily lives and experiences*.
- *Make sure all learners have equal access to instructional resources*, including computers and special programmes, as well as you (adapted from Baruth & Manning 1992:175–176; McCown et al 1992:111).

REFERENCES

American Association of University Women. 1992. *How schools shortchange women.* Annapolis Junction, MD: AAUW.

Bailey, SM. 2003. The current status of gender equity research in American schools. *Educational Psychologist* 28(4):321–339.

Banks, JA. 1994. *An introduction to multicultural education.* Needham Heights, MA: Allyn & Bacon.

Baruth, LG & Manning, ML. 1992. *Multicultural education of children and adolescents.* Needham Heights, MA: Allyn & Bacon.

Grossman, H & Grossman, SH. 1994. *Gender issues in education.* Needham Heights, MA: Allyn & Bacon.

Hyde, JS, Fennema, E & Lamon, SJ. 1999. Gender differences in mathematical performance. *Psychological Bulletin* 107:139–155.

Kahle, JS & Meece, JL. 1994. *Research on girls' science: lessons and applications.* Washington, DC: National Science Teachers Association.

Lewis, AB. 1989. Training students to represent arithmetic word problems. *Journal of Educational Psychology* 81:521–531.

Lum, P. 1986. *Social work practice and people of colour: a process-stage approach.* Onteroy: Brooks.

Lytton, H & Romney, DM. 1991. Parents' sex-related differential socialization of boys and girls: a meta-analysis. *Psychological Bulletin* 109:267–296.

Macionis, JJ. 1994. *Sociology.* Englewood Cliffs, NJ: Prentice Hall.

McCown, R, Driscoll, M & Roop, PG. 1992. *Educational psychology: a learning-centred approach to classroom practice.* Boston: Allyn & Bacon.

Sadker, M, Sadker, D & Klein, S. 1991. *The issue of gender in elementary and secondary education.* Washington, DC: AERA.

Williams, JD & Snipper, GC. 1990. *Literacy and bilingualism.* White Plains, NY: Longman.

LEARNING UNIT 3

THE ABC OF BUILDING SCHOOLS FOR AN INTEGRATED SOUTH AFRICAN SOCIETY — DIVERSE PEOPLE UNITE

Prof S Schoeman

Applicable applied competence for this learning unit:

- Foundational competence 7: Understanding the impact of class, race, gender and other identity-forming forced on learning.

3.1 INTRODUCTORY REMARKS

South Africa has seemingly achieved a miracle by ensuring a peaceful transition from a racially divided past to a stable democracy. This is nowhere more evident than in our education system. In the short space of 10 years, we have made the change from 18 racially divided departments of education to one national department, with nine provincial departments of education, each guided by the Constitution of the Republic of South Africa and a unitary set of policy documents.

Despite the existence of progressive and far-sighted policies and the relatively peaceful transition to a non-racial democracy, there is still a great deal of work to be done before we can safely say that the vision expressed in our Constitution has been shared with all educators and realised in all our institutions. One aspect of this vision that still has to be realised is that of a truly non-racial school system, where every school is either racially integrated or preparing learners to live in an integrated society.

Recent media and research reports suggest that despite major advances achieved since the first democratic elections, the educational experiences of a number of learners in South African schools are still dominated by the spectre of race. This is despite the fact that we have dismantled the apartheid legislative framework that institutionalised racism in the education system.The school has a significant role to play in ensuring that our learners are equipped to become proud and active citizens in post-apartheid South Africa. The school is a microcosm of society. It is also the springboard from which learners acquire the knowledge, skills, values and attitudes with which to respond to the challenges and potential presented by our rich and varied multicultural society. The failure to utilise schools to contribute to a common future represents a short-sighted and stunted approach to education.

3.2 THE REALITY OF OUR SCHOOLS

3.2.1 Integration since 1994

The integration of schools in South Africa since the end of apartheid in 1994 is a shining example of how ordinary people can embrace change. The relative ease of this transition from segregated to desegregated schooling is in no small measure due to the cooperation and goodwill of managers, teachers and parents. Evidence of this transition is that

- a total of 18 education departments, based on race, province and homeland administrations, have been amalgamated into one national and nine provincial departments
- learners write common matriculation examinations in each province, based on a common national curriculum
- many schools now have learners from a variety of language and racial backgrounds

3.2.2 Challenges facing education: racial discrimination

The integration of schools did not occur without problems. It remains a challenge to ensure that all learners have the same opportunities to receive a good quality education and that schools provide equal access to all learners who live in a school's vicinity, irrespective of social class or colour. It also remains a challenge to ensure that schools treat all learners with respect and that all schools teach learners how to learn and live together in mutual understanding and harmony.

Nine years after the first democratic election, there is still evidence of racism in our schools.

In 1999 it was reported that the legal department of the South African Human Rights Commission (SAHRC) received the second-highest number of complaints regarding racism from the education sector. In a study conducted by the SAHRC in 1999, 62 per cent of the 1 700 learners surveyed from former Model C (white), House of Representatives (coloured) and House of Delegates (Indian) high schools felt that there were racial problems at their schools. The report mentions incidents of racism towards learners as well as minority black teachers.

While noting the attempts made by some schools to integrate, including certain schools that should be studied as models of good practice, a Mpumalanga Department of Education study (2001) observed the following exclusionary practices at schools:

- exclusive use of a language, usually Afrikaans, which learners cannot understand
- exclusion of learners by charging high fees
- recruitment of learners from outside the catchment area to keep black learners out
- scheduling of SGB meetings at times when black parents cannot attend
- no provision of the dominant African language as a first-language subject
- staff profile predominantly or exclusively white, while the learner profile is mixed
- encouraging black and white learners to sit separately at assembly or during breaks
- imposing a foreign culture on black learners, for example with regard to initiation
- limited provision of sporting codes, for example soccer
- amalgamation of schools into combined schools on a single set of premises to avoid integration
- discriminatory practices with regard to discipline for different race groups
- discouraging or preventing black learners from studying Mathematics or commercial subjects on higher grade

3.2.3 Defining racism and racial discrimination

In 1965 the General Assembly of the United Nations adopted the International Convention on the Elimination of All Forms of Racial Discrimination. In this document, racism is defined as any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in political, economic, social, cultural or any other field of private life.

Racial discrimination in the school setting can be defined as the intentional or unintentional denial of the right to participate fully in the education process, or the denial of the dignity or self-expression of an individual learner, educator, manager, parent or group, on the basis of race.

This learning unit uses the terms ''racism'', ''racial discrimination'' and ''discrimination'' interchangeably, as it is not always easy to distinguish between them. Racism in South Africa has been demonstrated by individuals from all communities — African, white, Indian and coloured. However, since racism is experienced most sharply in situations where it is aligned with differences of power and resources, and since it was entrenched in legislation by a white power bloc in the days of apartheid, racism is still most commonly associated with attitudes of whites towards blacks. Nevertheless, it is important to bear in mind that other forms of discrimination do occur, for example tribalism, ethnicism, xenophobia and sexism. Moreover, while a community might bear the brunt of racial discrimination, it does not mean that it does not itself practise a different form of discrimination, for example xenophobia.

3.2.4 What is "race"?

There is no scientific basis for the racial classification of human beings. Biologically speaking, people with different colour skins, heights or facial features are all members of the human race. In the last two to three centuries, we have developed the habit of treating other peoples differently, according to the racial categories that we have identified. The result of discrimination based on individuals' superficial features is that people experience life's opportunities differently. Although the idea of race is not based on scientific truth, it is real in the sense that it affects how we see ourselves and how we treat one another. Because we have not yet developed an adequate vocabulary to deal with our common identity as South Africans, and because we are still grappling with change, we still use old categories that sometimes cause discomfort, such as ''black'', ''Indian'', ''coloured'' or ''white''. Nevertheless, owing to the lack of suitable alternatives, we will continue to use these terms in this learning unit.

3.2.5 Different shades of racism

Discrimination varies in both degree and kind. An extreme version is when principals simply refuse to accept certain learners in their schools, or when learners refuse to accept certain teachers, on the basis of race, poverty or ethnic affiliation.

Another extreme and visible kind of discrimination is when learners or their communities resort to violence. This is often the result of managers not acting when there are problems, or being seen to take the side of one group.

Sometimes principals or teachers discriminate against learners without realising they

are being racist. Sometimes racism is exhibited by sheer indifference towards or contempt for the suffering or need for human dignity of people of another skin colour.

Racism or discrimination can also be demonstrated by denying that there is any difference between learners of different groups. This is sometimes referred to as ''colour blindness''. The problem with colour blindness is that denying difference does not help us to deal with the challenges it poses. In situations where difference is denied, one culture — usually the most powerful — dominates. Other cultures are repressed and subtle forms of discrimination often flourish, even in situations where the management believes it has done what it should in order to ensure school integration. Denial of difference is a short-term, superficial approach, as it does not take into account the complexity of social relations across colour, religious or linguistic boundaries.

Discrimination also takes place when teachers or principals generalise about individuals, label learners or make assumptions about them. They do not explore the issues in any detail, but advance their own explanations.

Attempts to celebrate diversity at a school can also lead to a form of racism, for example when the school emphasises superficial differences, such as food or dress, at the expense of deeper issues of power; learners do not always like to be singled out for their differences.

3.2.6 Discrimination leaves a lasting imprint

Discrimination has a negative effect on individual learners and educators, and on the school as a community, in the psychological, cultural and academic domains. Through its influence on individual learners who graduate to become adults, parents and leaders in the community, discrimination at school leaves a lasting imprint on society as a whole. The failure of principals or teachers to acknowledge that some individuals might be suffering from real or even imagined slights leads to the latters' withdrawal into a cocoon of silence, anger or despair.

Sometimes the legacy of discrimination takes the form of psychological damage, where a learner might genuinely begin to feel inferior to others. A low self-image can lead to depression and anxiety.

Discrimination might affect the functionality of the school: learner alienation, conflict, violence or protests prevent normal teaching and learning from occurring.

Discrimination can impede the academic performance of a learner, who might feel disempowered in the classroom.

Discrimination also affects the perpetrator, who might develop a false sense of superiority and entitlement. Other negative effects on the perpetrator can include isolation, mistrust or fear. In conclusion, racism hurts not only the individual learner or teacher, but also impoverishes the culture of the school, the community and the country.

3.2.7 Where do we go from here?

It is important that, as we plan to make our schools more integrated, we understand what we mean by racial integration in schools.

Racial integration implies that individuals from all racial backgrounds enjoy the rights to access and participate in all aspects of the management and services of the institution. This participation is reflected in the composition, outputs, practices and

culture of the institution. It reflects the extent to which schools have made a conscious attempt to respond to the needs of historically disadvantaged groups, and to help learners form relationships with others, irrespective of colour or creed.

Not all schools that have learners from more than one racial background are racially integrated. It would also be illogical to describe schools with learners of one race group only as racially integrated. However, all schools can teach learners how to behave in a racially integrated society.

Racial integration further implies the following:

- All human beings are seen as equal, irrespective of class, colour, religion, gender and other categories.
- Diversity in learner and staff profiles is seen as a strength.
- Differences are acknowledged, discussed and celebrated, where appropriate.
- Differing needs are catered for and the legacy of past discrimination is taken into account.
- Different needs are not catered for by means of the separation of learners into parallel structures.
- An active stance is adopted in order to promote mutual understanding and reconciliation.
- All individuals, irrespective of colour, class or religion, are seen as participants in the process of promoting racial integration.

All schools have areas in which to improve, no matter how many steps they have taken to achieve racial integration. The following sections provide some advice about how to achieve school integration.

3.3 PORTRAIT OF AN INTEGRATED SCHOOL

3.3.1 What a casual visitor would see

If you were to visit a school as a casual visitor, how would you know if the school was integrated? Here are some concrete signs the casual visitor might look out for:

3.3.1.1 Relationships among the learners

Learners are not taught in streams dominated by racial, ethnic or religious classifications. Learners are not segregated according to colour or language use at assembly. Learners of different backgrounds interact freely during break and socialise together after school. The school might even have devised a programme to encourage learners to get to know one another and to mix more freely after hours. Learners appear confident about their appearance, language and identity.

3.3.1.2 Images on display

Decorations, displays, the school's name and motto all reflect the diversity of values and aspirations of all learners.

3.3.1.3 Proudly South African

There is evidence of the school's pride in the local community as well as in being a part of South Africa. The national flag is displayed and the learners know and understand all verses of the national anthem. The school celebrates important national

days, for example Freedom Day, in addition to the important religious and cultural days observed by learners at the school.

3.3.1.4 Language

The school acknowledges in announcements and notices the main languages used by learners. The school does not prohibit learners from speaking their home languages during breaks or during sessions where learners are working together. Learners are encouraged to learn African languages if they are speakers of other languages. African language-speaking learners are provided with the opportunity to study their home languages as first languages. Learners for whom the main language used at the school is not their first language are provided with additional support, if needed, without being taken out of the academic mainstream. Educators and learners make an effort to pronounce names of learners from different language groups accurately.

3.3.1.5 School profile

The teaching profile in racially mixed schools reflects the profile of learners at the school. In homogeneous schools, there might be a diversity of educators in order for learners to experience something of other cultures. African teachers are not employed solely to teach indigenous languages.

3.3.1.6 Leadership and management

The management team, school governing body and learner representative council reflect the diversity of the school profile in terms of race, language, social class and gender. Dialogue with parents is welcomed, and meetings with parents and elections of school governing bodies take place at times when parents are available.

3.3.1.7 Curriculum

Educators make use of the opportunities provided in the new curriculum statements and the curriculum renewal process to promote knowledge about and consciousness of social justice and equity among learners. All learners, irrespective of language background, gender or colour, are encouraged to take gateway subjects such as Mathematics and Science. There is no large achievement gap due to previous educational background, because the school has devised an academic support strategy to try and narrow the gap in performance.

3.3.1.8 Support materials

The school uses learning and teaching support materials that promote a respect for diversity. If the school cannot afford new materials, it has devised ways to make learners aware of the discriminatory nature of the materials it uses until new materials can be acquired.

3.3.1.9 Food and entertainment

Food in the feeding scheme, for school events and in the tuck shop reflects the diversity of the religious and cultural approaches of all the learners. Kosher, halaal or African traditional food is provided. End-of-term excursions and other entertainment events reflect the aspirations of all the learners. If learners have radically different interests, the school uses a combination of dialogue and compromise to encourage

the learners to share in an inclusive entertainment programme. Music played at school dances is negotiated so that all learners participate and are willing to compromise. The school does not encourage outings for which only some learners can pay and others are left behind.

3.3.1.10 Sports, arts and culture

The school offers sporting codes that cater for the interests of all learners. There is a mix of learners in the school choir, and a broad range of genres is used in variety concerts. There is no crude stereotyping, for instance where it is assumed that African learners will be doing a gumboot dance, Indian learners will be wearing saris and Afrikaans learners will be doing the *sakkie-sakkie*. The school participates in sporting and cultural events organised by the circuit, district or local community structures.

3.3.1.11 Dealing with special needs

The school has made provision for the special needs of its learners, educators and parents. For example, it either has ramps for wheelchairs or, if not, it has devised alternative ways for learners to help those with special needs to navigate steps and other difficult areas.

3.3.1.12 Religious observance

The school does not favour the religious observances of a particular group of learners. While learners are encouraged to share information and insights about their religions and cultures, religious differences are not used to keep learners apart. Learners with specific religious requirements, for example to wear a scarf, skullcap or yarmulke, are allowed to do so.

The school makes provision for specific religious observances requiring learners to observe outside school events, such as funerals or mosque attendance on a Friday.

3.3.1.13 Discipline

There is no evidence that one gender, racial or social group is constantly being disciplined more than another. Problems relating to discipline affecting one group only are investigated and solutions are found through dialogue and leadership.

3.3.1.14 "Us" and "them"

Conversations of educators or learners are not constantly peppered with references to ''us'' and ''them'', ''abelungu'' or ''we Africans'', as if learners and educators have not begun to understand and appreciate one another as being part of the same community.

3.3.1.15 Incidents

When discriminatory incidents do occur, these are dealt with swiftly and in an appropriate manner. The learners have been taught skills of conflict resolution, and appropriate responses to complex situations have been discussed by educators in the staffroom or staff development workshops. Consultation with provincial officials or members of the community has occurred.

When dealing with the sometimes difficult issues of negotiating difference or dealing with discrimination, learners and educators know who they can turn to if they need counselling or support.

3.3.2 The ethos of an integrated school

A casual observer may be able to gauge the level of integration at a school by observing some of the above phenomena; these are the visible signs of an underlying culture of respect and harmony at the school. However, this underlying school culture may also be described in the following terms.

3.3.2.1 The school is functional

The school is confident of its ability to maintain a culture of quality teaching and learning. There is a culture of respect for learners and educators. Learners all feel acknowledged and respected, as do the teachers. Firm disciplinary boundaries reduce the need for defensiveness and fear. Good administration and a clear focus on the purpose of education, that is, teaching and learning, facilitate the development of tools for negotiation, developing respect and tolerance, and coping with difficult situations. Educators feel sufficiently valued to be prepared to take on new challenges, experiment with teaching techniques or provide extra support to learners. Learners are aware of the goals to which they aspire, and feel supported to work towards these goals. A culture of safety and pride encourages learners and educators to take risks and to be confident that their initiative will be appreciated, their mistakes forgiven.

3.3.2.2 The school has embraced change

The school is enthusiastic about working towards a new, inclusive culture.

Since change towards a more inclusive and open culture involves risktaking and moments of discomfort at the interpersonal and institutional level, it has developed a support system for its educators and learners.

3.3.2.3 An integrated school has a new culture

An integrated school is not a school that suppresses the culture and practices of the minority learners, nor is it like a ''fruit salad'' or an accumulation of the sum total of the different identities. Rather, it is a new, optimistic and rejuvenated institution. All identities have been called into question and reshaped, taking into account the national motto ''!KE E:/XARRA//KE Unity in Diversity''. The school culture is firmly rooted in the local community and is proud of its relationship to the rest of South Africa and of contributing to African renewal.

3.4 PROMOTING INTEGRATION AMONG OUR YOUTH

This section focuses on some of the techniques that may be used in the classroom and during extracurricular activities at school to equip learners to live, work and play successfully with learners from other racial, language and cultural backgrounds.

If learners are provided with appropriate information, role models and experiences in negotiating difference and conflict at school, there is a strong possibility that they will, in turn, become better role models for their children in the future.

3.4.1 Strategies from the manifesto on values, education and democracy

The Manifesto on Values, Education and Democracy contains 16 strategies for incorporating constitutional values in the educational system:

- nurturing a culture of communication and participation in schools
- role modelling: promoting commitment and competence among educators
- ensuring that every South African is able to read, write, count and think
- promoting a culture of human rights in the classroom
- making arts and culture part of the curriculum
- putting history back into the schools/curriculum
- introducing religious education into schools
- facilitating multilingualism
- using sport to shape social bonds and nurture nation-building at schools
- ensuring equal access to education
- promoting antiracism in schools
- freeing the potential of girls as well as boys
- dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility
- making schools safe to learn and teach in and ensuring the rule of law
- ethics and the environment
- nurturing the new patriotism, or affirming our common citizenship

Some of these provide useful pointers for teaching learners to live harmoniously with one another.

3.4.2 Promoting a culture of human rights in the classroom

Human rights and respect for one another should be taught in all learning areas. The learning area where it can be taught most directly is Life Orientation, where conflict resolution, respect and tolerance are among the skills fostered in the RNCS of 2002. In Life Orientation, where learners are encouraged to reflect on their own behaviour in relation to society, a safe classroom atmosphere can be established in which learners are prepared to take risks and deal with awkward issues. After a risky or emotive activity, however, it is important to give learners time to calm down and reflect soberly on issues such as reconciliation, injustice and abuse.

A culture of human rights in the classroom implies that learners respect one another's rights. A useful starting point is to develop a code of conduct in collaboration with learners and then to put it up on the wall. A learners' code of conduct should list the rules in a positive form, rather than negatively, for example: ''All learners will listen to one another's point of view respectfully'', rather than ''Learners will not interrupt one another''; or ''All learners will respect one another's property'', rather than ''Do not steal''.

3.4.3 Role modelling: promoting commitment and competence among educators

A culture of human rights in the classroom must be practised by the educator as well as the learners. Learners need to know that they are respected and valued by their teachers. This does not imply that there are no boundaries in the classroom, as rights are always balanced by responsibilities.

Integration cannot be taught as a theoretical topic. An educator should reflect respect

for diversity in his or her own behaviour and attitudes towards others before advocating how learners should treat one another.

3.4.4 Nurturing a culture of communication and participation in schools

An important aspect of teaching for a common future is using the methods encouraged by the RNCS (2002), which encourage critical thinking and debate. A survey of attitudes towards citizenship and education in 28 countries showed that learners who believe that there is an open climate for classroom discussion are more likely to know about their rights as citizens and are more likely to vote when they are older than those who do not enjoy this open climate.

One challenge facing the integrated school is to ensure that educators feel confident about their ability to educate learners in an atmosphere that is respectful but challenging, and where educators are prepared to have many of their own ideas about life, learning or knowledge questioned. This calls for professional development support.

Learners need to be able to write about their difficulties in living and working together and how they overcome these difficulties. They might be experiencing difficulties with having to live and learn in what may seem to them to be foreign or intimidating environments. This kind of dialogue can consist of interpersonal communication with a guidance teacher or another teacher they feel comfortable with, classroom discussions or written reflections. Below are two written pieces produced by learners as part of the Words and Vision Competition held by the Department of Education in 2001.

Identity confusion

Dear diary,

> Today I'm very confused. Mam in class always says, ''All the Black learners please stand''. But when I look at her she is darker than me. Why does she call me black?
>
> At home, the children from my street don't want to play with me because they say, I am too white and I go to Indian School and I speak English.
>
> I'm feeling lonely. Thank God I have you my diary. Luv Ntombi Lehlongoane.
>
> PS. Don't tell mum. She will be heartsore. She works so hard doing ''piece jobs'' so that she can afford to send me to school. I don't like to go to the location school. They don't have computers and I love to learn English.
>
> Ntombi Lehlongoane, Grade 4 (from DoE Words and Vision Competition, 2001)

> This Western education is like eating a delicious pie. We are encouraged to eat it and share it, but while we are eating it someone tells us we can't eat the gravy at all, but must just nibble around the edges. Parents send us to multicultural schools to become open minded but we do not like it when we pick up western ideas and habits, but they contradict themselves. We are not allowed to be contaminated by the gravy ... my egalitarian nature sees nothing wrong with my receiving a decent education, evidently, neither do my parents. The community feels it unnecessary to spend amounts of money on a girl who will soon marry and the family would have lost everything. My father doesn't feel this way, there are many men in our community who do. They are cynical because of their

> upbringing, the beliefs of the older generations being imprinted on the upcoming. Because of culture, we are taught not to question the elders, if we do, we are disrespectful.
>
> Bridgette Mhlong, Grade 12 (from DoE Words and Vision Competition, 2001)

3.4.5 Making arts and culture part of the curriculum

Arts and culture present opportunities to feature and even compare differences between customs and traditions, and to celebrate the creativity of different cultures. Comparison between different art forms should lead to an understanding of the similarities and patterns that occur across cultures, as well as the differences.

Drama can create a safe space for roleplay and for practising empathy, as well as for identifying with experiences and emotions of learners with differing life experiences. Art provides the opportunity for learners to express feelings in an enthusiastic way in a contained medium, and for their output to be presented for reflection and scrutiny by others.

3.4.6 Putting history back into the curriculum

The study of history provides opportunities for young people to engage critically with the past and to develop a multifaceted understanding of historical events. The critical study of history allows us to think more carefully about the roles different people have played in our society.

The study of South African history provides a direct route to talk about identity and the influence of the past on the present. It is also one of the more emotive ways of dealing with the issue of race in South Africa, especially when learners feel strongly about the role that their community has played, either as victim or victimiser.

Many educators complain that their learners do not want to focus on the problems of the past, but want to get on with their lives. Nevertheless, the past should be taught as a source of fascination and wisdom, a source of pride in our collective stories of heritage, and a source of wonder at the creativity and diversity of humankind.

3.4.7 Focus on the past or the future?

As a young black parent who grew up under apartheid, I am often torn by two clashing instincts. On the one hand, I want my children to understand the history that has informed our collective political and social identities as black people. I want them to know about apartheid and the political struggles that generated the social values that underpin our constitutional democracy. On the other hand, I want them to be able to define their world as they see it, and that is as autonomous beings unburdened by my issues.

There is a somewhat similar dilemma with respect to the identities of young whites. Do we ascribe to white children collective historical identities as apartheid's beneficiaries, even if they were not there to support it? Alternatively, do we absolve them of anything to do with that history?

With regard to cross-cultural youth culture movements such as kwaito, Steve Biko described this kind of cross-cultural learning as follows:

> Once the various groups within a given community have asserted themselves to the point that mutual respect has to be shown then you have the ingredients of a true and meaningful integration. Out of this mutual respect for each other and

complete freedom of self-determination, there will obviously arise a genuine fusion of the lifestyles of the various groups. This is true integration.

In conclusion, we have to find a way of having our children — both black and white — firmly conscious of the past without locking them into that past's own historically specific ways of dealing with issues of racial identity. They will make of such identities what they will, with or without us (Mangcu 2003).

3.4.8 Facilitating multilingualism

The multilingual classroom validates learners' identities and responses to difference in the following ways:

- by acknowledging the cognitive and expressive value of the home languages of all learners and educators
- by encouraging learners to value and use one another's languages

In the multicultural classroom, particular attention should be paid to the way individual learners and educators use words which, on the surface, appear straightforward. The quotation below demonstrates how words can be taken up differently by people.

3.4.9 Mixed messages

In research by Markinor for the Institute for Justice and Reconciliation (Lombaard 2003), conducted among over 2 000 respondents from varying backgrounds, it emerged that the word ''reconciliation'' was used to mean ''forgiveness'' by 27,7 per cent of black respondents, 8,7 per cent of black respondents, 31,3 per cent of coloured respondents and 32 per cent of white respondents.

3.4.10 Promoting antiracism in schools

Antiracism is the deliberate fostering of the awareness that racism is bad for all individuals, and that it impoverishes the social, economic and cultural life of a community. Learners should know this, whether there is a mixture of racial groups at a school or not. Antiracism is promoted via the school management practices and policies, as well as the curriculum.

Poem against racism

God made us all equal
Let's hold hands like people.
If we work together
We can go much further.
God loves all the races,
No matter the colour of their faces.
So doesn't it all make sense,
That every race deserves a Mercedes Benz?
Let's not choose at all,
Because no race is small.
Everyone can do something good,
Be kind and never be rude.

Baphiwe Gwala, Grade 6 (from DoE Words and Vision Competition, 2001)

3.4.11 Using sport to shape social bonds and nurture nation-building at schools

Sport, like music, can divide as easily as it can unite. Search for codes that all groups like. Teach the rules to one another in a creative and enjoyable way. If sporting practice becomes a point of tension, talk about it, negotiate with a view to compromise, or disband the activity as an official or school-sponsored activity.

The use of sport to foster integration might be more work than we realise — it involves more than merely encouraging learners to participate in different codes. It might require getting participating learners to discuss the conventions, rules or songs being used so that all learners feel that the conventions belong to them.

3.4.12 Nurturing the new patriotism or affirming our common citizenship

Teaching learners to be proud of their country, without encouraging them to look down on foreigners — which is xenophobia — is one way to encourage integration. It sends the message that we all have the same country as our home, and that we should celebrate our road to peace and freedom together. Learners can be made to appreciate that we do not have to share the same political beliefs and that we do not have to behave and think exactly the same to be part of the same nation. We simply need to appreciate the fact that our future is bound together and that we depend on one another.

When learning about South African symbols, such as the flag, the national anthem or the coat of arms, learners should be encouraged to think about the meanings attached to these symbols, and what it means to be a South African.

3.4.13 Practical ideas

There are many useful ideas for encouraging learners to get to know and respect one another.

A few ideas, which require little explanation, are provided below:

- *Invite leadership figures from different communities to give talks at the school* in order to inform learners about different traditions, values and role models.
- *Take learners on field trips to museums, to meet community members and leaders, or to visit sites of historical and cultural value.*
- *''Twin'' (pair) your school with a school from a different community*. This relationship should be beneficial for *both* schools and learners should exchange visits, because if this were to become a one-way relationship, it might encourage the very attitudes of paternalism and domination it seeks to combat.
- *Provide time for reflection at the end of an activity*, allowing learners to write entries that are collected by the teacher. This could be in the form of a dialogue journal, which may provide the educators with an indication of the mood and understanding of the learners. Learners could also communicate on a website, for example the website created by the Department of Education on Freedom: www.freedomday.gov.za.
- *Provide opportunities for case studies, roleplays or interviewing and reporting on the views of learners from different backgrounds*. These activities allow learners to identify with the thoughts and experiences of others and to analyse situations seriously.
- *Before embarking on an issue that will stir up emotions and lead learners to adopt*

predictable attitudes, present a lesson on a similar concept, but refer to events in other parts of the world. An example would be the Northern Ireland conflict, the break-up of Yugoslavia or the persecution of Jews in Nazi Germany. Once learners have had the opportunity to discuss these issues, they often make the connections with the local situations themselves.

- *Destabilise or vary relationships in the classroom* so that the same person is not always a group leader or the same groups are not always debating against each other. Find the individual strengths of the learners and build on these.
- *Avoid making assumptions on behalf of a group of learners*, for example that black learners will like a particular song, or that a Hindu learner will know about a certain custom and will be ready to talk freely about it in the class.
- *References to learners' differing tastes and practices should be handled sensitively*, as learners might not want the class to focus on their differences. In the higher grades, learners can be given more freedom to indicate how much of their backgrounds they want to share with their peers.

3.5 SIGNS OF RACISM IN LEARNERS

There is often a tendency to suspect any inconsiderate behaviour of being racism or, on the other hand, to deny and rationalise the existence of racist and discriminatory behaviour in the classroom or in the school grounds. This is something that can only be resolved by means of

- experience, reflection, trial and error
- dialogue with learners
- discussions with guidance teachers
- the use of classroom codes of conduct

Educators need to consider how to deal overtly with the issue of discrimination. For example, encouraging non-racist behaviour in the classroom or the school grounds could, in the first instance, be part of general codes on the respectful treatment of others. If discriminatory behaviour becomes a visible problem, the school principal/ management might need to call particular attention to it and draft specific codes to deal with it.

Below is a useful set of questions, with accompanying advice, on signs of intolerance. Many of the questions here are useful for identifying signs of intolerance among staff at the school as well.

3.6 RECOGNISING INTOLERANCE

Intolerance can be recognised by the following:

Language

Do learners call one another names or use racial or ethnic slurs or other denigrating terms to describe or address any members of the class? Are such terms written as graffiti near or in the school, books, and so on?

Stereotyping

Do learners generalise in negative terms about racial or ethnic groups, disabled, elderly or other persons different from themselves? Do they tell ''ethnic'' jokes or draw or circulate stereotypical caricatures?

Teasing

Do learners seek to embarrass others by calling attention to some personal characteristic, mistakes, or the condition of their lives, families or friends? Do they do so consistently and frequently in the presence of other learners who join in or show their amusement? Teasing may be the consequence of adolescent social awkwardness or some specific form of intolerance. Teachers need to be sensitive to the source of teasing.

Prejudice

Do learners assume that certain groups are less capable or worthy because of their racial or ethnic origins or personal characteristics? Do they consider people belonging to some religions to be unsuitable companions or adherents to ''abnormal'' beliefs? Racism, sexism and ethnocentrism can become more pronounced during adolescent struggles for identity.

Scapegoating

Do learners tend to blame mishaps, misconduct, disputes, loss in sports or other competitions on one or a few particular classmates? When infractions of rules, discipline or disturbances in the class occur, is one person, or just a few of those involved, ''blamed'' by other participants? When scapegoating is confronted as an issue, there are usually opportunities to use the incident to encourage reflection on personal and social responsibility.

Discrimination

Do learners shun some classmates, not choose them for partners or team-mates or prevent them from participating in class, club or school activities on a regular basis? Does this behaviour appear to be based on gender, religion, ethnicity or race, or on personal characteristics?

Ostracism

Do learners go through periods in which one or a few others are not spoken to or included in their activities? Is this a pattern that occurs over long periods? Social ostracism is common among adolescents in some cultures. It is painful and damaging and, at the same time, a difficult and sensitive issue for teachers to address. Great care and thought should go into any kind of intervention — it may be important for teachers to get in touch with the causes of ostracism. It may sometimes be as a result of a violation of group values, some of which could be the values teachers try to impart.

Harassment

Do some learners consistently seek to make others uncomfortable by pushing them out of line, leaving unpleasant anonymous notes or caricatural drawings on their desks or in their books, or engaging in other forms of behaviour that are intended to make the victim conform to or withdraw from the group? Does the harassment involve intimidation of the type characteristic of bullying or defacement behaviour?

Desecration or defacement

Do some learners write graffiti or deliberately spill paint or in other ways show disrespect for and desire to damage the property of others? Do they ridicule the beliefs, clothing, customs or personal habits of other learners? Have learners engaged in such behaviour in the community in public areas or places of worship?

Bullying

Do some learners tend to deliberately intimidate some smaller or weaker learners, or use their social status to coerce others to do what they (the bullies) want them to do? Do particular learners goad or persuade others to join in the bullying?

Expulsion

Have some learners been thrown out of teams, clubs or working groups in an unfair or gratuitous manner? Have learners been expelled from school on an unfair basis?

Exclusion

Are some learners consistently kept out of games, clubs or out-of-school activities? Do the excluding learners make it clear to the excluded and others that they (those who are excluded) are not worthy of inclusion? Are the victims perceived and treated as ''outsiders'', strangers or ''others''? Does this happen with new learners of different nationalities, cultural or racial groups?

Segregation

Do learners tend to congregate and socialise mainly in groups based on race, religion, ethnicity or gender, or on other bases such as interests and neighbourhood? Are there apparent leaders who encourage separation and antagonism?

Repression

Are some learners forcefully or via other forms of intimidation discouraged or prevented by a classmate or a group of classmates from participating in class discussions or speaking their minds in social interactions with their peers? Are their opinions denigrated or ridiculed?

Destruction

Have some learners been attacked or physically harmed by other learners? Are physical fights frequent? Do fights tend to be between particular individuals or groups that learners identify with, including their clubs, associations or gangs? Consideration of the consequences of violence and introduction to potential and actual alternatives to violence should be included in responses to this form of intolerance.

REFERENCES

Centre for the Study of Violence and Reconciliation (CSVR). 2002. *Building integrated classrooms: an educator's workbook*. Johannesburg.

Deacon, J. 2002. *Heritage and African history.* Discussion paper for conference on

History, Memory and Human Progress, organised by the South African History Project. Pretoria: South African History Project.
Du Toit, F. 2003. *Learning to live together: practices of social reconciliation*. Cape Town: Institute for Justice and Reconciliation (IJR).
Lombaard, K. 2003. *Revisiting reconciliation: the people's view*. Pretoria: Institute for Justice and Reconciliation.
Mangcu, X. 2003. From a parent's point of view: the SA Reconciliation Barometer. *Tracking Socio-Political Trends* 1(2):23–43.
Naidoo, J. 1996. *Racial integration* of *public high schools in South Africa: a study of practices, attitudes and trends*. EPU research paper. Durban: University of Natal.
South Africa. Department of Education. 2000. *Language in the classroom: towards a framework for intervention*. Pretoria: Department of Education.
South Africa. Department of Education. 2001. *Manifesto on values, education and democracy.* Pretoria: Department of Education.
South Africa. Department of Education. 2002. *Values, education and democracy: school-based research report*. Pretoria: Department of Education.
South African Human Rights Commission. 1999. *Racism, racial integration and desegregation in South African public secondary schools*. Pretoria.
South African Human Rights Commission. 2003. *Human rights and inclusivity in the curriculum: a resource book for educators*. Johannesburg.
Torney-Purta, J, Lehman, R, Oswald, H & Schulz, W. 2001. *Citizenship and education in twenty-eight countries: civic knowledge and engagement at age fourteen*. Amsterdam: IEA.

LEARNING UNIT 4

EDUCATION FOR HUMAN RIGHTS AND INCLUSIVITY

Prof S Schoeman

Applicable applied competences for this learning unit:

- Foundational competence 1: Understanding various approaches to education for citizenship, with particular reference to South Africa as a diverse, developing, constitutional democracy.
- Reflexive competence 6: Adapting learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the Constitution.

4.1 WHAT IS EDUCATION FOR HUMAN RIGHTS AND INCLUSIVITY?

HRI and HRE are the abbreviations frequently used in education for human rights and inclusivity. But what do they mean?

- HRI (human rights and inclusivity)
- HRE (human rights education)

4.1.1 Introduction

It is often said that we need to care for our children because they are the future. In our country, children make up almost half of the total population; they are very much with us and a part of the here and now. Children should be heard now. They should be given the opportunity to speak, to make choices for themselves and to interact with society.

Children can begin to live democratically as part of their childhood culture; waiting until they are grown up probably means leaving it too late. Although not all of our country's children attend school, it is still the single biggest location at which children gather on a daily basis. Schools can therefore play an invaluable role in educating for human rights and inclusivity. At the same time, it is important to recognise that human rights and inclusivity should not be confined to schools, but should be part of the way that parents raise their children, that churches and community groups are managed, and that civil society interacts.

Children need to interact with one another as human beings deserving of respect and dignity. They need to recognise that they are special just like everybody else and have a right to a name, a nationality and protection, because they are vulnerable.

Living within society means that children need to understand some of the structures and laws that are necessary for people to be able to live together. Therefore, their understanding of their rights and responsibilities in respect of the people with whom they live as well as the world in which they live should be developed.

Perhaps the most effective way of nurturing a culture of human rights, peace and democracy is by creating such an environment together with children — creating a place where they are safe and respected and where their voice is heard. Children need to experience new ways of negotiating, managing conflict and solving problems. They also need a place in which their equality is recognised and validated — a place that enables them to explore their identity and the identity of others, and where diversity is acknowledged and explored as a life-enriching mechanism.

It is clear that teaching is not just a set of technical skills for imparting knowledge to waiting learners. Educators need to consider the ''means'' as well as the ''ends'' of their teaching. Being involved in the growth and development of young human beings is a significant task, which is as much about the heart as it is about the mind. Many educators who demonstrate remarkable skill and expertise in their work begin from the basis of a passionate commitment to improving the lives of children. Educating is not a neutral activity: it is a powerful tool, which has been used with great effect in the past to manipulate the minds and hearts of young people in South Africa.

According to organisational change specialist Senge (2002:279), teaching is a moral undertaking. He explains this in his book *Schools that learn*, and asks some relevant questions which, when answered, will indicate our commitment to the implementation of a human rights and inclusivity programme in our schools:

> People in democratic societies have the right to expect their schools to be guided by moral principles such as justice, fairness of treatment, liberty, honesty, equity in the distribution of resources, and respect for differences. As educators, we make decisions every day with tremendous moral implications for the students in our care. How do we divide our time and attention among the students in our classroom? What impact do our instructional grouping practices have within the classroom and across the school? Whom do we recognize or ignore, encourage or discourage in classroom interactions? What knowledge do we choose to emphasize or to gloss over? Which classrooms or schools are assigned the recognized expert teachers?
>
> Each of these questions is first and foremost an ethical question. Since most teachers answer not in words but in educational practices, it follows that our choice of teaching methods and school designs is also an ethical decision. Schools are major players in developing educated persons who acquire an understanding of truth, beauty, and justice against which to judge their own and our society's virtues and imperfections ... this is a moral responsibility.

One of the primary responsibilities of the school, according to Senge (2002:279), is

> enculturation into a political and social democracy. Most people agree that the school has a civic responsibility to enlighten young people on the nature of representative government, an understanding of the Constitution and so on, but for many this study of democracy would be limited to descriptions of process and structures. However, if we are working towards building democratic practices amongst citizens based on their embracing the values of freedom, equality, justice, fairness and non-discrimination, then we have to do more than simply fill in the traditional knowledge gaps.

4.1.2 Defining education for human rights and inclusivity

4.1.2.1 What is human rights and inclusive education all about?

Broadly speaking, human rights is not just a field of study. It is also, and should be, a social movement concerned with the human rights and inclusivity norms and standards appropriate to a ''good'' society. A central focus of human rights education is the development of citizens of the world with the capacity to take principled positions on issues and to devise democratic courses of action. At the core of human rights education are values that help us to identify problems such as racism, sexism and other obvious denials of the values that comprise and sustain human dignity. Lynch (2004:53) defines the concept of human rights education as follows:

> Human rights education is the basic moral education of all students. It provides the values for the content, structure and process of all education at all levels and in all modes. It is, at the same time, part of the content of education and the provider of the criteria by which decisions about education are validated and legitimated. It thus provides ethical guidelines for the organisation of education, internationally, nationally, institutionally and instructionally in all dimensions: aims and intentions, content, procedures and processes, assessment and evaluation.

The ultimate goal of this kind of education is a population of responsible, committed and caring citizens with sufficiently informed problem awareness and adequate value commitments to be contributors to their own communities, nations and global society in such a way that human dignity, equality and respect are upheld. Although few learners may choose to become human rights experts, it is hoped that many of them will become human rights activists and most, if not all, will become citizens who are able to stand up for their rights, use their responsibility and respect the rights of others.

Educating for HRI creates:

Awareness building of human rights and

↕

↕

social responsibilities

Responsible action to — **Sensitisation to the rights of**

↕

secure the rights of all — **others**

Human rights permeate every aspect of life. They are not static but constantly expanding. The forever changing nature of HR education requires an educational approach which is continually being reworked.

It has already been stressed in this learning unit that human rights education can and should play an important role in tackling some of the urgent problems facing humankind. As the Council of Europe put it:

> The understanding and experience of human rights is an important element of the preparation of young people for life in a democratic and pluralistic society. It is part of social and political education and it involves inter-cultural and international understanding (Le Mottee & Keet 2004:21).

When exploring the UN Charter and our own Bill of Rights, learners should see the connection between these lists of abstract ideas and their own and other people's behaviour. They need to recognise how values, assumptions and ideals affect the decisions and actions they and others may take. Learners ''must confront the fact that sometimes such systems act as cultural and political barriers; that they divide rather than unite people'' (Lynch 2004:53).

If human rights education is to have this kind of broad impact, it needs to move beyond the arena of ''knowing about'' human rights. ''Teaching *about* human rights is not enough ... it must also involve teaching *for* human rights. Students must not only learn *of* human rights but learn *in* them'' (United Nations 2003:6). In other words, an effective human rights education programme will

> seek to inculcate a set of core values in the life of every learner, around which the learner could shape his/her life. Among these values is a belief in the fundamental worth and dignity of every human being. The essence of a democratic society is the development of individuals whose values enable them to act in a humane, just, compassionate and responsible manner (Volmick 1998:26–28).

4.1.2.2 What should a human rights education programme strive to achieve?

A human rights education programme should strive to achieve the following objectives.

It should be born out of a pedagogy of transformation

A **pedagogy of transformation** contemplates not only the possibility but also the urgency of transforming oppressive social relations. It must continually ask the ''how'' and ''why'' questions so as to realise that the status quo is not inevitable or immutable (Volmick 1998:29). Human values identify and inform human problems; in the same way, the standards set by human rights can be used to judge and prevail over social wrongs. ''Human rights education should develop social responsibility relevant to particular societies yet be grounded in the fundamental, universal values that have inspired human rights movements and informed human rights standards.''

It should not only concern itself with the possibility of social change, but should focus on the empowerment of children to regard themselves as agents of such change. The world we inhabit is far from ideal, and children should be encouraged to explore ways of changing things, of solving problems and making a difference even while they are young.

It should be deliberate

HRI education is based on a vision and desired outcomes — it is a **deliberate** attempt to develop the skills, knowledge, values and attitudes that are fundamental to

a truly democratic and human rights-based society. Educators therefore need to recognise two things:

- Value acquisition should be taught systematically (Lynch 2004:36).
- Value transmission cannot be left to chance — teachers cannot sit on the fence when fundamental values of human rights and democracy are at stake (Lynch 2004:37).

It should develop the affective dimension of learners

Feelings of empathy are critical to showing concern for the wellbeing of another human being. The ability to express and act upon emotions, such as feelings of empathy for the plight of another person, is critical to the growth of people who are committed to the wellbeing of others and thus to education for democracy and human rights. Olser and Starkey (1996:12), human rights education theorists, point out the following:

> In reality a commitment to human rights in education often comes from feelings ... human rights educators ... act on intrinsic motivation. We support the right of others out of a belief that it is right to do so, out of a sense of conscience. Such altruism stems from our upbringing or education. An inclination to support human rights thus comes from knowing about rights and their status and origins ... education in human rights must have an affective dimension. This affective dimension finds expression in action. Action will in turn reinforce the cognitive and affective aspects of this education.

It should be proactive

HRE should be **proactive** and therefore concerned with a process during which learners internalise and act on the values of equity and respect for human dignity. Individuals whose values enable them to act in ways that are humane, just, compassionate and responsible are the essence of a democratic state. Although HRE is concerned with the values and attitudes related to these attributes and should seek to inculcate a set of core values and attitudes around which the lives of learners will be shaped, learners should always be able to act on these values and attitudes. It is therefore imperative that a human rights education programme also develop those skills required to live a rights-based, democratic life.

Knowledge of the values and attitudes involved is futile if they do not become principles for living. For example, in order to conduct relationships based on the principles of freedom, equality and dignity at home, school or in the workplace, citizens would need to be able to

- use communication strategies effectively
- be assertive about who they are, without undermining the rights of others to do the same
- manage conflict effectively, using skills such as mediation, consensus building and negotiation
- recognise diversity, appreciate the issues it raises, and respond with sensitivity and empathy to peers and colleagues

It should be oriented towards social action and engagement

Education for human rights and inclusivity should not just be about the individual; it should also be concerned with the development and growth of society. Citizens need a working knowledge and understanding of their rights and responsibilities so that they can become active in the life of the society in which they live.

Children need to begin to understand what democracy is and how it affects the way society operates, including its government, laws and so on. They should begin to recognise that although they have rights, they also have responsibilities to the group.

These responsibilities and how to fulfil them should be explored in order for learners to understand that they are not just citizens of their own country, but also of the world, and are therefore able to recognise the importance of moving beyond national borders and acknowledging that the world is an interdependent place.

It should develop an understanding of the relationship between moral and legal knowledge

Learners need to recognise where human rights come from, what they are and what their legalities are. Knowing about human rights, why people have them, and what to do if they are denied is empowering. Learners should know about the rich history of activism all over the world, as knowing the history of human rights abuses and those who have overcome them instils a sense of hope and a recognition that the protection of human rights throughout the world depends on the sound moral judgement, integrity, courage and compassion of all citizens.

4.1.2.3 Human rights and inclusive education a curriculum overview

The tables on the following pages offer an overview of some of the central knowledge, skills, values and attitudes to be addressed in a programme on HRI. The tables are developmental and also indicate the phases and ages at which children are most able to deal with particular human rights issues and the supporting human rights standards and instruments.

Note that tables such as these are always based on an average — there will always be learners who fall outside of the ''average'' range, who can either not manage these issues or who are way ahead of their peers in terms of what they are able to process. It is up to educators to assess their learners before engaging them in age/level/phase-appropriate programmes.

Developmental level	Core knowledge areas & values	Core skills	Issues & problems	Relevant human rights standards & instruments
Adolescence Senior phase Ages 12–14	• Natural rights • Rule of law • Justice • Equity • Security • Global responsibility • International law • Interaction among nation states	• Understanding other points of view • Making decisions and choices • Agreeing to disagree • Citing evidence in support of ideas or position • Using print and electronic sources to acquire and share information • Questioning public officials/experts/others, gathering information from officials and agencies	• Ethnocentrism • Xenophobia • Racism/sexism • Ignorance • Authoritarianism • Cynicism • Powerlessness • Hunger • Colonialism	• Regional human rights conventions (African Charter on Human and Peoples Rights) • UN conventions/ covenants • Civil and political rights • Economic social and cultural rights • Elimination of racism and discrimination

Developmental level	Core knowledge areas & values	Core skills	Issues & problems	Relevant human rights standards & instruments
Youth Secondary school FET Ages 15–18	• Moral exclusion/ moral inclusion • Moral responsibility • Civil society/role of voluntarism • Global citizenship • Ecological responsibility • Global political demographics • Environmental developments	• Civic problem seeking/ problem solving • Participation in civic organisations, political parties, interest groups • Writing letters, petitions, speaking, debating, testifying on political issues • Fulfilling minimal civic responsibilities • Voting	• Apathy • Low self-esteem • Political repression • Lack of recognition • Civil disobedience • Environmental abuse • Genocide • Torture • Violence	• Nuremberg principles • UN conventions: Prevention and punishment of genocide; prevention and elimination of torture • National and International mechanisms for human rights protection

4.1.3 *Conclusion*

Children and young people are not only part of the future; they are also affected by our past and are our present. Despite their youth, we need to support them as they strive to be heard and help them to live meaningful lives by affirming that they have a role to play in the here and now. A programme for human rights and inclusivity should not only focus on the future and the kind of society we would like to build; it should be about today and how to make the kind of society in which we live at present a more just, equal and peaceful place.

Educators and learners have an ideal opportunity, within the safety of their learning community, to try out the skills, knowledge, values and attitudes they are dealing with. As they spend time in the classroom, interacting and practising HRI, their growing knowledge of human rights, as well as their ability to make moral decisions and to act on them, can and should make a difference to their daily lives both inside and outside the school.

An HRE programme at school offers many learning opportunities, which can contribute to the growth of an effective, happy and safe learning environment. Here are some of the things that such a programme could do for your school environment:

- Learning the skills of advocacy can enable all to speak and act every day in the name of human rights.
- It can provide a basis for conflict management and create a framework for analysing and resolving differences.
- It can promote social order and the rule of law.
- It can help to develop a value system based on respect, equality and the dignity of all people.
- It can help to develop the skills of negotiation, mediation and consensus building.
- It can improve self-esteem and academic performance.
- It can help to inculcate a sense of responsibility in learners to respect, protect and promote the rights of all people.
- It can promote democratic principles in society.
- It can help to develop communication skills and inform the critical thinking essential to a democracy.
- It can provide multilingual, cultural and historical perspectives on the universal struggle for justice, dignity and peace.

- It can engage the heart as well as the mind. Challenging learners to ask what human rights means to them personally encourages them to translate this into empathetic action.
- It will affirm the interdependence of the human family.
- It can promote understanding of the complex forces that create abuses and the ways in which abuses can be avoided and, ultimately, abolished.
- It can facilitate change and transformation.
- It can help to develop critical cross-field outcomes.

As educators, our engagement with young people should help to build their sense of self-worth and self-determination. It should be based on the recognition that young people have power and that they can and should make a difference in the world. It is about never doubting that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.

4.2 TEACHING FOR HUMAN RIGHTS AND INCLUSIVITY IN THE CLASSROOM

4.2.1 Introduction

Human rights education (HRE) needs to be meaningful to all South Africans, whether they are 6 or 66 years old. As Professor Asmal stated: ''If we are to live our Constitution and our Bill of Rights in our everyday life rather than just hear it interpreted for us, we have to distill out of it a set of values that are as comprehensible and meaningful to Grade Ones and Grade Twos as they are to the elders of the Constitutional Court'' (South Africa 2001:8).

Just as the whole school should be organised for and exemplify the values and practices of democracy, human rights and peace education, so should each classroom be an environment in which these values and attitudes are nurtured and practised. There are a number of strategies that educators can use in the classroom that will assist in creating the kinds of spaces that affirm and develop a culture of human rights and democracy in the classroom.

There are approaches to teaching and learning that are effective in stimulating learning, cognitive, affective and behavioural outputs. These methods tend to be based on cooperative approaches, including more democratic, values-oriented methods in which learners take an active role and use their own judgement. Criteria for such an approach include

- a democratic classroom that facilitates the growth of relationships of trust between learners and learners, as well as between learners and educators
- collaborative and cooperative approaches to facilitate the development of organic social relationships and to foster moral reciprocity
- active participation, including stimulation, roleplaying and varied group composition, as well as social engagement
- emphasis on character development, which will include the development of conflict management skills
- rational, holistic approaches to knowledge and learning, using methods that appeal to the judgement of the learners
- help for learners in evolving and clarifying their own value systems, using situations involving value dilemmas
- emphasis on open rather than closed tasks and questions
- multiple approaches, including different media, strategies and locations

- inclusion in pedagogies involving social responsibility and action
- high intellectual expectations in both cognitive and affective domains
- explicit commitment to global human rights as the basis for all interactions in the classroom
- linked supportive assessment methods oriented to learner success

4.2.2 Strategies for learning and teaching

This section will focus exclusively on strategies for learning and teaching that will enhance the learners' ability to engage meaningfully with the outcomes of a programme for HRI.

4.2.2.1 Some strategies for putting an HRI programme in place

The following strategies may be followed:

- Construct meaning collaboratively — through active participation by learners.
- Start from reality and base your teaching on the needs, interests, experiences and problems of the learners.
- Learning must be active and should include a combination of individual and group work.
- Horizontal communication — learning takes place through a dialogue in which people share their thoughts, feelings and emotions in an atmosphere of mutual trust.
- Develop the capacity for critical thinking — the ability to evaluate ideas and to respond thoughtfully to situations and people.
- Promote participation — the best way is through being consulted and taking part in decision making.
- Integration — learning is most effective when the head, the body and the heart are integrated into the learning process.

The table below contrasts a traditional approach to learning and teaching with a human rights-oriented approach, highlighting key issues.

Traditional approach	**Human rights oriented approach**
Passive learners — receiving knowledge	Active learners — constructing knowledge
Exam-driven, failure is seen as the failure of the learner	Learners are assessed on an ongoing basis — assessment is part of the learning process. ''Failure'' is understood holistically and is considered from the point of view of the learner.
Rote-learning — regurgitation of information retained (facts, content)	Critical thinking, reasoning, reflection and action, interpretation, analysis, own opinion
Syllabus is content-based and broken down into traditional subjects	An integration of knowledge, learning relevant and connected to real-life situations
Textbook/worksheet bound and teacher centred	Learner-centred: group work and teamwork used to consolidate learning
Syllabus is rigid and non-negotiable	Learning programmes seen as guides that allow teachers to be innovative and creative designers of their own curriculum/learning materials

Traditional approach	Human rights oriented approach
Teachers responsible for learning: motivation dependent on the personality of the teacher	Learners take responsibility for their own learning; learners motivated by constant feedback and affirmation of their worth
Emphasis on what the teacher hopes to achieve	Emphasis on what the learner becomes, understands and is able to do
Educator is the expert source of knowledge	Educator is the manager, facilitator, mediator of learning — can admit to not knowing every answer
Content placed into rigid time-frames	Flexible time-frames allow learners to work and develop at their own pace
Curriculum development process not open to public	Comment and input from the wider community is encouraged

4.2.2.2 A methodology that is appropriate for HRI

A methodology that is appropriate for HRI should include the following:

- the promotion of personalised enrichment, self-esteem and respect for the individual
- empowerment of participants to define what they want to know and to seek information for themselves
- active engagement of all participants in their own learning and a minimum of passive listening
- encouragement of non-hierarchical, democratic, collaborative learning environments
- respect for the experience of the participants and recognition of a variety of points of view
- encouragement of reflection, analysis and critical thinking
- engagement of subjective and emotional responses, as well as cognitive learning
- emphasis on skills building and practical application of learning
- recognition of the importance of humour, fun and creative play for learning

4.2.2.3 Methodologies that facilitate learning about and within an HRI framework

The following methodologies can be used:

- brainstorming
- case studies
- creative problem solving
- debates and negotiations
- discussion
- dramatisations
- roleplay
- film, video, literature
- field trips
- games and simulation activities
- mock hearings, trials and tribunals
- interpretation of visual images
- interviews
- surveying opinion and information gathering

- jigsaw activities
- journal writing
- media
- presentations
- research projects
- ranking and defining exercises
- storytelling

4.3 EXAMPLES OF LEARNING SUPPORT MATERIALS (LSM) FOR HRI TEACHING

4.3.1 Mathematics

Information about household refuse

1. Make a list of all the things that go into your rubbish bin at home and how many there are of each thing. Put the items in order, from most to least numerous.
2. Discuss what happens to the rubbish after it goes into your bin.
3. What things do you keep and use again rather than throw away? For example, do you keep glass jars and use them again? Discuss this with your group.
4. In some parts of the country, glass is collected separately. There are four houses on a street. Each household places the following amount of glass outside for collection:

House	1	2	3	4
Fraction of a bin	½	⅔	¾	½

   How many whole bins would the glass fill altogether?

5. A rubbish removal truck drives down a street collecting the rubbish. The street has 10 houses with two rubbish bins each. This table shows the amount of rubbish at each house.

1	2	3	4	5	6	7	8	9	10
1½	1⅔	1 1/12	2	1¾	1⅓	1⅔	1½	1½	2

   (a) How many whole bins would the rubbish fill?
   (b) Write down how you worked out your answer. Draw diagrams to help explain your reasoning.

6. Two workers collect 10 rubbish bags in 8 minutes.
   (a) How long will it take four workers to collect all the rubbish?
   (b) How long will it take one worker to collect all the rubbish?

7. Copy and complete this graph to show how long it will take the workers to collect 10 bags of rubbish.

8. (a) How long will it take two workers to collect the rubbish bags in a street that has 20 houses?
   (b) Copy and complete this table, showing how the length of time changes when the number of houses in the street increases.

Houses	10	20	30	40	50
Minutes	8				

   (c) Draw this information on a graph. Label the graph and the axes clearly.
   (d) Compare the graphs in questions 7 and 8.
   Discuss why they are different shapes.
      (i) In the first graph, the number of houses stays the same. What stays the same in the second graph?
      (ii) In the first graph, the number of workers changes and so does the amount of time. What two things change in the second graph?
9. (a) Calculate how long it will take four workers to collect the rubbish bags from 30 houses.
   (b) Calculate how many workers will be needed to collect rubbish from 20 houses in 8 minutes.
   (c) Calculate how many houses three workers can collect rubbish from in 32 minutes.

4.3.2 Technology

Living without mains electricity

Many people both in South Africa and elsewhere do not have access to mains electricity. In South Africa, many of these are poor people who live in informal settlements outside cities and towns. The government has promised that it will try to provide electricity for all homes. However, this takes time and costs money. In the meantime, many people have to live without an electricity supply.

Activity 4.1

Read these case studies carefully and then answer the questions that follow.

Case study 1

The Mpeta family live in Sekhukuneland on a small farm. They do not have electricity, although Eskom has begun to build a grid in the area. This is what Mantisi Mpeta says about life without mains electricity.

> I think electricity would make our lives a bit easier. At the moment we have to use a car battery to supply power to our television. I cook with gas and we use paraffin for light. All of these things are expensive and my son and daughter have to drive very far to buy supplies and have the battery recharged.
>
> We also have a diesel generator to supply power for our hen house. We need this because the young chickens need heat and light or they die. The generator is noisy and the price of diesel just keeps getting higher. I always worry about safety too.
>
> I will be very happy to have electricity eventually, but I am not sure that it will be economical for Eskom to supply very small farms. I hear they want the farm owners to pay some installation costs. If this is so, I may not be able to afford the cost.

Case study 2

Shack fire

Five hundred shacks were destroyed in a fierce fire in the Joe Slovo informal settlement on Sunday. It is thought that residents started the fire when they tried to connect cables illegally to the national grid. One man who was climbing a pylon at the time has been seriously burnt, but luckily no lives were lost. Residents say they have no choice but to ''steal'' power. There is no other supply to their area. The fire spread quickly and burnt some cables, cutting off the electricity to the northern suburbs for more than 18 hours as Eskom workers battled to rejoin the cables and repair unstable pylons.

1. What are the advantages of having electricity?
2. Why do you think some people choose to put their lives in danger by attaching cables illegally to the national grid?
3. What precautions do you think people who work on power lines should take?

Cooking without electricity

Many people in Africa rely on wood for cooking. In many places, there are very few trees that can be used for fuel, so people have to find other methods of cooking food. One method of saving fuel is the Wonder Box, invented by a South African woman, Anna Pearce. The Wonder Box is a box with two cushions filled with polystyrene balls. Food is heated in a pot on a fire until it starts to boil. The pot is then removed from the fire, closed with a lid and put into the Wonder Box. The box is closed up, the cushions keep the heat inside and the food continues to cook without any fuel.

The Wonder Box is a new version of an older idea called a haybox. Discuss how you think the haybox worked. Try to make your own wonder cooker. Use it to cook some maize, rice or potatoes.

4.4 HUMAN RIGHTS CONTACT ORGANISATIONS

Human Rights

The Commission for Gender Equality
PO Box 32175, Johannesburg, 2000
Tel: 011 403-7182
Fax: 011 430-7188
Web Page: www.cge.org.za

South African Council on Alcoholism and Narcotics Anonymous (SANCA)
PO Box 6041
Johannesburg, 2000
Tel: 011 726-4210

People Opposing Women Abuse (POWA) (Rape Crisis)
PO Box 93416, Yeoville
Tel: 011 642-4345,
Fax: 011 484-3195
Paging service: 011 650-5050
E-mail: nthapowa@sn.apc.org

Planned Parenthood Association of South Africa (PPASA)
PO Box 1008, Melville, 2109
31 Plantation Road, Auckland Park
Tel: 011 482-4601;
Fax: 011 482-4602
E-mail: ppasa@ppasa.org.za

South African Human Rights Commission (SAHRC)
Johannesburg
Private Bag 2700, Houghton 2041
Tel: 011 484-8300;
Fax: 011 484-7146/7403
Cape Town
PO Box 3563, Cape Town, 8000
Tel: 021 426-2277
Fax: 021 426-2875

Agisanang Domestic Abuse Preventing and Training (ADAPT)
PO Box 39127, Bramley, 2018
Oliver Tambo Community Centre
128 2nd Street, Wynberg
Tel: 011 786-6608;
Fax: 011 885-3309
E-mail: adat@sn.apc.org

Community Counselling and Training Centre (CCATC)
PO Box 15, Manenberg, 7767
2a Schledt Road, Manenberg, Cape Town
Tel: 021 691-5924;
Fax: 021 691-5924
E-mail: selfhelp@iafrica.com

Al-Anon Information Service for Families of Alcoholics
Asklipeon Centre
Albert Street, Rosettenville
Tel: 011 435-9792;
Fax: 011 435-1985

Alcoholics Anonymous South Africa
212 Dunkeld West Centre
Dunkeld West
Tel: 011 341-0608/9;
Fax: 011 341-0608

Family and Marriage Society of South Africa (FAMSA)
Family Life Centre, His Majesty's Building
Commissioner Street, Johannesburg
Tel/Fax: 011 833-2057
Head Office
15 Pascoe Avenue, Kempton Park
Tel: 011 975-7106;
Fax: 011 975-7108
E-mail: famlife@iafrica.com

Women Against Women Abuse
PO Box 14778, Johannesburg, 2000
12th Floor Longsbank Building
187 Breë Street, Johannesburg
Tel: 011 836-5656
Fax: 011 836-5620

Centre for the Study of Violence and Reconciliation (CSVR)
PO Box 30778, Braamfontein Centre
23 Jorissen Street, Braamfontein
Tel: 011 403-5650
Fax: 011 330-6785
E-mail: info@csvr.org.za
Web Page: www.sahrc.co.za

REFERENCES

Human Rights Commission of South Africa. 2004. *Human rights and democracy education in the curriculum: challenges and contestations.* Rosebank: Development Co-operation of Ireland.

Le Mottee, SE & Keet, A. 2004*. Human rights and inclusivity in the curriculum: a resource book for educators.* Pretoria: South African Human Rights Commission.

Lynch, P. 2004*. Education for citizenship.* [Sl]: [Sn].

Olser, EL & Starkey, JM. 1995. *The Pelican history of the world.* London: Penguin.

Senge, P. 2002. *Schools that learn.* [Sl]: [Sn].

South Africa. Department of Education. 2001. *Manifesto on values, education and democracy.* Pretoria: Department of Education.

South Africa. Department of Education. 2003. *Educating for our common future: building schools for an integrated society.* Pretoria: Department of Education.

United Nations. 2003. *ABC of teaching human rights.* New York: UXI.

Volmick, P. 1998. *Discussion document.* Geneva: Centre for Socio Legal Studies.

LEARNING UNIT 5

CHILD ABUSE: AN EDUCATOR'S GUIDE FOR THE SENIOR PHASE AND FET

Prof C Jansen, Dr JI Swanepoel
Ms KH van As

Applicable applied competences for this learning unit:

- Practical competence 4: Being able to respond to current social and educational problems, with particular emphasis on the issues of violence, drug abuse, poverty, child and women abuse, HIV/AIDS and environmental degradation. Accessing and working in partnership with professional services to deal with these issues.
- Foundational competence 8: Understanding formative development and the impact of abuse at individual, familial and communal levels.
- Reflexive competence 1: Recognising and judging appropriate intervention strategies to cope with learning and other difficulties.

5.1 INTRODUCTION

Many South African learners are affected by trauma because of the high levels of violence, both within the home and in the wider community (Lewis 1999:[i]).

It is widely acknowledged that violence in South African society has undermined our most important asset: **children**. Many South African children are abused and assaulted daily; some are even killed. Some people do not respect the fundamental rights of others, especially those of women and children, who are usually very vulnerable (Engelbrecht & Mosiane 1997:10).

It is therefore important to raise awareness among Senior Phase and FET educators of the problem of traumatised learners, specifically with reference to sexual abuse. Educators can play a key role in the detection of warning signs that could lead to the discovery of cases of abuse that require attention and intervention.

In this learning unit, we deal with the problem of child abuse in our contemporary society and ways to empower the Senior Phase and FET educator. It is difficult to define the concept of child abuse, as researchers cannot agree on one, comprehensive definition. So, for our purposes, we will refer to a number of definitions. The Child Care Act 74 of 1983 defines child abuse as follows:

> A parent or legal guardian of a child, or any other person in whose care a child is,

who abuses the child or allows the child to be abused; or deserts the child, is guilty of an offence. Any person who is legally liable to maintain a child and who fails to provide adequate food, clothing, lodging and medical treatment, while able to do so, is guilty of an offence.

The Natal Education Department's Circular 12 of 1987 defines child abuse in a more comprehensive way:

"Child abuse can be defined as physical, emotional or sexual abuse by parents or any adult responsible for the care and the wellbeing of a child. Depriving the child of a proper diet, medical attention and education can also constitute child abuse."

For the purposes of this learning unit, the term "abuse" covers all the possible ways in which a child can be ill-treated.

5.2 CHILD ABUSE: A HISTORICAL PERSPECTIVE

Abuse against children is not a new phenomenon. Authors like Lloyd DeMause (1995), Samuel Radbill (1987), Margaret Lynch (1985) and others have shown that there is nothing new about child abuse. Its existence has been recognised for a very long time. What *is* new is the recent willingness to address its existence and to look for ways to prevent it.

The historical perspective allows us to step back from the everyday experience of confronting the abused child and to reflect on the wider issues of what has been presented to us as a single incident in time. Those who have sought to uncover evidence of child abuse in the past have had to collect their material widely, often reading between the lines and recognising indirect messages of what is happening. There is much to support a view of history that "the things that really matter are hardly ever committed to paper". Langer (in Hobbs, Hanks & Wynne 1993:9) writes:

> The direction of human affairs has never been confided to children, and historians, who have concerned themselves primarily with political and military affairs and at most with the intrigues and rivalries of royal courts, have paid almost no attention to the ordeals of childhood. Even the students of education have, on the whole, devoted themselves to the organisation and curriculum of schools, and with the theories of education with only reference to what happened to the pupils at home and in the world at large.

The results of investigations are most depressing. They tell a long and mournful story of the abuse of children from the earliest times to the present day. We need not assume that the generalisations referred to here apply to all people at all times. No one can doubt that there have always been parents who loved and cherished their children.

DeMause (1995:1) states that the history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history we go, the lower the level of child care and the more likely children were to be killed, abandoned, beaten, terrorised and sexually abused.

In ancient times it was not assumed that children automatically had a right to live. This right was ritually bestowed, and if it was withheld, the child could be disposed of as a nonentity with little compunction. Usually it was the father who had to acknowledge the child, proclaiming him or her to be his own. In some cultures, until nourishment had passed the child's lips, the child was considered to be not really of this world (Hobbs et al 1993:10).

Exposure and infanticide are the time-honoured methods of lethal child abuse. Weak, premature or deformed infants were frequently disposed of in ancient times. However, although infanticide was common in many cultures, the Egyptians would sentence parents who killed their children to hug the corpse continuously for 72 hours. In ancient Greece and Rome it was customary to kill physically feeble and deviant children. The ancient Greeks (Spartans) actually encouraged the murder of unwanted children: they were thrown into a ravine in the Taggetus mountain range or sold to foreigners who enslaved them (Helfer & Kempe 1968:8). Many writers in antiquity openly advocated infanticide, claiming like Aristippus that a man could do whatever he wants with his children, for ''... do we not cast away from us our spittle, lice and such like, as things unprofitable, which nevertheless engendered and bred even out of our own selves?'' (DeMause 1995:26).

The Roman father had an absolute say regarding his children; he decided the fate of the newborn. If children were seen as the property of their parents, or more usually their fathers, then it is not surprising that the ''owners'' were given a fairly free hand in how to treat them. The Roman law, *patria potestas,* gave the father the right to sell, dispose of, sacrifice or kill the child. Some of the reasons given for rejecting children were poverty, the child's illegitimacy and even selfishness. Quite a number of children died of exposure. DeMause (1995:25) contends that they were left ''... a prey for birds, for the wild beasts to rend''. The Bible mentions that King Ahaz of Judah sacrificed his son in a fire (2 Ki 16) and Jephthah who sacrificed his daughter (Jdg 11).

In countries like India, China, Mexico and Peru, children were thrown into rivers in the hopes of securing prosperity and good crops. The early history of the indigenous peoples of South Africa likewise affirms the incidence of child abuse. Among some peoples it was justified to kill at birth one or both twins, infants who were born feet first, babies whose upper teeth appeared first and children with visible physical defects. Such children were believed to be bad omens, heralds of doom for the family, who had to be removed before disaster struck (Schapera 1953:210; Mayhill & Norgard 1983:5).

The practice of infanticide is even reflected in the laws of certain countries, for example the Chinese passed a law in 1654 banning the drowning of little girls. But, sadly, these laws have never stopped infanticide, which continues down to our day. For instance, while it is clear today that most cot deaths do not arise from abuse, according to Emery (1985:505–507), a small percentage — certainly less than 1 in 10 cases — is the result of infanticide.

It is interesting to note how, even today, the disabled are at a greater risk of abuse than other groups of children (Hobbs et al 1993:11).

All over the world and throughout history, children have been abandoned. Although there were many exceptions to the general pattern, up to the 18th century, the average child of wealthy parents in Europe spent his/her earliest years in the home of a wet nurse. He/she later returned home to the care of servants and was eventually sent out in service, apprenticeship or to school, so that the amount of time parents spent with their child(ren) was minimal. The most extreme and oldest form of abandonment is the outright sale of children. Child sale was legal in Babylonian times, and may have been quite common among many nations of antiquity. Although the statesman Solon tried to restrict the sale of children by parents in Athens, it is not known how effective the law was.

However, it was the sending of children to a wet nurse that was the form of institutionalised abandonment most prevalent in the past. The wet nurse is a familiar

figure in the Bible, the Code of Hammurabi and Greek and Roman literature. Except in cases where the wet nurse was brought to live in, children who were given to a wet nurse were generally left with her for two to five years. The conditions were similar in every country: the child at a wet nurse might be ''stifled, overlaid, let be fall, and so come to an untimely death; or else may be devoured, spoiled, or disfigured by some wild beast, wolf or dog, and then the nurse fearing to be punished for her negligence, may take another child into the place of it'' (DeMause 1995:33–34).

Child labour remains another major way in which children have been abused over the centuries. As early as the Middle Ages, a system of apprenticeship was widely prevalent in which children worked for a master for seven years. In terms of this system, such children were in effect the slaves of their masters. This situation lasted until 1815. The stories of children being beaten in clothing mills in England in the 1800s are well known, and the child chimney sweeps were described as England's disgrace: ''Little black things among the snow crying 'weep', 'weep' in notes of woe,'' wrote William Blake (quoted by Radbill 1987:7). The children were intentionally kept small and thin (failure to thrive) so that they could clamber up the soot-clogged flues (Heywood 1966:24–25).

Although the terms ''industrialisation'' and ''urbanisation'' are usually associated with the 19th and 20th centuries, similar conditions led to an increase in child labour during the 17th century (Bakan 1971:48). Child labour was viewed as beneficial, not only to society but to the child as well. Even America has practised child labour: children were transported to the American colonies in droves to be apprenticed. They were placed in factories, workhouses, mills and so on. Mere ''babies'' were employed in the mines and as chimney sweeps (Radbill 1987:7). This practice continued into the 19th century. During the 18th and 19th centuries, a system known as transportation — the deportation or export of child labour — was widespread in England and Europe. Under this system, children were exported as labourers, mainly from England to America and Australia, partly to depopulate the crowded children's homes and partly to get rid of juvenile delinquents, at the same time populating the colonies. The export of children to America was stopped in 1776 and to Australia in 1875 (Mayhill & Norgard 1983:10–13).

The major causes of child labour in developing countries today are poverty and inequality. Development is inversely related to the incidence of child labour worldwide. High illiteracy rates, backwardness in economic development and poor environmental resources encourage child labour. In developing countries today, child labour remains a major issue (Naidu 1986:70–80).

There is little doubt that sexual abuse of children has been recorded as long as human beings have kept records. In Babylonia children served as temple prostitutes. In ancient Egypt young girls were forced into prostitution for religious reasons until their first menses. In Rome under the Caesars, child prostitution was encouraged, and in China and India parents sold their children into prostitution. For a long time Persia was known for its boy brothels (Mayhill & Norgard 1983:10–11). DeMause (1995:43) writes that ''the child (boy) in antiquity lived his earlier years in an atmosphere of sexual abuse''. Growing up in Greece or Rome often included being used by older men. In Rome, boy brothels were common and there was a rent-a-boy service in Athens. The abuse involved not only boys over eleven or twelve, but also much younger children — even girls were involved. Petronius described the rape of a seven-year-old girl with women clapping in a long line around the bed, suggesting that women were not exempt from playing a role in the process.

Rape was common in the past, especially during wartime. It is mentioned in the Bible as well as in Greek and Roman history, and it played a prominent part in the drama of historic violence: Hercules violated the fifty daughters of Thestius, and Helen of Troy was deflowered at the age of seven, according to one account, and at the age of twelve, according to another. Incest differs from rape in that rape implies violence. The incidence of incest is impossible to calculate because it always happens in secret. Anthropologically and historically, sexual unions between father and daughter, mother and son, or brother and sister were not infrequent, but the practice was usually abhorred. Incest is especially devastating to the child because it is taboo (Radbill 1987:11–12).

To conclude, at first parents routinely resolved their anxieties about caring for children by killing them. Gradually, as parents accepted the notion of a child as another human being, the only way they could escape the burden of their children was through abandonment, either physically to a wet nurse or to foster families, or by subjecting them to severe emotional abandonment at home.

During the 18th century, parents became more influential in their child care, punishing the child with threats and guilt, but also developing more understanding and empathy with the child. Parents focused on socialisation and the child came to be seen as someone to be trained, guided and taught to conform. This is still the case today, although this attitude has been replaced by a sense that children must be supported and helped throughout their development. In addition, parents must be tolerant; the child should not be struck or scolded, and the process requires great emotional commitment from the parents. Obviously, too, there are considerable variations in parental behaviour in different societies.

History provides a perspective that helps us to better understand our own shortcomings in respect of children. The human race strives to treat its children better and thus to secure a future for itself and generations to come (Hobbs et al 1993:14–15).

The different forms of child abuse will now be discussed below.

5.3 FORMS OF CHILD ABUSE, WITH SPECIAL REFERENCE TO SEXUAL ABUSE

Child abuse is an umbrella term that includes

- physical abuse
- physical neglect
- emotional abuse
- emotional neglect
- child sexual abuse

5.3.1 Physical abuse

Physical abuse refers to violence directed at children. A physically abused child is defined as any child that receives intentional and persistent physical injury as a result of acts on the part of his or her educators (parents or guardians) (Hobbs et al 1993:47). Usually such abuse takes the form of beating, kicking, violent shaking, pinching, or burning with cigarettes or scalding with boiling water. Common consequences are bruises, lacerations, stab wounds, broken or false hair or nails, burns or scalds, chemical injury, bone fractures, dislocations, brain and cranial

injuries, haemorrhages and internal injuries (Pretorius 1977:4; Mayhill & Norgard 1983:110–111; Breeuwsma & Van Geert 1987:64; Hobbs et al 1993:53).

5.3.2 Physical neglect

This refers to the failure to protect a child from exposure to any kind of danger, including cold or starvation, or extreme failure by educators (parents or child carers) to carry out important aspects of care, resulting in the significant impairment of the child's health or development (Hobbs et al 1993:89). Examples of neglect include the absence of a safe environment, malnutrition, inappropriate diet, inadequate clothing and medical care, poor hygiene and a constant lack of proper supervision, which exposes the child to hazardous situations (Mayhill & Norgard 1983:132–135; Breeuwsma & Van Geert 1987:64; Hobbs et al 1993:99).

5.3.3 Emotional abuse

Emotional abuse is probably the most complex form of abuse in terms of definition, recognition and management. The abuse of a child's emotions results in vague, almost indefinable constructs, often different for each individual (Helfer & Kempe 1987:63). These are rarely absent when a child has also been abused either physically and/or sexually, or has been neglected (Hobbs et al 1993:107). As Garbarino, Guttman and Seeley (1988:7) so aptly state:

> ''rather than casting psychological maltreatment as an ancillary issue, subordinate to other forms of abuse and neglect, we should place it as the centrepiece of efforts to understand family functioning and to protect children.''

Lourie and Stefano (in Hobbs et al 1993:108) define emotional abuse as ''an injury to the intellectual or psychological capacity of the child, as evidenced by an observable and substantial impairment in his or her ability to function within his or her normal range of performance and behaviour with due regard to his or her culture''.

Various components of emotional abuse can be identified:

- *Rejecting:* The adult refuses to acknowledge the child's worth and the legitimacy of the child's needs.
- *Isolating:* The adult isolates the child from normal social experiences and contacts, prevents the child from forming friendships, and makes the child believe that he or she is alone in the world.
- *Terrorising*: The adult verbally assaults the child, creates a climate of fear, bullies and frightens the child, and makes the child believe that the world is capricious and hostile.
- *Ignoring*: The adult deprives the child of essential stimulation and responsiveness, thereby stifling emotional growth and intellectual development.
- *Corrupting*: The adult ''mis-socialises'' the child, stimulates the child to engage in destructive antisocial behaviour, reinforces that deviance, and makes the child unfit for normal social experiences (Hobbs et al 1993:114)

5.3.4 Emotional neglect

Neglect, family violence and inappropriate sexual stimulation can all damage the child's emotional life (Helfer & Kempe 1987:160–162). The dividing line between emotional abuse and emotional neglect is not always readily demonstrable. Whiting (1976:2–5) makes a useful distinction between emotional abuse and emotional neglect, and indicates that emotional neglect is a result of subtle or blatant omission

or commission experienced by the child, which causes the child to experience handicapping stress. Neglect also entails meaningful adults' inability to provide the child with the necessary nurturance, stimulation, encouragement and protection at various stages of his or her development, which inhibits his or her optimal functioning.

Whiting (1976:2–5) feels that emotional abuse relates to, and is distinguished from, neglect by **deliberate parental action against a child**. It would seem that emotional neglect refers to indifference towards the child, whereas emotional abuse implies more direct and overt rejection.

5.3.5 Sexual abuse

5.3.5.1 Introduction

The literature refers to the sexual abuse of children in a variety of ways. Concepts such as **sexual molestation, sexual exploitation** and **sexual abuse** of children are used to indicate the same form of child abuse. For the purpose of this learning unit, preference is given to the term **child sexual abuse** because it falls under the umbrella term of child abuse, and it also indicates a close relationship with other forms of abuse, namely physical and emotional abuse.

The following are a few definitions that appear in the literature: ''The commonly used phrase 'child sexual abuse' suggests the sexual exploitation of a child by an older, more mature person'' (Giaretto 1982:2).

Robertson (1989:3) defines child sexual abuse as ''any sexual activity with a child who cannot give informed consent to the activity''.

The National Centre on Child Abuse and Neglect (NCCAN) describes the concept as ''contacts or interactions between a child and an adult when the child is being used for the sexual stimulation of the adult'' (Kempe & Kempe 1984:10).

The Federal Child Abuse Prevention and Treatment Act (CAPTA) (42 USCA 5106g), as amended, provides the following definition:

Sexual abuse is:

- The employment, use, persuasion, inducement, enticement, or coercion of any child to engage in, or assist any other person to engage in, any sexually explicit conduct or simulation of such conduct for purpose of producing a visual depiction of such conduct; or
- The rape, and in cases of caretaker or inter-familial relationships, statutory rape, molestation, prostitution, or other form of sexual exploitation of children or incest with children (Hopper 2002sn).

Most definitions of child sexual abuse include the following aspects:

- The child is sexually exploited by an adult.
- The sexual exploitation is directed at the sexual gratification of the adult and can take on various forms.
- The child is involved in sexual activities which he or she does not fully understand and for which he or she cannot give legal consent.
- The child's psychosocial level of development is ignored and disregarded, and the sexual transgression violates existing social norms and nurturing roles (Le Roux 1992:141–142).

According to Russel and Bolen (2002:145–146), researchers do not use the legal definitions of incestuous abuse or child sexual abuse. For example, they do not limit their definition of incest to intercourse with blood relatives. And just as American states are not in agreement on the legal definitions of child abuse or incest, nor are the researchers. In Wynkoop, Capps and Priest's (1995) review of data collection procedures for ascertaining the incidence and prevalence of child sexual abuse, they conclude that the gravest problem in arriving at reliable prevalence rates may well be ''the variability between studies in the definitions of dependent variables''. This is a serious obstacle to comparing the findings of different prevalence studies.

After reviewing nineteen child abuse prevalence studies, Finkelkor (1994) noted disagreements between researchers on the following definitional issues:

- whether to include non-contact such as verbal propositions, exhibitionism, photographing of nude children, and showing children pornography
- what age to use to define the end of childhood (usually 16–18 years)
- whether to include peer sexual abuse

Other definitional issues about which there is no consensus among researchers include

- whether to use the perpetrator's age as a criterion of child abuse (some researchers confine their definition to ''adult-child contacts'')
- whether to use age difference between perpetrators and victims as a defining feature of child sexual abuse, and if so, whether to use one or more age differences, depending on the age of the victim. (For example, Finkelkor and Hotaling (1984) favour ''five or more years for a child 12 years and under; 10 or more years for a child 13–16''.)
- what forms of sexual abuse to include, for example, child prostitution; commercial sexual exploitation; pornography-related abuse; unwanted kisses or touches of the buttocks
- how to handle attempted child sexual abuse, such as attempted penetration, attempted fondling and attempted touching of the buttocks. Some attempts involve contact and some do not. (If the researcher has decided to exclude non-contact forms of child sexual abuse, does this include those cases of attempted abuse that involve contact?)
- whether to differentiate between incestuous and extrafamilial child sexual abuse, and whether to have different definitions for these two forms of abuse
- whether to have different definitions of sexual abuse for children and for adolescents
- whether to confine child rape to forcible penetration or to include non-forcible penetration

Therefore, without consideration of other factors, the preferred definition of child sexual abuse has a great impact on the prevalence rates obtained by different studies. The broader and more inclusive definitions of child abuse differ significantly with respect to the upper age limit for children and the inclusion or exclusion of peers as abusers; it would therefore be erroneous to assume that different incidences and/or prevalence rates necessarily reflect anything more than their different definitions.

5.3.5.2 Forms of sexual abuse

Sexual abuse of the child can be divided into two broad categories, namely intrafamilial and extrafamilial sexual abuse. **Intrafamilial** sexual abuse takes place within the nuclear and/or extended family. Most reports of sexual abuse come to light

months or years after the occurrence. This is true particularly for intrafamilial sexual abuse (Helfer & Kempe 1987:287; Le Roux 1992:140; Hobbs et al 1993:124).

The second category, namely **extrafamilial** sexual abuse, implies that the transgressor is a non-family member, for example a family friend, babysitter, coach, teacher or stranger (Robertson 1989:3).

Finkelkor (1979), Wyatt and Peters (1986), De Jager (1988) and Hobbs et al (1993) further distinguish between sexual abuse that is committed with and without physical contact. Exhibitionism (indecent exposure), immoral suggestions, voyeurism and certain forms of pornography could possibly be classified as sexual transgressions without physical contact (Le Roux 1992:140). Sexual abuse that involves physical contact includes touching, fondling or oral contact with the breasts or genitals, masturbation, intercourse and prostitution (Helfer & Kempe 1987:294; Hobbs et al 1993:131).

The most common forms of sexual abuse of the child include

- incest
- paedophilia
- rape
- statutory rape
- sodomy
- sexual molestation
- exhibitionism
- sexual sadism and masochism
- child pornography and child prostitution

Each of the above forms of child sexual abuse will now be discussed.

Incest

Le Roux (1992:140) describes **incest** as sexual intercourse between people who are related to each other within the forbidden degrees of relationship, namely

- blood relations (people with a common ancestor)
- relation by marriage (a spouse and the blood relations of the other spouse)
- relations by adoption, for example sexual intercourse between the adoptive parent and the adopted child

Paedophilia

The word **paedophilia** is of Greek origin: *paed* means child and *philia* means love. Paedophilia thus literally means **love for a child**, and a paedophile would thus be a lover of children (Le Roux 1992:141).

Unfortunately, paedophilia does not refer to nurturing love, but to sexual preferences of adults for children in either prepubertal or postpubertal stages. The paedophile is thus a person whose primary sex object is a child (Robertson 1989:26).

In strictly scientific terms, the paedophile is stimulated sexually by sexually non-pubescent children (in the prepubertal stage), with the result that as soon as the sexual characteristics start developing, the child loses sexual appeal for the paedophile (Le Roux 1992:141). Child pornography is closely linked with paedophilia. It plays a central role in child molestations by paedophiles, who use their victims to make pornography (Chelminski & Moussouris 1997:128). Robertson (1989:5–56) differentiates between regressed and fixated paedophiles. The regressed paedophile is a person who has had normal sexual relations with adults but, as a

result of a variety of factors, has begun looking for sexual gratification with children. The fixated paedophile, however, has shown a sexual preoccupation with children since his or her adolescence and is not sexually aroused by adults.

Rape

Rape is described as deliberate, illegal intercourse with a woman without her consent (Robertson 1989:4). Only a woman can be a victim of rape, and only a man can be the transgressor. In legal terms, a boy can therefore not be raped by a woman, and a girl who is sexually abused by a woman cannot be considered a victim of rape. Such sexual transgressions will be regarded as immoral assault (Le Roux 1992:142).

Statutory rape

Statutory rape refers to sexual intercourse between adults and children under the age of sixteen (Robertson 1989:5).

Sodomy

Sodomy is defined as anal intercourse between two male persons (Robertson 1989:4).

Sexual molestation

Sexual molestation is a broad, vague term that refers to indecent and improper sexual activities between adults and children (Rosenzweig 1985:57). Sexual molestation refers to indecently touching, stroking or kissing a child — especially the erogenous zones of the body — or the sexual arousal of the child without sexual intercourse taking place. The child can also be encouraged to stroke or fondle the adult sexually (Le Roux 1992:143).

Exhibitionism (indecent exposure)

Exhibitionism refers to the exposure of an adult man's genitalia to girls, boys and women. The purpose of the exposure is to evoke shock and surprise in the onlooker, which causes sexual stimulation (Le Roux 1992:143).

Sexual sadism and masochism

Sexual sadism refers to the sexual gratification that is experienced when inflicting pain, while **masochism** refers to sexual gratification when pain is inflicted and endured (Le Roux 1992:143). Sadism is a paraphiliac neurosis, in which the desire for power is accentuated, while masochism is associated with the desire to be humiliated, enslaved and dominated (Le Roux 1992:143).

Child pornography and child prostitution

Child pornography is the organisation and photography of any situation in which children are involved in sexual activities with other children, adults or animals. The resulting stills, videos or film productions are used for commercial or personal purposes (Le Roux 1992:143). Most child pornography disseminated internationally is exchanged between paedophiles and child molesters, often without any commercial motives (Chelminski & Moussouris 1997:127).

Child prostitution refers to children who are involved in sexual deeds for profit. This practice can include both boys and girls (Kempe & Kempe 1984:13).

Child molesters (abusers) usually seek victims who can be controlled easily. They look for children who will respond to their rewards or threats and keep the secrecy pact (Carl 1993:60). According to Carl (1993:60), particularly vulnerable children are those who

- are afraid to say no to adults
- are especially fearful of punishment
- are especially fearful of being labelled as ''bad''
- have unmet needs
- long for love and affection
- are left alone for long periods of time or have limited supervision
- are not knowledgeable about sex

5.3.5.3 Warning signs that could be indicative of sexual abuse

The following discussion is organised into physical, behavioural, emotional and relational warning signs.

Physical and behavioural warning signs

While the physical signs may seem like the most obvious signs of child sexual abuse, these signs are often overlooked by teachers (including medical practitioners, nursing staff or even parents) who may not want to be confronted with this unpleasant reality (Kearney 2001:21). The physical signs are not necessarily positive proof, but they should most definitely not be overlooked by teachers who are involved (directly or indirectly) with traumatised children. It is important to be aware of the following warning signs (Kearney 2001:21):

- *Age-inappropriate sexual behaviour.* For example, preschool children may unselfconsciously act out sexual encounters with dolls or in other play situations.
- *Use of names that are different from those taught at home for genitalia and other body parts.* Kearney (2001:23) gives a warning in this regard: ''This can be easy to overlook ... but when asked in a quiet and supportive way, such a question may open a door for a child to talk about sexual abuse.''
- *Change in performance at school* (possibly related to ''wandering thoughts'' that keep ''replaying'' the abusive experience), difficulty concentrating, daydreaming about how to escape from abusive situations, or school phobia — sudden dislike of or even refusal to attend school.
- *Sleep disturbances.* Nightmares, fears of ''monsters'', bed-wetting (enuresis) and reluctance to go to bed may be indicative of sexual abuse.
- *Changes in eating patterns*. Either a decrease or an increase in food consumption may be a warning sign. ''A sexually abused child may exhibit either pattern. Trouble with chewing or swallowing may be related to (a sense of) replication of the physical motions of a sexual act, recalling the memories'' (Kearney 2001:24). Herman (2001:108) supports this statement: ''many (sexually abused victims) develop eating disorders, gastrointestinal complaints, and numerous other bodily distress symptoms.''

Emotional and relational warning signs

- *Poor self-concept and feelings of worthlessness, guilt and shame*. For example, seeing oneself as ''bad'' may be a sign of sexual abuse. Herman (2001:15) expresses the emotional pain of the sexually abused child as follows:

  > The child entrapped in this kind of horror develops the belief that he/she is somehow responsible for the crimes of (his)/her abusers ... The language of the ''self'' becomes a language of abomination ... By developing a contaminated,

stigmatised identity, the child victim takes the ''evil'' of the abuser into himself/herself.

- *Depression*. Symptoms may include a change in appetite, sleep disturbances, loss of interest in previously enjoyed activities, a feeling of emptiness or sadness, loss of energy, a sense of isolation (''feeling of being trapped in the abusive situation and not seeing any way out'' [Kearney 2001:26]) and a wish to avoid life — even, in extreme cases, a desire to be dead.
- *Signs of decompensation*. Learners in severely abusive situations may seem to be ''falling apart psychologically''. Symptoms may include inability to function effectively and be ''normal'' at home or school, as well as suicide attempts and psychotic episodes in which contact with reality is lost. Although sexual abuse is not always the cause of these symptoms, the educator must be extremely sensitive, alert and aware in recognising these symptoms and in providing immediate professional support and help to the traumatised child.

5.3.5.4 Understanding the phenomenon of childhood trauma

Although it is not always easy to distinguish between the terms ''stress'', ''crisis'' and ''trauma'', it is useful for the educators in South African public schools to understand these terms as being on ''a continuum from less severe to extremely severe'' (Lewis 1999:5). For example, a child may feel stressed when he or she has to receive a hypodermic injection or undergo minor surgery in a doctor's consulting room. According to Lewis (1999:5), the way the child experiences stress depends not only on the event itself, but also on the child's personality and ability to cope with the event. The child's perception of a specific stressful situation in his or her life is unique in the sense that the child concerned may experience a feeling of inability to cope with the demands (eg emotional or physical) of a particular situation. By contrast, it is common knowledge that a crisis is often a turning point in a person's life and does not have to be a negative experience — on the contrary, if resolved constructively, a crisis can be an opportunity for emotional growth. Events that a child may perceive as a crisis include being moved to another hospital ward, the birth of a sibling or the parents' divorce. A person in crisis tends to experience overwhelming feelings of inability to cope. However, a traumatic experience differs from stress or a crisis. For example, a child's objective experience of a sudden, unexpected incident of sexual abuse may be shocking, frightening even horrifying with the result that instead of merely feeling unable to cope, the trauma actually overwhelms and neutralises the child's ability to cope. When this happens, the child's experience can be classified as traumatic (Matsakis 1996:17).

Any approach to sexual abuse must proceed from identifying general trauma to detecting a more specific condition. This may seem too self-evident to mention, but a focus that is too narrow could fail to identify sexual abuse, perhaps even as a relatively minor part of a much wider, even diffusely ramified, network of factors that may nevertheless be highly significant. A more generalised, holistic approach may also detect a sequence of events and circumstances with cumulative and reinforced (accidentally or deliberately) traumatic effects, rather than a single, dramatic causative event. Thus a holistic approach can eliminate oversimplified (mis)conceptions of causation. As Lewis (1999:8) puts it: ''A trauma may consist of a single, unexpected event, or trauma may involve multiple incidents over a period of time.'' A good example in this regard is a child who has been traumatised by sexual abuse for an extended period.

Note that, for the purpose of this learning unit, the focus will be mainly on sexual

abuse, but that this focus is not intended to detract in any way from the significance of other sources of trauma.

According to Matsakis (1996:17), trauma implies *intense emotional wounding*, and she argues that as the body can be traumatised, so can the psyche. On the psychological and mental levels, trauma refers to the wounding of a person's emotions, spirit, will to live, beliefs about themselves and the world, dignity and sense of security. The assault on the person's psyche can be so intense that the ''normal'' ways of thinking and the feelings and ways in which the person used to handle stress in the past are now inadequate.

The following quotation from Lewis (1999:6) emphasises the negative and damaging effects of a traumatic event on a child's life:

> ''The person (child) feels fear, and is helpless and out of control. A trauma is not part of a child's normal experience. The event is so intense and frightening that it overwhelms the child's ability to cope. A trauma is always regarded as negative and damaging to the mental health of the child.''

Matsakis (1996:18) notes further that a traumatic incident, for example where a child is sexually abused, subjects the child to a process that is called depersonalisation or dehumanisation because it strips away the child's ''personhood'', individuality and humanity. She also holds that when the assailant is a natural force, such as a tornado, the catastrophe can be explained away as an accident. When the assailant is a person, however, then the victim's trust in other human beings and society in general can be severely shaken or even utterly destroyed. This observation supports her contention that sexual abuse suffered during childhood can have a tremendous effect on the rest of the victim's life. From the traumatised child's point of view, the sexual abuse seems to be preventable, and he or she feels that significant adults in his or her life (eg teachers) could have put a stop to these damaging sexual experiences. As Matsakis (1996:18) puts it:

> ''The sense of being depersonalised or dehumanised is especially strong when the injuries sustained or the wounding (and death) witnessed seem senseless or preventable.''

She goes on to explain the destructive feeling of depersonalisation or dehumanisation suffered by the abused child as follows:

> ''At that moment, you (traumatised person) feel more like a thing, a vulnerable object, subject to the will of a power or force greater than yourself.''

At this point it is important to further clarify the meaning of the term ''trauma''. Psychic trauma has been studied since the late 19th century, when Freud conceptualised trauma as ''any experience which calls up disturbing affects such as those of fright, shame, or physical pain''. However, there are different perspectives on defining a radically disturbing (traumatic) event in a child's life.

At one extreme is the argument that any negative event that causes an individual to re-experience an earlier traumatising event so that the current event somehow becomes as traumatic as, or at least strongly reminiscent of, the earlier event must itself be regarded as traumatic. Urman, Funk and Elliott (2001:403–4) believe that in order to be considered traumatic, an event must be extreme and life-threatening. The authors are in agreement with the American Psychiatric Association, which occupies the middle ground between the above two arguments, that is to say, the authors share

the APA's view that a traumatic event is one that threatens harm to the individual and results in a response of intense fear, helplessness or horror (APA 1994:428).

Current definitions of trauma include the following components (Urman et al 2001; Stansfeld 2002:30):

- the presence of overwhelming and extreme danger, anxiety (or arousal)
- the individual's experience of profound helplessness (when confronted with the external threat of death or injury to the self or others)

The impact of a traumatic event on the life of a child is incalculable. In this regard, Urman et al (2001:405) note that ''it is important to look at how children perceive the traumatic event''.

Trauma victims experience stress responses in varying degrees and for periods that can last for months or even years after the incident. In fact, the full clinical picture after the experience of crime-related trauma shows significant distress in social, occupational and other important areas of the trauma victim's life (Stansfeld 2002:30).

For the purpose of this learning unit, childhood trauma, with specific reference to sexual abuse, is defined as a severely shocking experience that robs the child of his or her innocence, dignity and security.

As early as 1983, psychologists pointed out that victims of trauma are usually forced to reconsider at least three assumptions about themselves (Janoff, Bluman & Frieze 1983; Matsakis 1997:28), namely

- that they are invulnerable
- that the world is orderly and meaningful
- that there are good and strong people

Greenberg and Ruback (1992:3) and Stansfeld (2002:203) support this view:

when trauma occurs, one or more of the following three inner beliefs are destroyed and a search for meaning takes place:

- belief in a compassionate, meaningful and comprehensive world
- belief in personal invulnerability
- a positive sense of self-worth

The shattering of basic assumptions underlines how intense the effect of a traumatic event can be on the child, who naturally trusts adults and the world at large.

McManus (1991:28) describes this intensely upsetting and highly stressful situation as a traumatic event that usually results in a stable and healthy person experiencing unusually strong emotional or psychological distress, which has the potential to interfere with the person's ability to function, either at the time of the event or later.

This fact underlines the vulnerability of the child learner and how unfair it is to expose children to the ultimate betrayal in the form of sexual abuse at the hands of adults in whom they have put their trust. Their belief that they are unprotected from danger and misfortune can be experienced as trauma (Ditton & Farral 2000:100).

The *vulnerability* of the sexually abused child is aptly expressed by Herman (2001:96), who describes such children as trauma victims who are trapped in an abusive environment and are faced with formidable ''tasks of adaptation''. According to Herman (2001:96), these children must find a way to preserve a sense of trust in people who are untrustworthy, safety in a situation that is unsafe, control in a

situation that is terrifyingly unpredictable, power in a situation of helplessness. The authors agree with the view of Herman (2001:96), that the child (especially the very young child who is ''unable to care for or protect him/herself) must 'compensate' for the failures of adult care and protection with the only means at his/her disposal, an immature system of psychological defences''.

This ''overwhelming sense that things are out of control'' (Stansfeld 2002:1) is described by Herbert and Wetmore (1991:1) as follows: ''It is as if your bubble of safety has burst. All the beliefs you held about yourself and your fellow man before the trauma seem to have changed and are no longer felt to be true.''

A cardinal feature of the response to overwhelming trauma is the tendency to have difficulty regulating memories surrounding the event (Stein, Hanna, Vaerum & Koverloa 1999:527). The research study of these authors focuses on memory functioning in adult women who had been traumatised by childhood sexual abuse, and comes to the following conclusion: ''Amnesia for all or part of the traumatic event can, paradoxically, coincide with unwanted, vivid recollections of the experience (eg flashbacks...).''

As more research is being done on psychological trauma, it is becoming clear that a lot of childhood trauma is associated with sexual abuse, sexual assault, physical abuse and physical assault, along with numerous other forms of extraordinary events (Kroeger & Nason-Clark 2001:13–37). As mentioned above, it is of the utmost importance for the teaching profession to be equipped with relevant knowledge of the multifaceted phenomenon of child sexual abuse.

Kiesouw (1994:15) maintains that child sexual abuse remains a problem in the sense that its complex nature, and the subjective and painful experience of trauma, makes it particularly difficult to define. According to Mrzarek (1982:11), this multifaceted phenomenon can be classified in a legal context with criminal acts such as rape, incest, unlawful intercourse, buggery and indecent assault. Killian and Riciman (1991:ix) refer to Elliot's definition of sexual abuse as sexual exploitation of a child by an adult or a person of an age inappropriate to the adolescent for the sexual gratification of either the adult or the adolescent. It specifies the form of abuse as ranging from obscene telephone calls, indecent exposure or voyeurism, to acts such as fondling, molesting, taking pornographic pictures, intercourse or attempted intercourse, rape, incest or prostitution.

Bagley and King (1990:237) broadly define abuse as follows: ''Any sexual activity or experience imposed on a child that is unwanted by the child at the time, and which may result in emotional, physical or sexual trauma.''

It has to be emphasised that the sexual abuse of learners is an all-inclusive phenomenon that could — and does — affect the child as a whole person (cognitive, affective, social, psychological, etc).

Robertson (1989:2–3) perceives child sexual abuse as any sexual activity with a child (under the age of eighteen) who cannot give informed consent, and he divides it into two broad categories: abuse that takes place within the family (intrafamilial) and that which occurs outside of the family (extrafamilial).

Glaser and Frosh (1989:6) describe intrafamilial sexual abuse as any kind of sexual exploitation between relatives, irrespective of how distant. It includes any abuse occurring either within the immediate family or between members of extended families, including grandparents, aunts and uncles. By contrast, Russels (1983:135–6) defines extrafamilial sexual abuse as unwanted sexual experience with persons unrelated by blood or marriage, ranging from petting, exhibitionism and verbal abuse

to rape (completed or attempted forcible rape experiences). Examples of these cases are offences committed by persons of the immediate circle of acquaintances (eg the neighbour, after-school caregiver, sports coach or any person, whether familiar or unfamiliar to the child). Kearney (2001:16) makes the following frank statement in this regard:

> ''While it is painful to hear from a child that she or he may have been sexually abused, it is next to impossible to know that reality unless we acknowledge its existence.''

The fact of the matter is that sexual abuse of children worldwide is by no means rare (Carl 1993:39–43; Herman 2001:96–114; Kearney 2001:81). Most studies show children to be at risk, regardless of their ethnic, religious, socioeconomic or family background (Kearney 2001:18). Furthermore, Kearney (2001) notes that children are most often abused by someone they know, and that molesters usually increase the severity of their acts against children over time (effectively retraumatising the child) and also have more than one victim.

5.3.5.5 The effects of trauma on a Senior Phase and/or FET learner's life

It is understandable that the learner's vulnerable psyche can be affected by a traumatic incident such as sexual abuse, where the child expects protection from an adult but finds instead that his or her trust is betrayed in a profoundly shocking way.

According to Garland (1998:112), the devastation experienced by the trauma victim may be due to the following two emerging stages of development in the victim's response to the trauma:

The first stage

- The initial disruption of normal mental functioning, which follows the breaking of the protective shield, that is to say, the mind's normal capacity to filter out excessive or painful stimuli (eg child victims of sexual abuse are shocked and confused, perhaps unable to interpret what has happened to them). Stansfeld (2001:31) explains this disruption of normal mental functioning as follows:

  > ''The traumatised victim becomes silent and withdrawn, or compulsively talkative and active, but in either case, his/her normal functioning is in a state of disintegration and he/she is unable to think or behave in a rational manner.''

The second stage

- The second stage is when the victim appears to the outside world to be ''fine'' (Garland 1998:112).

  However, according to Stansfeld (2001:31), the internal ''picture'' of the traumatised person is different. She states (2001:31) that the longer-term internal situation is the result of two powerful ''drives''. From infancy, the victim has attached his or her experience (eg sexual abuse during childhood) to ''something'' felt to be responsible for the perception, feeling or sentiment experienced. As a result, the traumatised person ''may feel plagued by bewilderment, discouragement and/or a sense of persecution''.

  In a desperate effort to give a traumatic experience some kind of meaning, the person concerned will link it with what is already familiar to him or her. A trauma in the present will link up with trauma in the past and give it new life (eg a person who was sexually abused as a child, and who suppressed the trauma, response or

negative and painful emotions caused by the experience at the time, may find that the long-suppressed response surfaces at a time when it is not expected or even remotely related to the event, thus intensifying the incident).

Bisson and Shepherd (1995:718) note the following four-stage emotional reaction specific to victims of violence:

- Stage 1: Initial shock and denial
- Stage 2: Fear and anxiety
- Stage 3: Apathy and anger, often accompanied by feelings of depression (or the need to retaliate)
- Stage 4: Resolution

Lewis (1995:15–16) holds that the trauma response has three phases, namely

- the impact phase
- the recoil phase
- reintegration

During the impact phase, which can last from a few seconds to a few days immediately after the trauma, the child (or adult) may appear emotionally disoriented, confused, irrational and disorganised (Matsakis 1996:34–35; Lewis 1999:15–17).

Lewis (1995:15) holds that at this trauma point, a parental type of support — especially from people in caring professions like teachers — is needed to provide reassurance and calm security. Child victims of sexual abuse will require extra practical comfort — perhaps favourite toys like soft teddy bears to cuddle in a safe and trustworthy environment (with support and structure).

According to Lewis (1995:16), after this first phase, the reality of the trauma begins to sink in and the trauma victim usually begins to experience feelings such as sadness, guilt (specifically applicable to children who have been victims of sexual abuse) and anger. Most of the posttraumatic stress symptoms begin to develop at this ''recoil phase'' (Lewis 1999:16). In the final or reintegration phase, the victim begins to live with the trauma as a memory that is not overwhelming, and begins to re-engage with other people (Lewis 1999:16). Lewis summarises this phase as follows: ''In this phase the person's trust in others starts to be rebuilt and they (trauma victims) begin to relate emotionally to others in the same way as before the trauma.''

This immediately raises the question: What is the role of the educator if it is suspected that a child is a victim of sexual abuse?

The research contained in *Creative rescue: counselling and assistance for the children in South Africa* (Psychology of Education Conference 2000) confirms that children's responses to trauma differ at different ages and stages of development and that each individual's understanding and experience of the trauma is unique. The key role of the caring professionals, with special reference to teachers, cannot be overemphasised in this regard. Lewis (1999:41) states that ''adult caregivers (including teachers) have a significant influence on the child's ability to recover from a trauma. A responsive teacher therefore can help the child (learner) to cope with frightening situations, while any sense that the teacher is not available can increase the child's (learner's) distress''.

The first step, according to the authors, is to understand the reactions of a traumatised child (as discussed above). Secondly, the teacher must be alert and willing to support and help the child victim in a sensitive, empathic and practical way. To do so effectively, it is important to identify the sexually abused child at an early stage.

A traumatic sexual abuse experience during childhood may also present as *posttraumatic stress disorder*.

5.3.5.6 Posttraumatic stress disorder in the child victim

Posttraumatic stress disorder is the term given to a particular range and combination of reactions following a trauma (Stansfeld 2002:31). Kaplan and Sadock (1998:618) define posttraumatic stress disorder as a set of symptoms that develop after a person sees, is involved in or hears of an extremely traumatic stressor. Stansfeld (2002:31) describes it as the most extensively documented affective disorder experienced after trauma. She (Stansfeld 2002:32) notes the following about the intense emotions experienced by the trauma victim:

''Fear and helplessness, persistent re-living of the traumatic event, and avoidance of reminders of the event, constitute the person's reaction to the trauma.''

However, posttraumatic stress disorder has positive value in that the trauma victim is constantly seeking a solution or meaning for this turmoil (Hyer 1994:139). Symptoms of posttraumatic stress disorder manifest in cognitive (thinking), affective (emotional) and social (interpersonal or relational) effects (Stansfeld 2002:32), where the victim's behaviour is totally different from what it was before the relevant trauma happened. The scope of this learning unit does not permit discussion of all these effects in detail, so we will just focus on the key symptoms as categorised above. According to Stansfeld (2002:33), the following effects may be experienced after an incident of trauma:

- *Cognitive effects:* repeated imagery (intrusion), avoidance, dissociation, confusion, disorientation, indecision and memory loss
- *Affective effects:* anxiety, fear, anger (retaliatory needs), depression, arousal, helplessness, hopelessness and emotional numbness (difficulty experiencing feelings, including those of love and intimacy, or taking interest and pleasure in day-to-day activities)
- *Social effects:* feelings of vulnerability, neediness, dependency, distrust, irritability, conflict, isolation, rejection or abandonment, and being ''distant'', and experiencing a loss of a sense of self and self-worth
- *Anxiety-related illnesses*, brought on by the stress and abuse, or by the impact of having to keep a secret: these may include headaches, gastric disturbances and the like
- *Fear of certain formerly comfortable people or places,* which may arise because of threats made about keeping the abusive acts secret or fear of a repetition of abuse should the child return to that person or place
- *Regression:* acting like a younger child or losing recent gains like toilet training or the ability to sleep through the night in his or her own bed are some of the ways that a child could signal some sort of emotional trauma, including sexual abuse
- *Poor peer relationships:* aggressive acting out of protective withdrawal may be the result of having been sexually abused. Herman (2001:100) notes in this regard that once abused children experience signs of danger, they attempt to protect themselves by either avoiding or placating the abuser:

  > ''Runaway attempts are common, often beginning by age seven or eight ... many survivors remember literally hiding for long periods of time, and they (child survivors) associate their own feelings of safety with particular hiding places rather than with people.''

5.4 CHALLENGES FACED BY SENIOR PHASE AND FET LEARNERS

Children's development follows a course that is normally organised and adaptive, based on genetic and species-specific processes that have evolved over generations. Yet environmental events can enhance or interfere with this established pattern in such a way that an individual may proceed along an unusual and less predictable course. Child abuse provides a strong case in point. The diverse actions or inactions described collectively as abuse usually occur in such a pervasive manner that children's development is thrown off its normal course and becomes less predictable and adaptive.

Children have a remarkable ability to adapt to both positive and negative circumstances, and some can resist or recover from the negative effects of abuse once they are given proper opportunities and protection. Adaptive functioning is an ongoing, dynamic, developmental process that can change course, especially when challenged by unusual and harsh circumstances. Although abused children are at an increased risk for many adjustment and criminal problems, negative outcomes are not inevitable. This emphasises children's ability to adapt and use whatever resources or opportunities may be available to them to resist the harmful effects of such experiences (Wolfe 1999:29).

Dr Nobbs Mwanda worked in a child abuse centre in Soweto for six years and dealt with more than 3 000 cases of child abuse. She said she saw how young lives were ruined before they could really be lived. In the past, in cases of sexual abuse, there was concern about losing one's virginity, sexual diseases or teen pregnancies. Today the first question that comes to mind is whether the child has been given the death sentence — AIDS.

She also says that AIDS adds a new dimension to child abuse, resulting in the victim's being rejected. One teenage girl who had been raped was rejected by her family and friends. She became a prostitute because she decided she would not die alone (Swanepoel 2002:20). A 14-year-old girl was rejected by her own family after being raped by her father, who infected her with the deadly virus that causes AIDS. The father believed that he could be cured of HIV/AIDS by having sex with a virgin (Nkambule 2001:8). Hesselink-Low's research indicates that there is a demand for sex with children due to the misconception that children are not carriers of sexually transmitted diseases and HIV/AIDS. This, combined with ignorance about sexually transmitted diseases and an unsatisfactory lifestyle (nightlife, poor working conditions, abuse and drug/alcohol dependency), can result in serious physical and emotional trauma (Smith 2002:5).

5.5 EMPOWERMENT OF THE SENIOR PHASE AND FET EDUCATOR

Any adult who is involved with the education (guidance) of children has the responsibility to find out more about the phenomenon of child abuse. ''Ultimately our children's future and our world's future are one'' (Kempe & Kempe 1978:148). Ignoring the existence of this problem or refusing to get involved in the life of a child who is an innocent victim of child abuse is not a meaningful approach to this sensitive issue. However, the question is: How can educators empower themselves to such an extent that quality guidance can be given to a child suffering from abuse?

For the purpose of this learning unit, the empowerment of the educator regarding child abuse will be discussed under the following subheadings only: awareness of the problem of child abuse and reporting possible child abuse.

5.5.1 Awareness of the problem of child abuse

Carl (1993:65–68) suggests the following empowerment strategies to help educators understand and deal with this problem sensitively and empathically.

When present, the following *physical indicators* strongly suggest that sexual abuse has occurred:

- bruises or bleeding in or near external genitalia
- swollen or reddened cervix, vulva or perineum
- semen around genitals
- venereal disease in young children

The following *physical symptoms* indicate that sexual abuse might have occurred, although not necessarily:

- pain, itching, bleeding or spotting in vaginal areas
- venereal disease in older children
- pregnancy
- broken hymen
- haematomas
- lacerations in genital area
- difficulty in urinating
- vaginal or penile discharge
- vaginal infection in young children

Possible *behavioural indicators* of child sexual abuse:

- abrupt behaviour changes
- escalating fears and phobias
- nightmares
- reluctance to be in the company of an adult who was previously liked
- irritability, crankiness, moodiness
- depression
- self-destructive behaviour
- changes in school behaviour or schoolwork
- poor self-image
- increased knowledge of or interest in sexual behaviour
  inappropriate expressions of affection that are uncharacteristic for the child, such as promiscuity or imitated seductive behaviour
- increased masturbation or exhibiting open sexual behaviour, especially in young children
- intense fear of being left alone
- extreme behaviour pattern of withdrawal or acting out
- delinquency or aggression; extreme outbursts of anger and hostility
- pseudomature behaviour; facade of sophistication and maturity
- regression to infantile behaviour (thumb-sucking, bed-wetting, excessive crying), sometimes even giving an impression of mental retardation
- poor relationships with peers or total withdrawal from friends; withdrawal to a fantasy world
- alcohol or drug abuse

- running away
- threats of suicide
- refusal to participate in physical activities such as gym or sports
- abnormal clinging to a parent or trusted adult
- hints dropped without actually disclosing abuse

Indicators of incest, in addition to those behaviours listed above, may include the following:

- role reversal between mother and daughter (victim may have heavy housekeeping or childcare responsibilities)
- indirect hints to a special friend (''I'm afraid to go home'' or ''I'd like to come and stay with you'')
- extreme overprotection by parents or older sibling, or jealousy of the child's contacts with others
- father's (or mother's) consistent refusal to allow child to participate in supervised social events

Fletcher (1991:232) addresses the following warning to the educator: ''Take note of any major changes in the person's behaviour. Try to get the person talking about their problem. This is not always easy, especially if the individual is very depressed and withdrawn.''

5.5.2 Reporting possible child abuse

If the educator knows or even suspects that someone is abusing a child, it is their responsibility to report it as soon as possible to the Department of Welfare, the South African Police Service or any person who can give professional assistance. Whether the adult involved with a child's education or guidance is a doctor, principal, school counsellor or even an early childhood teacher, they are legally required to report the suspected child abuse. According to section 30(1)(d) of the interim Constitution of the Republic of South Africa 200 of 1993: ''Every child shall have the right — not to be subjected to neglect or abuse.'' It is therefore also the duty of the South African Police Service, in particular the Child Protection Unit, to protect children. Policing of crimes against children necessitates proactive and reactive action. Unfortunately, the role of the Child Protection Unit in *preventing* crimes against children is very limited because of factors such as crimes being committed within the family circle — to which the police do not really have access. Nevertheless, the Child Protection Unit has a role to play, even if only a limited one, in educating members of the public, especially children.

Proactive action is mainly restricted to making the public aware of the existence and occurrence of crimes against children. Awareness is fostered by articles in the media and the presentation of lectures, talks and so on at schools and universities, as well as at youth, church and other organisations. The lectures are presented to people of all ages, ranging from children to adults.

The primary goal is to make the public aware of the existence of crimes against children, the role of the public in preventing and combating these crimes, and the role of the Child Protection Unit.

Reactive action comprises the investigation of alleged crimes against children that have been brought to the attention of the unit. Bringing abused children to the notice of authorities is the first proactive step in preventing further abuse and attempting to deal with the underlying causes that give rise to the abuse.

5.6 CONCLUSION

How, then, do we protect our Senior Phase and FET learners? The most important fact is that a child who comes from a *stable, loving* and *secure* family will be *less likely* to fall prey to child abuse (Engelbrecht & Mosiane 1997:11).

There are many definitions and views on what empowerment of the educator means. Some consider empowerment to be the process whereby there is an increase in the professionalisation of the teacher. Others think that empowerment of the educator is the process of equipping that person with certain skills, knowledge and attitudes (Carl 1994:189–194).

Balswick and Balswick (1997:27) give the following description of the key role played by the empowered person (eg the educator) in the life of a person (victim) who suffers emotional pain and needs support and guidance:

> ''An empowered (the educator) believes that those who are in pain have a capacity and inner strength to find their way through it (emotional pain) and that the best way to facilitate this process is to be there with a listening ear and a supportive shoulder.''

The educator plays a key role in protecting and giving help and guidance to the child. As Carl (1994:193) points out:

> ''they (the educators) should be able to accept these challenges. This 'being able to' means that teachers (and parents) should be effectively empowered and that this should also implicate self-empowerment.''

All children are vulnerable — but the **empowered educator** can make a difference in the lives of child abuse victims!

REFERENCES

American Psychiatric Association (APA). 1994. *Diagnostic and statistical manual of mental disorders*. 94th edition. Washington DC: American Psychiatric Press.

Aptekar, H. 1931. *Anjea — infanticide: abortion and contraception in savage society*. New York: William Godwin.

Ariès, P. 1973. *Centuries of childhood*. London: Jonathan Cape.

Bakan, D. 1971. *Slaughter of innocents*. London: Jossey-Bass.

Balswick, J & Balswick, J. 1997. *Families in pain*. New York: Baker Book House.

Bisson, J & Shepherd, J. 1995. Psychological reactions of victims of violent crime. *British Journal of Psychiatry* 167(6):718–720.

Breeuwsma, G & Van Geert, P (reds). 1987. *Psychologen over kindermishandeling: een ontwikkelingspsychologische benadering.* Nijmegen: Dekker & Van der Vegt.

Breuer, J & Freud, S. 1995. *Studies on hysteria: the standard edition of the complete psychological works of Sigmund Freud*, vol 2. London: Oxford.

Carl, AE. 1993. *Child abuse: what can you do about it*? Missouri, MO: College Press.

Carl, AR. 1993. Child abuse: what you could do about it. *South African Journal of Education* 14(4), Nov:189–194.

Chelminski, R & Moussouris, O. 1997. Europe's paedophile plague. *Reader's Digest* 150(900):125–129.

De Jager, M. 1988. Kindermishandeling: risikofaktore. *Kindersorg*, November/ Desember.

DeMause, L. 1995. *The history of childhood*. New Jersey: Jason Aronson.

De Meillon, N (ed). 2000. *Creative rescue: counselling and assistance for the children in our country*. Pretoria: Unisa.
Ditton, J & Farrall, J. 2000. *The fear of crime*. England: Dartmouth.
Emery, JL. 1985. Infanticide, filicide and cot death. *Archives of Disease in Childhood* 60:505–507.
Engelbrecht, S & Mosiane, A. 1997. Children living in fear: the horrible truth about paedophiles. *Servamus* 90(11):10–11.
Finkelkor, D. 1979. *Sexually victimized children*. New York: The Free Press.
Garbarino, J, Guttman, E & Seeley, JW. 1988. *The psychologically battered child*. San Francisco: Jossey-Bass.
Garland, C. 1998. *Understanding trauma: a psycho-analytical approach*. London: Duckworth.
Giaretto, H. 1982. *Integrated treatment of sexual abuse: a treatment and training manual*. Palo Alto, CA: Science and Behaviour Books.
Greenberg, MS & Ruback, RB. 1992. *After the crime: victim decision-making*. New York: Plenum Press.
Helfer, RE & Kempe, RS. 1987. *The battered child*. Chicago: University of Chicago Press.
Herbert, C & Wetmore, A. 1999. *Overcoming traumatic stress*. London: Robinson.
Herman, JL. 2001. *Trauma and recovery*. Washington Basic Books.
Heywood, JS. 1966. *Children in care*. London: Routledge & Kegan Paul.
Hobbs, CJ, Hanks, HGI & Wynne, JM. 1993. *Child abuse and neglect: a clinician's handbook*. Edinburgh: Churchill Livingstone.
Hyer, L. 1994. *Trauma victim: theoretical issues and practical suggestions*. Muncie, IN.: Accelerated Development.
Kaplan, HI & Sadock, BJ. 1998. *Synopsis of psychiatry: behavioural sciences/clinical psychiatry*. 7th edition. Maryland, MD: Williams and Wilkens.
Kempe, RS & Kempe, CH. 1978. *Child abuse*. London: Open Books.
Kempe, RS & Kempe, CH. 1984. *The common secret: sexual abuse of children and adolescents*. New York: Freeman.
Kroeger, CC & Nason-Clark, N. 2001. *No place for abuse*. Urbana, IL: Intervarsity Press.
Lewis, S. 1999. *Childhood trauma: understanding traumatised children in South Africa*. Sandton: Trident Press.
Matsakis, A. 1996. *I can't get over it: a handbook for trauma survivors*. 2nd edition. New Zealand: Tandem Press.
Mayhill, PD & Norgard KE. 1983. *Child abuse and neglect*. New York: John Wiley & Sons.
Meyer, LW & Kotzè, JMA. 1992. Child sex abuse, in *Themes in sociopedagogics*, edited by J Le Roux. Pretoria: Van Schaik.
Naidu, US. 1986. Exploitation of working children: situation analysis and approaches to improving their conditions, in *Battered children and abuse*. Geneve: Council of the International Organisation of Medical Sciences.
Natal Department of Education and Culture. 1987. *Child abuse information and procedure*. EC Circular 12.
Pretorius, HPJ. 1977. First National Workshop on Child Abuse, 7–9 July, University of the Witwatersrand:1–9.
Radbill, SX. 1987. Children in a world of violence: a history of child abuse, in *The battered child,* edited by RE Helfer & RS Kempe. Chicago: University of Chicago Press.
Robertson, G. 1989. *Sexual abuse of children in South Africa*. Hammanskraal: Unibook.

Rosenzweig, HD. 1985. Sexual abuse: some practical implications of our knowledge, in *Unhappy families,* edited by EH Newberger & R Bourne. Littleton, PSG.
Shapera, I (ed). 1953. *The Bantu speaking tribes of South Africa: an ethnographical survey*. Cape Town: Maskew Miller.
Stansfeld, F. 2002. Beyond the victim: the traumatic effects of violent crime: an educational-psychological perspective. Unpublished MEd dissertation, Unisa, Pretoria.
Stein, MB, Hanna, C, Vaerum, V & Koverloa, C. 1999. Memory functioning in adult women traumatised by childhood sexual abuse. *Journal of Traumatic Stress*:527–533.
Swanepoel, JI. 1981. Die probleem van kinderverwerping en die agogiese implikasies daarvan: 'n studie in die temporaliteitspedagogiek. MEd-verhandeling, Universiteit van Port Elizabeth, Port Elizabeth.
Urman, ML, Funk, JB & Elliot, R. 2001. Children's experiences of traumatic events: the negotiation of normalcy and difference. *Clinical Child Psychology and Psychiatry* 6(3):403–424.
Whiting, L. 1976. Defining emotional neglect. *Children Today* 5:2–5.
Wyatt, GE & Peters, SD. 1986. Issues in the definition of child sexual abuse in prevalence research. *Child Abuse and Neglect* 10:231–240.

LEARNING UNIT 6

HIV/AIDS EDUCATION AT SCHOOL

Prof S Schoeman

Applicable applied competences for this learning unit:

- Practical competence 4: Being able to respond to current social and educational problems, with particular emphasis on the issues of violence, drug abuse, poverty, child and women abuse, HIV/AIDS and environmental degradation. Accessing and working in partnership with professional services to deal with these issues.
- Foundational competence 2: Understanding key community problems, with particular emphasis on issues of poverty, health, environment and political democracy.
- Foundational competence 10: Knowing about available support services and how they may be utilised.
- Reflexive competence 7: Critically analysing the degree to which the school curriculum promotes HIV/AIDS awareness.

6.1 INTRODUCTION

Although the AIDS epidemic is well into its third decade, basic AIDS education remains fundamental to the global effort to prevent HIV transmission. AIDS education can — and does — target all ages, and sexually active adults are one of the principal targets. AIDS education is also vitally important for young people, and the school offers a crucial point of contact for this education. Giving AIDS education in schools is sometimes a contentious issue, however. The next section will explain why AIDS education in school is so vital and also why it is so controversial. In addition, it will offer some suggestions for achieving an effective programme sensibly and efficiently.

6.2 HIV/AIDS EDUCATION AND THE SCHOOL

6.2.1 Why do we need aids education in schools?

Many young people lack basic information about HIV and AIDS and are unaware of the ways in which HIV infection can occur, as well as how it can be prevented. Schools are an excellent point of contact for young people: almost all young people attend school for some part of their childhood, and while they are there, they expect to learn new information and are more receptive to it than they might be in another environment.

Other ways in which young people might access AIDS education may not be universal — not all young people will access the same media, for example, or access the same medical services. The school, however, is a place where almost all young people can receive the same message. Other media by which young people are presumed to learn about sexual health may not exist in all cases or may be misleading.

Traditionally, parents have had the responsibility of teaching their children about ''the birds and the bees''. In these days of HIV, however, basic information about reproduction is insufficient and will not give young people the information they need to be able to protect themselves. Parents may not even provide this limited information because they are too embarrassed or because their beliefs oppose it. Young people, too, may be embarrassed about discussing sexual matters with their parents, whereas at school they feel more independent and not subject to parental disapproval. Young people may not be able to access family planning or sexual health clinics because of their age; alternatively, they may be under the impression that their age precludes them from accessing such services, even when it does not. Young people often know that they require information, especially if they are becoming sexually active, but may feel too embarrassed to actively seek out sexual health information; or they may fear that their parents will find out. The fear of ''what if they tell my parents?'' still prevents young people from approaching medical staff, especially family doctors who may know their parents.

The principal reason that AIDS education in schools is so important is that a significant number of young people still become infected with HIV worldwide. Most young people become sexually active in their teens, and by the time this occurs, they need to know how to avoid becoming infected with HIV. If they are to protect themselves, they must be given the information that empowers them to do so.

6.2.2 Attitudes to aids education in schools

The main obstacle to effective AIDS education for young people in schools is the adults who determine the curriculum. These adults — parents, curriculum planners, teachers or legislators — often consider the subject to be too ''adult'' for young people; they believe that they should be ''protecting the innocence'' of young people. This often occurs for moral or religious reasons, and can cause very heated debate.

There is also opposition to adequate AIDS education from adults who are concerned that teaching young people about sex, sexually transmitted infections, HIV and pregnancy will somehow encourage young people to begin having sex when they might not have done so otherwise. This attitude still prevents adequate HIV and sex education from being taught in schools, in spite of the fact that it is a view that the majority do not share. A recent study shows that most people (55% of those canvassed) believe that giving teens information about how to obtain and use condoms will not encourage them to have sexual intercourse earlier than they would have otherwise (39% say it *would* encourage them). The same study tells us that only 7% believe that young people should not receive sex education in schools. Many adults recognise that informing young people about the dangers of HIV is the best way to prevent them from becoming infected in later life. Many schools in many countries *do* provide adequate AIDS education, but many still do not. Young people are rarely asked for their opinions by those adults who decide what they will study, but when they are asked, they almost always demand more comprehensive sex and HIV education: ''I am a student, living in Johannesburg, South Africa. I believe that sex education that is handled appropriately, and that is age-appropriate, will really empower kids to make healthier, informed and positive choices.''

Legislation may dictate the type and quality of AIDS education that schools are allowed to offer. However, some countries have no policies on AIDS education, which allows the individual schools to decide whether or not to include it in the curriculum. Other countries may have policies that specifically preclude AIDS education or certain types of AIDS education. Legislation allowing or inhibiting certain types of AIDS education is often influenced by the moral views of the voting majority or reflects the religious attitudes of the government in power. It is within the context of these attitudes and beliefs that educators must work to provide the most effective information and education possible.

6.2.3 Planning a good curriculum

In an academic situation, especially with younger learners, some subjects fail to impart information to the learners simply because the learners are not interested and do not pay attention. This is unlikely to be the case with AIDS education; the simple fact that AIDS education involves the discussion of sex — a topic of fascination for young people who are discovering their own sexuality — is likely to ensure at least initial attention. This attention will wane, however, if the information is not imparted in a lesson interesting enough to maintain learners' concentration. It is not just important to have AIDS education, but also to provide AIDS education in the right way. In addition to providing information, a good, class-based lesson where a learner is among his/her peers can help to shape attitudes, reduce prejudice and alter behaviour.

The following are a few of the important points to consider when planning an AIDS education lesson or curriculum.

6.2.3.1 Age of learners

Is the material that you intend to cover appropriate for the age of the young people in the class? HIV education needs to commence early in childhood and be developed throughout adolescence and into adulthood — starting before learners are at an age at which they might encounter high-risk situations. At an early age, young people do not require detailed information; as they grow older, however, this information should become increasingly detailed.

6.2.3.2 Classroom prejudices

School playgrounds often harbour many prejudices, and you will probably have to deal with more than one in an AIDS awareness lesson. HIV-positive people, especially, face prejudice worldwide, which can encourage the spread of the virus. In some schools, the words ''gay'' or ''AIDS'' may be used as a term of abuse, and this should also be addressed. Certainly, the material covered in class must reflect the diversity of the community. Prejudices often result from ignorance. ''Can I get it from toilet seats?'' is a common question illustrating such ignorance. This type of misunderstanding not only engenders prejudice, but also causes unnecessary anxiety.

6.2.3.3 Current knowledge

AIDS education can be targeted at areas of informational need if you are aware of what young people already know about AIDS. The best way to find this out is by asking them.

6.2.3.4 Active learning

It is not enough simply to provide learners with information about HIV and AIDS. The learning-by-rote approach common in traditional academic settings provides learners with information, but does not allow them to put it to use socially and practically. AIDS education should never involve learners sitting silently, writing and memorising facts.

''Active learning'' approaches are now seen as the most effective way for teaching young people health-related and social skills. Group work and roleplay are particularly important methods by which learners may discover the practical aspects of the information they are given. These methods also allow learners an opportunity to practise and build skills — saying ''No'' to sex, for example — and learners retain information better if they are given an opportunity to apply it.

Furthermore, active learning offers an opportunity to make AIDS education lessons fun. AIDS education classes can be constructed so that they involve quizzes, games or drama, for example, while still being very effective learning experiences.

6.2.3.5 Involving parents and guardians

Many schools already have a good deal of input from their learners' parents and families, and this input may go as far as allowing these people to determine the content of the curriculum. If possible, it is usually a good idea to involve the parents and guardians in the planning process before an AIDS education curriculum is decided — parents who have already agreed to the content that their children will study are unlikely to complain later about its suitability. Furthermore, parents who are involved in the education of their children will be able to give additional support, if needed, outside the classroom.

6.2.3.6 Other sources

Outside agencies or organisations may also be able to make a positive contribution to an AIDS education curriculum in a way that the school's internal resources will not. Some local health agencies will offer talks at a school, as will some local HIV organisations. Check out what is available. This has the added advantage of building a bridge between the learners and an external source of help or advice.

6.2.3.7 Legislation

Some areas and countries will have legislation covering what sex or AIDS education may or should be given. If this is the case, you will have to make sure that your curriculum conforms to local guidelines. Other legislative areas in which AIDS may affect your school are the following:

- Bullying — does your school's anti-bullying policy adequately protect HIV-positive and gay learners?
- Admissions — does your school's admission policy contain measures to prevent discrimination against HIV-positive learners?
- Health and safety — does your school's health and safety policy include a universal precautions policy?

6.2.3.8 Considering cultures

Planning an AIDS education syllabus should involve some consideration of the learners' cultural background. Many cultures have a specific and well-defined set of

views on human sexuality, and even at an early age young learners will have been influenced by them. The primary factor in determining what information is given to a class should be the age of the learners, and cultural attitudes should not be allowed to censor the information given. Most cultures frown, for example, on talking openly about HIV transmission routes, but this is a necessary part of the education process. AIDS education should provide this information and still remain sensitive, wherever possible, to cultural and religious sensibilities. The culture of the learners is an ever-present factor in the classroom, and this culture provides the context in which AIDS education must take place.

6.2.3.9 What materials are already available?

In the years since the AIDS epidemic began, there have been many desperate efforts to prevent or reduce HIV infection by educating people about the dangers of AIDS and enabling them to protect themselves from infection. A good deal of classroom material has been created, focusing on young people from cultures around the world. Too often, when an AIDS education curriculum is to be planned, the planners spend considerable time constructing a resource that is ultimately unnecessary, as there are already materials available that would suffice. If necessary, spend time adapting existing resources for your class, but it should no longer ever be necessary to produce completely new material.

6.2.3.10 Making it cross-curricular

The HIV and AIDS education provided often deals only with medical and biological facts and not with the real-life situations that young people find themselves in. AIDS should also not be looked at from an entirely social perspective, either — effective AIDS education needs to take into account the fact that both scientific and social knowledge are vital for providing a learner with adequate AIDS awareness. There is much more to HIV prevention than simply imparting the basic facts. Knowing how the virus reproduces, for example, will not help someone to negotiate condom use. AIDS education must be a balance of scientific knowledge and social skills. Only if life skills are taught, and matters such as relationships, sexuality and the risks of drug use are discussed, will young people be able to handle situations in which they might be at risk of HIV infection. Furthermore, questions or comments about HIV may arise at unexpected moments, and teachers from a wide range of disciplines need to know how to answer them.

6.2.3.11 Are any learners HIV-positive?

When dealing with any class of young people, you cannot make assumptions about their HIV status. In high-prevalence areas it is especially likely that one or some class members will be HIV-positive, but this could be the case anywhere. Universal precautions should be taught as part of an HIV awareness lesson. AIDS education specifically tailored to HIV-positive people is an important aspect of HIV prevention, but it applies only in a class where every learner is HIV-positive.

6.2.3.12 Sexuality of learners

On average, at least one learner in every class will be gay. You cannot make assumptions about the sexuality of the learners in your class, nor about the sexual persuasion of their family members. For this reason, your HIV lessons need to include information about and for people of all sexual persuasions.

6.2.3.13 Making it work in the classroom

The process of educating young people about AIDS can be a challenging one. Even if all the factors mentioned above have been considered, a lesson may be unsuccessful if the teachers are inadequately prepared, uncomfortable or uncommitted. Anyone who has experienced the education system will be aware that the atmosphere in a lesson is key to the learners' retention of the course information.

6.2.3.14 Teaching the teachers

AIDS education necessarily involves some detailed discussion of sexual matters. If teachers are uncomfortable with this, they will convey this discomfort to the class — and the message that ''sex is not nice to talk about'' is precisely the opposite of what AIDS education aims to convey. Before taking an AIDS education class, teachers need to be certain about their own feelings and beliefs regarding sex, death, illness and drug use/abuse. Teachers also need to fully understand the information that they will be passing on; they need to feel confident that they are able to answer any questions that might be asked. This necessitates an adequate level of teacher training.

6.2.3.15 Listening to the learners

Young people who have been asked for their opinion on AIDS education have said that they want their AIDS education to take place in all academic years at school, to use active learning methods, to include a balance of facts and social awareness, to be built on what learners already know, and crucially to be a separate topic. While Biology, Geography and English can — and should — mention AIDS in the context of the subject matter, young people specifically ask for syllabus time devoted to providing them with good, well-planned and balanced AIDS education.

It is also important to recognise that the young people who make up the class may be uncomfortable with the subject — for cultural or personal reasons. Learners cannot be compelled to feel comfortable, but they can be induced. Some basic tips that can help to decrease learners' discomfort are the following:

- Do not expect a learner to speak in front of their classmates — unless they have volunteered to do so.
- Allow learners to consult one another and plan in groups before presenting any information to the class.
- Remember that some learners may have personal issues that they will be reluctant to share — they may be gay, for example, or HIV-positive.
- Listen to the learners and allow the class to ask questions and to express what they want from an AIDS syllabus.

6.3 BASIC FACTS YOUR LEARNERS NEED TO KNOW ABOUT HIV/AIDS

Ten basic facts that your learners need to know about HIV and AIDS:

1. AIDS is caused by HIV.

   AIDS is caused by HIV, the human immunodeficiency virus, which damages the body's defence (immune) system. People who have AIDS become weaker because their bodies lose the ability to fight all illnesses. They eventually die. There is no cure for HIV.

2. *The onset of AIDS can take up to ten years*.

   The onset of AIDS can take up to 10 years from the time of infection with the HIV virus. Therefore a person infected with HIV may look and feel healthy for many years, but he or she can still transmit the virus to someone else. New medicines can help a person stay healthier for long periods of time, but the person will still have HIV and be able to transmit the virus to others.

3. *HIV is transmitted through HIV-infected bodily fluids.*

   HIV is transmitted through the exchange of any HIV-infected bodily fluids. Transmission may occur during all stages of the infection/disease. The HIV virus is found in the following fluids: blood, semen (and pre-ejaculated fluid), vaginal secretions and breast milk.

4. *HIV is most frequently transmitted sexually.*

   HIV is most frequently transmitted sexually. This is because fluids mix and the virus can be exchanged, especially where there are tears in vaginal or anal tissue, wounds or other sexually-transmitted infections (STIs). Girls are especially vulnerable to HIV infection because their vaginal membranes are thinner and more susceptible to infection than those of mature women.

5. *People who have sexually transmitted infections (STIs) are at greater risk of being infected with HIV.*

   People who have STIs are at greater risk of being infected with HIV and of transmitting their infection to others. People with STIs should seek prompt treatment and avoid sexual intercourse or practise safer sex (non-penetrative sex or sex using a condom), and inform their partners.

6. *The risk of sexual transmission of HIV can be reduced.*

   The risk of sexual transmission of HIV can be reduced if people refrain from having sex, if uninfected partners have sex only with each other, or if people have safer sex — sex without penetration or using a condom. The only way to be completely sure of preventing the sexual transmission of HIV is by abstaining from all sexual contact.

7. *People who inject themselves with drugs are at high risk of becoming infected with HIV.*

   HIV can also be transmitted when the skin is cut or pierced using an unsterilised needle, syringe, razor blade, knife or any other tool. People who inject themselves with drugs or have sex with drug users are at high risk of becoming infected with HIV. Moreover, drug use alters people's judgement and can lead to risky sexual behaviour, such as not using condoms.

8. *People should contact a health worker or an HIV/AIDS centre to receive counselling and testing if they suspect that they are infected.*

   Anyone who suspects that he or she might have been infected with HIV should contact a health worker or an HIV/AIDS centre in order to receive confidential counselling and testing. It is your right.

9. *HIV is not transmitted by everyday contact.*

   HIV is not transmitted by hugging, shaking hands, casual, everyday contact, using swimming pools, toilet seats, sharing bed linen, eating utensils or food, mosquito and other insect bites, or coughing and sneezing.

10. *Everyone deserves compassion and support*.

    Discriminating against people who are infected with HIV, or anyone thought to be at risk of infection, violates individual human rights and endangers public health. Everyone infected with or affected by HIV and AIDS deserves compassion and comfort.

6.4 LEARNING SUPPORT MATERIAL FOR TEACHING HIV/AIDS TO YOUR LEARNERS

Topic: Three statements about AIDS

6.4.1 Learning outcome

To distinguish between facts and misinformation about HIV and AIDS

6.4.2 What you will need

Chairs in a circle; small pieces of paper and pens; large sheets of paper. Time — about 30–45 minutes, depending on the size of the group.

6.4.3 What you must do

Hand out three small pieces of paper to each group member and ask them to write on each one some statement they have heard about HIV or AIDS (this need not be something they agree with).

Collect the small pieces of paper and then deal them out at random.

Divide the group members into two roughly equal groups.

Distribute a large sheet of paper to each group with the headings AGREE, DISAGREE and DON'T KNOW on it. Ask group members to sort their small pieces of paper into each of these columns, reaching agreement on where each statement should be placed.

When the learners have completed this exercise (about 20 minutes), both groups should be asked to justify their decisions to the main group as a whole, so group members must be prepared to say why they made the choices they did.

Facilitate a discussion on the scientific, medical and social issues raised by the statements and where they are placed.

6.4.4 Likely outcomes

By having to defend their decisions, each group will have to begin to distinguish facts from prejudice and misinformation. Your own interventions will help consolidate their understanding.

6.4.5 The aids quiz

Quiz Questions

1. Does HIV only affect gay people? Yes No
   Only gay men
   Only gay women
2. Approximately how many people are infected with HIV worldwide?
   3,5 million
   25 million
   40 million
3. How can you tell if somebody has HIV or AIDS?
   Because of the way they act
   They look tired and ill
   You cannot tell
4. Can you get AIDS from sharing an infected person's cup? Yes No
   Only if you don't wash the cup
5. Which protects you most against HIV infection?
   Contraceptive pills
   Condoms
   Spermicidal jelly
6. What are the specific symptoms of AIDS?
   A rash from head to toe
   You look tired and ill
   There are no specific symptoms of AIDS
7. HIV is a ...
   virus
   bacterium
   fungus
8. Can insects transmit HIV? Yes No
   Only mosquitoes
9. Is there a cure for AIDS? Yes No
   Only available on prescription
10. When is World AIDS Day held?
    1 January
    1 June
    1 December
11. Is there a difference between HIV and AIDS? Yes No
    Not very much
12. Approximately what percentage of those infected with HIV are women?
    19%
    50%
    74%

13. Worldwide, what is the age range most infected with HIV?

    0–14 years old
    15–24 years old
    25–34 years old

14. Is it possible to prevent a woman infected with HIV from having an infected baby? Yes No

    Only if she takes a special drug

15. Are extra large condoms ...

    wider?
    longer?
    both?

Quiz questions answer sheet

1. No
2. 40 million
3. You cannot tell
4. No
5. Condoms
6. There are no specific symptoms of AIDS
7. Virus
8. No
9. No
10. 1 December
11. Yes
12. 50%
13. 15–24 years old
14. Only if she takes a special drug
15. Both

6.5 CONCLUSION

In spite of all the efforts made in AIDS prevention in the past two decades, the epidemic still presents a serious challenge to societies around the world. Every year increasing numbers of people globally are infected with HIV and people continue to die. AIDS education for young people is a crucial weapon in the HIV-prevention arsenal; young people are one of the main groups who must be targeted and the school is the most important means of reaching them.

However, schools in many countries around the world today still do not have an adequate AIDS education curriculum. Although the provision of AIDS education is not a legislative requirement in all countries, it remains a requirement of the global effort against AIDS. Every young person who passes through the school system anywhere in the world should come out knowing how to protect themselves from AIDS. This is not just the responsibility of every adult who is involved — it is the right of young people everywhere.

REFERENCES

Aggleton, P, Rivers, K & Warwick, I. 2006. *AIDS: working with young people*. [SI]: Simon Forrest & Annabel Kanabus.

Berry, S. 2006. *Aids education at school.* Avert. muse.jhu.edw./(Retrieved 2 April 2007. journals/bookings education

NPR/Kaiser Family Foundation/Kennedy School Polls. 2003. S*ex education in America.* Washington: Harvard.

UNAIDS. 2004. *The sound of silence: difficulties in communicating on HIV/AIDS in school*. New York: Action Aid.

UNICEF. 2006. *Voices of youth: explore learning support material*. Geneva: United Nations.

LEARNING UNIT 7

EDUCATORS' PASTORAL ROLE IN THEIR SCHOOLS AND COMMUNITIES: AN OPPORTUNITY TO CARE

Prof JM Dreyer

Applicable applied competence for this learning unit:

Practical competence 1: Developing life skills, work skills, a critical, ethical and committed political attitude and a healthy lifestyle in learners.
Practical competence 5: Counselling and/or tutoring learners in need of assistance with social and learning problems.
Foundational competence 4: Understanding the possibilities for life-skills and work-skills education and training in local communities, organisations and business.
Foundational competence 9: Understanding common barriers to learning and the kinds of school structures and processes that help to overcome these barriers.
Foundational competence 10: Knowing about available support services and how they may be utilised.
Reflexive competence 1: Recognising and judging appropriate intervention strategies to cope with learning and other difficulties.

7.1 INTRODUCTION

The norms and standards document explains the pastoral role of educators in their schools and communities as follows:

> The educator will practise and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the constitution and promote democratic values and practices in school and society. Within the school the educator will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators.

Furthermore, the educator will develop supportive relations with parents and other key persons and organisations, based on critical understanding of community and environmental development issues. One critical dimension of this role is HIV/AIDS education (South Africa 2000a).

Activity 7.1

How have you fulfilled the above-mentioned roles during the past few weeks? What have you done with regard to

- your role in the community?
- your role as citizen?
- your pastoral role?

Competent, professional educators act as role models in the classroom, the school and the community through their

- confident personal bearing and appearance
- stable emotional presence
- enlightened cognitive functioning
- balanced normative outlook and behaviour
- disciplined and committed involvement (Prinsloo, Vorster & Sibaya 1996:59).

Educators also inform, persuade, negotiate, motivate, guide and influence the actions and opinions of learners, colleagues, parents and members of society with whom they interact.

Educators should therefore be highly conscious of the kind of behaviour they model.

7.2 APPLIED COMPETENCE WITH REGARD TO THE COMMUNITY, CITIZENSHIP AND PASTORAL ROLE: A FEW EXAMPLES

7.2.1 Developing life skills, work skills, a critical, ethical and committed political attitude and a healthy lifestyle in learners (practical competence 1)

Outcomes

After you have studied this section, you should be able to

- discuss the importance of life skills that enable learners to confront challenges and the development of these life skills
- design a skills development plan for learners and introduce work skills to raise learners' awareness of challenges in the workplace
- foster self-awareness, social competencies and the achievement of a balanced and healthy lifestyle

When we look at educators' pastoral role in their communities, we focus initially on the development of learners' life skills and work skills, a critical, ethical and committed political attitude in learners, and a healthy lifestyle.

Many of the problems experienced by learners and adults have their origin in the early teenage years. During adolescence, personal problems and problems with family members often lead to negative and self-destructive behaviour, including substance abuse.

Many problems, including teenage pregnancies, suicide, vandalism, dropping out and poor academic performance can be traced to poor family relationships, low self-esteem, a lack of decision-making skills and an inability to resist negative peer pressure. Young people need to feel secure in their relationships. They must have a sense of belonging in the world before they can accept responsibility for their own lives. Young people who are not attached to their families, schools or communities are more likely to associate with delinquent peers and to engage in delinquent behaviour than those who have strong institutional ties. A growing proportion of our young people are struggling to make a successful transition from childhood to adulthood. The development of personal relationships and the replacement of negative support networks with positive ones are needed to combat negative behaviour in teenagers. One way of doing this is to create opportunities for positive involvement with families, schools, communities and peers, and to teach social, cognitive and behavioural skills, or **life skills** (Van der Merwe 1999:283).

7.2.1.1 Life skills

According to the World Health Organization (WHO) document, *Life skills education for children and adolescents in schools* (1993), **life skills are the personal and social skills required by** people to think and behave competently and confidently in dealing with themselves, in relating to others and in taking effective decisions. Birrel Weisen and Orley (1996:25) define life skills as ''abilities for adaptive and positive behaviour, which enable individuals to deal effectively with the demands and challenges of everyday life''.

Many skills can therefore be said to be life skills, and the nature and definition of these skills are likely to differ across cultures and circumstances. However, there is a core set of skills for the promotion of the health and wellbeing of children and adolescents. These include the following:

- decision making and problem solving
- creative and critical thinking
- communication and interpersonal skills
- self-awareness and empathy
- coping with emotions and dealing with stress and conflict

Activity 7.2

Now that you can define the concept ''life skills'' and know which skills are regarded as core skills, give practical examples to illustrate how you would help learners to develop effective interpersonal skills.

Let's now take a closer look at the basic skills (Van der Merwe 1999:285–286):

- *Decision-making skills* help learners to make constructive choices. Young people can assess their options and consider the effects of different decisions (eg the effect of the decision to take alcohol on a person's health).
- *Problem-solving skills* enable learners to deal constructively with their problems. Problems that are left unattended can cause mental and physical stress.

- *Creative thinking skills* contribute to decisionmaking and problemsolving by enabling learners to explore alternatives and the consequences of their actions or inaction. Creative thinking can help learners to adapt to changes and to be flexible.
- *Critical thinking skills* enable learners to analyse information and experiences objectively. These skills can contribute to good mental and physical health by helping learners to recognise and assess the factors that influence attitudes and behaviour, such as media and peer pressure.
- *Effective communication skills* involve expressing yourself verbally and non-verbally, in ways that are appropriate to your culture and situation. This may mean being able to say what you want or to ask for advice.
- *Interpersonal skills* help learners to relate positively to others. Learners should be able to form and maintain relationships, which can be of great importance to their mental and social wellbeing. Healthy relationships with family members are an important source of social support. Learners should also be able to end relationships constructively and to resist negative peer pressure.
- Self-awareness involves recognition of yourself and your character, strengths, weaknesses, desires and dislikes. Learners who have developed self-awareness can recognise when they are stressed or under pressure. Self-awareness is a prerequisite for effective communication, good interpersonal relations and empathy.
- *Empathy* is the ability to imagine what life is like for another person, even in a situation that you may not be familiar with. Being empathic can help learners to accept others who may be very different from themselves. This, in turn, may improve learners' social interaction, for example where there is ethnic diversity. Empathy may also lead to the nurturing of others in need of care, assistance or tolerance, for example in the case of people living with HIV/AIDS or the mentally ill, who may be stigmatised by the very people they depend on for support.
- *Coping with stress* is about identifying the sources of stress in your life, recognising how stress affects you, and acting in ways that reduce your stress levels. This could mean making changes to your physical environment or lifestyle, or learning how to relax so that tensions caused by stress do not give rise to health problems.

In South Africa, life skills education has been incorporated into Life Orientation, one of the eight basic learning areas in the general education curriculum. The teaching and development of life skills is therefore not regarded as an addition to the normal business of teaching, but as a central goal and an integral part of the curriculum. The following is a brief summary, extracted from the Revised National Curriculum Statement, Grades 10—12 (General): Life Orientation The Revised National Curriculum Statement (RNCS) introduces some of the main dimensions, outcomes and teaching aims that are relevant to the development of life skills:

- *Learners should be able to understand and accept themselves as unique and worthwhile human beings.* Teachers should promote the individual's own worth, dignity and rights as a unique individual, examine how the physical and social environment affects personal development and growth, and help learners to understand their own strengths and weaknesses.
- *Learners should be able to use skills and display attitudes and values that improve relationships in their families, groups and communities* and demonstrate respect for human rights. Teachers should help learners to identify and respect similarities and differences, to reflect on their own behaviour and that of others, and to develop negotiating skills in various interpersonal contexts.
- *Learners should be able to practise acquired life skills and decision-making skills.* Teachers should help learners to apply problem-solving methods in dealing with conflict and interpersonal issues, to evaluate the effects of their decisions on their

personal wellbeing and the wellbeing of others (eg drug abuse, pregnancy and HIV/AIDS) and to apply alternative strategies in their life choices.

- *Learners should be able to assess career and other opportunities and set goals that will enable them to reach their potential and use their talents.* Teachers should help learners to identify their own skills, abilities, interests and personalities, and to develop many other work-oriented and career-oriented skills.
- *Learners should be able to demonstrate the values and attributes necessary for a healthy and balanced lifestyle.* There are ways in which teachers can help learners to understand and engage in healthy lifestyles.

The aim of life skills education is the enhancement of learners' coping resources and personal and social competencies. This aim can be achieved by teaching life skills in a supportive learning environment.

The acquisition of life skills should extend the learners' potential to achieve and respond effectively to the challenges they face. The development of life skills should focus on the ability to think independently, critically and creatively when solving problems and making life decisions. The intention is to develop self-respect, a positive self-concept and an awareness of the processes of self-actualisation and self-reflection. The emphasis is on promoting learners' faith in themselves and their dignity, worth and rights. There is an attempt to address the integrated nature of the whole person.

7.2.1.2 Work skills

When new entrants into the labour market start their first job, it is almost certain that they will not remain in a single career path for the rest of their life; most people will pursue more than one career in their lifetime. Moreover, we can never assume that an individual's career is ''safe''. So the question arises is: How do we reduce the risk of being told that our services are no longer required?

Individuals need to acquire new skills regularly if they are to remain indispensable in the workplace. In view of the knowledge explosion, it is wrong to assume that initial training will suffice for the future. The changing work environment has made the concept of lifelong learning a reality. New knowledge and skills must be acquired on a continual basis if we do not want to be declared redundant at work. Personal development should be emphasised. Core skills need to be developed and new skills integrated. One of the most basic core skills is the management of information through new technology. Computer literacy is an essential requirement, while advanced computer skills are becoming vital for many careers.

Activity 7.3

How would you, the educator, incorporate work skills education in your classroom? Give practical examples of the development of work skills.

Creative problem-solving skills

A central focus in work skills development is the ability to solve problems in a focused and creative manner. The following process should be followed in order to make the best possible decision when solving problems:

- Formulate the problem.
- Set an objective.
- Obtain information.
- Process the information in order to identify different options.
- Take a decision.
- Evaluate the decision.

Other advice you may give to learners:

- Consult a professional career counsellor (private practice).
- Consult student advisors at higher education institutions.
- Request yearbooks from the higher education institutions.
- Visit companies and work in a position for a day.
- Use computer-assisted career guidance systems.

Technology and career guidance: computer-assisted career guidance systems

Specialised computer-assisted career guidance systems such as PROSPECT (HE) (Watts & Jackson 2000) have been developed to support existing guidance programmes in higher education. There are a number of other, similar career guidance systems, including Career & College Quest, the Career Information System, Career View, Career Visions, Choices, C-Lect, COIN, DISCOVER, FOCUS II, the Guidance Information System and SIGI PLUS (Hodgkinson 2002:191).

Zunker (1998:137) describes how the DISCOVER system guides the user through the following modules:

- Beginning the career journey
- Learning about the world of work
- Learning about yourself
- Finding occupations
- Learning about occupations
- Making educational choices
- Planning next steps
- Planning your career
- Making transitions

Internet-based career guidance systems

There are a number of internet-based career guidance systems. Career planning sites are listed at http://www.unf.edu/dept/cdc/info/planlink/htm. It is important that you, as a teacher, look at these sites and evaluate their usefulness. Unfortunately, there are few career guidance websites in South Africa. The sites currently listed under the local search engine (http://www.ananzi.co.za) are usually job sites rather than career guidance sites.

Looking for a job

There is a severe shortage of employment opportunities in South Africa, and many prospective workers compete for the jobs that are available. It is particularly difficult to find a job if you have little or no work experience.

The following guidelines for job hunting may be followed:

- *Know what you want to do.* Develop a job-hunting strategy. You need to do more than just study the employment sections of newspapers.
- *Search for possible employers.* Use the local or school library and look for books, magazines, companies' annual reports and brochures with information about potential employers. Also look in the employment and vacancies sections of newspapers. Read the business sections of newspapers to learn more about companies in your field of interest. If there is a career advice centre nearby, pay a visit to the counsellors and find out how they can help you. If there are any career exhibitions and fairs nearby, be sure to attend them. Visit employment and recruitment agencies to find out more about the different requirements of different employers. Finally, contact hospitals, municipalities, trade unions, employer organisations, the Department of Labour, the Department of Trade and Industry and companies or organisations that you think could help you find a job.
- *Write to companies*. Some companies offer short internships to introduce people to different jobs and what these jobs entail.
- *Don't give up.* If you are unsuccessful at first, don't give up. Keep on trying. Eventually you will contact the right place at the right time. Acquire additional skills and life experience by volunteering to work for non-profit organisations or charities while you wait for the right job; alternatively, start your own business. Find out if relatives or friends need a hand in their business and offer to help, even if it is not really what you want to do. Even if you do not get paid for it, this will help you to gain working experience.

7.2.2 Counselling and/or tutoring learners in need of assistance with social and learning problems (practical competence 5)

Outcomes

After you have studied this section, you should be able to

- explain what counselling is
- counsel learners with social problems
- identify and counsel learners with learning problems
- help learners to help themselves
- use non-verbal communication effectively

7.2.2.1 What is counselling?

Counselling can be defined as a facilitative process during which the counsellor, working within the framework of a special relationship, uses specific skills to help young people to help themselves more effectively (Gillis 1997:2).

The counselling of young people usually entails giving ''common-sense'' advice and it is, in effect, an extension of the teacher-learner or parent-child relationship. When a learner needs help, the counsellor tries to determine the nature of the problem and then suggests a solution based on his or her own life experience.

Most of the problems presented in counselling situations are not based on logic, but on emotion, and effective help depends largely on the counsellor's ability to understand the learner's perception of the problem and to work with that perception. Ready-made solutions based on a ''let me tell you what I think you should do'' approach allow young people little opportunity to develop their own resources (coping skills) in dealing with life situations.

There are occasions when a counsellor may have no option but to adopt a persuasive, instructive or even authoritarian attitude. At times, the problem may be resolved on a purely practical basis, for example by simply obtaining additional facts or information.

We prefer to view all assistance to learners with problems as an interactive **shared** process, with the emphasis on self-help. This view is based on our belief that individuals usually have the necessary resources within themselves to effect changes for the better. The role of the counsellor is to facilitate this process, using special techniques and communication skills.

7.2.2.2 Counselling as a facilitative process

Counselling is not only viewed as a means of providing help in the form of information, advice or support — it involves complex interpersonal interaction, which in itself promotes growth and change.

7.2.2.3 Special counselling relationship

Meaningful change and assistance can occur within the framework of a warm, accepting and empathic relationship. This relationship serves to encourage those seeking help to express themselves more freely, and fosters their natural tendency to move towards positive growth and change.

7.2.2.4 Specific skills needed for counselling

These skills include communication techniques and specialised skills that can be employed to help change someone's feelings, thoughts or behaviour.

7.2.2.5 Help people to help themselves

The most desirable and permanent help is self-help, which means that the individual accepts responsibility for the changes that are required to improve his or her life and participates actively in the process.

In summary, counselling is the process of helping young people to change, but counsellors should not ''take over'' or provide solutions — they should create favourable conditions that enable learners with problems to achieve their own insight and to change from within. In this way learners gain confidence in their ability to use their own resources and they are encouraged to assume self-direction and responsibility for their lives (Gillis 1997:2).

It might now be helpful to examine **what counselling should** *not* entail:

7.2.2.6 What counselling is not

Counselling is none of the following:

- a fact-finding interview

- a lecture on how things should be
- a debate about different points of view
- an opportunity to express your personal opinions or values
- an interrogation-type interview, requiring answers to a stream of questions
- a search for a medical-type diagnosis
- a probe for deep-seated psychological motives or conflicts
- a vehicle for moralising or judging
- simply giving advice (except under rare circumstances)

Of course, some of the items listed above may sometimes be useful, but they should not be incorporated in the approach we have discussed. Our approach is based primarily on the principle of self-help (Gillis 1997:3).

Activity 7.4

Helpful and unhelpful counselling behaviours

(a) You need to discuss a personal matter of importance with a senior colleague. Write down all the characteristics of the colleague's general approach, behaviour and attitude towards you that you think would help you to share your concerns more freely.
(b) Try to recall important discussions, talks or interviews that you found ''unsatisfactory'' in terms of the interaction between you and the colleague. List anything the colleague said or did (or did not say or do) that may have been responsible for your perception that the interaction was unsatisfactory. Example: The colleague talked too much and fidgeted constantly.
(c) On the basis of your answers to (a) and (b), draw up two lists: one consisting of behaviours or attitudes that you consider to be positive (helpful) during counselling and another of behaviours and attitudes that you consider to be negative (unhelpful).

Positive (helpful) behaviour by the counsellor

- He or she listens with obvious care, showing genuine concern both by *what* he or she says and *the way* he or she says it.
- He or she treats you with respect as a person entitled to your own views and values even though he or she may not agree with you.
- The relationship is such that you feel sufficiently at ease to communicate your real concerns and to explore them further.
- You feel encouraged to tell your story in your own way and at your own pace.
- He or she tries to understand — from your perspective — what you feel, and checks with you every now and then to ensure that you are on track.
- He or she encourages you to explore different options and to find your own answers.

Negative (unhelpful) behaviour by the counsellor

- He or she does not appear particularly interested, does not pay attention, fidgets, attempts to change the topic, keeps an eye on the clock, and so on.
- You feel you are being patronised, lectured, evaluated or judged.
- There is a formal, authoritarian relationship, or a ''this is what you should do'' approach, which makes it difficult to express what you genuinely feel.

- He or she interrupts constantly, asks too many questions, pre-empts your replies, or tries to interpret your thoughts.
- He or she appears not to hear what you are saying and sometimes misses the point altogether. At times he or she seems to be more concerned with formulating a reply to your previous comments than with listening to what you are actually trying to say.
- He or she listens briefly to what you have to say, evaluates what he or she perceives to be wrong, and then suggests what you should do about it.

7.2.2.7 Categories of counselling responses

Counselling responses may be categorised as follows:

Evaluating (''It seems only fair ...'')

An evaluative response invariably involves a judgement or an assessment that tells the learner what to do. This type of response is based entirely on the counsellor's moral standpoint.

Interpreting (''You have behaved like this because ...'')

Interpreting is an attempt to explain why someone acted or felt the way he or she did. There is a suggestion that the counsellor knows more about the learners than they themselves do, and that by making them aware of the reasons for their behaviour or feelings, the problem will automatically be resolved.

Supporting/reassuring (''I know everything is going to work out all right ...'')

While support or reassurance may be necessary at times, this type of response does not usually help to resolve the problem. On the contrary, reassuring statements, such as ''things are not as bad as they seem'', often deny the learner's own feelings at that moment and may even reinforce the feeling that he or she has been misunderstood.

Questioning/probing (''Why did you behave like that?'')

Questions should be employed sparingly when younger people are counselled — frequent questions tend to give rise to an unproductive question-and-answer routine.

It is also true that learners are often unaware of the reasons for their feelings or actions. *Why* questions, in particular, are perceived as intimidating. If questions must be asked, they should be limited to *what, when, where* and *how* questions.

Advice (''This is what you should do.'')

Sometimes it is necessary and helpful to give advice, provided that it is based on an accurate understanding of the learner's needs and concerns. However, particularly in the early stages of counselling, advice is more likely to hinder communication, growth and self-exploration.

Understanding

In counselling terms, understanding is the process of trying to ''see'' things from the learner's point of view. The counsellor then repeats his or her interpretation of the learner's perceptions, without expressing approval or disapproval.

Learners experience such responses as a genuine and sincere effort on the

counsellor's part to understand the problem; as a result, they are usually encouraged to express themselves further.

Communication

The underlying skill in any counselling relationship is communication, which is a highly specialised technique in counselling. The following aspects of communication can be identified:

Minimal verbal responses.

- Responses such as ''Mmm'', ''Uh-huh'', ''Yes?'' and ''Go on'' are the verbal counterparts of emphatic nods. They serve not only to encourage the learner to continue, but also convey messages that say ''I am with you; I care about what you have to say'' and ''It is safe to tell me what you feel''.

Active listening.

- The most important communication skill in counselling is the ability to listen effectively. Listening is not the passive reception of information, but an active process that takes both verbal and non-verbal messages into account. The main active listening techniques are paraphrasing, reflective comment and summarising. These are skills that can be learnt by most, but it requires practice to perfect them.

Questions.

- Inexperienced counsellors tend to use too many questions, which tends to inhibit the flow of conversation. In instances where questions do have to be asked, perhaps to elicit specific information or to keep the conversation flowing, ''closed'' questions which can be answered with a simple ''yes'' or ''no'' (or a single word) should be avoided. Give preference to questions framed in an open-ended manner, which gives the learner an opportunity to comment further. ''Loaded questions'' should also be avoided. These are questions that are formulated in such a way that they suggest preferred answers, for example: ''You like going to school, don't you?'' In this case it would be awkward for the learner to answer anything but ''yes''. If, however, the question was: ''How do you feel about school?'', the learner would feel freer to express his or her own opinion.

Silence.

- In counselling, silence can be very productive. Over short periods it is usually beneficial to allow times of silence and to leave the initiative to continue talking to the learner. However, if the learner appears increasingly uncomfortable, it will be necessary to intervene. Nevertheless, the counsellor should not take over the conversation — the responsibility for talking should remain with the learner. An example of a question that the counsellor may use to break the silence without taking over the conversation is: ''There appears to be a lot on your mind. Do you want to share it with me?''

Non-verbal communication.

- ''Actions speak louder than words.'' Talking is by no means the only way we can communicate with one another. A wide range of messages and signals are conveyed through posture, gestures, facial expressions, eye contact and even our mode of dress. While we may make every effort to listen attentively to what is being

said, and to choose the right words in reply, we often convey a different, more significant message through our body language, without realising it.
It is usually the more intense feelings such as like and dislike, acceptance and non-acceptance, and interest and lack of interest that are expressed non-verbally. Any realistic understanding of the learner's feelings must therefore be based not only on attentive listening, but also on active observing. The main non-verbal indicators include eye contact, movement, posture and seating arrangements (Gillis 1997:50–66).

Activity 7.5

Draw six columns on a blank page and give these columns the following headings (categories of non-verbal indicators): facial expression; eye contact; gestures; head movement; posture; and clothing.

Watch 10 minutes of a television programme of your choice and make ticks in the appropriate columns each time you observe a specific body language (non-verbal) indicator.

- Were there substantially more body language indicators than you might reasonably have assumed?
- Count the number of ticks in the different columns. Were certain indicators used more often than others?
- Did the indicators appear to have more impact than the spoken word in some instances?
- Could the scenario you watched have been interpreted very differently if participants' movements had been totally restricted?

Watch the programme for a further five minutes without recording the body language indicators. Do these indicators reinforce or detract from the verbal messages?

7.2.2.8 Helping learners with learning problems

The term ''learning disability'' is used internationally and refers to problems experienced by a particular group of children who (a) give evidence of shortcomings in the development and use of listening, speaking, reading, writing, comprehension and mathematical abilities and (b) show a discrepancy between the given potential and the actual level at which they function. The said deficiencies are intrinsic to the child and are related to deficiencies in the functioning of the central nervous system. Although learning disability may appear alongside other forms of disability (eg deafness and mental barriers) and deficiencies as a result of unfavourable environmental factors (eg general deprivation or ineffective education), these disabilities and deficiencies are never the direct cause of learning disability in children (Derbyshire 1996:382).

If a learner experiences learning problems and encounters significant problems in acquiring reading, writing, comprehension and mathematical skills, and if professional facilities for therapy are not available, teachers may have no option but to help the learners themselves.

7.2.2.9 Guidelines for an assistance programme for learners with learning disabilities

Teachers should avoid their ordinary role and endeavour rather to become a partner in what should be regarded as an educational game, rather than hard work. Keep the following in mind:

- *Keep the sessions short.*
  Children with learning disabilities usually have ____a limited attention span, and in order to utilise this time to the _____maximum, it is important to avoid overloading the memory.
- *Meet regularly with the learner.*
  The sessions should take place on a _____regular, consistent basis, at a fixed time and place, and the routine _____must be adhered to strictly.
- *Sessions should be highly structured.*
  Plan sessions carefully in _____advance. They should follow the same routine, which will become _____increasingly familiar as counselling progresses. At the beginning of _____each session, the learner should be told in simple but precise terms _____exactly what is expected of him or her, and how and when he or she _____has to do it.
- *Keep anxiety levels to a minimum.*
  The working environment should be _____kept relaxed and informal, and precautions should be taken to ensure _____that there are no outside distractions. Avoid tasks and situations that _____may be too challenging or threatening, and encourage the learner to _____determine his or her own pace, without the pressure of time limits or _____deadlines. Plan the learning experience to be not only successful but _____also enjoyable.
- *Focus on the specific issue being addressed.*
  Ensure that learners _____participate actively in all aspects of the learning process.
- *Keep morale high.*
  Perhaps the biggest challenge lies in motivating the _____learner to ensure continued cooperation in what will certainly be viewed _____as hard work and, very possibly, unnecessary. _____As a result of repeated failures in specific areas, self-confidence is _____likely to be low, and the learner should receive ongoing encouragement _____with each tentative step forward.

7.2.2.10 Counselling individual learners with learning problems

Since you are in daily contact with learners with individual learning difficulties, you will need to engage with the counselling needs of particular learners at different times. Your role should always be to listen to them and to acknowledge and accept their hurt feelings. If a learner knows that you understand, it may help him or her to cope better.

Learners often cannot understand why they are experiencing problems with their school work. Counselling is important because it encourages learners to take active steps in understanding and dealing with their own problems. This, in turn, helps them to develop an internal locus of control and to avoid developing a sense of helplessness and passivity (Hallahan & Kauffman 1986:114).

7.2.2.11 Counselling parents of learners with learning disabilities

Parents of learners with learning difficulties are naturally concerned about their children's ability to cope. This should always be understood, and you will need to make time and space for interviews with such parents. If parents cannot come to the school, you should make an effort to visit them. This effort will be worthwhile because it will give you the opportunity to gain the parents' cooperation.

7.2.2.12 Principles of parent counselling

Keep the following in mind when counselling parents:

- Whatever the situation, the ability to really listen is essential.
- Often parents may be over-anxious (too concerned) about their child's ability to cope. Simply telling them not to worry or cutting them short will not help. Try to reassure them by giving them concrete examples of their child's successes and difficulties, and explain to them what you are doing about it. Ask for their help. If you use this approach, parents may be able to replace their general anxiety with a more specific sense of the child's particular strengths and weaknesses.
- In some cases you may find that parents do not want to acknowledge that their child has problems. As a result, they may have unrealistic expectations of what the child can achieve and thus demand too much. This puts unbearable pressure on children, who want to please their parents but can never live up to their expectations. In this situation, avoiding blame is essential. For different reasons, it is usually too difficult or painful for such parents to acknowledge and accept their child's difficulty.
- Convey to parents that you are in an equal partnership with them in educating their child. This attitude will help you to gain their confidence, their cooperation and their willing participation in undertaking specific tasks and activities at home. If learners are in large classes, the individual attention they get at home may be a significant supplement to what you can offer at school. A sense of partnership can boost the school-family and school-community relationships, but it will require hard work and many follow-up visits — it will not happen in one interview.
- During meetings with parents, you should try to focus on positive aspects (what has worked well for you and the child at school and what might work well at home). This is far more effective than complaining about the child or blaming the parents, no matter how justified this may be in a particular case (Gillis 1997).

7.2.3 Understanding the possibilities for life-skills and work-skills education and training in local communities, organisations and business (foundational competence 4)

Outcomes

After you have studied this section, you should be able to

- demonstrate, with the aid of practical examples, the possibilities for life-skills and work-skills education in local communities
- demonstrate how parents can get involved in the development of life skills and work skills
- indicate how development of life-skills and work-skills education and training can benefit communities, organisations and business

7.2.3.1 Community involvement in schools

Parental involvement

Many South Africans rightfully feel that parents and communities should be more involved and play a bigger role in the development of their schools (South Africa 1996).

Parental involvement needs to go beyond the election of the school's governing body and participation in parent–teacher meetings. Parents can make many constructive contributions to schools, including the following:

- involvement in life-skills education programmes and assisting teachers in addressing the diverse needs of learners
- involvement in the teaching of particular skills, topics or areas of information (parents have a wide range of knowledge, skills and expertise that might be shared with learners)
- fundraising
- involvement in sport, cultural and other extramural activities
- the maintenance of equipment and facilities

Across the world there is evidence that the constructive involvement of parents in the life of the school holds great benefits for the school, the learners, the parents themselves, and their mutual relationships (European Network of Health Promoting Schools 1995).

Broader community involvement

How can the broader community become involved in the school? Parents are certainly important, but there are others who might also be involved, including

- religious, civic and other leaders in the community
- relevant non-governmental and community-based organisations (NGOs and CBOs), particularly those that deal with issues directly relating to the life of the school
- people in the helping professions
- indigenous or traditional healers, who form part of a community-based support service
- the formal and informal business sector, as well as the professional sector, particularly in terms of facilitating a closer linkage between education and work

Community representation also needs to be reflected in the governance structures of the school. Representation and involvement of all the above sectors are particularly important within the context of support services (South Africa 1997).

It is also important for the youth to learn about life in their particular communities, and the best people to present a realistic view of ''the world out there'' are those who live and work out there.

7.2.3.2 The school's contribution to the community

We have identified various ways in which community resources can be used to strengthen the life of a school. But what contribution can the school make to community development?

The obvious way in which the school contributes to its local and broader community is through its pivotal role in human resource development. A school's major contribution is to produce citizens who can play an active economic and social role in society, and who can live with others in a respectful and constructive way (South Africa 1995).

There are also many other ways in which the school can help to build its community. Schools are expensive facilities which have historically been used at only certain times of the day. One obvious way to become a useful resource in the community is to find ways to use the school and its facilities for local community development. This requires administrative coordination, but the possibilities are endless. One idea that comes to mind immediately is to make the school facilities available for adult education classes in the evenings. In addition, halls and sports fields could be used for local community events.

Schools can provide cultural activities that further the development of the local community. The school could be a centre for art, music and other activities. Learners and teachers may play a role in such activities, but they need not take full responsibility — the activities could be organised by members of the community.

Schools can render a valuable service in the form of educational programmes for parents and other community members, and teachers have a great deal to contribute in this regard. The education support arm of the school could play an important role in programmes relating to issues such as drug abuse, life skills, parenting and sexuality (Donald, Lazarus & Lolwana 2002:162–163).

7.2.4 Understanding common barriers to learning and the kinds of school structures and processes that help to overcome these barriers (foundational competence 9)

Outcomes

After you have studied this section, you should be able to

- define ''barrier to learning''
- demonstrate your understanding of a systems approach
- identify barriers within your own context which cause learning breakdown and exclusion
- develop innovative support strategies within your specific learning environment

Activity 7.6

Spend a few moments thinking about the different systems (eg home, school, community) you encounter in your work and how you function within these systems. What impact does the interrelatedness of these systems have on learning and development?

The things closest to an individual would certainly affect his or her learning and development. A learner might not be coping well at school because of problems in the family or the local community. If, for example, the family lives close to a shebeen that plays loud music all night, the child might not get enough sleep and therefore might not perform well in class because he or she is too tired.

The wider community might also have an impact on the individual. There might not be a library and, therefore, the learner might not have much exposure to books or people who love reading. There might be a high unemployment rate in the community, even among young people who have completed school, and hence there might be a negative perception of the benefits of education.

In the broader society, high rates of domestic violence, sexual assault, taxi wars leading to transport problems, and the lack of proper infrastructure might all influence the learning and development of the individual learner.

These different systems are closely interrelated and influence one another. For example, the husband of a female teacher might lose his job and return home in a very unpleasant mood. This might result in an argument between the couple and the teacher's arriving at school the next day unprepared and still angry. Her anger, added to her lack of preparation, might result in a very frustrating day at school and a poor relationship with her learners. These different contextual factors all affect learning.

Individuals live in economic, social, community and family contexts that offer opportunities but also impose constraints. Parents, learners, teachers and policymakers make sense of their experience from particular perspectives and contribute to the construction of meanings that are considered acceptable within their own social and professional communities.

Systems theory is a useful tool for making sense of the complex influences and interactions apparent in education, schools and classrooms. There are different versions of systems theory, but for the purposes of this guide, we will use the theory formulated by Donald et al (2002:47).

In essence, this theory sees different levels and groupings of the social context as ''systems'', where the functioning of the whole is dependent on the interaction between all the parts. A school, for instance, is a system with different parts, consisting of its teachers, learners, curriculum and administration. To understand the system as a whole, we must examine the relationship between the different parts.

7.2.4.1 What is a barrier to learning?

A barrier to learning is any factor, either internal or external to the learner, that causes a hindrance or ''barrier'' to that person's ability to benefit from schooling (Donald et al 2002:4).

7.2.4.2 Conceptualising and addressing barriers to learning

In developed countries, terms such as ''exceptionality'', ''special educational need'', or ''special need'' are often used in relation to those who, owing to physical, sensory, cognitive or emotional needs, are seen as different because they require some form of specific educational help (Brennan 1985). In these countries, children with ''special needs'' generally make up a relatively small portion, approximately 10 per cent, of the school-going population.

In developing countries like South Africa, the situation is different. ''Exceptionality'' implies that there is a specific learning need that is generally caused by an internal problem. However, in contexts where severe social and educational disadvantages exist, specific learning needs are often caused by external factors.

A typical and quite common example would be a learner who has, as a result of poverty, been forced to drop out of school at age seven or eight, but has been able to return at age 12. This learner has no ''internal'' deficit or disability, but does have specific learning needs. He or she has missed out on basic scholastic skills (especially reading, writing and mathematics) and has to be helped to acquire them. He or she cannot be expected to learn them along with, or in the same way as, other seven-year-olds or eight-year-olds, because they are physically, cognitively, socially and emotionally at a different developmental level. Nor can he or she merely be left to catch up in a class with other learners of the same age, without specific help.

Many other kinds of learning needs are caused or influenced by external social and contextual factors. In societies like ours, external factors such as poverty may play a major part in causing and maintaining a range of barriers to effective learning. Since children with ''special needs'' caused by internal factors generally constitute far more than 10 per cent of the school-going population in developing countries, the combination of internal and external factors can mean that a very substantial number of children experience barriers to learning in the South African context.

7.2.4.3 The range of barriers to learning

In their joint report, the National Commission on Special Needs in Education and Training (NCSNET) and the National Committee for Education Support Services (NCESS) in South Africa (South Africa 1997) identified some of the barriers to learning and development that commonly occur in our society. These include

- general socioeconomic factors (eg poverty)
- other factors that place learners at risk (eg violence)
- discrimination against people who are seen as ''different''
- inflexibility in the curriculum and in educator training so that the diversity of learning needs is not adequately addressed
- inaccessible or unsafe schooling environments
- lack of recognition of the important role parents can play in supporting the teaching/learning process
- inadequate provision of support services in schools
- language and communication obstacles in the curriculum, in the medium of instruction and in the teaching process
- disabilities and learning requirements that require specific support

7.2.4.4 Addressing barriers to learning and development

In South Africa, the Department of Education's policy on inclusive education (South Africa 2001) comprises two major attempts to address the range of barriers to learning:

- *Prevention.* The first attempt is directed at transforming educational institutions and curricula to facilitate access to education for all learners, irrespective of their different learning needs. Elements of social transformation that can help to prevent the occurrence of barriers to learning are also taken into account.
- *Support*. Providing education support for schools, staff, parents and learners is the focus of the second thrust. Although support for learners with specific learning and developmental needs will often be needed, it is accepted that many problems also require a preventative approach.

Activity 7.7

Read the following short case study. How would you address the barrier to learning evident here?

Nomsa used to be a very happy, playful learner. She also performed well academically.

Suddenly, two weeks ago, all this changed.

Nomsa has become silent and withdrawn. She has stopped taking part in classroom activities and seems to shy away from the other learners. During breaks she either stays in the classroom or sits alone under a tree at the far end of the playground.

Several times teachers have found her crying, but she refuses to talk about her problem. Her class teacher has noticed that Nomsa has suddenly begun to act as if there were an invisible wall around her and freezes if any adult male comes near her.

(a) How would you feel if you were asked to solve this problem on your own?
(b) Now discuss the case study with two or three colleagues and share ideas on how to tackle this problem.
(c) Would you prefer to follow an individual or a group/team approach to address the situation? Explain your answer.
(d) Which strategy seemed to produce the best ideas?

Addressing barriers to learning calls for a team approach. A team approach is likely to generate a range of possible solutions and will probably result in more effective decision making.

Outlined below is a whole-school approach to addressing barriers to learning and development:

(1) The school's vision and mission statements should reflect its commitment to addressing barriers to learning and inclusivity.
(2) Develop an action plan that includes the following steps:

- consulting all stakeholders
- conducting an audit of all barriers to learning and development
- prioritising the needs of the learners who experience barriers to learning
- striking a balance between development and maintenance activities within the school
- writing a development plan

(3) Conduct an audit of barriers that cause learning breakdown by doing a SWOT (strengths, weaknesses, opportunities, threats) analysis of the following:

- the quality of the development and transformation process
- the school curriculum
- academic and personal empowerment for citizenship
- ethos and human rights
- partnership in education
- human resources management
- physical resources management

(4) Analyse the situation by determining how the following socioeconomic barriers have an impact on the above aspects:

- lack of access to basic services
- poverty and underdevelopment
- factors that place learners at risk
- attitudes
- inflexible curriculum
- language and communication
- inaccessible and unsafe learning environment
- inappropriate and inadequate provision of support services
- lack of enabling and protective legislation and policies
- lack of parental recognition and involvement
- disability
- lack of human resources development strategies

(5) Reflect on the implementation and maintenance of the following interventions:

- the minimisation of weaknesses
- the minimisation of threats

(6) Prioritise the learning needs and aims of the school (based on the audit) by eliminating the barriers that can easily be overcome and collaborating with all stakeholders to address those that are more difficult to overcome.

In this process of addressing barriers to learning and development, it is critical to see yourself as part of a team or network of people. This network may include the following:

- *Colleagues from your own or other schools.* It may be very effective for teachers from different schools who share a common interest or concern to meet to share their expertise and experience, and to lend support to one another.
- *Parents and other members of the community.* As a body, parents and other interested members of the community have a very wide range of skills, resources and capacities you can draw on. Building cooperative relationships in this sphere can be very effective in extending your network.
- *Members of the helping professions and other organisations.* Particularly in the broader community, members of the helping professions (doctors, nurses, psychologists, social workers), as well as non-governmental organisations (NGOs) and others, may have particular expertise that you can draw on.
- *Support services.* It is very important to establish contact with support service personnel, including your own school-based support team, and actively request their help. It is also one way of ensuring that such services are actually developed to meet your needs.

7.2.5 Knowing about available support services and how they may be utilised (foundational competence 10)

Outcomes

After you have studied this section, you should be able to

- demonstrate an adequate knowledge of available support services
- utilise the available support services

7.2.5.1 What do we understand by support services?

Support services include supportive help both **from within** schools, as well as **to** schools, in areas such as school health; social work; psychological and learning support; speech/hearing and physio-/occupational therapy; and from other community resources (Donald et al 2002:19).

7.2.5.2 Inclusive education and the new education policy

Under the apartheid government, a First-World model of a highly specialised education support system was reasonably well developed in those education departments serving advantaged learners, whereas support services for learners from other population groups were inadequate or non-existent.

Political changes in South Africa have resulted in a new Constitution, grounded in principles of democracy, equity, non-discrimination and respect for the rights and dignity of all. The South African Schools Act embodies the principles of the Constitution by asserting the rights of all learners to equal access to basic education of a high quality.

The report by the NCSNET and NCESS (South Africa 1997) and the Draft Education White Paper 5 (South Africa 2000b) recommend a community-based approach to support as a strategy for developing an inclusive education and training system.

An important aspect of emerging national and international policy (Ainscow 1999; South Africa 2000; Muthukrisna 2001) is to ensure support is available as close as possible to the point of need.

7.2.5.3 Strategies to facilitate community-based support

- *School-based support teams.* This is the structure that forms the basis for the development of support for schools, and educators, parents and learners should be represented on it. Its primary function is to support the learning process by identifying and addressing barriers to learning and participation, and accessing support from the community. The inclusion of expertise from local and district communities could strengthen the support team.
- *District support teams.* These teams comprise support staff from provincial and regional departments of education and from special schools, and include therapists, psychologists and school counsellors. The aim is to pool limited available resources in order to make optimum use of them. Some of the roles may include:
  - — developing a holistic, community-based approach to support services
  - — building the capacity of school-based support teams
  - — facilitating the assessment of system needs and learner needs
  - — initiating school-based educator development programmes to make schools responsive to diversity
  - — playing a consultative role in supporting educators in schools and, where necessary, assisting schools in accessing community support
  - — facilitating the development of twinning and clustering of project schools
  - — facilitating intersectional service coordination and collaboration
  - — facilitating the development of competencies within the community itself
  - — building capacity and awareness of governing bodies concerning issues of barriers to learning and development
  - — assisting in programme planning and materials development with respect to targeted programmes such as sexuality education and HIV/AIDS awareness

- *Special schools as resources.* Existing special schools serve as resource centres and are integrated into district support teams so that they can provide specialised professional support (with regard to the curriculum, assessment and instruction) for neighbourhood schools, particularly with regard to disability issues. They also serve to prepare children with disabilities for inclusion in ordinary schools; to provide and support early identification and intervention for children with disabilities; to provide home-based support; to provide access to resources such as Braille facilities, sign language interpreters and specialised transport; and to engage in community outreach activities that target disability awareness and advocacy.
- *School governing body (SGB) subcommittee on support.* The SGB should set up a subcommittee to monitor and facilitate inclusive education practices at the school. Some of its tasks could include the facilitation of community involvement; the creation of constructive partnerships in all centres of learning in order to make the school responsive to learner diversity; and accessing community support.
- *Twinning or clustering of centres of learning*. The twinning or clustering of centres of learning is another possible strategy for building community support. This twinning or clustering would be particularly important in areas where resource inequalities exist, for example in the rural context. The centres could share expertise and material and human resources, and collaborate to plan programmes and interventions (by telephone, e-mail or face-to-face meetings).
- *Utilising local community resources.* It is the role of the school-based and district support teams to build partnerships and to identify and access local community resources. These include local government structures, relevant NGOs and other community organisations such as disabled people's organisations, parent organisations, support personnel in primary health care and other relevant structures.
- *School-based staff development programmes.* Educational change in a school context is not a simple process. It is complex because it involves attitudes, actions, beliefs and behaviour. According to Ainscow (1999), it involves various interpersonal dynamics such as negotiation, arbitration, problem solving and coalition building, as well as sensitivity to colleagues' professional views and personal feelings, which are, in many ways, context-specific. This is the reason why staff development initiatives should be school-based and context-focused so that participants can examine and respond to their own unique circumstances. Ainscow (1999) bases his conclusions on international experiences in inclusive education and states that staff development is more powerful in encouraging improvements in practice when it is set within the school context and addresses the day-to-day concerns of teachers. In other words, school-based staff development implies an internally driven process. The aim is to engage staff in thinking together about their own context in order to develop their own school improvement and development plans. The following are some categories of activity that may emerge during school-based staff development initiatives:

  — engaging in an analysis of barriers to learning and participation
  — setting development priorities
  — deciding on a target issue
  — supporting risk taking
  — problem solving and solution finding
  — agreeing on the school's response to target issues
  — accessing support
  — engaging in collaborative enquiry and reflection
  — setting success criteria

- *Learner-to-learner support.* Approaches to learning that involve learner-to-learner support can be effective in creating classrooms that encourage the participation and learning of all learners. In such approaches, learners work collaboratively within the classroom and are encouraged to help one another with their work. Strategies may include group work, peer tutoring, peer-mediated learning and cooperative learning.
- *Holistic, integrated services.* A community-based approach to support requires that intersectoral collaboration be pursued as a priority. It is important to understand that barriers to learning and participation do not fall into neat categories. It is likely that the health and social needs of a learner, rather than his or her academic needs, create the most critical barriers to learning and participation. Therefore, mechanisms for coordinated partnerships and teamwork have to be put in place. The aim is to bring together as many resources, perspectives and types of expertise as possible to support centres of learning and communities in meeting the needs of learners (Muthukrisna 2001: 48–51).

The practice of education support services: proposed model (Lazarus & Donald 1995:45)

SCHOOL

General teachers

Tasks: Screening; referrals; integration of general ESS principles and practices into classroom activities

School ESS team (post-basic-skilled teachers)

Tasks: Basic assessments and interventions; holistic and preventative programmes; general teacher support

Parents, students, community workers and volunteers

Tasks: Participation in school and immediate community through holistic and preventative programmes

Supported by:

Itinerant medium-skilled and high-skilled ESS personnel from district/community centre

DISTRICT/COMMUNITY CENTRE

Itinerant medium skilled ESS Team (incl qualified guidance and counselling, specialised education, health and social workers)

Tasks: Semi-specialised individual assessments and programme design; holistic preventative programmes; consultation; workshop training, teacher and parent support in school and community

High-skilled ESS team (including qualified doctors, educational psychologists, and senior social workers)

Tasks: Specialised individual assessment, intervention and programme design; holistic, preventative programmes in district as a whole; whole-school systematic interventions and curriculum development; in-service-training, supervision and consultancy to other ESS personnel

Parents, community workers

Tasks: Participation, where appropriate, in district/community-wide holistic and preventative programmes

PROVINCIAL OFFICES

Senior personnel from all ESS service areas

Tasks: Overall provincial coordination; policy developments; ESS programme development and education; in-service-training of ESS personnel; general curriculum development

NATIONAL OFFICES

Senior personnel from all ESS service areas programme development and education; in-service training

Tasks: Overall national policy developments; general curriculum development.

Activity 7.8

Stella is a 15-year-old learner in your class. She has a behavioural problem and suffers from dyslexia. Although you have tried your best to support her, she still disrupts your classes. How would you utilise the available support services for Stella?

7.2.5.4 Support services, the school and the teacher

An important function of support services at all district levels in South Africa is to act as a source of help and advice on how to address disabilities and learning problems. The support is most likely to take place through the establishment of a school-based support team (SST) in your school. This school will then act as the link between you and your district support services.

However, the relationship with support services needs to extend even further. Through the particular insights and specialised advice that support service personnel

can offer, you and the school as a whole should be able to help more learners more effectively. Your influence would then extend to more learners than just those in your school; as a result, the whole community would benefit from your interventions.

Interaction with support service personnel — and actively requesting advice, workshops and in-service training — is one way of accommodating all learners and addressing all barriers to learning. Although this is a whole-school issue, it is nevertheless one where your personal commitment will play a vital role.

7.2.5.5 Conclusion

The development of support systems close to schools and their communities is a model that has a great deal of potential as an alternative to highly specialised direct service delivery models which, in the past, have not met the needs of the country. Schools and communities should build on the strengths of existing community support systems.

7.2.6 Recognising and judging appropriate intervention strategies to cope with learning and other difficulties (reflexive competence 1)

Outcomes

After you have studied this section, you should be able to assess intervention strategies for appropriateness in coping with learning and other difficulties.

7.2.6.1 Definition of intervention strategies

Intervention strategies are processes that involve helping individuals or groups of learners who experience barriers to learning (Donald et al 2002:16).

7.2.6.2 The teacher's task

The teacher's task with regard to learning and other difficulties is a dual one that includes both the identification and the rendering of aid. Both these aspects are highly specialised fields of study, which presuppose specific knowledge and skills. If the class/subject teacher suspects that a certain learner may be learning-disabled, he or she should immediately refer the learner to appropriate support, using the normal channels. To be able to do this, the teacher must have some knowledge of both the identification and the rendering of aid.

Whether you are seeking ways to help particular learners with disabilities in your class or to make your teaching more responsive to the needs of all learners, it is useful to think in terms of a remedial cycle. The important elements involved in such a cycle are identification, remedial intervention and evaluation.

- *Identification*

Your first task is to identify learners who are experiencing disabilities and difficulties in learning. To do this, you will need to observe and describe the nature of the difficulty and then discuss the problem with your school-based support team.

To address any disability or difficulty in learning, an accurate description of what is

going on is needed. A detailed description needs to include observations about a learner's academic strengths and weaknesses. It also needs to include details of the learner's social behaviour and interpersonal relationships (with peers and teachers), both in the class and outside it. Finally, information from the parents or caregiver is essential. An interview will reveal how the difficulty is perceived by the parents and what has been done about it (Donald et al 2002:301).

- *Remedial intervention*

After you have identified the problem, it is necessary to specify your aims and objectives before any remedial intervention can be undertaken. Specifying long-term aims may be helpful in terms of where you ultimately want to get. More specific, short-term objectives are also necessary. Some characteristics of useful objectives are that they should be clear and concrete; they should be achievable in a relatively short period of time; and you should be able to assess whether they have been achieved or not.

Remedial intervention is not a mystery; it is nothing more than good basic teaching. If you apply the following principles, you will be able to help a learner who might be experiencing a difficulty in learning:

- *Flexibility of method.*
- Whenever any learner is experiencing difficulty with learning, the method of teaching that has been used needs to be questioned. There is always another method that will work better.
- *Relevance of content.* Essentially, the material and content you choose should be relevant to the age and developmental interest of the learners and should draw on their past learning and experiences. In addition, it should challenge them quite specifically, either to consolidate or to move beyond the point of learning that they have reached in the particular area of study.
- *Flexibility of rate.* You will need to be flexible in how quickly you expect learners who experience difficulties to master the material; you need to give them as much time as they need. With almost all disabilities and difficulties in learning, there will be occasions where the learners appear to ''forget'' what has been learned; where repetition is needed; and where the content may have to be explained again or demonstrated in a different way. This needs to be understood and accommodated.
- *Attention to basic skills.* Because the basic skills related to oral language, writing and numeracy underlie all other areas of academic performance, these almost always need specific attention. This attention should be focused, specific and related to the learner's particular cognitive strengths and weaknesses.
- *Motivation.* Motivation is absolutely vital to the success of any remedial effort and is perhaps the most important principle of all. Learners who are experiencing any level of difficulty in learning are also experiencing failure, which means daily experiences of feeling that they are not coping well in their own lives. It usually also means that they are not coping with what parents, teachers or peers are expecting of them, academically as well as socially and emotionally. Under these circumstances, a vicious circle is almost always created: The learners' confidence is undermined; they begin to feel that they have no control over their performance or their life; they tend to give up or stop trying; the performance gets worse; confidence is further undermined; and the vicious circle continues. This circle must be broken. To do so, the most important and powerful tool you have is success. This does not mean total success all at once; it means creating small successes, for example by giving praise, using charts that show the learners' progress, and with social rewards.

If such a process of small steps is consistently maintained, the vicious circle can slowly be turned around. Once it begins to flow in the other direction, learners begin to regain control of their performance and of life in general. This is the essence and the basic aim of remedial intervention (Donald et al 2002:302).

- *Evaluation*

Evaluation is the critical process of asking yourself whether you are actually achieving your objectives, and also assessing your methods for achieving them. If you *are* achieving your objectives, you should continue as you are. If you are *not*, you need to rethink your methods and why you thought they would work in the first place.

A particular need of many learners at a secondary level relates to the management of their time, their learning strategies and their study skills. Learners with disabilities or difficulties need particular help in these areas. Spending a little individual time with learners on how to do things more effectively may make a substantial difference to their performance (Donald et al 2002:301).

Throughout the remedial intervention process, your willingness to engage with the individual needs of learners, to talk to colleagues and to seek solutions yourself is invaluable. Your knowledge of the learner, of the class and of what you can do to help in that specific context is invaluable. However, it can be enriched through consultation with your school-based support team, support services personnel and other specialists in your community.

Solutions in this area involve the classroom as a whole, the peer group, the school and the community. Individual differences are also about accepting at all these levels the normality of diversity and difference. If you can think creatively about remedial intervention in your classroom, in your school and in your community involvement, you can turn differences and difficulties into constructive experiences for all involved.

What is needed is a collaborative effort that spans poverty, culture and loss (McCormic & Hickson 1996:69).

REFERENCES

Ainscow, M. 1999. *Understanding the development of inclusive schools.* London: Falmer Press.

Birrel Weisen, R & Orley, J. 1996. *Lifeskills education: planning for research.* Geneva: World Health Organisation.

Brennan, W. 1985. *Curriculum for special needs.* Milton Keynes: Open University.

Derbyshire, EJ. 1996. Learning disabilities, in *Children with problems: an orthopedagogical perspective,* edited by J Kapp. Pretoria: Van Schaik.

Donald, D, Lazarus, S & Lolwana, P. 2002. *Educational psychology in social context.* Cape Town: Oxford University Press.

European Network of Health Promoting Schools. 1995. *Network News.* January.

Gillis, H. 1997. *Counselling young people: a practical guide for parents, teachers, and those in helping professions.* Pretoria: Kagiso.

Hallahan, DP & Kauffman, J. 1986. *Exceptional children.* Englewood Cliffs, NJ: Prentice-Hall.

Hodgkinson, CA. 2002. Information and communication technology skills, in *Lifeskills and career counselling,* edited by K Maree & L Eberson. Sandton: Heinemann:182–193.

Lazarus, S & Donald, D. 1995. The development of education support services in South Africa: basic principles and a proposed model. *South African Journal for Education* 15(1):45–52.

Muthukrisna, N. 2001. Changing roles for schools and communities, in *Promoting learner development: preventing and working with barriers to learning,* edited by P Engelbrecht & L Green. Pretoria: Van Schaik: 45–56.

Prinsloo, E, Vorster, PJ & Sibaya, IT. 1996. *Teaching with confidence: psychology of education for Southern Africa.* Pretoria: Kagiso.

South Africa. Department of Education. 1995. *White Paper on education and training in a democratic South Africa.* Pretoria: Government Printer.

South Africa. Department of Education. 1996. *White Paper on the organisation, governance and funding of schools.* Pretoria: Government Printer.

South Africa. Department of Education. 1997. *Quality education for all: overcoming barriers to learning and development.* Report of the National Commission on Special Needs in Education and Training (NCSNET) and the National Commission on Education Support Services (NCESS). Pretoria: Government Printer.

South Africa. Department of Education. 2000a. *National Education Policy Act, 1996: Norms and Standards for Educators.* Government Notice 82 of 2000. Pretoria: Government Gazette.

South Africa. Department of Education. 2000b. *Draft Education White Paper 5: Special education: building an inclusive education and training system.* Pretoria: Government Printer.

South Africa. Department of Education. 2000c. *Education White Paper 6: Special education: building an inclusive education and training system.* Pretoria: Government Printer.

South Africa. Department of Education. 2001. *Education White Paper 6: Special education: building an inclusive education and training system.* Pretoria: Government Printer.

South Africa. Department of Education. 2003a. *Revised National Curriculum Statement, Grades R-9 (Schools): Overview.* Pretoria: Government Printer.

South Africa. Department of Education. 2003b. *Revised National Curriculum Statement, Grades R-9 (Schools): Life Orientation.* Pretoria: Government Printer.

South Africa. Department of Education. 2003c. *Revised National Curriculum Statement, Grades R-9 (Schools): Teacher's guide for the development of learning programmes policy guidelines. Life Orientation.* Pretoria: Government Printer.

South Africa. Department of Education. 2003d. *Revised National Curriculum Statement, Grades 10–12 (General): Life Orientation.* Pretoria: Government Printer.

Van der Merwe, A. 1996. Life skills education: empowering pupils for the future, in *Perspectives on learning difficulties: international concerns and South African realities,* edited by P Engelbrecht, SM Kriegler & MI Booysen. Pretoria: Van Schaik: 283–309.

Watts, AG & Jackson, C. 2000. Networking a computer-aided guidance system within higher education institutions: practice and potential. *British Journal of Guidance and Counselling* 28(1):55–73.

World Health Organization. 1993. *Life skills education for children and adolescents in schools.* Geneva.

Zunker, VG. 1998. *Career counselling: applied concepts of life planning.* Pacific Grove, Calif.: Brooks/Cole.

SECTION 3

CRISIS AND TRAUMA IN ADOLESCENCE

LEARNING UNIT 8

CRISIS: THE THEORY

Dr HM Vogel

Outcomes

After completing this learning unit, you should be able to

- understand and define relevant concepts
- name the essential characteristics of a crisis
- list and discuss the stages of a crisis
- distinguish between situational and developmental crises
- understand different types of treatment methods

8.1 INTRODUCTION

Apart from the usual stresses and conflicts that are part of our everyday life at home, work, on the road or in relationships, unexpected crisis episodes frequently overwhelm our traditional coping skills and can result in dysfunctional behaviour, intense and sometimes irrational fears, or high levels of anxiety. These symptoms and behaviours are also referred to as a state of disequilibrium.

Think about how you feel when you open a newspaper or magazine and read about the brutal murder of a young father and the rape of the mother in front of their eight-year-old son. Perhaps you yourself have been confronted by violence in the form of an abusive father or husband/wife. You may also realise that there are different forms of abuse — sometimes verbal abuse can be more painful than physical abuse, or at least as painful. Or perhaps you are passionate about bereaved and traumatised individuals in your community and need more information on how to intervene in the lives of these people. In all these situations you would be confronted with crises and exposed to trauma.

The content of this course is based on the experience of social workers, trauma and crisis researchers, health practitioners, counsellors and psychologists. Millions of people all over the world experience crises in one form or another ranging from developmental crises, situational crises, acute crises and acute stress disorders to post-traumatic stress disorder. The focus of this course is on helping you to internalise the basic theoretical knowledge on crisis intervention services for adolescents, although sometimes this applies to adults too. The goal is to help you understand how a crisis develops, how people react to a crisis and trauma, and how you can intervene and support people who are going through a crisis. People who can benefit from this course are frontline trauma workers, students, teachers, housewives and professional clinicians — actually, anyone who lives in a conflict-stricken society such as South Africa.

Although you will have acquired sufficient basic theoretical knowledge on crises and the effects thereof once you have successfully completed this course, it is advisable to

acquire more practical experience in the form practical skills in trauma counselling and communication. The Centre for Community Training and Development at Unisa offers certificate courses in trauma counselling and other forms of counselling. This recommendation is in accordance with international needs for more practically oriented courses (Roberts 2005:25).

We live in a time and country in which traumatic events and episodes of acute stress and crisis have become far too prevalent. Each year hundreds of people are confronted with traumatic crisis-producing events that they cannot resolve on their own. Consequently, they turn to 24-hour hotlines, crisis units or hospital outpatient centres. At this point in South Africa, there is a possibility that the Adolescent Protection Units in the SAPS will be phased out; if this happens, it will be a serious setback for our country, because there is already a serious shortage of crisis interveners.

Many frontline people are already performing crisis intervention, but they may lack self-confidence because they have had no formal training. Although it is not the intention of this section to equip you with all the techniques and strategies of comprehensive crisis intervention as that would involve practical experience and training it should enable you to help an adolescent/person in crisis until professional help arrives; it should also equip you to refer people in crisis to the appropriate services. Crisis theory and practice principles cut across several professions and different levels, depending on the effects of the trauma on the individual. Timely crisis intervention can lead to early resolution and can often prevent acute or post-traumatic stress disorders from developing, which sometimes require lengthy and expensive treatment programmes. It is critically important to provide early responses in the form of lethality assessments, crisis intervention and trauma treatment.

The nature of the crisis intervention will vary and will depend on the crisis event and the pre- and post-crisis factors in the life of the person concerned. No two people experience a traumatic event in the same way: one may experience manageable stress and cope in a positive way even becoming stronger while another person may experience a crisis state in which his or her coping skills fail.

Case studies

Fatima, a 23-year-old married woman, was attacked on her way home from work one night. Her handbag and cellphone were stolen. She managed to flee, narrowly escaping being raped, when a motor vehicle drove past and surprised her attacker. Fatima now has difficulty recalling all aspects of the trauma, as just thinking about it makes her feel very anxious.

Rina is a fourteen-year-old girl who moved with her family to a small town after her father was promoted at work. In the first few months after relocating, everything went well and it seemed as if the family had adapted well to the new environment. Nevertheless, Rina found her new school stressful because they followed a different curriculum from that of her previous school. Then winter arrived, bringing with it extreme weather conditions to which the family was not accustomed. One day a tornado swept away part of their house, as well as almost half of the town. As a result, Rina experienced a crisis and felt that everything had gone wrong in her life.

Crisis situations are caused by specific events, such as the unexpected death of a loved one, a motor vehicle accident, a flood or a hijacking. Crises can also be more individualised, resulting from a divorce, separation, family argument or abuse. A crisis will make a person feel out of control; it disrupts the flow of everyday life and takes the individual by surprise. Fear of the unknown then becomes overwhelming: What will happen now? What will happen to me? How am I going to cope? Irrespective of the cause, some form of personal turmoil will follow. Without a specific plan of action to deal with the crisis, an already distressful condition can deteriorate before it improves.

Before discussing crisis intervention in detail, it will be useful to consider what a crisis is. Therefore, learning units 8 and 9 of this section of the study guide serve as an introduction to the field of crisis intervention.

8.2 CLARIFICATION OF CONCEPTS

8.2.1 Crisis

Gillis (1994:157) defines a crisis as ''a highly emotional state of psychological turmoil in which the person concerned feels totally unable to cope. Personal resources which would normally be used are overwhelmed, and the accompanying feelings of helplessness lead to bewilderment, distress, despair and even panic. At the time there appears to be no acceptable way out, perhaps even no point in going on''.

Roberts (2005:11) states that a crisis can be defined as a period of psychological disequilibrium, experienced as a result of a hazardous event or situation that constitutes a significant problem that cannot be remedied by using familiar coping strategies.

In a literature survey of various definitions of a crisis, Pitcher and Poland (1992) noted a few common points:

1 It is the *perception* of the person that defines a crisis — not the event itself. Events such as divorce or being the victim of crime do commonly create a crisis state for individuals, but this is not necessarily the case. Other less commonly traumatic incidents are less universally crisis-laden, but hold the potential to be a tremendous crisis inducer for some. An example is when a young person leaves home.
2 The individual in crisis has a very difficult time negotiating life while in the crisis state and is often overwhelmed by emotion and panic. Rational thought processes and the ability to ''think through'' the problem are temporarily lost. This emotionality and *loss of rationality* can be much more complicated for adolescents, who often do not realise that they are in a state of crisis.
3 A crisis is a *normal reaction to an abnormal stressor* and is generally resolved in a period of 6 weeks to 7 months. It is normal to be shocked and upset after a violent attack; similarly, it is normal for adolescents to be tearful and clingy following the death of a loved one.

However, a crisis is not just negative and detrimental; it also provides an opportunity for growth. Consider the following definition: ''A crisis is a brief period of transition during which the person has the potential for heightened maturity and growth or for deterioration and greater vulnerability to future stress'' (Caplan 1964:33; McGee in France 1990:4). The Chinese have a symbol representing a crisis. It comprises two characters: *wei*, meaning danger, and *ji,* meaning opportunity. The former describes a crisis, the latter its potential. The danger of a crisis is that it can be devastating, with

debilitating and long-term effects. Yet the effects can also be growth-producing, bringing about permanent and positive change. A crisis levels the foundations upon which an individual has built his/her life and presents the opportunity to rebuild a more substantial foundation.

8.2.2 Trauma

The psychology dictionary describes trauma as any unpleasant psychological or physical experience, which may have a detrimental influence usually of a long-lasting nature on the development of the personality of a person. Examples are an accident or the death of a loved one. Trauma overwhelms the general feeling of control, connection and reason and replaces it with intense fear, helplessness, loss of control and a threat of annihilation (Van der Walt 2007:7).

8.2.3 Grief

Grief is a crisis reaction and the person experiencing grief often has five related reactions: somatic distress, preoccupation with an image (the deceased), guilt, hostile reactions, and a loss of conduct.

8.2.4 Stress

This concept refers to the nature of an experience resulting from the individual's interacting in the context of the environment, through overarousal or underarousal. It can be any stimulus, internal state, situation or event with an observable individual reaction, usually in the form of positive or negative adaptation to a new or different situation in a person's environment. Stressors can be positive or negative events. Usually stressors are life events such as daily annoyances, pressures at home or on the job, marital discord, emergencies, motor vehicle accidents and illness. Positive stressful events include a graduation ceremony, a job promotion or even a holiday. A person's reaction to stressors depends on his or her interpretation and perception of those stressors.

8.2.5 Acute stress disorder

This is the development of characteristics such as anxiety or dissociative symptoms that occur within one month of exposure to an extremely traumatic stressor. The individual develops these symptoms in response to the traumatic event. The person may experience a decrease in emotional responsiveness, find it difficult to experience pleasure and feel guilty about pursuing their usual life tasks (APA 2000).

8.2.6 Post-traumatic stress disorder (ptsd)

According to the Diagnostic and Statistical Manual (American Psychiatric Association: DSM-IV-TR), this person has been exposed to actual death or threatened with death or serious injury his or her physical integrity has been threatened. As a result, the individual responds with intense fear, helplessness or horror and, thereafter, experiences one or more of the following symptoms persistently:

- recurrent and intrusive distressing recollections of the event, including images, thoughts or perceptions
- recurrent distressing dreams of the event

- acting or feeling as if the traumatic event were recurring; reliving the experience through flashbacks
- intense psychological distress on exposure to internal or external clues that symbolise or resemble an aspect of the traumatic event

These symptoms last for more than one month and the individual persistently avoids stimuli associated with the trauma.

Trauma symptoms were originally observed and identified in war situations and in soldiers who had been exposed to combat. A syndrome similar to post-traumatic stress disorder was observed as early as the American War of Independence in 1780, and was labelled ''cowardice''. The same trauma reaction was noted in the American Civil War and was described as ''nostalgia''. In the First World War it was called ''battle fatigue, and in both the Korean and Vietnam wars, it was known as ''battle exhaustion''. In the South African Border War in Namibia, it was known as ''going *bossies*''.

The following **specifiers** may be used to specify onset and duration of the symptoms of PTSD:

- **Acute**: This specifier should be used when the duration of symptoms is less than 3 months.
- **Chronic:** This specifier should be used when the symptoms last 3 months or longer.
- **Delayed onset:** This specifier indicates that at least 6 months have passed between the traumatic event and the onset of the symptoms.

8.3 RISK FACTORS IN TRAUMATISATION

Friedman (2003:21) sees the following as risk factors in individuals who might develop PTSD. They should be kept in mind during assessment by the crisis intervener.

8.3.1 Pre-trauma risk factors

- *Gender.* the chances of women developing PTSD are twice as high as men
- *Age.* under 25 years of age
- *Education.* without tertiary education
- *Adversity during adolescence*
- *Previous exposure to trauma in adolescence*, for example abuse, rape, motor vehicle accident
- *Prior psychiatric disorders* and family history of psychiatric disorders
- *Attention deficit disorder (ADD*) or attention deficit and hyperactive disorder (ADHD)
- *Adverse life events* such as divorce, loss of job, financial crisis
- *Physical health problems* such as asthma, heart problems, cancer, chronic pain

8.3.2 Trauma risk factors

- *The severity of the trauma.* The more severe the trauma or the greater the exposure to trauma, the greater the likelihood that the person will be traumatised. The most severe traumas often include perceived life threats or threats of serious injury.
- *The duration of the trauma.* The longer the trauma continues, the greater the risk of being traumatised.
- *Involvement in atrocities, either as a perpetrator or as a witness.*

- *The nature of the trauma*. Interpersonal violence (eg rape, physical attack, torture) where there is a human perpetrator is much more likely to cause traumatisation.

8.3.3 Post-traumatic risk factors

- *Poor social support*
- *A profound traumatic reaction*, such as dissociative symptoms and avoidance symptoms

8.3.4 Satisfaction of essential needs

A happy, healthy life implies an ability to solve problems effectively. It also implies the fulfilment of our basic human needs. Basic needs include a sense of physical and psychological wellbeing, a supportive network of family and friends, and a sense of identity and belonging.

Hansel (1976:33) describes our essential needs as the ''seven basic attachments'', which are

- food, oxygen and other physical supplies necessary to life
- a strong sense of self-identity
- at least one other person in a close, mutually supportive relationship
- at least one group that accepts us as a member
- one or more roles in which we feel self-respect and can perform with dignity
- financial security, or a means of participating in an exchange of the goods and services we need and value
- a comprehensive system of meaning, or a set of values that help us to set goals and to understand ourselves and the world around us

8.3.5 Loss of support

Hansel (1976:17) says that people in crisis suffer a sudden loss of psychosocial and other forms of support. One or several of their basic attachments are severed or are at risk of being severed (eg the sudden death of a loved one in a car accident). Their familiar source of support and comfort disappears without warning. A similar shock is experienced in response to the diagnosis of a terminal illness or the suicide of a friend.

A crisis can also occur at the time of normal role transitions. Consider the following example:

Case studies
Nancy, who is now 20 years of age, has always been very dependent on her mother. One month after her honeymoon and the move away from her mother into an apartment, she became very depressed and suicidal. She was unable to function at work or at home. Nancy was obviously not ready for the move from adolescence into the more independent role of a young adult.

A person may also go into crisis mode because of a threat of losing something considered essential or important, for example when a husband or wife threatens to leave.

Another person may experience a crisis when he/she faces a particularly challenging event of a psychosocial nature, such as being required to perform some new action/ task about which he/she feels unsure. For example, if a person who lacks basic self-

confidence is promoted to a leadership position, he/she may feel unable to cope with the new responsibility.

8.4 CHARACTERISTICS OF A CRISIS

France (1990) lists five essential characteristics of a crisis.

1. *Crises are precipitated by specific identifiable events* that become too much for the person's usual problem-solving skills. A single distressing event often follows a host of difficulties and can be ''the straw that broke the camel's back''.
2. *Crises are normal* in the sense that all of us feel overwhelmed at one time or another. It is possible that today's crisis intervener will be tomorrow's crisis victim. None of us are immune from the possibility of suddenly encountering overwhelming difficulties.
3. *Crises are personal*. A situation that is devastating for one person may merely create a bit of upheaval for another person. Again, as stated in 1.2.1 above, it is the person's perception and interpretation of the event that are crucial.
4. *Crises are too intense to be long-standing or chronic.* They are resolved one way or another within a brief period of time.
5. *The resolution may be adaptive* (the development of new problem-solving skills) or maladaptive (disorganisation).

If an event is perceived as a threat, the person will usually respond with coping techniques that have proved to be useful in the past. But despite a person's best efforts, there are instances when these coping strategies fail to resolve the problem. Continued failure results in a crisis once the person perceives that the usual problem-solving efforts do not alleviate the situation.

8.5 THE DIFFERENCE BETWEEN THE HAZARDOUS EVENT AND THE PRECIPITATING EVENT/FACTOR

- *Hazardous event*: According to Golan (1968), this is the initial shock or internal rise in tension that sets in motion a series of reactions culminating in a crisis. The hazardous event may be anticipated, such as a critical stage of development (eg adolescence), or it may be unanticipated, such as a sudden loss of a significant person. In order to identify the hazardous event, the intervener should ask: ''What happened?'' Sometimes when individuals are so upset by a series of events that they cannot clearly identify what happened, it is helpful to ask when they began feeling so upset. Simple, direct questions should be asked about the time and circumstances of all the events. Helping them to sort out the events creates some kind of order in the chaos, especially for those who feel they are ''going crazy''.
- *Precipitating event/factor*: This is the proverbial ''last straw that broke the camel's back'' — the final stressful event in a series of events that pushes the individual from a state of acute vulnerability into a crisis. It is not always easy to identify the precipitating event. A useful approach is to ask: ''What happened today that made you come for help (since this has apparently troubled you for some time)?''

8.6 CATEGORIES OF CRISIS

Crises can be categorised into two main categories:

1. *Situational crises* are accidental or unexpected, such as natural disasters, violent crimes, sudden death of a loved one, divorce or retrenchment.
2. *Developmental crises* are associated with movement from one developmental stage to another. Each developmental stage is associated with certain developmental tasks, and when there is interference in achieving these tasks, a crisis is possible. From this viewpoint, it means that developmental crises are ''predictable'', since we know ahead of time the developmental issues that people face at various times in their lives.

These two categories will now be discussed in more detail.

8.6.1 Situational crises

Many crises are totally unpredictable, such as the loss of a person's entire family in a motorcar accident; the diagnosis of an incurable disease; rape; being held hostage under threat of death; being the victim of a hijacking; having your house swept away by floods — all these events are called situational crises. Mental health professionals woke up on 11 September 2001 to find themselves ill equipped to deal with the many thousands of people experiencing psychological trauma and acute crisis episodes as a result of the terrorist attacks on the World Trade Centre in America. It is clear that a situational crisis can strike virtually anyone at any time.

The main characteristics of situational crises are as follows:

1. *Sudden/unexpected onset*. Few people prepare for or even believe that a situational crisis will happen to them. In the majority of cases, people tend to believe that ''it won't happen to me''.
2 *Emergency quality.* Since many situational crises threaten physical as well as psychological wellbeing, they often begin as emergencies requiring immediate action. Crisis intervention strategies must therefore allow for priorities to be quickly assessed, followed by appropriate action.
3 *Potential impact on entire communities.* Some situational crises affect large numbers of people and require large-scale intervention within a relatively short time frame. Imagine the aftermath of a natural disaster, an aeroplane crash or uncontrolled fires. Survivors, victims and relatives all need emergency intervention.
4 *Danger and opportunity.* As explained earlier in this learning unit, a crisis presents a danger as well as an opportunity for growth. Out of the chaos and disorganisation, some reorganisation must eventually begin. It may sound far-fetched to say that out of a rape or death crisis, growth may result, but these events call for new methods of coping and a person may emerge from the crisis better equipped to face the future than before.

8.6.2 Developmental crises

The precipitating events of developmental crises are imbedded in maturational processes. They are emotional crises resulting from attempts to deal with an interpersonal situation, reflecting a struggle with a deeper issue. These developmental life issues have not been resolved psychologically in the past and thus represent unsuccessful attempts to attain emotional maturity (Burgess & Baldwin 1981:239). This approach looks at the individual in light of his/her developmental history. Erikson (1968) believed that a person's personality continues to develop throughout his/her life span and changes radically as a function of how that individual deals with each stage of development. According to Erikson, psychosocial development progresses

through eight stages, each of which possesses crisis potential. Thus it depends on how specific developmental issues are resolved at each stage as to whether a person's growth is arrested at a particular stage or progresses to the next stage/level.

8.6.2.1 Assumptions underlying a developmental approach to life crises

The following assumptions are made in terms of this approach:

1. *Life is characterised by continuous growth and change*. The change that characterises the crisis state is unique because it is so extreme, not because of the change per se.
2. *Development can be considered a series of transitions or stages*, each characterised by certain tasks. A person has to negotiate the tasks of one stage to be able to function fully at the next. Let's take the adolescent stage as an example: An adolescent has to develop a sense of identity to discover who he/she really is before being able to engage meaningfully in the intimate relationships that form part of young adulthood.
3. Although each stage is unique, *themes from earlier stages are usually revisited or reworked* throughout the life cycle.
4. *Developmental transitions differ in different stages.* Developmental transitions of adulthood are qualitatively different from transitions of adolescence.
5. Events that precipitate *developmental crises must be understood in the context* of a person's individual personal history.
6. *A crisis is an extreme version of a transition*. Transitions are turning points between two periods of greater stability and they may proceed smoothly or involve turmoil.

8.6.2.2 Possible crisis events associated with developmental stages

Erikson (1963) attributed a central conflict to each of the eight developmental life stages. His theory states that a relatively successful resolution of the basic conflicts associated with each level in development provides an important foundation for successful progression to the next. Whatever the resolution of the conflict (mastery or failure), the result significantly influences personality development and the way an individual will deal with traumatic events.

A baby (birth to 18 months) learns basic trust versus mistrust through the quality of interactions with the parents. Through the parents' consistent and caring interactions, the baby learns that the world is an orderly, safe and predictable place. Development of trust forms the cornerstone of a healthy personality. If the baby experiences unreliable/inconsistent interactions with the parents, mistrust develops and will influence all future relationships.

Possible crisis events of adolescence can occur in the areas of socialisation, relationships with parents, friendships, and success/failure in school. Parents and teachers play a significant role in how adolescents cope with disruptions in the learning process.

- The main task of *adolescence (12–18 years)* is identity formation. As many parents and helpers can attest, the turmoil of adolescence involves the young person's struggle to assert himself/herself in such a way that an identity is established.
- *Young adulthood (18–34 years)* is a stage involving a preoccupation with intimacy, parenthood and establishing a career. These years can also be referred to as a time

of settling down and establishing roots, as well as a time of moving forward, particularly in terms of a career. Possible crises could include a young woman's conflict about balancing a career and a family. Also, decisions on whether or not to have children and, if so, how many and when, are addressed in this life stage.

- *Middle adulthood (35–50 years)* is a time to rework previous developmental themes and, at the same time, confront new issues. This is generally the time when a person takes stock of what has been accomplished in terms of relationships with spouse, children, and colleagues. Marital discord, dissatisfaction with career and new beginnings might be expected in this life stage. The themes of midlife may also include providing care for aging parents: Will they move in with their adult child's family or be placed in a nursing home? If the former option is chosen, what effect will this have on the family members? Other themes may include coping with adolescents or young adults, who may themselves be experiencing relationship problems such as divorce. Depending on the available resources, these issues have the potential to precipitate a crisis.
- Life after 50 can be divided into *maturity (50s and early 60s until retirement)* and *old age (retirement until death)*. In these years, individuals have to cope with the new freedom that comes once their children have become independent; adjustments have to be made when a spouse dies; and preparation for retirement might mean changes in physical living conditions, such as moving from a big house to a smaller flat/cottage. Slaikeu (1992:54) sees this stage as a time for both consolidation of experience and resources and a reorientation of life towards the later years.

8.7 STAGES OF CRISIS DEVELOPMENT

Is it possible to predict what will happen when human beings experience a crisis? How can knowing the sequence of events help us better prepare ourselves and our society for crises?

The literature (Caplan 1964; France 1992; Gillis 1994) suggests that when a crisis occurs, the events that follow occur in four predictable stages:

8.7.1 Phase 1

The first stage consists of the person's initial reactions to what has suddenly become an unavoidable and apparently insurmountable problem. His/her usual coping strategies have failed to resolve the difficulties. This may be because he/she has never faced this sort of loss, conflict or disappointment before. The impact stage tends to be brief and interveners usually encounter the person in a crisis after the first phase is over. There are times, however, when the intervener is with the person during the impact stage, for example during death notification.

During this phase the person feels shocked, overwhelmed and out of control. He or she may experience feelings of disbelief (''It's not true!''), bewilderment (''What's happening?'') or confusion (''What should I do?'').

8.7.2 Phase 2

As the pressure continues, the person makes new attempts to alleviate the situation. This renewed effort initiates the second stage of crisis. Some attempts are successful and most crises are resolved during this stage. However, failure creates a feeling of urgency and the person desperately believes that something has to give: that things must improve/that the problem must be resolved — and soon. There is a desperate

need for the pressure to subside; consequently, the person adopts some strategy to alleviate, resolve or escape the problem.

According to France (1992:11), crises can often disrupt a person's usual thinking patterns. This disruption can take two forms. The person may

1. misunderstand crucial aspects of the circumstances
2. narrow his or her attention to a few components of the situation

People tend to make use of alternative strategies to survive during a crisis situation. Some of these defence mechanisms against the unpleasant realities of the crisis will not do any harm, as long as they are used for only a limited period after the crisis.

France (1992:11) has identified four categories of defence mechanisms:

1. The problem and accompanying unpleasant emotions can be distorted, denied or repressed.
2. Restricted viewpoints can be adopted and unbending attitudes developed, such as believing things will magically work out, or denying any responsibility and putting the blame on others.
3. The problem can be avoided through the use of alcohol and drugs.
4. Psychological difficulties can be converted into physical problems such as insomnia or headaches.

8.7.3 Phase 3

During the third phase, anxiety levels continue to rise. The person exhausts all possible resources, even those involving quite extreme means (Pitcher & Poland 1992:30). At this point, if a person is able to shift the goals of his/her coping, a crisis may be averted. But if none of the adaptive or maladaptive coping attempts alleviate the crisis, the person will withdraw and stop trying to resolve the problem.

Withdrawal can be voluntary or involuntary. The voluntary form of withdrawal is suicide. Unlike the cry-for-help suicide attempts seen in the second stage of crisis, life-threatening behaviour in the third phase is intended to result in death. The end of life is now preferable to the continued pain-filled existence. The involuntary version of withdrawal is personality disorganisation, or what is commonly known as a ''nervous breakdown''. Such a psychotic break can involve disturbed thinking, perceptual distortion, unusual motor behaviour, mood disorder and interpersonal difficulties.

8.7.4 Phase 4

In one way or another, most crises are resolved within two months of the precipitating event. This stage involves adjusting to the changed situation and may take place over an extended period of time. Factors influencing the outcome include the hazardous circumstances, the person's emotional response, previous experience, personality characteristics and social support. Social support is extremely important for the person in crisis — without support (and intervention) during the crisis period, a person may never fully recover, which would result in less effective coping and negotiating strategies in the future.

8.8 CRISIS RESOLUTION TASKS

For the person to grow through the crisis, to integrate the crisis event into the fabric of life and to go on with the business of living, four crisis resolution tasks have to be

accomplished. These tasks are physical survival, expression of feelings, cognitive mastery and behavioural/interpersonal adjustments (Slaikeu 1990:167–168).

TASK	OBJECTIVE	STRATEGIES
Physical survival	– Preserve life: prevent suicide, homicide – Maintain physical health	– Offer psychological first aid – Consult with person about nutrition, exercise and relaxation
Expression of feelings	– Identify and – express feelings related to the crisis in a socially acceptable manner	– Discuss crisis event; give special attention to how the person feels about the event – Educate the person about the role of feelings in overall psychological functioning and encourage appropriate expression of feelings
Cognitive mastery	– Develop reality-based understanding of the crisis – Understand relationship between crisis event and person's beliefs, expectations, unfinished business, images, dreams and goals for the future – Adjust/change beliefs, self-image and future plans in light of crisis events	– Review crisis event and surrounding circumstances – Discuss pre-crisis thoughts, expectations and plans and impact of crisis event – Assist person in adjusting beliefs, expectations and self-talk
Behavioural/interpersonal adjustments	– Make changes in daily patterns of work, play and relationships in light of the crisis	– Review with the person any changes that might be required

8.9 TYPES OF TREATMENT METHODS

Focusing on the causes of the problem is likely to result in both positive environmental outcomes and decreased feelings of helplessness and anxiety. The following are practical steps to help someone to integrate the crisis in their life:

1. *Help them to recognise, explore and understand the problem* and associated negative emotions.
2. *Help them to accept distressing conditions that cannot be changed*, for example death of a family member or their own impending death. A redefinition of the problem in workable terms usually opens the door to many opportunities. Consider the following attitudes to a person's impending death: instead of asking ''How can I avoid dying?'', the person could ask ''How can I make the most of the time I have left?''
3. *Encourage them to take small steps*. There may be a desire to resolve everything at once, but unfocused effort dissipates energy. Breaking down problems into manageable segments tends to generate progress without overtaxing the person.
4. *Keep hope alive.* Help them to believe that things could get better and that their

efforts will make a difference. By believing that success is possible, a person gains energy for positive change.

Emotion-focused coping may diminish the present crisis but it is maladaptive in the sense that it increases future susceptibility to emotional disturbance. Problem-focused coping, on the other hand, frequently leads to successful crisis resolution and decreased emotional distress.

The crisis counselling literature describes a variety of treatment methods for people experiencing trauma and crisis. Van der Walt (2007:20) outlines some of these methods in the next section.

8.9.1 Early interventions

These are known as frontline treatments and include psychological debriefing and cognitive mastery. This method is used by police officers, fire-fighting personnel, in the military or by anyone who comes into contact with a person in crisis shortly after the experience.

8.9.2 Global therapies

These include psycho-education on trauma and post-traumatic stress disorders and can take the form of peer counselling.

8.9.3 Individual crisis counselling

This includes relaxation techniques, crisis counselling according to the model of Roberts (see the following learning unit), eye movement desensitisation, thought field therapy and psychotherapies such as the SHIP model for trauma. A crisis counsellor may use only the method in which he or she has been academically trained.

8.9.4 Family and marital counselling

According to the literature, this is best used in combination with other forms of counselling/therapy. Marital and family therapy focuses on symptom relief through increasing help and understanding of the family unit. PTSD, for instance, tends to disrupt marriages and entire families. The intervention focuses on interpersonal dynamics, communication skills, emotional expression and family cohesion.

8.9.5 Group therapies/counselling

Group counselling is based on the principle of having group members share experiences and connect with one another by recognising their human fears, frailties, guilt, shame and demoralisation. For example, after the tsunami disaster in December 2004, dance and music therapy was used successfully as group disaster therapy (Van der Kolk 2007).

8.9.6 Social rehabilitative therapies

These include

— client education services

— supported housing services
— self-care/independent living skills techniques and family support
— social skills training
— supported employment techniques (self-management)

Possible questions on this learning unit

1. Explain the difference between a developmental and a situational crisis. Give an example of each to illustrate the difference.
2. Why would some people experience PTSD and others merely stress in response to the same experience?
3. Think of a crisis you have had (or a crisis that someone you know has had). Briefly describe the situation and explain how it affected you?
4. How did you (or the person) cope? (Mention adaptive/maladaptive coping techniques, etc)
5. Consider the defence mechanisms described above. In your opinion, how can they help the person in a crisis? Do you think they could have a detrimental effect on the person? If so, how?

LEARNING UNIT 9

THE CRISIS INTERVENER AND THE PERSON IN CRISIS: PREVENTION, PREJUDICE AND THE INTERVENER

Dr HM Vogel

Outcomes

After completing this learning unit, you should be able to

- define the intervener as a person and as a professional
- define and understand the person of the adolescent and the adolescent in crisis
- list events that may precipitate a crisis in an adolescent
- assess whether a particular adolescent is experiencing a crisis or not

9.1 INTRODUCTION

Apart from sometimes having to intervene in crises, people in the support professions often work proactively. Two important ways of doing this are

- by reaching and educating individuals through personal contact
- by launching preventive programmes and campaigns at organisations such as schools, churches and youth groups

However, people who perform this proactive work are not always welcomed; in fact, they often encounter a wall of prejudice. Some groups may be hesitant about implementing proactive programmes for seemingly valid reasons. For instance, if a school runs a suicide prevention programme, the staff may be anxious that this intervention will actually lead to a suicide ethos and increased suicide attempts. Religious principles in some communities may discourage programmes that teach about safe sex to counter the spread of HIV/AIDS. Then again, some communities are so remote and isolated that they are opposed to outsiders ''meddling'' in their affairs and are suspicious of any new information that is imparted. Other groups simply believe that crises like earthquakes, fires, war, suicide and HIV/AIDS will never affect them.

9.2 THE CHARACTER OF THE INTERVENER

Just like the person in crisis, the support person is very human and has both personal and professional needs. This must be kept in mind when persons in support professions are required to adjust their own frame of reference to embrace new ideas.

Interveners need to be aware of developmental issues, the effect of trauma on

adolescents, different methods that will help to support adolescents in crisis and when to refer the individual for more intensive therapy, for instance in the case of serious mental/psychological disorders.

Interveners who plan to do preventive work in the area of personal crises such as violence and HIV/AIDS must first search their own hearts and examine their own feelings, experiences and views on the subject. They should seek the opportunity to address their own prejudices on a conscious level, as this can prevent them from unconsciously communicating their own prejudices to the adolescents they are trying to assist.

The following are characteristics of effective interveners (Van Niekerk 2001:153):

- compassionate
- experts at building and maintaining relationships with people
- emotionally healthy/do not allow their own emotional problems to hinder effective counselling
- eager to learn and develop
- aware that people and their problems are complex; they see complexity as a challenge
- sensitive to multicultural issues

The following are also important:

- They should cooperate and collaborate with other professionals and know when and to whom to refer individuals who need help outside their own (the crisis intervener's) field of expertise.
- They should set an example in following a healthy lifestyle.

Crisis intervention (Roberts 2005:13) refers to the action of a therapist or counsellor who enters the life situation of an individual or family to alleviate the impact of a crisis and to help mobilise the resources of those directly affected.

9.3 FIRST-ORDER

9.3.1 Paraprofessionals

Increasing numbers of paraprofessionals are being trained to function as consultants in mental health centres.

9.3.2 Professionals who work outside the field of mental health

These are the professionals who serve as official caretakers in their community. Common to all is their traditional role of helping people in trouble. They include medical professionals working in fields unrelated to mental health; teachers; lawyers; clergy; police officers; firefighters; and social and welfare workers. These people frequently come into contact with persons who are potentially in crisis situations because of an actual loss or the threat of a loss in their lives. Usually these professionals become the initial point of contact for a person in a crisis.

9.3.3 Non-professional volunteers

Crisis hotlines rely on volunteers from the community. These volunteers have to be carefully selected, intensively trained and closely supervised.

9.3.4 Others

People in managerial positions, such as supervisors or school principals, can also become involved in crisis intervention. For example, an employee may be having marital/personal problems that affect his performance at work. He may subsequently tell his supervisor that his wife has left him and that he has been drinking heavily ever since. Can you see the supervisor's role in helping his employee to cope with this crisis?

We will now examine crisis intervention by some of the most important professional and non-professional frontline workers: clergy, lawyers and legal assistants, police officers, nurses, emergency room workers, mental health counsellors, telephone counsellors, school teachers and support staff, and employers or work supervisors.

The information we present to you in this learning unit is not intended to be a comprehensive ''how to'' manual. We will present crisis theory as a tool for understanding and dealing effectively with individuals who are experiencing extraordinary stress and we will outline how psychological first aid (as discussed in learning unit) can be useful to the various crisis interveners listed above.

These frontline interveners need to know about available community resources in order to help the person in crisis. Section C of this module will address the various community resources, as well as giving a more detailed model for crisis intervention, which also addresses life skills.

9.4 THE ADOLESCENT IN CRISIS

If we can anticipate disturbing events, we can more easily prepare for them. Preparation also reduces the risk of a crisis developing and helps us to avoid any damaging consequences of the event. Many human experiences are predictable, such as reaching the milestones of adolescence, adulthood, midlife and old age, whereas other life events are less predictable, such as the death of a loved one, serious physical illness or losses through natural disasters.

Many adolescents seem unprepared to move from one life stage to another. Such unpreparedness is usually related to personality and/or social factors, which inhibit normal emotional growth.

Parents who are over-indulgent and/or inconsistent in disciplining their children may create a potential hazard for their adolescents. Overprotected adolescents who are not exposed to freedom of choice do not learn to think and behave independently; thus they may find it difficult to move from adolescence to adulthood. Consequently, the move to adulthood becomes a risk, rather than an opportunity for growth.

Adolescents have a great need for security and stability. This should not be confused with material security. They need to know that a trusted person is there for them, even if ''the world falls apart'' around them. Virtually all crises plunge adolescents into a temporary condition of tension and anxiety. The following situations are examples of potential crises in the life of an adolescent:

- *Chronic illnesses and reconstituted families* can plunge the individual into a condition of isolation from familiar surroundings and trusted peers of parents/ caregivers.

- *Crises and life-changing events* like parental divorce and physical disability can change the self-image of adolescents and young people negatively, even unrealistically.
- *Physical disability and chronic illnesses* mean that adolescents lose control over a number of aspects of their lives, such as bodily privacy, personal space and being able to do routine tasks for themselves. They also experience grief over the sporting activities and hobbies that are no longer within their reach; this may also involve losing relationships with the people associated with those activities.
- Experiencing *community violence and/or family violence* on a daily basis can make adolescents fearful and insecure.

Such crises can cloud a young person's perspective on the future and lead to a complete absence of hope.

9.4.1 Life crises in adolescence

Opinions regarding the age span of adolescence vary in different cultures and among different theorists. In general, adolescence can be considered in two stages: early and late. Late adolescence overlaps with young adulthood, particularly for those who further their education after formal schooling.

During early adolescence, the major developmental task is the achievement of an individual identity. Adolescents struggle with the issue of independence and freedom from their family: they still need the financial and emotional support of their parents, but may resent this dependence. Interdependence — a balance between excessive dependence and independence — is a mark of growth during this stage (Hoff 1978:194).

Success in the developmental tasks of adolescence depends to a great extent on whether developmental tasks were mastered during infancy and childhood. An unhappy childhood often leads to an unhappy adolescence. Successful completion of the tasks of adolescence can be accomplished only if parents know when to let go: they must not prevent their adolescents from making *all* decisions, since there are some decisions that adolescents can and should make independently.

Young people today not only face golden opportunities, but they also have to deal with terrifying threats and events, often without support from understanding and caring adults; no wonder suicide among young people is escalating!

Adolescents can experience a wide variety of problems, but the following difficulties appear to be particularly common among them:

- conflict with parents
- acts of delinquency
- depression
- eating disorders (anorexia nervosa and bulimia)
- suicide

According to Montemayor (1983), parent–adolescent conflict shows a substantial increase in early adolescence and remains at a fairly high level throughout adolescence.

9.4.2 Stressors in adolescence

By identifying stressors unique to adolescence and examining how they operate, we

should be better able to assist adolescents to cope with these stressors. An adolescent's particular style of adapting to environmental stress will determine how he/she handles these stressors.

So what are these potential stressors that occur in adolescence?

- physiological changes and timing of physiological changes
- school transition
- parental distress
- conflict with parents

Let's now take a closer look at each of the above stressors.

The primary physiological change that occurs is puberty, marking the onset of the adolescent years. During puberty, hormonal changes take place that are associated with changes in physical appearance, such as growth of bodily hair and breast development. Research shows a relationship between hormonal changes, aggression and conflict with parents. The timing of the onset of puberty can also serve as a stressor: early onset of puberty for a boy is positive, while late onset is positive for girls.

School transition is another potential stressor. The transition from primary to secondary school may precipitate a crisis in some adolescents. In secondary school, adolescents have multiple teachers (in contrast to only one teacher (usually) in primary school, who knows the adolescent well), less structure and a less intimate relationship with teachers. Hirsch and Rapkin's research (1987) has found that a change in school environment has been associated with an increase in somatisation and in depression. When a school change occurs simultaneously with other stressful events, such as the onset of puberty or family disruption, the adolescent may experience this as a particularly difficult time.

Conflict with parents is related to various problems, including dropping out of school, running away, drug use and delinquency.

Parental distress may increase during the adolescent years. Thus an adolescent may not only have to deal with his/her own changing world and accompanying difficulties, but also with parents who are experiencing distress of their own.

The accumulation of stressors may be particularly detrimental to adolescents. While many adolescents will be able to function well in the presence of one or possibly two stressors, it is when stressful events ''pile up'' that functioning may deteriorate and a crisis may occur (Forehand 1990:3).

9.4.3 Other events that may precipitate a crisis in adolescents

Gillis (1994:157) lists various events that may precipitate a crisis in adolescents:

- birth of a baby in the family
- break-up of a personal relationship
- abuse
- death of a loved one
- depression
- drinking or substance abuse
- identity confusion
- impending exams or failing an exam
- inability to live up to expectations of others
- moving to a new school or different environment

- parental discord
- row with parents or loved ones
- separation or divorce of parents
- serious threat to self-esteem
- sexual problems (homosexual crisis, rape, pregnancy, etc)

To this list we would like to add the following:

- being a victim of violence
- sudden illness
- serious injuries
- mother re-establishing her career/re-entering the job market
- accidents
- sibling difficulties

An adolescent who is emotionally very upset may be judged by many observers as being in a state of crisis. This is not necessarily so: accurate assessment should precede such a judgement. On the other hand, a naive observer may dismiss the need for such assessment and decide to help the adolescent himself/herself. However, well-intentioned ''help'' may sometimes turn out to have the opposite effect. One way to avoid misplaced ''helping'' is to identify adolescents at risk through the process of assessment.

The following situations indicate times of potential crisis:

- *The probability that a disturbing and hazardous event will occur*: the death of a close family member is quite probable, whereas natural disasters are highly improbable.
- *The probability that an individual will be exposed to the event*: every adolescent has to face the challenge of adult responsibilities.
- *The vulnerability of the individual in response to the event*: a mature adult can adapt more easily to the stress of moving than can an adolescent in his/her first year of high school.

9.5 CHARACTERISTICS OF A PERSON IN CRISIS: FEELINGS, THOUGHTS AND BEHAVIOUR

People all have unique life experiences, so their life history will be different from everyone else's. We also all have a different personality, which means we will deal with crises in different ways in terms of our feelings towards the crisis, our thoughts about the crisis and our resultant behaviour.

The following is a summary of how people in crisis feel, think and act.

9.5.1 Feelings

- a high level of anxiety and tension
- may appear fearful, guilty or embarrassed
- sense of dread
- fear of losing control
  inability to focus on one thing
- physical symptoms: sweating, frequent urination, diarrhoea, nausea and vomiting, rapid heartbeat, headache, chest or abdominal pain, rash, menstrual irregularity and lack of sexual desire

9.5.2 Thoughts and perceptions

Feelings, especially high levels of anxiety, have an enormous impact on a person's thinking processes. In a crisis, a person's attention is focused on the acute anguish being experienced and a few items relating to the crisis event. The person's memory and perception may be altered, his/her thinking may be confused and he/she may find it difficult to make decisions and solve problems. This inability to ''think straight'' may further heighten his/her feelings of anxiety.

NOTE: The distorted perceptions and thinking processes during a crisis should not be confused with mental illness, in which the person's *usual* pattern of thinking is disturbed. In the former case, the disturbed thinking process is as a result of the crisis experience and normal perception returns quickly once the crisis has been resolved.

9.5.3 Behaviour

Behaviour usually follows on from what a person feels and thinks. If he/she feels very anxious and has a distorted perception of what is happening, it is most likely that the person will behave uncharacteristically. A significant behavioural sign of crisis is the individual's inability to perform normal vocational functions in the usual manner. This essentially means that the person has difficulty concentrating on his/her work.

Another sign is a change in the person's social behaviour: they may withdraw from their usual social contacts or make unusual efforts to avoid being alone. A person may also become reckless and act impulsively, such as driving a car at a dangerous speed, attempting suicide or attacking others in a desperate attempt to relieve the unbearable tension.

A person may reject assistance offered by friends. This reaction often arises from a sense of helplessness and embarrassment at not being able to cope in the usual manner. Another person may behave in ways that are inconsistent with their thoughts and feelings, such as laughing inappropriately while talking about the crisis event. Atypical behaviour is another behavioural signal of crisis, for instance driving under the influence of alcohol/drugs when the person has never done so before.

From the above examples, we can see that the feelings, thoughts and behaviour of people in crisis vary and each person has a unique response to a hazardous event or relationship. What does all this mean for us as crisis interveners? We have to determine how this person is reacting to the current crisis in his/her life. The simplest way to assess this is to ask the following questions:

- How do you **feel** about what happened?
- What are you **thinking** about what happened to you — describe what happened.
- What have you been **doing** to try to deal with the situation?

In the next learning unit, you will learn how to intervene by making use of a debriefing model when you are confronted with someone who is in crisis mode, as well as how to use a crisis intervention model for shortly after the crisis has occurred.

QUESTIONS BASED ON THIS LEARNING UNIT

Can you think of other psychological consequences of crises in the lives of adolescents?

- How can an adolescent's parents inhibit his or her emotional development?
- In what way can bodily changes lead to a crisis in adolescents?

- Discuss life crises in adolescence.
- List some stressors of adolescence.
- Can you explain why the timing of onset of puberty can lead to a crisis? (Think in terms of early and late development).

LEARNING UNIT 10

CRISIS INTERVENTION: GENERAL MODELS

Dr HM Vogel

The models presented in this learning unit are general models that can be used in and adapted for various settings.

Outcomes

After completing this learning unit, you should be able to

- make an assessment in a crisis
- apply debriefing steps
- explain the tasks of crisis resolution
- apply the seven-step model for crisis intervention
- describe the different settings in which crisis intervention takes place

10.1 INTRODUCTION

In crisis intervention, there is a general sequential process or course of intervention. It may vary, depending on the persons involved and the situation, but it usually follows a standard course. It is essential that you understand this process so that you are aware of what you are doing or should be doing at any given time.

It is critically important for all crisis interveners to provide early responses in the form of lethality assessments, crisis intervention and trauma treatment. Crisis intervention is a ''helping process to assist an individual or group to survive an unsettling event so that the probability of debilitating effects (eg emotional trauma, post-traumatic loss reactions) is minimized and the probability of growth (eg new coping skills, new perspectives on life) is maximised'' (Slaikeu 1984:5).

Crisis intervention may be seen as a form of emotional first aid or a short-term helping process designed to provide immediate relief in an emergency. We need to have a basic knowledge of crisis intervention in order to contain the crisis until professional help becomes available, if needed, and the person in crisis can be referred to these professionals. Sometimes there will be only a one-off session for first-order intervention; and sometimes a person in crisis will have to go to more crisis intervention sessions or proceed to second-order crisis intervention in the form of trauma psychotherapy.

Having briefly reviewed the nature of crises in learning units 8 and 9, we now turn to the helping process. Several questions come to mind: Who can best help the adolescent in crisis? How should help be offered? How does crisis intervention by a social worker differ from help offered by a police officer, for instance?

10.2 THE GOAL OF CRISIS INTERVENTION

Crisis intervention is a technique intended to limit the duration and severity of the crisis episode. At the very least, it aims to alleviate immediate pressures and to restore the person (adolescent) to levels of adjustment that are as effective as their pre-crisis functioning. Research indicates that when outcomes following stressful encounters are satisfactory, persons tend to view the difficult episodes as learning experiences that leave them better off than they were before.

The following factors limit the effect of a crisis and restore levels of adjustment.

10.2.1 Immediacy

The availability of immediate assistance is a fundamental aspect of crisis intervention because it

- is the most efficient strategy to take advantage of the person's readiness to work (the person is motivated to reduce or remove the tension brought about by the event)
- can prevent maladaptive crisis resolution
- can rescue those individuals who are on the brink of suicide or severe personality disorganisation

10.2.2 Use strengths

Crisis intervention emphasises the competence of persons in a crisis to deal with problems and it encourages them to do all they can for themselves. By recognising their abilities, the helper can increase the self-esteem of those who may be feeling helpless, inadequate or inferior. If they are capable of rational thinking, helpers encourage them to make their own decisions, but when it becomes apparent that a person cannot make decisions independently, more directive tactics are appropriate (we will deal with this later).

10.2.3 Focus on problem solving

The central thrust of crisis intervention is to engage the person in a problem-solving process. All of the helper's skills should be focused on this one task. Individuals in the second phase of a crisis feel distressed at having failed to resolve their problems and they are receptive to new coping strategies. Crisis intervention taps this readiness by involving the person in problem-solving behaviour intended to improve both the person's emotional state and the distressing circumstances.

Making decisions and implementing plans tend to improve the individual's mood. These actions result in movement and activity and decrease feelings of helplessness (France 1990:21). Problem solving begins with exploration of the person's reasons for seeking help. As the helper listens to the person's description of events, he/she also seeks to understand how the distressing circumstances have fostered unpleasant emotions. Once there is a shared understanding of the changes the person desires, the next step is to consider alternatives. The discussion should cover both the pros and cons of the available possibilities. The ultimate goal of the initial problem-solving effort is to develop a plan that concretely describes a set of behaviours to alleviate specific difficulties and adds structure to the person's problem-solving efforts (McGee 1983:776).

Crisis intervention is a brief problemsolving endeavour. The number of contact sessions required will range from one to six. After four to six weeks, individuals who have experienced a crisis will show either a return to their previous equilibrium or a new equilibrium, which may leave them coping better or worse than prior to the crisis. The primary purpose of crisis intervention is to accelerate the return to equilibrium and at least prevent individuals from stabilising in a new regressed level of equilibrium. There are various models of intervention, but one of the most complete models is the seven-stage model developed by Roberts (2005:66).

10.3 CRISIS INTERVENTION FOR FRONTLINE WORKERS

10.3.1 Introduction

First responders — also known as crisis response members, first-aid or frontline workers — are called to conduct immediate debriefing under less than stable circumstances. The typical duration of telephone interactions is between 20 and 35 minutes. Personal interventions often take one or more hours; they may also entail more than one session.

Sometimes first responders have to delay the crisis assessment until the person in crisis has been stabilised and supported: this may happen in disaster or crisis responses where a linear sequence is not possible. An assessment will then be completed simultaneously with the debriefing.

A basic premise of crisis theory is that workers in many community systems have a powerful influence on how individuals and families eventually resolve crises. Lawyers, police officers, emergency room personnel and many others have opportunities to offer psychological first aid. Others, such as school teachers and clergy, can also render crisis intervention services. The central task of crisis intervention is guiding the person through a series of problem-solving steps. This task is accomplished by using good communication skills to establish a positive relationship. Throughout the interaction, we should be honest, patient and concerned.

First-order crisis intervention calls for immediate assistance and usually takes only one session; we can also call it psychological first aid. The following steps should be viewed as a guideline, not as a rigid process, since with some persons the steps may overlap, depending on the nature of the crisis and the circumstances.

In practice, the crisis intervention process can be broken down into four sub-goals:

- providing support
- reducing lethality
- ensuring immediate coping; planning the next step; getting through the night
- putting the person in crisis in touch with other helping resources

The entire psychological first-aid contact focuses on these areas and goes no further; no effort is made to achieve psychological resolution of the crisis.

First-order intervention is a brief intervention, taking anything from several minutes to several hours, depending on the severity of the emotional distress of the person in crisis and on the skill of the helper. It can and should be given by a helper who was first to detect the need, at the time and place it arises. Parents, for example, can be taught to give their adolescents psychological first aid, just as they are taught to give physical first aid in emergency situations. Police give psychological first aid when

they intervene in domestic quarrels, as do attorneys when they counsel an emotional person, and so on.

10.3.2 The crisis debriefing model

Information for this model was gathered from a course attended at the head office of the National Peace Accord Trust (1995), in combination with the Wits Trauma Counselling Model, which is a short-term integrative psychotherapy intervention used for the treatment of psychological crisis. The model integrates psychodynamic and cognitive – behavioural approaches for the treatment of psychological crises. Crises and trauma affect both internal and external psychological functioning and therefore require a treatment approach that addresses internal psychodynamic processes and is structured and oriented towards the development of problem-solving skills.

This model is ideally suited to the South African context, where the enormous demand for such services necessitates a time-limited and cost-effective approach. It is not considered appropriate for use in cases of complex post-traumatic stress disorder (Herman 1992), nor in cases of continuous traumatic stress, where a longer-term psychotherapeutic intervention is required. The model is short-term in nature, ranging from one to four sessions in the majority of cases.

The model is based on *five* steps below. As this is an example for frontline/first-aid workers, who will not always know how many sessions the person in crisis will receive, the components can be introduced interchangeably, depending on the needs of the victim of trauma and the situation.

10.3.2.1 Telling/retelling the story

Purpose

This allows for emotional catharsis (strong expression of inhibited emotion, unexpressed fears and fantasies) and provides a sense of accompaniment through the trauma or crisis. It involves the person's giving a detailed description of the traumatic incident in sequence, including facts, feelings, thoughts, sensations, as well as imagined or fantasised aspects.

Facilitating factors

In telling the story, a useful question to ask the person is, ''What was the worst moment of this experience for you?'' The intervener can also ask the person to tell the story in the present tense as if it were happening *at that very moment*. This provides both the person and the intervener with more information about what was the most difficult part of the experience and often points to the emotions that were experienced, as well as the need for further exploration.

It may be useful to outline the advantages of ''slowing down''. The benefits of telling and retelling the story are many:

- *The sharing of feelings and fantasies prevents their repression* and displacement into other symptoms.
- When the person tells the story, *they are able to impose a time sequence on the event* and thus transform what are often sensory and episodic memories into reality.
- *The intervener*, by psychologically accompanying the person, demonstrates the

ability to tolerate horrific or overwhelming aspects of the trauma and thus *serves as a positive model*.
- The intervener encourages confronting rather than avoiding aversive stimuli; this and the detailed telling of the story *help to reduce anticipated anxiety associated with any thoughts or stimuli* on the trauma event.
- The intervener *encourages the person to relive the experience* rather than just recount it.

10.3.2.2 Normalising the symptoms

Purpose

The purpose is to assure a person that the symptoms they are experiencing are a normal response to an abnormal situation. The debriefer/intervener helps the person to accept and understand these responses. In the process, the intervener minimises the person's concern about permanent dysfunction and fear of losing their mind.

Facilitating factors

This involves obtaining information about symptoms, as well as anticipation of symptoms. The person's symptoms are discussed and empathised with; at the same time, the intervener educates the person about the effects of trauma on psychological wellbeing. It is important for the intervener to know the symptoms of PTSD (DSM IV-TR — see learning unit 1 of section 3). The intervener makes a link between the traumatic event and the symptoms experienced, as well as reassuring the person of the normality of their emotions relating to their experience. In other words, the intervener reassures the person that their symptoms/reactions are normal responses to abnormal events and that they will diminish within a period of more or less six weeks. Educating persons about what symptoms to expect serves to reduce both the person's fear that they are going crazy and the chances of their suffering *secondary traumatisation* because of the fear of their own reactions/symptoms. Support is also given in helping the person to make sense of some symptoms, for instance extreme mood swings may reflect expression of emotion that had to be suppressed during the trauma event. This is the educative part of debriefing. Sometimes a person may be unwilling to disclose feelings, in which case the intervener can approach them indirectly, such as by remarking that ''some people find that they experience ... during a trauma event'', thus naming feelings such as extreme anger, fear or hate. In this way the intervener teaches the person how to *verbalise* his/her *feelings.*

10.3.2.3 Addressing survivor guilt

Purpose

In most cases people will have some sense of inadequacy about their response during the trauma event. It may involve their reactions, their sense of guilt or the role they played during the event, for example one person in a shooting incident will hide behind something, while another will try to tackle the shooter. Afterwards, the person will keep on thinking about the way they reacted and will often decide that if they had only acted differently, it would have prevented someone from dying/being injured in the incident. This reaction appears to be an attempt by the person to gain control over their negative thoughts about the experience or their fantasies. Feelings of self-blame or survivor guilt need to be explored. Survivor guilt may not be present in every case, but self-blame is very common.

Facilitating factors

Self-blame may represent a wish to ''undo'' the trauma retrospectively and restore a sense of control. Where persons present with guilty feelings or self-blame in the counselling situation, it is imperative that the intervener take the person through the events very carefully, while at the same time exploring alternative scenarios and how useful these would have been. During this process, persons usually discover that their guilt is irrational and that, under the circumstances, they did the best that they could. In cases where a person's actions *did* cause the situation, the intervener needs to help the person separate the outcome from the intent/motive.

Reframing and addressing survivor guilt or self-blame serves various functions:

- It reassures the person that they did the best they could under the circumstances.
- It helps to restore self-esteem through affirming any thoughts, feelings or behaviours that were effective in the situation.
- It reinforces the fact that the person's actions facilitated their survival.
- It addresses concerns that people may have about how their actions affected others.
- It explores irrational beliefs that may have developed.

It is not always possible for first-order/frontline workers to implement all steps of the model, especially the following two steps, as this depends on the situation and the knowledge and skills of the intervener.

10.3.2.4 Encourage mastery

Purpose

The purpose is to restore the coping capacity of the person. The dysfunctional consequences of response to trauma should be reduced as quickly as possible. The debriefer/intervener has to try to restore the person's sense of position in the world as a way of addressing regressive behaviour, adolescent-like incapacity and dependence that trauma usually engenders. The essence of traumatic response is helplessness: this has to be remedied.

Facilitating factors

In this phase of the model, the intervener assists the person to carry on with the tasks of daily living and to restore the person to previous levels of coping. One of the most important aspects of coping is adequate support. Therefore the intervener encourages building and mobilising existing support systems. Where necessary, people are provided with various techniques to assist with coping. These include relaxation and stress/anxiety management skills, cognitive techniques such as thought stopping, distraction and time structuring, as well as systematic desensitisation. In restoring the coping capacity of the person, anxiety is greatly reduced.

10.3.2.5 Facilitating the creation of meaning

Purpose

The facts of our experiences and the past are unchangeable. We cannot go back and change our parents, our experiences during early childhood or the mistakes we have made; we also cannot bring a dead person back to life or change the fact that a person

has been involved in a traumatic incident. This stage therefore helps to give meaning to the experience of crisis or trauma.

Facilitating factors

The final stage of the model is optional and is pursued only if the person raises questions regarding the meaning of the events. In assisting a person to find meaning in a particular event, it requires the intervener to engage with the person's belief system, be this on a cultural, political, spiritual or existential level. Work in this area is designed to be respectful of the person's existing beliefs and experience, while at the same time assisting the person to derive some meaning from the event in a way that engenders hope and some future perspective. In essence, this phase of the intervention model can be understood as enhancing the person's ability to understand himself/herself as a survivor rather than a victim.

For further information on the process of finding meaning, please read more on existential psychotherapies (Corsini, R. 1989. *Current psychotherapies*. Illinois: Peacock Publishers). Logotherapy is one form of existential psychotherapy. The principles were developed by Dr Victor Frankl (Frankl, VE. 1973. *Man's search for meaning.* New York: Pocket Books.), who believed that the difference between people's coping skills lies in their *attitude* towards experiences. If a person sees himself/herself as a victim of circumstances, he/she will not easily try to do something about the situation, but will rather blame other people or experiences for the predicament. If, however, a person does *not* see himself/herself as a victim, he/she will take responsibility for his/her life.

10.4 CRISIS INTERVENTION FOR SECOND-ORDER INTERVENERS

Second-order crisis intervention, also called crisis or trauma counselling, goes beyond psychological first aid and refers to a short-term therapeutic process aimed at crisis resolution. It focuses on assisting the person to work through the crisis experience so that the event becomes integrated into his or her life. Crisis intervention seeks to minimise the chance that the person will become a psychological casualty of the crisis event and helps to prevent post-traumatic stress disorder (PTSD) symptoms from developing. People with these symptoms (PTSD) will need long-term trauma therapy by professionals.

Trauma therapy requires more time and also more skill and training on the part of the helper. This is the aim of this course. The persons who usually work in this field are psychiatrists, psychologists, social workers, psychiatric nurses, school psychologists and others who have had formal training in trauma therapy techniques.

Further distinctions between first-order crisis intervention, second-order crisis intervention and trauma therapy are the location of the service, depth of the intervention and the number of sessions involved. While first-order psychological first aid can be offered almost anywhere, for example over the phone, in the hallway or at a bus station, second-order crisis intervention has the same physical space requirements as any other form of counselling or psychotherapy, namely a private room in which the intervener and the person can talk freely and privately for an hour or more per session, for between one and six sessions (Slaikeu 1992:103). Trauma psychotherapy has the same physical space requirements, but the helper needs longer academic training and is therefore able to work with more complex cases of PTSD or cases of *continuous* traumatic stress (Hajiyiannis & Robertson 1999). Trauma

psychotherapy will therefore also require a private room in which the trauma therapist and the person can talk freely and privately for an hour or more per session, but it usually takes more than six sessions, as the person in crisis struggles to integrate the current trauma in her/his life experience.

The crisis intervention model has as its goal the achievement of four tasks:

- physical survival
- expression of feelings
- cognitive mastery
- behavioural/interpersonal adjustments

Reminder: It is not the intention of this learning unit to train you to do formal counselling; for that you will need training in practical counselling skills. The focus of this learning unit is to identify the need for and to enable you to apply first-order intervention or psychological first aid. This module will also give you *theoretical knowledge* of the model for second-order crisis intervention. You will receive some guidelines in the following paragraphs on how to use the model as a tool for understanding and dealing effectively with individuals who are experiencing extraordinary stress. Some basic guidelines will be given on how to apply this model in *specific* situations. Some of you have already studied psychology; others are already voluntary workers and have been exposed to relevant trauma courses. Still others plan to enrol for practical courses in counselling and trauma through Unisa's Centre for Community Training and Development. These two models are short-term in nature, ranging from one to four or seven sessions or weeks, as improvement is then usually noted in the majority of cases. Studying this course will make you aware of your own (limited) scope of knowledge and experience, which will help you to know when and to whom you should refer a person in crisis for further help. On the other hand, you should not hesitate to help a person in crisis, or doubt your own capabilities when an opportunity arises. Remember: you can make a difference in a person's life and future.

QUESTION

Briefly explain the difference between supporting your friend who is experiencing a crisis, supporting a person in a situation where you have to apply psychological first aid, and supporting someone in a situation where crisis intervention and trauma psychotherapy are needed. Give some practical examples to illustrate your explanation.

Case study

Imagine that your friend comes to tell you that his wife is cheating on him and that he doesn't know what to do about it. You think that his wife's behaviour is totally inappropriate and that he should not put up with it; even so, you might still struggle to think clearly about the problem. Of course, as a friend, you might say: ''The answer is obvious. You must leave your wife and find a better woman — one who will appreciate you.'' This might be very easy for you to say, *but not easy for your friend to* do *even if he is very angry with his unfaithful wife.*

After telling your friend to leave his unfaithful wife, suppose he were to tell you that he still loves her and to remind you that she is the mother of his children. Clearly, he is worried that he will never see his children again if he leaves his wife.

10.4 1 *A model for crisis intervention*

Crisis interveners can use the guidelines outlined in the following model to deal with the specific problems a person in crisis experiences over a longer period. This model can be adapted for short-term interventions by paraprofessionals, health professionals working outside the field of mental health and volunteers:

10.4.1.1 Assess lethality

The failure to assess the person prior to helping them is often responsible for the misapplication or the non-application of the crisis model. We cannot take the chance of misjudging a person in crisis through poor observation and inadequate assessment, as these errors may result in failure to help, which can have long-term negative effects. Assessment of the individual and their problem, therefore, is the first action to be taken. The intervener uses active focusing techniques to obtain an accurate assessment of the person's previous crises and the coping skills they used to overcome those crises; the hazardous or precipitating event in the case of the current crisis; and the person's current coping skills.

There are two levels of crisis assessment that should be completed by the crisis intervener:

Level 1:

Is there an obvious or potential threat to life, either the life of the individual in crisis or the lives of others? (Assess the risk for suicide and/or homicide.) Level 1 assessment should be done by all who work with the person in crisis — this should also be included in the model for first-order workers in their natural roles as parents, friends, neighbours, family doctor, teacher, nurse, clergy, police, and so forth. This level of assessment is critical, as it has life or death implications.

Assessment for personal danger includes consideration of the following:

- history of homicidal threats
- history of assault
- current homicidal threats and plans
- possession of lethal weapon
- use and/or abuse of alcohol and drugs
- disruption of meaningful social relationships, for example infidelity or threat of divorce or separation
- threats of suicide following homicide

If assessment reveals the presence of one or several of the above, the person is a probable risk for assault or homicide. This calls for collaboration with an experienced professional crisis intervener.

Level 2:

Is there evidence that the individual is unable to function in his or her usual life roles? And is the person in danger of being extruded from his/her natural social setting?

At this level, consideration is given to personal and social characteristics of the individual. Assessment at this level requires skill.

Effective assessment techniques

These techniques are not complicated and they require

- a straightforward approach with *simple direct questions*
- *empathy* (experiencing the event ''as if'' it were your own)
- ability to *grasp the depth of the person's despair* and share the feelings that this evokes (communication skills, eg listening, reflection of feelings)
- *courage* not to run away from frightening experiences like suicide attempts

Once an individual has been identified as being in a state of crisis, the intervener proceeds to give or obtain whatever assistance is indicated. Should the situation involve life and death and the intervener cannot handle, for example, suicide threats/ actions, he/she should engage the services of professional crisis and trauma workers.

Crisis rating: How urgent is the need for help?

Very urgent	Requires an immediate response within minutes; medical emergency requiring an ambulance; severe drug reaction; contacting of police if extreme danger or weapons are involved.	
Urgent	Requires rapid but not necessarily immediate response, eg within a few hours; low to moderate risk of suicide or mild drug reaction.	
Somewhat urgent	Response should be made within a day (approximately 24 hours), planning or postponing a conference for which key persons are not available until the following evening.	
Slightly urgent	A response is required within a few days; a person's funding runs out within a week and the person needs public assistance.	
Not urgent	When a situation has existed for a long time and does not warrant immediate intervention, a delay in response of a week or two is unlikely to make any significant difference; examples include an adolescent with a learning disability or certain types of marital counselling.	

Balance assets and liabilities

In order to ascertain the seriousness of the crisis that the adolescent or young person is experiencing, the intervener must determine where the crisis lies on a continuum. Some individuals have various sources to which they can turn for positive support, while others have few or none. Therefore the gravity of a crisis should be judged in terms of a balance between the person's available assets and liabilities, rather than on a linear scale.

Case study

Susan and Donna are two adolescents between the ages of 12 and 16. Both are developing a serious illness, multiple sclerosis. The news that they have this illness is painful and emotionally shocking for both these individuals. However, the similarity between the two ends there.

The professional support person will soon notice that Susan's family are emotionally supportive and materially very well off. They belong to a strong medical fund, which can cope with financial crises and pay for specialised medical treatment. Her parents, both professionals and with friends that move in the right circles, will soon be able to make enquiries and master the implications of the illness.

In contrast, Donna's mother is a domestic worker and a single mother. She does not have a medical fund and Donna will have to depend on treatment at a provincial hospital. Consequently, the medication she receives may not be as expensive or as effective as Susan's. Donna's mother, who is uneducated, is clearly unaware of the implications of the illness. She is also raising four younger children, whom Donna and their grandmother look after. Further enquiries show that Donna, like her mother, knows little about the illness and is not aware of its implications. Because food is in short supply in the family, Donna is undernourished and has little stamina, which adversely affects her condition.

It is clear that Susan has far more assets for dealing with this illness than Donna.

This model uses a ratio of assets to liabilities, rather than simply determining a person's mental state in terms of illness or health. It also makes provision for change in the assets/liability ratio if a person's circumstances change.

10.4.1.2 Make psychological contact and quickly establish a relationship

During this encounter we have to establish rapport by conveying genuine respect for and acceptance of the person. The person often needs assurance that he/she can be helped. Interveners need to establish the current frame of mind of the person in crisis; they do this by listening, paraphrasing and using open-ended questions. They must display a neutral and non-judgemental attitude, and they should avoid projecting their own personal values.

We can also use non-verbal physical contact to enhance psychological contact, for example touching or holding a person who is very upset. A gentle touch or an arm around the shoulder can have an important calming effect in addition to signifying our concern. Keep in mind, though, that touching can be inappropriate in some instances, so we have to be sensitive to how such contact will be perceived by the person.

Let's now take a look at some objectives of making psychological contact:

- It makes the person in crisis feel heard, accepted, understood and supported. This can lead to a reduction in the intensity of the feelings.
- It serves to reduce the pain of being alone during a crisis.
- By recognising and legitimising feelings of anger, hurt and fear (thus reducing the emotional intensity), energy may be directed towards doing something about the situation.

10.4.1.3 Examine the dimensions of the problem in order to define the major issues

Identify the issues pertinent to the person in crisis and any factors that precipitated the crisis. Help the person to tell their story in their own words. It is important for the person to feel that the intervener is truly interested in them and understands them.

We concentrate on three areas: the immediate past, the present and the immediate future. The immediate past refers to events leading up to the crisis: the ''last straw'' or precipitating event/factor that led the person to seek help (eg death of a loved one or unemployment). We also need to identify previous coping methods and their efficacy. During this stage, the intervener will usually gain insight into the intensity and consequences of the experience for the person concerned.

It is also important to determine the person's basic level of functioning prior to the crisis. Listen for the most salient characteristics of the person's behavioural, affective, somatic, interpersonal and cognitive life prior to the crisis. The following questions can be considered:

- What were the person's most apparent strengths (eg a steady job)?
- What were the person's weaknesses (eg a poor self-image [cognitive]; few, if any, friends [interpersonal])?
- Why did problem solving break down at this particular time?
- Has anything like this happened before?

We are guided by the premise in crisis theory that, for most people, the crisis state has a precipitating event (what is it?), and an inability to cope leads to the current crisis (why can't the person cope now?). Enquiring about the present situation involves asking *who, what, where, when* and *how* questions. We need to find out *who* is involved, *what* happened, *when* it happened, and so on. Answers to these questions are obtained by simply asking the person to tell the story.

In addition, we need to listen for the most salient characteristics of the person's basic crisis functioning:

- How does he/she feel right now (affective)?
- Is he/she intoxicated or under the influence of drugs?
- What is the impact of the crisis on the person's family life and friendships (interpersonal)?
- What is the impact on his/her physical health (somatic)?
- What is the nature of his/her mental ruminations, such as thoughts, fantasies, daydreams and nightly dreams during the crisis (cognitive)?
- What are his/her strengths and weaknesses during the crisis (eg which aspects of the person's life have not been affected by the crisis)?
- Which activities or routines (eg exercise) are part of the person's lifestyle and might be called into play in working through the difficult situation?
- Which family members or friends might be able to help?

- Is there any indication of physical harm to the person or someone else? Is the person willing to maintain contact with ''significant others''?
- What future difficulties is the person and/or his/her family likely to experience? For example, a teenager who has run away from home needs a place to stay for the night. A woman who recently separated from her husband needs counselling on how to cope with loneliness; she may also need help to work through the break-up.

After we have obtained the above information or as much as we could, depending on the circumstances we need to prioritise the person's needs into two categories in order to define major problems. The two categories are

(1) issues that need immediate attention
(2) issues that can be postponed until later

Remember that persons in crisis are likely to be confused and disorganised, and they usually attempt to deal with everything at once; they may have little awareness of what must be dealt with immediately and what can wait a few days or a week. As crisis interveners, we have to assist the person in getting organised. Issues that need immediate attention are, for example, finding a place to spend the night or talking a person out of killing himself/herself (or others) at that moment. Later needs are, for example, legal assistance, marital counselling or individual counselling.

Keep in mind that we will not necessarily obtain all the information we need at once; many questions will have to be held over for another time. Sometimes we will also deal with people who voluntarily give us a lot of the information we need and, therefore, we will not have to conduct a rigorous step-by-step enquiry. Bear in mind that the above information should be used merely as a guideline, a framework to keep in mind when talking to a person in crisis, whether you are a police officer intervening in a domestic quarrel, a lifeline worker talking to a suicidal adolescent or a minister talking to a grief-stricken parent whose child has died.

10.4.1.4 Encourage the person to explore his/her feelings and emotions

It is extremely therapeutic for the person in crisis to express feelings and emotions within an accepting, supportive, private and non-judgemental relationship.

The emotional concomitants of crisis are usually anxiety, anger or depression (yellow, red and black respectively). We should not only recognise these feelings, but should also respond to them in a calm and controlled manner, resisting the tendency to become caught up, for instance also becoming angry or depressed, in the intensity of the person's feelings.

The primary technique to encourage a person to express feelings is active listening. This means that we listen in an empathic and supportive way to both the person's reflection of what happened and how he/she feels about the crisis event. Active listening will be discussed in learning unit, which deals with the interview.

10.4.1.5 Generate and explore alternatives and specific solutions

We now have to identify a range of alternative solutions to both the person's immediate and later needs. We take a step-by-step approach:

- What has the person tried thus far?
- What can/could the person do now?

- What alternatives should be considered? For example: new behaviour, a redefinition of the problem, assistance from a third party, an environmental change.
- Explore the gains and losses of each solution.

A basic principle of crisis intervention is to get people to do as much as they can for themselves, even if this is only generating alternatives about what to do. In this way we help the person to operate from a position of strength, rather than weakness. We can start this process by asking how they have dealt with previous problems. Only after exploring the suggestions for alternative solutions that *they* suggest do we join them in a brainstorming exercise to generate additional solutions to the problem.

Sometimes we will have to deal with people who do not believe that there are solutions to the problem. We then have to coach them to consider the idea of alternative solutions. We can do this by saying, for instance, ''Let's just consider what will happen if you talk to your husband?'' or ''Let's just consider what will happen if you call Child Welfare?'' or ''What might happen if ?'' We can even ask the person: ''What kind of solutions might someone else try?''

We also have to examine obstacles to the implementation of a particular plan, for example a wife's lack of assertiveness as an obstacle to a face-to-face confrontation with her husband, or even something as minor as a lack of transport or a baby-sitter as an obstacle to keeping an appointment for individual counselling. As helpers, we have to consider possible obstacles and deal with them before an action plan can be set in motion.

10.4.1.6 Implement an action plan

We now help the person in crisis to take some concrete action to deal with the crisis. This means implementing the agreed-upon immediate solution(s) aimed at dealing with the immediate need(s). This action step may be as simple as an agreement to meet again the next day, or as complicated as initiating emergency hospitalisation.

Remember, we want the person to do as much as they can themselves. Only when circumstances severely impair the person's ability to act do we take an active role; and even then, we do this in a step-by-step fashion. Given the circumstances, certain directive or controlling actions are legitimate on the continuum of helper behaviour, but this directive stance raises some important ethical and legal issues:

- *Any action by the helper/intervener must be within the scope of the law*. We have to be aware of the laws that relate directly to our work, for example the Child Care Act 74 of 1983, which requires that we report any knowledge of child abuse to the authorities.
- *Controlling interventions are a last resort.* Controlling interventions occur only after everything else has proved unproductive.
- *Confidentiality must sometimes be breached.* Although confidentiality between the helper and the person in crisis is of the utmost importance, in an emergency situation where the person is in immediate and real danger of serious harm and is incapable of giving consent or refuses to do so and where there is no reasonable alternative to the course of action, contacting the person's relatives or the police may be justified. This is also the case where it is not the person, but somebody else or the community at large who is in imminent danger of serious harm (for example where there is a real risk of homicidal behaviour by the person). If the potential target is known, the helper may, depending on the circumstances, be obliged to warn the potential victim.

Before any directive action is taken, we should think through who will do what, with what objective, for how long, and with what safeguards.

10.4.1.7 Follow up

Our main activity here is to specify a procedure that enables us and the person to be in contact at a later time. Follow-up can be done face to face or by telephone. It is important to specify who will call whom, or who will visit whom, as well as the time and place of contact. Crisis intervention is not complete until such procedures have been agreed upon.

The objective of the follow-up is to complete the feedback loop or to determine whether or not the goals have been achieved, that is, whether support has been provided, lethality reduced and contact with resources accomplished. It also allows for the follow-up of later solutions, such as marital counselling or referral for trauma therapy.

Thus there is a check on whether or not the particular immediate solution was appropriate for the immediate need. If the immediate needs have been met by one of the agreed-upon immediate solutions, followed by the concrete action steps, and if contact for the later needs has been accomplished, then the process is complete and the helper's/intervener's responsibility ends. If, on the other hand, these conditions have not been met, for example the agreed-upon concrete action did not help, then the intervener goes back to step three exploring dimensions of the problem and re-examining the situation. The process then continues through possible solutions, concrete action and follow-up.

Activity 10.1

With the help of the information given above, draw a diagram to illustrate the crisis intervention steps. Don't forget to include the steps to be taken if the initial agreed-upon action plan did not help.

10.5 SITUATIONS WHERE THE ABOVE-MENTIONED MODEL CAN BE ADAPTED AND APPLIED

10.5.1 First- and second-order interveners

10.5.1.1 Paraprofessionals

Increasing numbers of paraprofessionals are being trained to function as consultants in mental health centres.

10.5.1.2 Professionals who work outside the field of mental health

These are the professionals who serve as official caretakers in their community. Common to all is their traditional role of helping people in trouble. They include medical professionals working in fields unrelated to mental health; teachers; lawyers; clergy; police officers; firefighters; and social and welfare workers. These people frequently come into contact with persons who are potentially in crisis situations

because of an actual loss or the threat of a loss in their lives. Most often these professionals become the initial point of contact for a person in a crisis.

10.5.1.3 Non-professional volunteers

Crisis hotlines rely on volunteers from the community. These volunteers have to be carefully selected, intensively trained and closely supervised.

10.5.1.4 Others

People in managerial positions, such as supervisors or school principals, can also become involved in crisis intervention. For example, an employee may be having marital/personal problems that affect his performance at work. He may subsequently tell his supervisor that his wife has left him and that he has been drinking heavily ever since. Can you see the supervisor's role in helping his employee to cope with this crisis?

We will now examine crisis intervention by some of the most important professional and non-professional frontline workers: clergy, lawyers and legal assistants, police officers, nurses, emergency room workers, etc. The information we present to you here is not meant to be a comprehensive ''how to'' manual. Crisis theory should be seen as a tool for understanding and dealing effectively with persons who are experiencing extraordinary stress. You will thus be able to see how psychological first aid and crisis intervention can be useful in various crisis situations, since frontline interveners always need to know about available community resources in order to help the person in crisis.

10.6 CRISIS INTERVENTION BY CLERGY

10.6.1 Introduction

Ministers, priests and rabbis play an important role in the resolution of parishioners' life crises. A study done in Boston by Ryan (Slaikeu 1990:205) indicated that the average minister saw as many people for counselling each year as the average psychiatrist in private practice.

The 20th-century roots of modern pastoral counselling date back to the 1920s and the work of Anton Boisen (Slaikeu 1984:171). In his book, *The explanation of the inner world* (1936), he recognised the increasing tension caused by inner conflicts, which were neither good nor bad in themselves, but which comprised an intermediate stage that a person must pass through in order to reach a higher level of development. There has been tremendous growth in the development of pastoral counselling since Boisen's book.

Ministers are ideally situated to do crisis counselling and are seen as ''natural'' crisis interveners whose unique advantages include the following:

- Many parishioners who experience a crisis will contact their minister before they seek out other professional help.
- Ministers often take the initiative in reaching out to those in a crisis — they go to the people instead of waiting for parishioners to come to them.
- Ministers preside over a range of religious rituals, many of which accompany developmental transitions that may lead to a crisis in some people. These rituals, for instance confirmation, marriage and even permitted guidelines for divorce and

funerals serve the purpose of reducing anxiety associated with major life transitions. They provide a structural framework for adjusting to changes.

- The minister's continued contact with the person/family in crisis allows ''tracking'' of crisis resolution for months and even years after the crisis event.
- Ministers can mobilise networks of social support to help a person or family in crisis. The minister can call upon elders, pastoral care members and so on to help someone who may need food and shelter or social contact in times of loneliness and isolation.
- Since the crisis state is usually accompanied by feelings of anxiety, helplessness, depression and lack of hope, the minister is seen symbolically as ''God's representative'', who can offer faith as a counterforce to these feelings (Stone 1976:12).
- Since cognitive mastery (one of the four tasks of crisis resolution) often deals with religious beliefs, ministers are uniquely prepared to facilitate this aspect of crisis resolution by virtue of their theological education. A person in crisis often asks questions such as ''Why is this happening to me?''; ''How can it be God's will to ...?'' and so on. Although the answers to questions such as these would vary from one religious tradition to another, most ministers are in a much better position to help persons in crisis to explore these issues.

10.6.2 Psychological first aid by clergy

10.6.2.1 Make psychological contact

The minister should use his/her person-centred and active listening skills in making psychological contact with the person in crisis. (Please note: paying attention and listening skills will be dealt with in the learning unit on interviewing skills). The minister should develop his/her verbal and non-verbal messages to communicate understanding, empathy, acceptance and caring.

10.6.2.2 Examine the problem

In addition to exploring the precipitating event, coping attempts and lethality, the minister should also give attention to theological issues that might have been raised by the event. He should listen to messages such as ''An all-loving God would not take my child away from me ...'', which could be part of the crisis. This insight might lay the groundwork for subsequent discussions about shattered beliefs or hope.

The minister should also find out what the person ''wants'' from him/her: does he or she want a message from the Scriptures? Does he/she want emotional support? An experienced minister may be able to infer what the person wants, but there is no substitute for simply asking the person what he/she wants most from the pastor.

10.6.2.3 Explore possible solutions

In addition to procedures such as enlisting the person's cooperation in generating solutions or building on strengths, the minister also introduces church resources to facilitate coping, for example immediate shelter for the night, someone to make a follow-up visit, and so on. However, the tactic is always for the person in crisis to do as much for himself/herself as possible.

10.6.2.4 Take concrete action

Ministers working with persons in crisis face difficult decisions as to how much to do

to assist their parishioners. A minister may receive a phone call in the middle of the night to ''Come right away ...'' If he/she complies with all these requests for an immediate response, he/she will fulfil his/her theological mandate to care, but that may leave him/her with little time to do his/her other pastoral work. Many late-night phone calls begin with a request for direct and immediate action, but a twenty- or thirty-minute problem-solving telephone conversation, followed up by an office visit the next day, may be more appropriate in certain situations. Sometimes, however, a minister's assessment of lethality might be high, in which case direct and immediate action will be needed.

10.6.2.5 Follow up

Follow-up is a natural function for clergy since continued pastoral care over time is accepted and expected as a pastoral responsibility. The minister can also ask the person in crisis to call back with information about progress, thus putting the responsibility on the shoulders of the person in crisis. This conveys an implicit message that the minister cares that things work out and that he/she feels that the person has the strength and ability to stay in touch with those who care.

10.7 CRISIS INTERVENTION BY ATTORNEYS AND LEGAL ASSISTANTS

10.7.1 Introduction

When a defendant enters the criminal justice system, there are potential emotional consequences: being thrown into prison is a frightening and dehumanising experience. The person who seeks legal counsel demands more than just legal advice; his/her lawyer may be the first ally he/she sees after being locked up. How can a lawyer deal with his/her client's emotions in the rushed, confined conditions typically found in prison interview rooms? What can a lawyer do with a tearful, bitter wife who wants revenge against an unfaithful husband? How should the lawyer handle a terminally ill person who has to draw up his/her will and believes that his/her children are fighting over his/her assets? In each of the above situations, the lawyer may find the legal path blocked by emotions that sometimes seem irrational and almost always frustratingly counterproductive.

There are no simple solutions to the complex human problems faced by lawyers, so it is inevitable that lawyers will have to engage in some form of counselling with their clients.

10.7.2 Psychological first aid by the lawyer and legal assistant

10.7.2.1 Make psychological contact

In the legal interview, the lawyer has to address both facts and feelings. Lawyers tend to be highly skilled at gathering objective facts but are frequently less familiar and comfortable with the feelings associated with these facts. The feelings of rage, rejection, fear, desolation and humiliation that often surface during legal interviews should not be ignored if the lawyer wants cooperation from his/her client. Lawyers have to help the person to express these feelings; only then can they move beyond them.

Active listening and empathic responses are approaches to help the person verbalise feelings. (See the learning unit on the intervention interview). A person who sits with downcast eyes and speaks in a quivering voice can be helped to verbally recognise his or her feelings if the lawyer reflects those underlying feelings, for example by saying: ''I can appreciate how *disappointed* and *hurt* you must feel ...''

10.7.2.2 Examine the problem

Lawyers seem to function best at this stage of psychological first aid since they are highly skilled at gathering background information. In listening to the person's story, the lawyer should consider how the event may have disrupted the person's life goals, how he/she interprets what has happened, and what the event (whether it be divorce, bankruptcy or legal action against the person) means to the person in crisis.

The lawyer should also assess lethality when the person speaks of destructive behaviour.

10.7.2.3 Explore possible solutions

An appeal to the legal system represents an attempt to cope with a crisis. Other solutions, such as appeals to friends by unhappy spouses, will have failed and the failure exacerbates the sense of desperation and frustration. The lawyer should help the person to generate several possible solutions to current problems and then evaluate each solution.

A list of available community resources (such as clergy, self-help groups, Lifeline and Childline agencies) is a great help to a lawyer who needs to refer a person for more professional help.

10.7.2.4 Take concrete action

Most lawyers are action-oriented people who prefer to get the facts, decide what to do and then do it. Acting too quickly, however, can be counterproductive in the long run. It is often best for a person in crisis to let things rest for a while (especially in the heat of the moment); once the dust has settled, so to speak, the problem may assume a different dimension, demanding a different solution. Concrete action may be in the form of, for instance, helping an adolescent find temporary shelter from an abusive parent.

10.7.2.5 Follow up

In crises where the stakes are high and the person's coping skills are low, it is important for lawyers to know whether the plans and agreements made during the legal interview have been carried out. Legal assistants can assist the lawyer in this regard by phoning to check if the person actually did what he/she intended to do, such as contact an emergency mental health worker or move to a shelter for abused women.

10.8 CRISIS INTERVENTION BY THE POLICE

10.8.1 Introduction

The activities of police officers often include non-crime activities such as intervening

in domestic disputes and being called to help intoxicated citizens, those who have attempted suicide and victims of assault, rape or accidents. The community relies heavily on the police to assist in crisis situations because the police can be called 24 hours a day, they respond quickly and they are prepared to deal with just about any kind of crisis. Crisis intervention can help prevent further disruption at the scene of the crime or disturbance, and it may also help the victim or survivors to begin to deal with their crises immediately.

Family disturbance calls may involve a variety of participants, for example husbands, wives, children, in-laws, neighbours and friends, which means that the responding police officer is never sure of the situation or the people he/she will encounter. Aggressive feelings, violence, anxiety, depression, hysteria and shock are some of the possible feelings and behaviour the police officer can expect to encounter. The officer's own life may be in danger in some situations, as many citizens do not appreciate the help of the police, especially if the police were summoned by somebody else, say a concerned neighbour. The probability of personal assault is directly related to the officer's skill in human relations and appropriate use of the authority inherent in his/her role.

10.8.2 Psychological first aid by the police

Keeping in mind the model referred to earlier in this learning unit, we now add one additional step, namely approaching the scene, as the police officer is often the first frontline intervener who reaches a crisis scene.

10.8.2.1 Approach the scene

An officer has to be mentally prepared before entering a crisis situation. This preparation involves recollections of prior experiences on similar calls, anticipating that the unexpected might actually happen and formulating a tentative plan of action. This ''psyching up'' is actually a preventive measure, as a crisis situation can represent a potential threat to the officer's safety.

10.8.2.2 Make psychological contact

The immediate objective in family disturbance calls is to reduce tension. It is suggested that the officer create a first impression of ''non-hostile authority''. A police officer has no choice but to assume an authoritative role, so the central issue is how he/she uses this authority. Goldstein (1979) offers several procedures that have the potential for calming a distraught citizen.

The following six methods are called *conversational methods*:

1. *Showing understanding*
   This involves showing the empathy that is central to psychological first aid. The person in crisis has to discern from the officer's tone of voice, facial expression and words that he/she is being understood. Reflective statements such as ''I can see you are angry/upset/frightened ...'' might be used. The officer must also avoid taking sides by supporting one party more than another.
2. *Modelling calm behaviour*
   The police officer should have a calm approach to the intense situation he/she is facing. This includes not only *what* he/she says, but also *how* he/she says it. Simply sitting down and talking in a normal, conversational tone of voice can have a calming effect on a crisis situation.

3. *Reassuring comments*
   Besides acting calmly, the officer gives the person in crisis reasons why he/she should feel calmer. For instance, he/she could express confidence in his/her own ability to help (''I've handled many situations like this before''), or in the ability of others to help (''The paramedics will know how to handle this.'')

4. *Encouraging the person to talk*
   Asking questions and encouraging the person to talk can also have a calming effect on a person in crisis. The officer should be able to recognise those times when it is useful to encourage talking about the crisis itself (venting) and when it would be better to get the person to talk about matters other than the crisis (diversion). This decision can be made after noting the effect a discussion of the crisis has on the person: if he or she becomes more upset, rather divert his/her attention to background information needed for the formal report.

5. *Using distraction*
   Below are some other ways of diverting the person's attention from the upsetting event:

   – asking for a favour (''May I have a glass of water?'')
   – asking a question irrelevant to the situation (''Can you tell me where you got that painting?'')
   – offering an observation irrelevant to the situation (''I've got the same brand of TV, but we've been having trouble with it lately.'')

   Keep in mind that these kinds of distractions have a temporary effect; the officer should therefore be prepared to follow them with other calming procedures.

6. *Using humour*
   With some persons, humour can be used effectively to gain a more accurate and less serious perspective on the situation. By using humour, the officer conveys the message that he/she is not overly upset by what is happening, and it may cool emotions in a crisis characterised by aggressive feelings.
   When the above conversational methods fail to have the desired effect, it may be necessary to employ some of the more assertive methods.

   The following two are *assertive methods:*

1. *Repetition and shouting even louder than the person in crisis*
   Often the person in crisis is only tuned in to their own feelings and may be unresponsive to others' feelings, communications or even presence. The officer may have to repeat himself/herself several times to ''get through'' to the person in crisis, or he/she may even have to shout louder than the person in order to make himself/herself heard. Actions such as slamming his/her notebook or clipboard may also have an immediate calming effect on the agitated person.

2. *Using physical restraint*
   When all calming efforts have failed or where physical danger exists, it may be necessary to subdue an aggressive person. The officer should employ only enough force as is necessary to accomplish this goal and should avoid excessive force.

   Some crises may call for alternative calming methods to the conversational or assertive methods described thus far.

The following are examples of *alternative methods*:

1. *Using trusted others*
   An officer may request another person to calm the upset person, such as a parent, a friend or someone that the person trusts. This action is especially useful if there is a high risk of lethality; when there are too many upset people for the officer to deal with single-handedly; when the person is fearful of the police; or if the person speaks a foreign language.

2. *Ignoring the person temporarily*
   The officer may decide that the best way to deal with the upset person is by temporarily ignoring him/her. Situations that may justify this kind of action are, for instance, when there are threats to the officer's safety; when the officer is dealing with emergencies, such as assisting a bleeding person; or when securing the premises from further harm.

   It is only through experience that a police officer will learn to use the most appropriate method for each type of crisis situation that they encounter. Police officers should therefore be familiar with *all* these calming methods and should be flexible in their approach.

10.8.2.3 Examine the problem

Remember, the aim here is to determine which issue(s) need immediate attention and which can be postponed. The police officer also has to determine the following:

- Is lethality high or low?
- Is the person in crisis capable of taking care of himself/herself? (This helps the officer to determine the action to be taken.)
- Has a crime been committed?

10.8.2.4 Explore possible solutions

Assuming that the police officer has been called because all other attempted solutions have failed, it is important to determine what has been tried and what the person wants to achieve. The officer also has to get the person to generate possible solutions. Alternatives suggested by the officer will usually be resisted unless the person has had a chance to offer his or her own ideas.

10.8.2.5 Take concrete action

The officer takes a facilitative stance if

- lethality is low
- the person is physically and psychologically capable (that is, not incapacitated by drugs, alcohol or psychosis)
- no crime has yet been committed

10.8.2.6 Follow up

The aim of follow-up in police crisis intervention is to find out whether the action steps have had the desired effect. The officer can ask the person to call back the following day to let him/her know how things are going; alternatively, depending on the circumstances of the crisis and liaison with other community workers, these other workers may do the follow-up.

10.9 CRISIS INTERVENTION BY TELEPHONE

10.9.1 Introduction

Modern telephone crisis intervention began in the late 1950s and it soon became the backbone of the suicide prevention movement. The Los Angeles Suicide Prevention Centre is credited with first developing techniques on how to use the telephone to perform life-saving interventions (McGee in Slaikeu & Leff-Simon 1984:239). Telephone intervention has special features that distinguish it from face-to-face intervention and counselling:

- The client begins the interaction whenever he/she wants to and can also terminate it at any time.
- It preserves anonymity, which may facilitate greater self-revelation and openness.
- Counsellors are also anonymous, which facilitates transference as visual cues are absent and the counsellor can live up to the caller's fantasy of what the ideal counsellor would be.
- It is unique in its accessibility, as most people have a telephone or ready access to one, and the cost for its use is low. Accessibility is crucial, especially in the case of suicides or homicides, or for those who cannot leave their home due to illness or old age.
- Most telephone intervention centres are open 24 hours a day, year-round.

10.9.2 Psychological first aid by telephone

10.9.2.1 Make psychological contact

The main vehicle for achieving contact with a client is the counsellor's voice — not only *what* he/she says, but *how* he/she says it. For the client to feel understood and accepted, the counsellor's tone of voice needs to be calming and reassuring. Even if the client speaks in a high, panicky voice, the counsellor should counter it with attentive, calm and controlled speech.

The skills used in face-to-face encounters are all to be used here, such as listening for events and feelings, and using reflective and empathic statements to communicate the counsellor's understanding and care.

10.9.2.2 Exam the dimensions of the problem

Telephone counsellors usually have little or no background information to facilitate understanding of the client's problems. They therefore have to rely on the client's description of the problem, listening for warnings of lethality, strengths and weakness, immediate past information, and basic functioning.

Open-ended questions usually elicit quite a lot of information. Consider the following example:

- ''Did something happen to upset you?'' (This is *a closed question*, which can be answered by either ''yes'' or ''no''.)
- ''What has been happening to make things difficult for you now?'' (This is *an open-ended question*, eliciting a more detailed response.)

10.9.2.3 Explore possible solutions

Callers have often exhausted their personal and social resources, so the counsellor can ask about the various avenues the caller has tried and why — according to the caller they were unsuccessful. The objective is to generate as many potential

directions as possible in order to act on the immediate needs identified in the previous steps.

10.9.2.4 Take concrete action

If lethality is low and the caller presents himself/herself as someone who is capable of taking the agreed-upon steps in coping with the crisis, the counsellor encourages the caller to take action. If lethality is high and the caller does not seem to be able to act on his/her own behalf, more directive involvement is required from the counsellor, such as calling a family member or sending a rescue unit to the caller's house.

10.9.2.5 Follow up

The counsellor should explain the reason for follow-up and take steps to protect the confidentiality of the telephone contact. The counsellor may say something like: ''I care about you and want to know how things work out. Could I call you back tomorrow ...?''

Activity 10.2

REFLECTIVE EXERCISES

1. Why is crisis assessment so important?
2. How can a person's behaviour signal a crisis?
3. Describe a crisis situation that has occurred in your particular work setting. How was the situation handled? Evaluate the intervention that took place against the background of the information supplied in this learning unit.

In the following learning unit we will discuss how the interpersonal skills of the intervener can contribute to the relationship between the intervener and the person in crisis. We will also consider the process of interviewing.

LEARNING UNIT 11

THE SKILLS FOR ENSURING A POSITIVE RELATIONSHIP AND INTERVIEW BETWEEN THE CRISIS INTERVENER AND THE ADOLESCENT IN CRISIS

Dr HM Vogel

Outcomes

After completing this learning unit, you should be able to

- understand common issues in crisis intervention
- establish a relationship with the adolescent in crisis
- identify interpersonal skills that the crisis intervener should develop and use to build a relationship with the adolescent
- describe how pre-interview factors may affect the relationship between the adolescent in crisis and the intervener
- list and discuss the techniques of crisis intervention
- compile a list of ''feeling'' words

11.1 INTRODUCTION

Research overwhelmingly suggests that crises and extreme stress during adolescence adversely affect performance, behaviour and overall adjustment. Traditionally, educators and mental health professionals have waited for stressed adolescents to find their way to ''repair'' services in the formal health services system, but we know that many adolescents never get there. As a result, these adolescents continue to struggle and suffer the negative psychological consequences. Temporary, general crisis intervention support should therefore be available in the environment that the adolescent must negotiate each day (Pitcher & Poland 1992:49).

11.2 COMMON ISSUES IN CRISIS INTERVENTION FOR ADOLESCENTS

11.2.1 Distrust

Adolescents, particularly those who have been chronically exposed to an extreme stressor, or for whom much time has elapsed since the crisis, tend to be distrustful.

Their natural and adaptive attitude is to increase defensiveness and develop strong guards against intimacy.

11.2.2 Guilt

This emotion surfaces again and again throughout all sorts of crisis experiences. Sources of guilt in adolescents are usually irrational and commonly include

- blaming themselves for the crisis (this is commonly found in adolescents whose parents are going through a divorce)
- feeling unworthy of surviving a crisis that others did not survive
- actions that the adolescent regrets (''I could've done something ...'')

11.2.3 Control

Many adolescents try to solve crisis-related problems that are beyond their control. This may be a reaction to the helplessness they feel as ''victims'' of the crisis. An important aspect in helping such adolescents is to help them to distinguish the problems that are beyond their control.

11.2.4 Anger and revenge

This reaction can be directed at the perceived instigator of the crisis or at the caretaker for not protecting the adolescent adequately. Identification with the aggressor is sometimes apparent, where the adolescent models himself/herself after the perceived perpetrator of the crisis.

11.2.5 Avoidance

The adolescent often avoids people, places and experiences that he/she fears because of their key role in the crisis. This avoidance can become generalised and negatively affect the adjustment of the adolescent in similar experiences.

11.2.6 Intervener's reactions

It can be difficult to work with adolescents who have experienced horrific incidents. The intervener's reactions can interfere with empathy and understanding, as well as with the firmness and consistency that are necessary to work with these individuals. Interveners may even feel a bit guilty if their own childhood and adolescence were happy and healthy.

11.3 INTERPERSONAL SKILLS FOR BUILDINGTHE RELATIONSHIP BETWEEN THE ADOLESCENT AND THE CRISIS INTERVENER

Because the relationship between the intervener and the adolescent in crisis is so important, the crisis intervener should know as much as possible about it. It differs from a social relationship in that its purpose is to alleviate the adolescent's problems and improve functioning; it should also promote growth and learning. The adolescent in a crisis is unhappy, upset and suffering emotionally. If the intervener were to treat

the relationship as a casual social relationship, it may make the adolescent feel that his/her problems are not being taken seriously.

To effectively assist the adolescent (or any person in a crisis), the helper needs to build a positive relationship and communicate effectively. Building a positive relationship is a fundamental task in crisis intervention, and to do this the helper/intervener needs to demonstrate four interpersonal skills:

11.3.1 Empathic understanding

Empathy is the cornerstone of a positive relationship. Empathy serves several functions in the intervention process:

- It creates moments when a person in crisis feels that a significant other is genuinely with them and that they are truly understood.
- It helps the intervener to really understand the person in crisis.

An adolescent will find it easier to talk to someone who *demonstrates* understanding. Therefore the helper has to show or communicate understanding. Empathy involves both sensitivity to the adolescent's feelings and the ability to communicate this perception to the adolescent. Coming to an understanding of the adolescent's world is not easy for an adult. The intervener has to put aside his or her own knowledge of the world and enter the world of the adolescent. The best way to communicate understanding is to reflect feelings and thoughts.

Keep the following in mind:

- *Focus on what the adolescent is saying.* To really understand what the adolescent is saying, or trying to say, the intervener has to concentrate intensely on the adolescent's expressions, both verbal and non-verbal.
- *Try to determine the core message.* The intervener must listen with the following question in mind: What is the core message that the adolescent is telling me?
- *Use appropriate language.* The intervener's language — the actual words used — reflect his/her ability to assume the adolescent's frame of reference. When dealing with an adolescent, language should be at a level that is understood by the adolescent.
- *Reflect feelings.* The intervener must reflect current feelings, particularly those expressed non-verbally.
- *Use the present tense.* The intervener must use the present tense and personal pronouns: ''You feel ...''
- *Help the adolescent to express his/her feelings.* The intervener must give the adolescent permission to express feelings and acknowledge the difficulty of expressing feelings.

Empathy is not synonymous with sympathy. Consider the following example:

Mary: ''My parents are fighting so much that I just want to run away!''

Helper 1: ''Oh, you poor thing!'' (sympathy)

Helper 2: ''You feel you just can't take it any more.'' (empathy)

Can you see the difference between these two responses? Helper 2 is trying to feel what Mary feels; she is trying to understand what it feels like to be in Mary's shoes; in other words, she communicates empathic understanding.

Communicating accurate empathy is also not about parroting the person in crisis's exact words, as in the following example:

Person in crisis: ''I feel so upset about my 15-year-old daughter having a baby!''

Intervener: ''You feel upset because your 15-year-old daughter is having a baby.''

Try to listen to the core message of the adolescent in crisis. By doing this, you will realise that empathy is much more than just repetition or mirroring what the person in crisis has said.

It is not easy to convey this empathic understanding and, as interveners, we should be wary of making the following statements (Roberts 2005:72–74; 400):

(1) ''I know how you feel'' or ''I understand'': The adolescent may wonder how you could know how he or she is feeling.
(2) ''I've been through the same type of thing'': The adolescent may respond with scepticism or even ask you to tell them about your experience — suddenly *you* are being interviewed!
(3) ''That's terrible! You must be a strong person to have made it through that'': This kind of statement contains judgement and offers inappropriate sympathy. The person may feel complimented temporarily, but may later feel inhibited about discussing weaknesses for fear of judgement.

Minimally empathic, non-directive responses that communicate empathy through voice tone, facial expression and feeling reflection are usually recommended as being initially more advantageous than open support and sympathy. There is always time for open support later.

Always keep the question in mind: ''How would *I* feel if I were in this person's shoes?''

11.3.2 Non-possessive warmth

Non-possessive warmth means accepting others as human beings, separate from any evaluation of their behaviour (France 1992:34). A non-judgemental attitude is essential. When the person perceives that you are not judging him/her, he/she will feel less threatened and more willing to explore issues and consider alternatives.

In most instances, persons in crisis are responsible for their own behaviour. As crisis interveners, we have to convey the message: I care about you. I hope things work out for you. But I am not going to tell you what to do.

It is a natural part of being human not to like everybody we come into contact with. We must be aware of our own feelings and our prejudices. If we deny the existence of these feelings, we may unintentionally communicate disapproval through our verbal and non-verbal communication. This brings us to the next essential ingredient of the relationship between the intervener and the adolescent in crisis.

11.3.3 Genuineness and congruence

Genuineness requires that we mean what we say. We do not have to share everything we think with the person, but we must be honest in what we say. We should be genuine, not wearing a mask or putting on a front. A genuine helper can admit mistakes by saying ''I didn't understand what you said'', instead of pretending to understand everything. When working with adolescents, this implies being open to their experiences and being willing to explore these and make sense of them, using

their frame of reference. Edwards and Davis (1997:79) emphasise that it is important that we respond freely and naturally with adolescents, rather than being artificial. Congruence means that the intervener is authentic; he/she has a real interest in what people have to say and how they experience events in their lives (Schön, Gower & Kotze 2005:21).

Another aspect of being genuine is not to make a promise that you or your organisation cannot keep. We, as crisis interveners, must be able to admit the limitations of our abilities and work within those limits. Honesty is essential in establishing trust in a relationship. Issues of confidentiality are particularly important here; promises of keeping information private cannot be made if there are adolescent protection concerns — it may then be necessary to tell the adolescent that although conversations are private, it may sometimes be necessary to share some information with others in order to help the adolescent. Assure the adolescent that should such a need arise, you will discuss it with him or her before talking to others (Edwards & Davis 1997:79).

Genuineness, together with empathic understanding and non-possessive warmth form the cornerstones — the building blocks — of the relationship between the intervener and the adolescent in crisis. Without these attitudes, no matter how many skills and techniques the intervener has mastered, the help he or she renders will not be effective.

11.3.4 Respect

Respect is not often verbally communicated. With regard to respect, actions speak louder than words. The crisis intervener can convey respect by being sincerely interested in the adolescent and his/her world. Benjamin (1981:41) warns that a thin line divides interest from curiosity. Although intangible, it is there and the adolescent may easily sense the difference.

Show respect in the following ways:

1. *Communicate a willingness to listen.*
    - Attend to the adolescent. Attending says "I am with you. I am available to help you."
    - Use appropriate eye contact.
    - Adopt a relaxed posture (especially in a crisis situation, the intervener's relaxed posture can help the adolescent to relax as well).
    - Face the adolescent; lean toward him or her.

2. *Encourage the adolescent to tell his/her version of what happened*
    - by nodding your head
    - by maintaining a facial expression that reflects interest
    - by using a tone of voice that reflects interest
    - by avoiding unnecessary interruptions
    - by asking open questions

3. *Communicate respect for the individual's growth, integrity and ability*. As this is a major premise of crisis intervention, it is important to convey the message that the adolescent should be involved in generating his or her own solutions to the problem. The intervener shows respect for the adolescent's growth, integrity and ability by
    - using non-judgemental language, both verbal and non-verbal
    - making positive statements about the adolescent

- avoiding stereotypical responses
- giving the adolescent options (the freedom to choose)

Also note the following general guidelines in communicating respect.

4. *Communicate accurate empathy*. This is one of the best ways of showing your respect.
5. *Help the adolescent to cultivate his/her own resources*. Skilled interveners help the person in crisis to search for resources by providing, for example, a structure to use in the exploration of problems. The intervener should not act on behalf of the adolescent unless it is absolutely necessary, and then only as a step toward helping the adolescent to act independently.
6. *Express warmth*. Warmth is a physical expression of understanding and caring and is communicated through gestures, touch, tone of voice and facial expression, such as a genuine smile.

Communication is crucial to the relationship between the crisis intervener and the person or adolescent in crisis and, as such, it is the foundation for interviewing. This learning unit examines the interview as a critical tool in assisting the adolescent in crisis. Special attention will be given to the first interview, since it is the most crucial factor in determining the intervener's ability to help an adolescent resolve a crisis.

11.4 THE INTERVENTION INTERVIEW

Although crisis intervention may take place anywhere: in the street, over the telephone, in an office or in an emergency room, the process of interviewing and intervention is basically the same. Before discussing the process of interviewing, we would like to bring to your attention some pre-interview factors that may affect the relationship between the adolescent in crisis and the crisis intervener.

11.4.1 Pre-interview factors

- *It is difficult for the adolescent in crisis to ask a stranger for help.* The adolescent in crisis is asking for help and has come to a point where advice or help from friends and family is not helping. How does the adolescent in crisis feel about asking for help from an unknown person? Many people feel that asking for emotional help is a sign of weakness, and even though society's attitude toward asking for help has improved quite significantly, many people still feel anxious about it. They will therefore delay seeking help, not only because they are trying to solve their problems themselves, but because they are reluctant to ask for help. The intervener needs to deal with the adolescent's negative feelings, which might otherwise obstruct therapeutic goals. By simply stating something like ''I know it's not always easy to ask for help ...'' or saying ''Some people find it difficult to ask for help from someone they don't know. Do you feel like that as well?'', you give the adolescent the opportunity to express their concerns.
- *Initial perceptions — first impressions of a person — play an important role.* We form an impression of another person from the way they look, act and talk before we even get to know them. Similarly, an adolescent in crisis forms an impression of the intervener and may initially experience him/her as warm or distant on the basis of some personal characteristics. As interveners, we should be aware of this and should strive to be sincere. Our dress should not be so different from the professional norm that it presents an obstacle, nor should our behaviour be out of line with the norm.

- *The intervener must be culturally sensitive.* In working with adolescents in crisis whose race and culture differ from our own, we must be sensitive to cultural differences. We must become culturally empathic, meaning that we should acknowledge cultural differences and the other person's right to have these differences, and be willing to learn about their culture. Becoming culturally empathic includes the following:
  - Explore, actively challenge and acknowledge your biases, prejudices and cultural assumptions about groups that differ from your own.
  - Take precautions to create a culture-friendly approach.
  - Familiarise yourself with traditional forms of greeting.
  - Make sure you are able to pronounce the other person's name correctly.
  - Avoid making instant judgements based on stereotypes, such as dress or hairstyle.
  - Read ethnically oriented magazines and listen to/watch radio/television programmes targeted at ethnic and cultural groups. Take special note of what appear to be ''different'' ways of expressing things.
  - Request information and advice from cultural assistance networks and resource centres.

11.4.2 The process of interviewing

The initial interview has two purposes: firstly, to begin developing a shared understanding and, secondly, to assess the adolescent's condition and social functioning so that the intervener can help to resolve the crisis. The process of interviewing is the major means of achieving these goals.

The communication process is at the heart of helping and intervention, hence the importance of the relationship between the intervener and the adolescent in crisis. The success or failure of the entire intervention process can depend on the first interview (or contact, in the case of intervention by telephone). The intervener should behave seriously, being neither unduly casual nor overly friendly. Greeting should be genuinely warm and cordial, in a natural, quiet tone. Overly friendly, loud greetings should be avoided.

11.4.3 The techniques of crisis intervention

Intervention techniques are used purposefully by the intervener to change or influence the adolescent's emotional or mental state. There is considerable overlap in practice between therapeutic interviewing and crisis intervention, but there is a difference in purpose. The basic goal of crisis intervention is to restore the adolescent's social functioning to at least the level at which it was prior to the onset of the crisis.

Goals include

- restoring the adolescent's social functioning
- sustaining a certain level of social functioning in the adolescent
- improving the adolescent's social functioning
- changing various aspects of the adolescent's personality

Four main techniques are used in crisis intervention:

- psychological support
- cognitive restoration
- environmental modification
- reflection

11.4.3.1 Psychological support

The overwhelming feelings produced by a crisis weaken the adolescent's ability to function and he/she needs ego strength to master the crisis. The effective use of psychological support does not mean simply giving common words of encouragement, such as ''Everything will be OK'' or ''You are a good person''. Supportive words should reinforce, sustain or encourage constructive feelings and behaviour. They should provide hope and develop confidence in the adolescent.

The crisis intervener should be sensitive as to *when* support will be most effective. For a depressed person with a low self-esteem and guilty feelings, supportive techniques might be ineffective at the time, as depressed persons usually tend to withdraw. Sometimes a depressed person may very well need (and actively seek) praise to feel better about himself/herself, but it will only last a short time. Keep in mind that an adolescent in crisis sometimes needs to experience painful emotions for a while before he/she is ready for active support. This does not mean that the intervener refrains from giving support, but rather that he/she refrains from giving inappropriate support. For example, the intervener would refrain from actively praising and supporting the adolescent in crisis until certain psychological needs have been understood. The anxious adolescent, on the other hand, may be more ready for active support, as an anxious person tends to be outwardly directed and actively seeking help. In both cases the use of active support should be purposeful and based on the needs of the adolescent in crisis.

How do we know when the adolescent in crisis is ready for active support?

Persons in crisis will usually show a readiness to receive the intervener's support by communicating it non-verbally, for example with their eyes or facial expression. Do not be too quick to reassure an adolescent in crisis that they can do something, without first ascertaining their feelings on the matter. For example, instead of saying ''You can do it ...'' or ''You can manage it ...'', rather say ''I wonder if you can manage to ... ''.

One component of psychological support is **reassurance.** The intervener thus conveys the message that the adolescent in crisis *can* be helped, that everything is *not* totally hopeless, and that the perceived danger *can* be managed and resolved successfully. Just as with active support, the intervener should not use reassurance if there is no basis for reassuring the adolescent in crisis; the intervener first has to determine the adolescent's readiness to be reassured. Once the intervener has determined that the adolescent actually needs reassurance and can be helped, he/she can say something like: ''By working together, I think we can successfully resolve this problem.''

Some considerations:

- Do *not* give false reassurance: ''I'm sure things will work out''.
- Do *not* use reassurance in a situation that is uncertain or hopeless.
- Do *not* use reassurance to allow the adolescent in crisis to avoid taking responsibility for his/her behaviour or facing the reality of the situation.
- But *do* use reassurance to motivate the adolescent in crisis and to help him/her to

keep improving.

Universalisation is another method that can be used to give psychological support. This involves telling the adolescent in crisis that their experience is a common human experience and that their reaction is not unusual. BUT it must be used with a clear understanding of its purpose and the adolescent's receptivity to it. It can be reassuring to hear ''It's natural to feel the way you do in a situation like this ... ''. However, as with the other supportive methods, universalisation should be used only when the adolescent in crisis *is* in a common situation, when their reaction *is* typical and when they need reassurance that their feelings/reactions are common to many people.

11.4.3.2 Cognitive restoration

The adolescent in crisis is overwhelmed by emotions, feels confused and suffers from mental debilitation. An emotional crisis results in varying degrees of cognitive dysfunction, and therefore the restoration of cognitive functioning is one of the major goals of crisis intervention. However, before this goal can be achieved, the adolescent's emotionality should be reduced, as only then will they be receptive to the techniques of cognitive restoration.

Cognitive restoration is achieved by means of two therapeutic techniques:

1. *Using a causal connecting statement*
   By using a causal connecting statement, the intervener helps the adolescent in crisis to connect the cause and effect of events and situations that have resulted in their specific feelings or reactions. Such a statement seeks to establish, for the adolescent in crisis, a causal relationship between a series of events. Consider the following example:

Adolescent in crisis:	''I can't focus on my schoolwork any more. I feel like I'm falling apart.''
Intervener:	''What do you mean by falling apart?''
Adolescent in crisis:	''A year ago my girlfriend broke up with me, after we had been dating for a long time. I tried to kill myself at the time ... and since then things have just not gone right for me.''
Intervener:	(Using a causal statement) ''It sounds as if when you say that you feel like you are 'falling apart', it means that you are feeling so desperate and hopeless that you keep thinking of suicide ...''

2. *Interpretation*
   For the adolescent in crisis, identifying what is happening emotionally and situationally is very important for resolving the problem. Using interpretation to arrive at some explanation gives the adolescent in crisis an opportunity to think and to perceive feelings from a logical perspective. It restores order and structure, and it can help to reduce any debilitating effects.

   Interpretation should be done in a tentative form, such as raising a ''thinking'' question regarding the cause, meaning and purpose of subconscious behaviour and feelings. In crisis intervention, deep subconscious? interpretation is unnecessary. What *is* necessary, however, is for the adolescent in crisis to gain cognitive mastery over confusing and overwhelming affect.

11.4.3.3 Environmental modification

This technique involves recommending that the adolescent be removed from a harmful environment or that the nature of the environment be changed, for instance that he/she be hospitalised or placed in a foster home or shelter. Changing the environment involves other people in the adolescent's life, such as parents and other relatives.

How do we know when environmental modification is called for?

It is necessary when

- the adolescent in crisis is not capable of improving as long as he or she remains in the current environment.
- the adolescent in crisis is unable to change his/her environment constructively.
- a changed environment is needed as an adjunct to supportive intervention.

To successfully use environmental modification, the crisis intervener must be familiar with community resources and should have an up-to-date file on all resources and agencies that assist people in crisis.

11.4.3.4 Reflection

Reflection is another technique or skill that can be used. A good reflective statement has three effects:

- It communicates understanding.
- It gives the person a chance to bring up new topics.
- It gives the intervener an opportunity to change his/her perception, should it be wrong.

Reflection means using fresh words and simple language to summarise the essential aspects of the person's message, or the core message.

Reflection is an active listening technique that conveys interest and involvement.

Reflection requires active involvement on the part of the intervener, who has to hear, understand, remember, summarise and rephrase the message received. To do this accurately is not always easy, and the intervener may make mistakes; fortunately, if there is a positive relationship between the intervener and the adolescent in crisis, the latter will usually correct the intervener without feeling offended. Therefore, even if we, as interveners, make mistakes, reflection can still help to foster good communication.

Reflection can take place on several emotional levels:

(1) *Reflecting content or facts*.
Here we paraphrase the content of the message. It demonstrates superficial understanding and usually encourages the adolescent in crisis to survey the situation.

(2) *Reflecting surface feelings.* Here we reflect both feelings and content. We recognise emotions at about the same intensity as they were communicated by the adolescent in crisis. Afterwards, the adolescent generally feels understood and begins to discuss the situation in greater detail.

(3) *Reflecting underlying feelings.* Feelings not explicitly stated are reflected. The interaction moves to a deeper level of understanding. This is risky, as the statements are mostly educated guesses, and even if they are accurate, the adolescent in crisis may not be ready to accept them.

Reflecting feelings is most effective when the reflected feelings match or slightly exceed the depth of feeling conveyed by the adolescent in crisis.

Reflecting surface feelings is one of the best all-purpose responses for crisis interveners to use.

Gillis (1994) gives a few examples of the way reflective statements can begin:

- ''You feel ...''
- ''You're ...''
- ''It seems to you ...''
- ''You mean ...''
- ''If I have understood ...''
- ''In your words, then ...''
- ''As you see it ...''

Reflection can also be used with non-verbal behaviour. If the adolescent in crisis is looking at the floor, is slumped in the chair and generally reflects sadness or depression, the intervener can say something like: ''You feel as if things are quite hopeless for you right now.''

Initially the use of reflection can feel somewhat artificial, but with experience it becomes an integral part of the communication process.

Please consider the following examples and complete the activities. This will help you to understand the practical side of crisis intervention.

Person in crisis: ''I've spent two months in hospital. I don't know how I'm going to pay my regular household bills, never mind the medical bills. I never thought it would cost me so much money.''

Intervener: Response 1: ''Right now you are worried about your financial health.''

Intervener: Response 2: ''Having to go to the hospital has put quite a strain on your family budget.''

Intervener Response 3: ''As you face all these bills, you are doubting your ability to be a good husband and father.''

Activity 11.1

On what emotional level are the above three responses? Give reasons for your answer.

Response 1: .....

.....

.....

Response 2: .....

.....

.....

Response 3: .....

.....

.....

To help you to identify underlying emotions when using reflection, it is useful to compile a list of ''feeling'' words.

Activity 11.2

Compile a list of feeling words, which could be used to describe emotions in the six major categories listed below. You can also use a dictionary to add to your list.

Anger	Affection	Fear	Sadness	Joy	Happiness

FEEDBACK

Response 1: Reflecting surface feelings: the person in crisis's main surface feeling is worry.

Response 2: Reflecting content: content or facts given by the person in crisis are reflected.

Response 3: Reflecting underlying feelings: The person in crisis may be worrying about his role as provider for his family: how is he going to provide for them?

Here are a few examples of ''feeling'' words:

Anger: I feel cross, indignant, furious ...

Affection: I love, like, adore ...

Fear: I feel afraid, scared, terrified ...

Joy: I feel happy, pleased, delighted ...

Sadness: I feel unhappy, depressed, gloomy ...

Happiness: I feel joyful, pleased, glad ...

Activity 11.3

The following are questions you may be asked about the contents of this learning unit:

1 Explore any strong prejudices or biases you may have towards a

particular person or group. Can you account for these prejudices in terms of your (or their) value systems?

2 How seriously can pre-interview factors affect the intervention process?

REFERENCES

Aguilera, DC. 1994. *Crisis intervention: theory and methodology*. St Louis: Mosby.

Aldwin, CM & Revenson, TA. 1987. Does coping help? A re-examination of the relation between coping and mental health. *Journal of Personality and Social Psychology* 53:337–348.

Aronson, E. 1992. The return of the repressed: dissonance theory makes a comeback. *Psychological Inquiry* 3(4):303–311.

Artenstein, J. 1990. *Runaways in their own words: kids talking about living on the streets.* New York: Tor.

Baron, RA & Byrne, D. 1987. *Social psychology: understanding human interaction.* 5th edition. Boston: Allyn & Bacon.

Bernard, JL & Bernard, ML. 1982. Factors related to suicidal behavior among college students and the impact of institutional response. *Journal of College Student Personnel* 23:409–413.

Black, DW, Winokur, G & Nasrallah, A. 1987. Suicide in subtypes of major affective disorder. *Archives of General Psychiatry* 44:878–880.

Bloomquist, ML. 1996. *Skills training for children with behavior disorders*. New York: Guilford.

Bond, LA & Compas, BE (eds). 1989. *Primary prevention and promotion in the schools.* Newbury Park: Sage.

Borduin, CM & Henggeler, SW. 1990. A multisystemic approach to the treatment of serious delinquent behavior, in *Behaviour disorders of adolescence: research, intervention, and policy in clinical and school settings*, edited by RJ McMahon & R DeV Peters. New York: Plenum.

Botvin, GJ & Dusenbury, L. 1989. Substance abuse and the promotion of competence, in *Primary prevention and promotion in the schools*, edited by LA Bond & BE Compas. Newbury Park: Sage:146–178.

Burgess, AM & Baldwin, BA. 1981. *Crisis intervention, theory and practice: a clinical handbook*. Englewood Cliffs, NJ: Prentice-Hall.

Caplan, G. 1964. *Principles of preventive psychiatry*. New York: Basic Books.

Carson, BA & MacMurray, BK. 1996. Adolescent abuse and neglect, in *Crisis intervention in criminal justice/social service*, edited by JE Hendricks & B Byers. Springfield, IL: CC Thomas.

Clarke, RV & Jones, PR. 1989. Suicide and increased availability of handguns in the United States. *Social Science and Medicine* 28:805–808.

Crowe, A, Wack, P & Schaefer, PJ. 1996. *Intervening in family violence: a resource manual for community correction professionals*. Lexington, KY: American Probation and Parole Association.

Danish, SJ & D'Augelli, AR. 1980. Promoting competence and enhancing development through life development intervention, in *Competence and coping during adulthood*, edited by LA Bond & JC Rosen. Hanover, NH: University Press.

De la Rey, C, Duncan, N, Shefer, T & Van Niekerk, A. 1997. *Contemporary issues in human development: a South African focus.* Johannesburg: Thomson (Southern Africa).

Dixon, SL. 1987. *Working with people in crisis*. 2nd edition. Columbus, OH: Merrill.
Edwards, M & Davis, H. 1997. *Counselling children with chronic medical conditions.* London: BPS.
Eagly, AH. 1981. Recipient characteristics as determinants of responses to persuasion, in *Cognitive responses in persuasion,* edited by RE Petty, TM Ostrom & TC Brock. New York: Erlbaum:173–196.
Epperson, MM. 1977. Families in sudden crisis: process and intervention in a critical care center. *Social Work in Health Care* 2(3), Spring:265–273.
Erikson, EH. 1963. *Adolescenthood and society*. New York: Norton.
Erikson, EH. 1968. *Identity: youth and crisis*. New York: Norton.
Fedarko, K. 1995 Another shock to the system. *Time International* 10, April:36–37.
Forehand, R. 1990. Early adolescence: behaviour problems, stressors, and the role of family factors, in *Behaviour disorders of adolescence: research, intervention, and policy in clinical and school settings*, edited by RJ McMahon & R DeV Peters. New York: Plenum.
France, K. 1990. *Crisis intervention: a handbook of immediate person-to-person help*. 2nd edition. Springfield, IL: Thomas.
Gedan, S. 1974. Abortion counselling with adolescents. *American Journal of Nursing* 74:1856–1858.
Gilliland, BE & James, RK. 1988. *Crisis intervention strategies*. Pacific Grove, CA: Brooks/Cole.
Gillis, H. 1994. *Counselling young people: a practical guide for parents, teachers, and those in helping professions.* Pretoria: Kagiso.
Golan, N. 1969. When is a client in a crisis? *Social Casework* 50, July:389–394.
Goldstein, AP, Monti, PJ, Sardino, TJ & Green, DJ. 1979. *Police crisis intervention*. New York: Pergamon.
Gouws, E & Kruger, N. 1991. *The adolescent*. Durban: Butterworths.
Gouws, LA, Louw, DA, Meyer, WF & Plug, C. 1982. *Psigologie-woordeboek.* Johannesburg: McGraw-Hill.
Green, LW & Wilson, CR. 1988. Guidelines for nonprofessionals who receive suicidal phone calls. *Hospital & Community Psychiatry* 39:310–311.
Hansel, N. 1976. *The person-in-distress*. New York: Human Sciences Press.
Hendricks, J, Black, D & Kaplan, T (eds). 1993. *When father kills mother: guiding children through trauma and grief.* London: Routledge.
Hirsch, BJ & Rapkin, BD. 1987. The transition to junior high school: a longitudinal study of self-esteem, psychological symptomatology, school life and social support. *Adolescent Development* 58:1235–1243.
Hoff, LA. 1978. *People in crisis: understanding and helping*. Menlo Park, CA: Addison-Wesley.
Hoffman, I & Futterman, EH. 1971. Coping with waiting: psychiatric intervention and study in the waiting room of a pediatric oncology clinic. *Comprehensive Psychiatry* 12:36–47.
Holford, P & Colson, D. 2006. *Optimum nutrition for your adolescent's mind*. London: Piatkus Books.
Jaffe, PG, Wolfe, DA & Wilson, SK. 1990. *Children of battered wome*n. Newbury Park: Sage.
Kenward, H. 1987. Adolescent sexual abuse, in *Adolescent abuse: the educational perspective*, edited by P Maher. Oxford: National Association for Pastoral Care in Education:127–141.
Kübler-Ross, E. 1969. *On death and dying*. New York: MacMillan.
Lawrence, DB & Steinbrecher, DD. 1979. Occupational alcoholism programs — wave of the future. *Personnel* 56:43–45.

Lee, W. 1994. Preparing the school community to cope with violence, in *What will we do?,* edited by RG Stevenson. New York: Baywood:115–136.
Loeber, R. The stability of antisocial and delinquent adolescent behavior. *Adolescent Development* 53:431–466.
Martin, WR. 1993. *The kingdom of cults*. Minneapolis: Bethany.
Meagher, DK. 1994. School based grief crisis management, in *What will we do?,* edited by RG Stevenson. New York: Baywood:37–52.
Mbiti, JS. 1969. *African religions and philosophy*. London: Heinemann.
McBrien, RJ. 1983. Are you thinking of killing yourself? Confronting students' suicidal thoughts. *School Counselor* 31, September:75–82.
McGee, RK. Crisis intervention and brief psychotherapy, in *The clinical psychology handbook*, edited by M Hersen, AE Kazdin & AS Bellack. New York: Pergamon.
Montemayor, R. 1983. Parents and adolescents in conflict: all families some of the time and some families most of the time. *Journal of Early Adolescence* 3:83–193.
Moos, RH & Tsu, VD. 1977. The crisis of physical illness: an overview, in *Coping with physical illness,* edited by RH Moos. New York: Plenum.
Morgan, SR. 1985. *Children in crisis: a team approach in the schools*. London: Taylor & Francis.
Morgan, SR. 1994. *At-risk youth in crises*. Austin: Pro-Ed.
Mwamwenda, TS. 1994. *Educational psychology*. 2nd edition. Durban: Butterworths.
National Health and Medical Research Council. 1997. *Depression in young people: a guide for mental health professionals*.
Nelson-Jones, R. 1993. *Lifeskills helping*. Pacific Grove, CA: Brooks/Cole.
Offer, D, Marhorn, RC & Ostrov, E. 1979. *The psychological world of the juvenile delinquent.* New York: Basic Books.
Orbach, I. 1988. *Children who don't want to live*. San Francisco: Jossey-Bass.
Patterson, GR. 1986. Performance models for antisocial boys. *American Psychologist* 41:432–444.
Pitcher, GD & Poland, S. 1992. *Crisis intervention in the schools.* New York: Guilford.
Puryear, DA. 1979. *Helping people in crisis.* San Francisco: Josey-Bass.
Quay, HC (ed). 1987. Intelligence, in *Handbook of juvenile delinquency*. New York: Wiley.
Roberts, AR (ed). 2005. *Crisis intervention handbook*. New York: Oxford University Press.
Sandoval, J. 1985. Crisis counselling: conceptualizations and general principles. *School Psychology Review* 14:257–265.
Schaefer, CE & Millman, HL. 1981. *How to help children with common problems.* New York: Van Nostrand Reinhold.
Schlossberg, NK. 1995. *Counseling adults in transition: linking practice with theory*. New York: Springer.
Schon, J, Gower, L, & Kotze, V. 2005. *Elements of counseling. A handbook for counselors in Southern Africa.* Westhoven: ROCS
Schulberg, HC & Sheldon, A. 1968. The probability of crisis and strategies for preventive intervention. *Archives of General Psychiatry* 18, May:553–558.
Selye, H. 1983. The stress concept: past, present and future, in *Stress research*, edited by CL Cooper. New York: Wiley.
Shangle, B. 2002. *Day of tragedy*. Beaverton, OR: American Products Publishing Company.
Shneidman, ES. 1985. *Definition of suicide*. New York: Wiley.
Shucter, SR. 1986. *Dimensions of grief: adjusting to the death of a spouse*. San Francisco: Josey-Bass.

Siegel, DS, Slaikeu, KA & Kimbrell, GM. 1984. Crisis intervention by health professionals, in *Crisis intervention: a handbook for practice and research*, edited by KA Slaikeu. Boston: Allyn & Bacon.
Slaikeu, KA. 1984. *Crisis intervention: a handbook for practice and research*. Boston: Allyn & Bacon.
Slaikeu, KA & Leff-Simon, SI. 1984. Crisis intervention by telephone, in *Crisis intervention: a handbook for practice and research*, edited by KA Slaikeu. Boston: Allyn & Bacon.
Sommers-Flanagan, J & Sommers-Flanagan, R. 1993. *Foundations of therapeutic interviewing*. Boston: Allyn & Bacon.
Stevenson, RG (ed). 1994. *What will we do?* New York: Baywood.
Stoker, HG. 1994. Die Jehovah-getuies: 'n onchristelike kulte? ThD-proefskrif, Universiteit van Potchefstroom.
Stone, HW. 1976. *Crisis counselling*. Philadelphia: Fortress Park.
Streiker, LD. 1984. *Mind-bending: brainwashing, cults and deprogramming in die 80s.* New York: Doubleday.
Thompson, RA. 1990. Vulnerability in research: a developmental perspective on research risk. *Adolescent Development* 61:1–16.
Van der Kolk, B. 2007. The 8th National SAPSAC conference, 15–17 May, Pretoria.
Van der Ploeg, J & Scholte, E. 1997. *Homeless youth*. London: Sage.
Van den Aardweg, EM & Van den Aardweg, ED. 1988. *Dictionary of empirical education/educational psychology*. Pretoria: E & E Enterprises.
Van der Walt, J. 2007. Third Annual Workshop for SHIP. Pretoria.
Van Melle, J. 1962. *Bart Nel.* Pretoria: Van Schaik.
Van Niekerk, E & Prins, A. 2001. *Counselling in South Africa. A youth perspective.* Johannesburg: Heinemann.
Walker, BA & Mehr, M. 1983. Adolescent suicide — a family crisis: a model for effective intervention by family therapists. *Adolescence* 18:70.
Wallander, JL & Hubert, NC. 1987. Peer social dysfunction in children with developmental disabilities: empirical basis and a conceptual model. *Clinical Psychology Review* 7:205–221.
Walsh, J. 1996. The sunburst sacrifices. *Time International* 8, January:15.
Wilkerson, D. *The cross and the switchblade*.
Witkin, MH. 1978. Psychosexual counselling of the mastectomy patient. *Journal of Sex and Marital Therapy* 4:20–28.
Zalaznik, PH. 1994. HIV and AIDS: today's health crises, in *What will we do?,* edited by RG Stevenson. New York: Baywood:95–114.
Zigler, EF & Stevenson, MF. 1993. *Children in a changing world: development and social issues.* 2nd edition. Pacific Grove, CA: Brooks/Cole.

SECTION 4

THE RELIGIOUS WORLD OF THE LEARNER

LEARNING UNIT 12

UNDERSTANDING RELIGIOUS DIVERSITY IN MY SCHOOL

Prof HC Steyn
Prof JS Kruger

Applicable applied competences for this learning unit:

- **Practical competence 3:** Showing appreciation of, and respect for, people of different values, beliefs, practices and cultures.
- **Foundational competence 3:** Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, the Constitution and the Bill of Rights.
- **Foundational competence 7**: Understanding the impact of class, race, gender and other identity-forming forces on learning.
- **Reflexive competence 6:** Adapting learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the Constitution.

Ethnicity, language, socioeconomic status and gender all help to shape our identity, and our worldview or religion also plays an important part in this process. Some people place this aspect very high on their list of identity-forming elements.

This was recognised by the government in 2003 when it introduced a new policy on religion in education.

12.1 POLICY ON RELIGION IN EDUCATION

In his foreword to the policy, the then Minister of Education, Prof Kader Asmal, stated:

> As a democratic society with a diverse population of different cultures, languages and religions we are duty bound to ensure that through our diversity we develop a unity of purpose and spirit that recognises and celebrates our diversity. This should be particularly evident in our public schools where no particular religious ethos should be dominant over and suppress others. Just as we must ensure and protect the equal rights of all students to be at school, we must also appreciate their right to have their religious views recognized and respected.

We do not have a state religion. But our country is not a secular state where there is a very strict separation between religion and the state.

The Policy recognises the rich and diverse religious heritage of our country and adopts a cooperative model that accepts our rich heritage and the possibility of creative interaction between schools and faith, while protecting our young people from religious discrimination or coercion.

What we are doing through this Policy is to extend the concept of equity to the relationship between religion and education in a way that recognises the rich religious diversity of our land. In the Policy, we do not impose any narrow prescriptions or ideological views regarding the relationship between religion and education. Following the lead of the Constitution and the South African Schools Act, we provide a broad framework within which people of goodwill will work out their own approaches.

12.1.1 A brief summary of the policy

The policy can be found in Government Gazette no. 25459 of 12 September 2003. Alternatively, go to *http://www.info.gov.za/otherdocs/2003/religion.pdf*.

(Note that we have numbered the points for easy reference.)

1. The policy is driven by the dual mandate of celebrating diversity and building national unity. The aims of the policy are educational and not religious.
2. South Africa is a multi-religious country. However, many South Africans do not belong to religious institutions. The policy implies that learners belonging to one religion should not be expected to follow the religious observances of another religion in public schools.
3. The Constitution guarantees freedom of religious belief, expression and association, and freedom from discrimination and coercion on grounds of religious belief, expression and association by the state. These values are also upheld by the South African Schools Act 94 of 1996. Public schools have a mandate to serve the entire society. They should therefore not adopt a particular religion or a limited set of religions and advance only their interests.
4. Public schools have a calling to promote the core values of a democratic society, including
   - equity (of all South African religious traditions)
   - tolerance and respect (among different religious and secular worldviews in a shared civil society)
   - diversity (by the promotion of multi-religious knowledge, understanding and appreciation)
   - openness (being without any overt or covert religious indoctrination) accountability (religions are systems of moral accountability)
   - social honour (honouring all religious as well as secular backgrounds and not allowing the denigration of any)
5. With its educational value comes the social value of Religion Education, including its contribution to expanding understanding, increasing tolerance and reducing prejudice. It promotes social justice and respect for the environment.
6. Religion Education is aimed at achieving religious literacy. It has clearly defined skills, values and attitudes as outcomes. It is a programme for teaching and learning about religion in the broadest sense, allowing learners to grow spiritually and morally. It affirms their own identity, while leading them to an informed understanding of the religious identities of others.
7. It is about a civic understanding of religion and, as such, is compatible with all major religious traditions. The policy is about the equality of all religions before

the law. The question of whether all religions are equal and true in a religious or philosophical sense falls outside its scope.

8. Its aim is to inform learners about many religions, assuming that this will lead to respect for others, without diminishing the preferred choice of each learner. Religion Education also accepts the fact that the classroom will increasingly become a space of religious diversity and that some learners will come from a secular background. Schools must create an environment of acceptance, security, respect and appreciation for learners from different traditions.
9. A new subject, Religion Studies, will be introduced in the FET Band for matriculation purposes as an optional, specialised and examinable subject, with a career orientation towards teaching, social work, community development and related occupational fields.
10. The teaching of Religion Education must be sensitive to religious interests by ensuring that individuals and religions are protected from ignorance, stereotypes, caricatures and denigration. Any educator, regardless of his or her personal religious orientation, is called upon to teach in a pluralistic public school in which pupils can be expected to belong to different religions. Professional educators must accommodate this reality.
11. The pastoral role of professional educators (laid down in the Norms and Standards for Educators) implies a competence on the part of the educators, which they reveal by

    - reflecting on ethical issues in religion and other aspects of life
    - knowing about the principles and practices of the main religions in South Africa
    - knowing about ethical debates in religion and other aspects of life
    - understanding the impact of various identity-forming forces (including religion)
    - showing an appreciation of and respect for people of different beliefs
    - being able to respond to current social and educational problems
    - demonstrating professional behaviour and an understanding of education as dealing with the protection of children and the development of the whole person
12. Governing bodies of public schools may make their facilities available for religious observances, provided that

    - attendance is free and voluntary
    - facilities are made available on an equitable basis

13. There are various types of religious observances. These include

    - voluntary public religious services
    - voluntary meetings by the school community
    - voluntary meetings during a school break
    - dress, prayer times, diet, and so on

Such observances are not part of the official educational function of the public school.

14. School governing bodies need to determine the nature and content of such observances, whether to allow such observances, and whether such observances may be part of a school assembly. If an observance is allowed as an official part of the school day, it must accommodate and reflect the multi-religious nature of the country.
15. Such acknowledgement may include the following:

    - the separation of learners according to religion, on an equitable basis for all faiths and for those of secular conviction; peer pressure should be mitigated in this case

- proportionate rotation
- readings from texts from different religions
- a universal prayer
- a period of silence

16. School assemblies should not be used to impose religious uniformity on a religiously diverse school. Pupils may be excused on grounds of conscience. Equitable arrangements must be made for such pupils.
17. The state is not a religious organisation, theological body or interfaith forum, so its public schools must treat all with parity of esteem.
18. The policy provides a framework for the organisation of religious observances, but does not prescribe specific ways in which religious observances are to be organised at public schools. Creativity is encouraged.
19. All people of goodwill should know about and understand as part of a quality education the diversity of religious and other worldviews held by their fellow citizens.
20. Public schools are not in the business of privileging, prescribing or promoting any religion.

Activity 12.1

Read the summary of the policy on religion in education very carefully. In the second column of the following table, indicate which paragraphs (give the numbers of the relevant paragraphs) above assist us in accomplishing the listed competences.

Competences	Policy on religion in education
Practical competence 3: Showing an appreciation of, and respect for, people of different values, beliefs, practices and cultures.	
Foundational competence 3: Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, the Constitution and the Bill of Rights.	
Foundational competence 7: Understanding the impact of class, race, gender and other identity-forming forces on learning.	
Reflexive competence 6: Adapting learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the Constitution.	

Activity 12.2

Before you proceed with the next section of this learning unit, think back to your own school days. What role did religion play in your school? How did it feature in school assemblies? Did most of the children belong to the same faith? Did the school make any special provisions for children who did not belong to the majority religion? Were

there some children who did not belong to any religion? Write a short paragraph in which you answer these questions. Then take a moment to explore your opinion regarding this approach. Write down all the pros and cons that you can think of.

12.2 INTRODUCTION TO THE MAIN RELIGIONS OF THE WORLD

In this section we briefly describe a number of religions, any of which you might encounter in your classes one day. Whether you are preparing to teach Mathematics, Social Sciences or even Physical Education, it is important for every educator to have a general knowledge of the basic principles of the religions that are practised in South Africa.

In this section the following religious traditions will be introduced: African Religion, Buddhism, Christianity, Hinduism, Islam and Judaism. Each religion will be examined in terms of the following topics: founders; history; holy books; beliefs; worship; daily life; and festivals and rites of passage (rituals concerning different stages of life, for example birth, initiation into adulthood, marriage and death). However, these traditions are all so diverse that adherents will almost certainly find fault with this superficial introduction. It therefore needs to be emphasised that this introduction is in no way comprehensive and many generalisations have been made in order to accommodate these rich traditions in a summary of a few pages. Also, the religions differ in that some have no founder, others have no holy books, etc. So the pattern of topics outlined above is not followed strictly in every case.

These summaries are meant to be guides for teachers who are not familiar with the religious traditions. For instance, a Hindu teacher will obviously know much more about Hinduism than is contained in this short summary, but he/she might learn something about African Religion by reading this introduction.

A one-page summary is included right at the end of this learning unit for quick-reference purposes. However, this will make sense only if you are already acquainted with the material that follows.

12.2.1 *African religion*

''African Religion'' is the term that is currently favoured by academics and many (but not all) followers of the various traditions that comprise African Religion. The other term that is often used is ''African Traditional Religions (ATRs)'', but two important objections have been raised against its use.

Firstly, the term ''traditional'' might imply that this is a closed system that is unchanging and has been the same for a long time. This denies the dynamic nature of African Religion. Secondly, African Traditional Religions always refer to the religion of Africa in the plural. While it is true that there are many different beliefs and many different ways of worshipping in Africa, it is also true that there are enough characteristics that are shared in African Religion to distinguish it from other world or primal religions (primal religions are religions without holy books). The most important characteristics that all the different forms of African Religion share, and

which give it a sense of unity and cohesion, are belief in a Supreme Being, belief in the realm of spirits and belief in the sanctity of the community.

The number of followers of African Religion in South Africa is not known. It is obvious that there are many, many African people who have not converted to Christianity and other world religions, and who follow the African ways. However, daily practices differ from region to region, so you should ask your learners and their parents how their religion is expressed in rituals and worship in the area where you teach.

12.2.1.1 Characteristic beliefs of African religion

The sanctity of life

In the African way of thinking, living is a religious activity. There is no separation of holy actions and worldly actions — everything is infused with divine life. So there are no special days on which to perform religious actions. Every day and every action is religious, and the divine is part of every moment of the individual's and the community's life. However, special rituals are performed as they become necessary, such as at the birth of a child or the burial of someone who has died.

A Supreme Being

There is widespread belief in a Supreme Force or Being in Africa. Although this Force pervades everything and represents the ultimate source of humankind's wellbeing, it is not involved in the everyday lives of people, and no prayers, worship or sacrifice are offered to this Force or Being.

The spirit realm

The ancestors are honoured by the living family members in most forms of African Religion. They are called *badimo* in Sotho, *amadlozi* in Zulu, *izinyanya* in Xhosa, and *labangasekho* or *emadloti* in Swazi. In English they are also sometimes referred to as the living-dead or the shades, although not all Africanists approve of these terms. They are part of the spirit world, but they still take an interest in the world of the living. The living honour the ancestors by remembering them and including them in festivals and family decisions. The ancestors can be relied upon for protection and prosperity. If the ancestors are neglected and not honoured or included in family matters, they can bring misfortune on their descendants.

Every family and clan has its own ancestors and, generally, the ancestors will only help their own descendants. But it is possible for different family members to honour different ancestors, for example a young woman might choose her deceased grandmother as her special ancestor to talk to when she is in trouble.

Just as each clan has its own ancestors, so the tribe and nation also have their ancestors who are consulted in matters concerning the tribe and nation.

In other parts of Africa there is also a belief in nature spirits (Central Africa) and deities (West Africa), in addition to the ancestors.

The community

No African child is born in isolation. He or she is always born into a community, which consists of visible and invisible members, the living and the ancestors. The community will always be more important than the individual. This is not seen as a loss of individual freedom, but as a necessary part of living a full and complete life. Every individual is integrated into a network of relationships that comprise, firstly, the larger family circle, then the tribe or clan, then the ancestors, and then nature and God.

12.2.1.2 Religious practices in daily life

The homestead

The family circle is the first area in which religious rituals are practised. The head of the homestead (usually the oldest male) is also the priest who performs rituals as they become necessary. These can be rituals of healing, thanksgiving, birth, initiation, marriage and death.

As a child grows within the family, he or she is gradually groomed to assume his or her religious position in the family or group. These positions within the hierarchy depend on gender and age, with the oldest male at the top of the hierarchy and the youngest female at the bottom. The older generation passes on the knowledge, skills, modes of behaviour and beliefs to the youngsters, who learn within the home what it means to be human. They also learn how to maintain healthy relationships with other people and the ancestors.

Observing ancestral rituals gives some protection to the homestead, but sometimes it is necessary to consult diviners when there is doubt about the reason for misfortune or when sorcery or witchcraft is suspected.

The chiefdom

Rituals that involve a chiefdom include rainmaking rituals, fertility rituals to give good harvests, or rituals to strengthen the power of the chief. Diviners advise chiefs on rituals to be performed in times of trouble within the tribe.

Diviners

Diviners are generally found in all forms of African Religion. These diviners (*ngaka* in Sotho, *isangoma* in Zulu, and *igqira* in Xhosa) are called upon by both the homestead leaders and the chiefs to assist in matters regarding the spirit world.

A diviner is someone who has been called to the profession by the ancestors. The person will usually suffer from an illness sent by the ancestors if they do not take up the task of becoming a diviner. When the task is taken up, the illness will disappear. Years of instruction by an experienced diviner will follow before the diviner will be initiated into his or her profession. In this time he or she will develop the power to communicate with ancestral spirits and to seek out and cancel the evil power of witches and sorcerers.

Diviners use different methods of divination. Most, but not all, Sotho diviners will cast stones, sticks and dice, and then read the patterns; others conduct question and answer sessions with the people who are seeking advice; while others (mostly Nguni diviners) go into trance states in which they have direct communication with the ancestors.

A diviner is often called upon when someone is ill so that he or she can find the reason for the illness. If the person has neglected his or her ancestors, the cure might be to sacrifice a sheep or other animal and ask the ancestors' forgiveness. If the person has been bewitched, the diviner will usually prepare medicine to cancel the spell; the diviner may also instruct the sick person to perform some kind of sacrificial ritual to protect himself or herself from more spells.

12.2.1.3 Rituals and rites of passage

Rituals are performed as they become necessary, and there are no special dates on which special rituals or ceremonies should be performed. These rituals almost always include the sacrifice of some animal, large or small. Blood represents life, and in any

situation where life is at stake — birth (new life), death (entry into life as an ancestor), illness (loss of vitality and life-force) — the appropriate way of restoring the natural order is through the spilling of blood. The sacrificial animal takes on this burden. The size of the sacrificial animal is determined by the gravity of the situation. For some situations, a goat might be necessary, while for others a chicken will do.

Birth

When a child is born, special religious rituals are performed to protect the new life that has been given to the family. Because of her contact with the new life, the mother is regarded as being in an unclean state and may pose a danger to the rest of the community. She is therefore isolated for about two weeks after the birth of the baby. Although the baby is dependent on the mother, it is born into the clan of the father, and the sacrifice of an animal is performed to introduce the baby to the ancestors of the father and to give thanks for its life.

Initiation

Young boys and girls have to undergo initiation rituals before they can be accepted as adults in the adult world. There are a great variety of initiation rituals practised by various groups in South Africa and elsewhere in Africa. However, the objective of all of these is always to symbolise the death of the child and its rebirth into the adult world. Some characteristics are common to most groups, such as the isolation of the group to be initiated (which can last for months), instruction of the group by their elders in the secret and sacred wisdom of the tribe, instruction on the duties and proper behaviour expected of an adult man or woman in the tribe, and a coming-out ceremony to welcome the new adults into the community.

Marriage

In the African tradition, marriage is regarded as a coming together of two extended families. Bride wealth (*lobola, bohali)* is usually paid to the father of the bride by the bridegroom. Traditionally, this served two purposes: compensation to the father for the loss of his daughter's labour in his fields, and assurance that both the bride and groom would behave appropriately: If the groom mistreated his wife and she decided to return to her father, the father could keep both his daughter and the bride wealth. Alternatively, if the woman failed in her duties as a wife, the bride wealth could be claimed back.

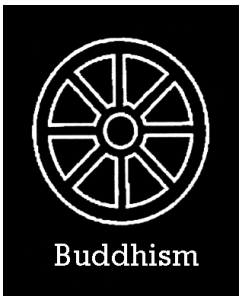
Death

A death in the family also puts the family at risk of uncleanness and there are strict rules about the way in which a corpse should be handled. Neighbours and relatives come for the funeral and an animal must be slaughtered to feed the people. Everyone who attends the funeral has to undergo a cleansing ceremony in which the dangerous influence of death is washed away so that it cannot affect anyone else.

An elderly person who dies does not become an ancestor immediately. A year after the death, a further ritual sacrifice must be performed in a ''bringing home'' ceremony. The person who died then becomes part of the ancestors of the clan.

There is some speculation about who can become an ancestor, but usually it is agreed that someone who lived a bad life will not be fit to become an ancestor. It is also generally agreed that someone who dies young and does not have any children will not become an ancestor either.

12.2.2 Buddhism



Buddhism is a religion with more than 400 million followers worldwide, although there are very few followers in South Africa. Any introduction to the religions of the world, however, would be incomplete without it.

It originated in India some 2 500 years ago when Hinduism was the prevailing religion, and it still bears some close similarities to Hinduism. However, it also has some key characteristics that are completely different from Hindu teachings.

Buddhism is often referred to as a way of life rather than a religion, because in Buddhism the belief in, or worship of, a god or gods is said to be irrelevant. The Buddha (the term *Buddha* means ''the enlightened one'') was a human being who perfected his *human* nature. His teachings are focused on the practical ways in which other human beings can follow his example.

12.2.2.1 The Buddha

Siddhartha Gautama was born around 566 BCE (Before Common Era see note on page 26) and died at the age of eighty in 486 BCE. He was the son of a king, and at his birth a wise man predicted that the boy would become either a great king or, if he chose the religious life, the wisest of men. The king wanted his son to become a great king and decided to protect and isolate him from all the problems of life that can lead to religious questioning. Whenever Siddhartha left the palace, the king would have servants go ahead of him and remove all signs of suffering so that Siddhartha would not see them. He eventually married a princess and had a son.

According to the legend, one day Siddhartha left the palace without anyone knowing, and he saw an old person, a sick person and a funeral procession. With a shock, he realised that being human involved the suffering of old age, illness and, eventually, death for all of us. He then gave up his life as a prince and started out in search of deliverance (being set free) from the sorrows of life. First, he became an ascetic (someone who leads a very simple life without ordinary pleasures) and for six years lived an extremely simple life in which he virtually starved himself, until he realised that this did not lead to insight. He once again ate and clothed himself and became a religious beggar. One day he entered a grove of fig trees and took up a position under one of them. He resolved that he would not leave that place until he had attained enlightenment. Mara, the evil one, tempted and terrorised him in order to make him give up his quest, but Siddhartha persevered and, one night, just before dawn, he became fully enlightened. Henceforth he became known as the Buddha.

He was thirty-five when he reached enlightenment, and he lived for another forty-five years, during which time he travelled and taught all over India and attracted many followers.

12.2.2.2 What the Buddha taught

The Four Noble Truths

The Buddha taught his first sermon on the Four Noble Truths shortly after attaining enlightenment. These truths were as follows:

- *The First Noble Truth: Life is suffering.* Note that suffering means not only pain; it also includes dissatisfaction, discomfort and boredom. In other words, it is a state of being where nothing is perfect.
- *The Second Noble Truth: The reason for suffering is craving.* Everyone always wants something. People are basically selfish and think more about themselves than about others. This craving, greed or selfishness is the cause of dissatisfaction and suffering in the world.
- *The Third Noble Truth: Suffering stops when craving stops.* Only when people no longer want things can they leave dissatisfaction and suffering behind.
- *The Fourth Noble Truth: The eightfold path.* The eightfold path is the way in which a person can learn to stop craving and wanting. So it can be said that this path leads the way from suffering to happiness. It is also called the Middle Way because it is the path between extremes — a path that is balanced between too much and too little of everything in life: remember the life of the Buddha as a prince and the life he led as an ascetic, where he nearly died of starvation.

The eightfold path consists of the following:

- *Right viewpoint*: We must look at the world in the right way — the right understanding of the truth, as set out by the Buddha.
- *Right thought:* Thinking about life correctly will lead to a life that is free from craving, greed and selfishness.

The next three ways show how we should behave in life:

- *Right speech*: We must not lie, swear or speak badly of others.
- *Right action*: We must avoid killing anything/anyone and also avoid stealing and dishonesty. Good deeds will have good consequences.
- *Right livelihood*: We must choose a job in which we can follow the Buddhist ideals, for instance an occupation in which we can be useful and not do harm to others.

The next three ways show how we should train the mind:

- *Right effort*: We must have determination to follow the path — doing good and avoiding bad.
- *Right mindfulness*: We must develop the ability to control the mind, to pay full attention to what we are doing at any given moment. This ability to be fully aware is the most important in the eightfold path and is cultivated through meditation.
- *Right concentration*: We must develop inner tranquillity in which physical and intellectual effort is left behind; the mind must be still and calm.

These rules should not be obeyed just because the Buddha said so. Here Buddhism differs from religions such as Judaism, Christianity and Islam, in which followers are expected to be obedient to the laws set down by their God. In Buddhism, these rules should be followed because it is *wise* to do so — following these rules will lead to the end of suffering and to happiness. The path is good because it leads to happiness, not because the Buddha laid it down as a law. People are urged to follow it and see the results for themselves.

The three marks of existence

The Buddha also taught that existence is characterised by three things: non-permanence, non-substance and non-satisfaction.

- *Non-permanence* means that everything the universe, the world, people, animals, plants and the very soil we live on is in an unending process of change. Everything comes into being and passes out of existence. Nothing stays the same for long.

- *Non-substance* means that none of these things that are in this process of coming and going have any substance or self, soul or anything that is eternal: everything that comes into being must also pass out of existence. There is nothing that is everlasting or immortal in the universe, the world or in people. All of these will eventually pass out of existence. Unlike most other religions, which teach that there is something behind this world: (such as God or an immortal soul), the Buddha said that nothing is permanent and substantive.
- *Non-satisfaction* is also the First Noble Truth: life is suffering. Non-satisfaction and suffering follow when we fail to accept non-permanence and non-substance. Happiness can be found by accepting these characteristics of existence and by not craving something that is eternal.

Rebirth and karma

In the Indian culture into which the Buddha was born, people believe in reincarnation: the rebirth of the soul into another body after the death of this body. The Buddha did not discard this belief, but gave it a new interpretation, since he taught that there is no soul to reincarnate. Despite the lack of an immortal soul, there is still some kind of continuity after death; the individual is not simply lost forever. This continuity can be compared to a seal's imprint on wax — the seal may be destroyed but the imprint on the wax bears something of the seal itself. Another analogy is the light that is transferred from the flame of a candle to another unlit candle: the flame is transferred but the candle is spent.

The law of karma simply says that every cause has an effect, every action has consequences, or what you sow, you will reap. One of the Buddhist scriptures, the *Dhammapada*, explains that from the mind flows good and bad. When you act or speak with a good or bad mind (thoughts), happiness or unhappiness will follow you just as surely as the hooves of an ox follow the wheels of a cart, or like your shadow, which is always with you.

The interdependence of all things

Another of the most important aspects of the Buddha's teachings is that all things are related. Everything in the universe is connected with everything else in a great network of causes and effects. Nothing simply happens it has its reasons for happening and it will have consequences. These outcomes will be the causes for other events and acts and they, in turn, will have consequences. But this does not happen in a linear way (one after another); every action and event also influences other actions and events, which are happening at the same time. So everything touches everything else in some way, and nothing that happens takes place in isolation; instead, it touches actions that went before it and events and actions that are happening at the same time, and it also influences actions that are still to be taken. In this way, we cannot harm one part of the universe, the world, individuals or nature without also hurting or negatively influencing everything else.

With this in mind, it makes sense to follow the eightfold path so that we can strive to lessen our own suffering and also (because all actions have far-reaching consequences) positively influence the world around us.

Nirvana

Nirvana is the goal for which all Buddhists strive. It is a super-mundane (lifted above worldly things) state of total and complete happiness. It should not be thought of as a *place,* such as paradise or heaven. It is a state of mind, and the Buddha entered it when he gained enlightenment; therefore it is clear that nirvana can be reached in this

life. The Buddha could have left this world after having attained nirvana, but he chose to stay in order to help his fellow human beings along the spiritual road.

12.2.2.3 Other forms of Buddhism

The rise of a new form of Buddhism: Mahayana

Early Buddhism had very strict rules for monks and lay people. This tradition is called Hinayana (it literally means ''the small vehicle'', because very few people could gain enlightenment by it). But, in time, a new form of Buddhism appeared alongside the earlier form, which made the tradition easier to understand for ordinary people. This is called Mahayana (literally ''the large vehicle'', because it can accommodate many people). According to this tradition, the Buddha became an object of devotion as a being who came from a divine realm in order to help people in their spiritual lives. While Siddhartha never claimed to be the only Buddha (there were many before him, and there will be many after him too), the new Mahayana tradition developed this idea into many new beliefs. The most important is that of the Bodhisattvas (Buddhas-to-be). These are people who have taken a vow to help all life forms attain the goal of nirvana. Many legends and myths have evolved about Bodhisattvas and the help that they can give to ordinary people. In turn, this has led to the honouring and even worship of these Bodhisattvas by ordinary people.

Tibetan Buddhism

In Tibet, another form of Buddhism developed. Most people in the West have heard of, or seen pictures of, the Dalai Lama, who is the spiritual leader of Tibetan Buddhists. When China occupied Tibet, he and many of his followers fled to neighbouring countries and the West.

Zen Buddhism

This is perhaps the best-known form of Buddhism in the West. Zen is the Japanese word for meditation and this type of Buddhism is found mainly in Japan, Korea and in China (where it is called Cha'an). The emphasis on meditation is particularly strong in Zen and often a koan is used in meditation. A koan is a statement that is meant to confuse the mind so that it will be shocked into deeper insight, beyond rational thought. Probably the most famous koan is: What is the sound of one hand clapping?

Pure Land Buddhism

In this type of Buddhism it is believed that the present state of the world is too evil for anyone to reach nirvana. However, people can aspire to being reborn into the Pure Land, a place from which it is easier to reach nirvana. The Lord of the Pure Land is the Buddha Amida, and people can pray to him to help them to lead a good life so that they can be reborn in the Pure Land after their death. The largest Buddhist temple in South Africa, at Bronkhorstspruit near Pretoria, is a temple that follows this tradition.

12.2.2.4 Buddhist scriptures

The teachings of the Buddha were transmitted orally and only written down about four hundred years after his death. The oldest of the Buddhist scriptures are the *Tipitaka* (the three baskets). These consist of the *Vinaya Pitaka* (a collection of rules for monks to follow), the *Sutta Pitaka* (a collection of sermons, sayings and doctrinal statements by the Buddha; the best-known book of Buddhist teachings, the *Dhammapada*, is part of this basket) and the *Abhidhamma Pitaka* (comments and explanations of the Buddha's teachings).

The most important texts for Mahayana Buddhists are the Diamond Sutra and the Lotus Sutra.

These scriptures were never meant to be accepted unquestioningly by the Buddha's followers. He always urged his followers to accept his words only conditionally and to prove their truth for themselves, through practice.

12.2.2.5 Worship

Buddhists do not pray to the Buddha. If we talk about worship in Buddhism, we mean meditation and reading from the holy scriptures. Buddhists usually sit cross-legged on the floor when they meditate. In meditation they attempt to become completely still and to rise above everyday matters of fear and joy. This total stillness is said to develop the mind, lead to a more ethical life, and eventually lead to enlightenment.

Most Buddhists will have some kind of a shrine in their homes. This will have a small statue or image of the Buddha (called a *Buddharupa*) and the person will meditate and read the holy books in front of it. Often candles will be lit and flowers will be placed on the shrine.

In countries with large Buddhist populations, there are also temples where Buddhists come together for group worship and Buddhist festivals.

12.2.2.6 Daily life

All Buddhists are expected to follow five basic rules or precepts:

- not to harm any living beings (eg killing)
- not to take that which is not given (eg stealing)
- to avoid inappropriate sexual activity (eg adultery)
- to avoid inappropriate speech (eg lying, swearing, gossip)
- to avoid alcohol and drugs

Monks and nuns usually live in monasteries, often act as teachers, and generally spend their lives helping other people. In contrast to Christianity, where monks and nuns take vows to stay in the monasteries for life, Buddhists often join monasteries for a few months or years. Young boys often become monks in order to receive an education, and then leave the monastery when they finish their schooling. Monks and nuns are expected to follow the five rules above, plus another five:

- not to eat after midday
- not to attend meetings that include music and dancing
- not to use perfume and jewellery
- not to sleep on soft, comfortable beds
- not to accept gifts of money

12.2.2.7 Rites of passage

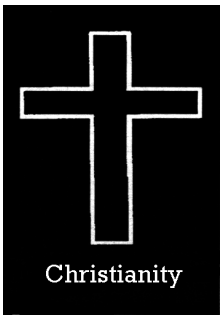
Buddhist ceremonies that commemorate the birth of a new baby, the marriage of two people and a funeral depend on local custom. There is no specific Buddhist way in which these events should be observed. Each of the many countries in which Buddhism is practised (Thailand, Sri Lanka, Burma, Cambodia, Vietnam, Japan, Korea, China, Tibet) has its own local way of celebrating the important events in human life. However, most of these ceremonies in the different countries involve the monks in some way.

12.2.2.8 Festivals

In most forms of Buddhism, the full moon and new moon are times when monks and lay people rededicate themselves to the Buddhist way. The most important celebration in the Theravada tradition takes place at the full moon in May/June, when the birth, enlightenment and death of the Buddha are commemorated. This festival is called *Wesak* and is a joyous occasion which is celebrated with flowers, lights, gifts and special gatherings.

In Sri Lanka there is a temple where a relic of the Buddha, namely a tooth, is kept. Each year in August, for ten days, a festival is held in which a procession takes place through the town. Many beautifully decorated elephants take part in this procession and the people enjoy dancing, drumming and fireworks.

12.2.3 Christianity



Christianity is the largest of the world religions, with over 1 000 million followers all over the world. The term ''Christian'' was first used in about 40 CE (Common Era) in Syria to describe those who followed Christ (from *Christos*, a Greek word for the Hebrew term *Messiah*). These people believed that Jesus of Nazareth was the Messiah or Christ for whom the Jews were waiting. This is the central belief among Christians: that Jesus Christ was God and had come to earth in human form. They usually also believe that he will return at the end of time.

Christianity came to South Africa with the European colonists. Today there are many different forms of Christianity in this country, of which the African Initiated Churches (AICs) are the fastest growing. The Zion Christian Church (ZCC) is numerically the largest church in the country.

12.2.3.1 Jesus Christ

Most scholars accept that Jesus was probably born about 6 BCE in the province of Galilee.

A note on the Christian calendar

In the sixth century CE, the Christian church started to use a calendar that dated time *before Christ* and *after Christ*. The year that Jesus was born was supposed to be the dividing line, but the calculations were wrong and that is why Jesus seems to have been born a few years before the Christian era started. In Christianity, this is written as BC (before Christ) and AD (for the Latin *anno Domini* ''In the year of our Lord''). As you will have noticed in the section on Buddhism, we prefer to refer to these eras as BCE (Before Common Era) and CE (Common Era).

Jesus grew up in a traditional Jewish family in Nazareth and became a carpenter. Very little is known about his early years. However, when he was about thirty years old he became a travelling healer and teacher who proclaimed that the kingdom of God was near. Soon some fishermen joined him and they became his first disciples. He taught in synagogues and in the open air, and he told many stories and parables. His fame as a healer and preacher spread over the countryside. But he received increasing opposition from the official Jewish leadership because of the manner in which he was

interpreting the Hebrew Scriptures. The Roman rulers started to see him as a threat because so many people were following him, and at the instigation of some Jewish leaders, he was put to death by crucifixion.

His followers believed that he was raised from the dead after three days and then appeared to many of them, and even ate and drank with them, until he ascended to heaven forty days later.

12.2.3.2 The Bible

The Bible consists of two parts: the Old Testament, which is the Hebrew Bible (see the introduction to Judaism), and the New Testament, which consists of twenty-seven books that were almost all written within seventy years of Jesus's death. The New Testament is more important to Christians because they see it as a new agreement between God and humankind: an agreement that now includes the whole world and not only the Jewish people.

There are many different views regarding the Bible among Christians. Some see it as the infallible (it cannot ever be wrong) Word of God and they interpret it literally. Others regard it as containing spiritual truths and testimonies of faith, but not necessarily historical facts. Between these two poles of opinion, there are many variations. Christians handle the Bible the same as any other book, and there are no special rituals associated with it.

12.2.3.3 Divisions in Christianity

As Christianity spread and gained more and more followers and power, a division of opinion with regard to the faith also arose. In the year 1054, the church split into two groups, one around the bishop of Rome and the other around the bishop of Constantinople. These came to be known as the Roman Catholic Church and the Eastern Orthodox Church (which includes the Russian, Greek and Armenian churches) respectively.

Another major split took place in 1517 with the Protestant Reformation. A German monk called Martin Luther protested against certain practices in the Roman Catholic Church, which he regarded as wrong. This movement grew rapidly and soon there were many Protestant (from the verb ''to protest'') churches. This set an example for later generations, and since then, whenever people have disagreed with their church, they have felt free to establish their own churches, with the result that today there are thousands of Protestant churches in the world. At present, the main Protestant churches are Anglican, Baptist, Congregationalist, Dutch Reformed, Lutheran, Methodist and Presbyterian.

In South Africa a new form of Christianity has evolved among African people. The African Initiated Church started as a protest movement against the domination of whites in the established churches. In these churches Christianity and African Religion are combined. There are two main types: the *Ethiopian* type, which is closer to the original Christian churches, and the *Zionist* type, which is closer to the traditional African Religion.

12.2.3.4 Core beliefs

Although Christianity takes many forms, there is a core of belief with which all agree. There is only one God, who made all things and cares for his creation. Jesus is both God and man, and came to earth where he suffered and died for the sins of

humankind. He arose again after three days and then ascended to heaven. One day he will come again and then all people, living and dead, will be judged. Those who believe will go to be with God. There is also a Holy Spirit, and together with God and his son Jesus, these three form the Holy Trinity. However, this does not mean that there are three gods: there is only one God, but he comprises three persons. Christians should live according to Jesus's teachings and in that way they show God's love in the world.

12.2.3.5 Worship and leadership

Most Christian churches have congregational worship on Sundays. These meetings can be held anywhere: in special church buildings, in school halls, private homes or out in the open. Although most of these meetings will be led by ministers or priests, some are led by lay people. There are also different styles of leadership and administration.

In the *Orthodox, Roman Catholic and Anglican traditions,* the churches are governed by bishops and the services are very formal, with special liturgy (forms of public worship) and intricate rituals (some of which can only be performed by the priests). In *Protestant churches,* there are usually no bishops and priests, and the churches are governed by ministers and elders. The Bible is central to all preaching and the liturgy is simpler. The *African Initiated Churches* have bishops and prophets who govern the churches, and the services often involve a great deal of lively participation by the members.

Most Christian churches have a ceremony in which the death and resurrection of Jesus is commemorated by eating some bread and drinking a little wine. The ritual itself, and the frequency with which it is held, differs quite markedly in the various churches. It is held to re-enact the Last Supper that Jesus had with his disciples just before he was taken away to be crucified. At this supper he told them to remember him by sharing bread and wine together.

Most Christian churches have organisations for various members and functions. There are special groups for women (perhaps for Bible study or worship), others for children (Sunday school), and other groups whose task it is to look after important matters, such as helping the poor, visiting or healing the sick, and looking after the church finances.

12.2.3.6 Daily life

Practising Christians will usually worship daily in their homes. They might have family worship early in the morning or individual prayer. They will usually say grace before every meal, and in the evening there may also be family worship or individual Bible reading and prayer.

There are no rules about special clothes and foods that all Christians agree on. Some still follow some of the food laws in the Old Testament (which are the same ones that Jews follow), but most believe that Jesus taught that this was no longer necessary.

In many churches, the priests or ministers will wear special clothing but, once again, this differs considerably among the various groups. The Roman Catholic tradition has special orders for monks and nuns, who live in separate communities and used to wear distinctive clothing, although many now wear ordinary clothes.

Church members usually feel that they should be neat when they go to church, but the clothes can be quite informal in many churches. In some churches with African

members, the women often wear special clothing for the services, and in the African Initiated Churches, distinctive white clothing, with perhaps green or blue stripes and crosses, is common.

12.2.3.7 Rites of passage

Birth

In many Christian churches, babies are baptised, after which they become members of the church. Baptism can be through sprinkling of water on the baby's forehead or by immersing the baby in a font of water. In churches where adult baptism is practised, babies might be welcomed by the congregation in a dedication ceremony.

Confirmation or adult baptism

Once babies have been baptised, they will later have to go through a confirmation ceremony to indicate that they accept the vows that were made on their behalf when they were babies. In the Roman Catholic tradition, this can take place at the age of seven, but in other churches it usually takes place at a somewhat later age, for example sixteen. In those churches that practise adult baptism, the person will be baptised when he or she feels ready to make the commitment. Baptism always symbolises the death of the old and the beginning of the new: a rebirth and a purification.

Marriage

All Christian churches regard marriage as a very important step in a person's life and divorce is strongly discouraged. It is only in the Roman Catholic Church that marriage is a sacrament (a holy ritual) and divorce is not allowed. There are, of course, Roman Catholics who have divorced, but unless special permission is obtained from the church (in special circumstances), people can only get civil divorces, and they will not have the blessing of the church for their divorced state or for later remarriage. The Roman Catholic Church also sees celibacy (remaining unmarried) as an option, and its priests, monks and nuns take a vow of celibacy. Monks and nuns live communally in monasteries (monks) and convents (nuns).

Death

A church service is usually held in which the deceased is committed to God, is fondly remembered and honoured, and relatives are consoled. Most churches allow either burial or cremation.

12.2.3.8 Festivals

In this short introduction, we will deal only with the main festivals in Christianity, which are commemorated by all Christian churches.

Christmas

Christians celebrate the birth of Jesus on 25 December every year. This does not mean that Jesus was born on 25 December — we don't know when he was born. But in the northern hemisphere it is winter in December, and the 25th is the middle of the winter. This means that the turning point of the winter has been reached and now spring is on its way — the coldest and darkest part of winter has come and warmth and light are on the way. In the pagan world, before Christianity became established, the people also celebrated this day as one of new beginnings, and many of their customs were taken over in the Christian celebrations. This is a time of rejoicing and celebration. Families come together and usually gifts are exchanged. This is a wonderful time for children, who look forward to receiving gifts.

The Eastern Orthodox calendar differs from the one we use in the West, and Orthodox Christians celebrate Christmas in early January. For them, Christmas is not nearly as important as Easter.

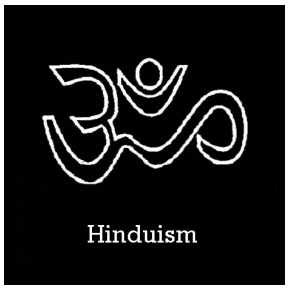
Easter

At Easter, the death and resurrection of Jesus are remembered. Some churches observe a period of 40 days before Easter (known as Lent) as a time of special discipline. Members will often give up a favourite food for this time as an exercise in spiritual discipline (by giving up something that you like and are used to, you stay aware of the reason for this partial fast, namely the suffering of Jesus). On Good Friday, the crucifixion and death of Jesus are remembered, and this is a very solemn day. On Easter Sunday, however, all this changes and the resurrection of Jesus is celebrated. In the northern hemisphere, Easter falls in spring when new life is obvious everywhere in nature. Thus, just like Christmas, this celebration is also linked to the seasons. In many Christian homes, Easter eggs are given to the children on Sunday morning because the egg is a symbol of new life.

Pentecost

Pentecost commemorates the coming of the Holy Spirit and is celebrated on the seventh Sunday after Easter. After Jesus had died, was resurrected and ascended to heaven, the Holy Spirit is said to have come to earth. This was first experienced by the disciples, and they were filled with great spiritual power. The Holy Spirit is now the comforter of the church until the return of Jesus.

12.2.4 Hinduism



Hinduism has a long history of at least 4 000 years. Around 1 500 BCE large numbers of Aryan people moved into north-west India and brought their own religion with them. But the people who were living in the area before these ones arrived already had their own religion. The newer religion in that area subsequently adopted some of the practices of the older one, and the mixing of religions led to a tradition that has continued to change and adapt ever since.

The term ''Hindu'' was used to refer to the people living in the valley of the Indus River, and Hinduism simply refers to the religion of the people of the Indus valley. It has no founder, and it does not have a set of beliefs and practices that its members must follow. In fact, Hinduism has many beliefs and ways of worship, which sometimes seem to contradict one another. But it has always been willing to accept new ideas and understandings from its followers. There are about 700 million Hindus worldwide, and the South African community of more than 500 000 is said to be one of the largest outside of India. During the years 1860–1911, approximately 150 000 indentured Indians arrived in this country to work on the sugar plantations. When their indentures (contracts) expired, most of them stayed on and started small businesses in the area. Today more than 80% of South African Hindus live in KwaZulu-Natal.

12.2.4.1 What Hindus believe

Brahman

Hindus believe in Brahman, the impersonal Absolute, World Soul or God. This

Absolute fills the universe and is one with it; Brahman and the universe are not separate entities. However, Brahman has many forms and people worship these forms, although they know that these are just manifestations (appearances of a spirit) of the World Soul. One of their holy books has a verse that reads: ''That which is one, the wise call by many names.'' In other words, all the many gods and goddesses of Hinduism are different forms of Brahman.

The gods and goddesses

In Hinduism there is a triad (group of three) of gods, namely Brahma, Vishnu and Shiva. Brahma (not to be confused with Brahman, discussed above) is the creator. Vishnu is the one who sustains and preserves the world, and Shiva is the destroyer but this is not necessarily bad, because Shiva is also the one who recreates.

Brahma

Brahma is not worshipped on a large scale and there are no temples devoted to him in South Africa. His consort (wife) is the popular Sarasvati, the goddess of learning and the arts.

Vishnu

Vishnu is the good and kind god who is usually depicted as a young man wearing a crown and sitting on a lotus flower. His consort is the beautiful Lakshmi, goddess of wealth and happiness. It is believed that Vishnu came to earth in different forms, called **avatars**, over many years. The two best-known and much-loved avatars of Vishnu are Rama and Krishna, and it is in these forms that he is usually worshipped.

Shiva

Shiva is a more complex figure. In the triad, he is the destroyer, but he is also connected with the life-force. He is often portrayed as dancing, and in this position he shows great energy and vitality. His wife is Parvati, but she is known in many other forms, such as Durga and Kali (which are violent and ferocious manifestations).

The goddess tradition: Shakti

Goddess worship is an important part of South African Hinduism. Shakti (which means ''power'' or ''energy'') is regarded as the active power of existence from which everything, both gods and worlds, has emerged. She has many manifestations, both kind and violent. Among the kind manifestations are Lakshmi and Sarasvati, and among the fierce and cruel manifestations are Mariamman and Kali. The manifestations of the goddess therefore represent both the life-giving and the destructive forces.

Note that when Hindus choose to follow any one of these gods or goddesses, they do not worship them for only the one aspect mentioned here (for example Vishnu as the sustainer of the universe or Shiva as the destroyer). They worship the particular god or goddess as the all-inclusive god, who creates, maintains and destroys, and then creates again.

It is also important to note that many Hindus do not concern themselves with this kind of theology: they simply worship one god at a time or they make a choice and focus on that specific god/goddess (sometimes they worship more than one at a time). They are not particularly interested in thinking and speculating about gods; they follow a practical religion of worship and rituals.

12.2.4.2 Hindu traditions in South Africa

There are two main types of Hinduism in South Africa, Sanathanist (traditional)

Hinduism and neo-Hinduism, which includes groups such as Arya Samaj, neo-Vedanta and Hare Krishna. In this introduction we will mainly discuss the Sanathanist tradition.

12.2.4.3 Core beliefs

Reincarnation

Despite the groupings mentioned above, there are some beliefs that all Hindus hold. First, there is the belief in reincarnation: the soul does not die with the body, but is reborn in a new body. The kind of life a person lives will determine the kind of body he/she will have in the next life. If a person lives a good life and performs many good deeds, his/her next life will be a good life; but if a person lives selfishly or cruelly, he/she will have to pay for it in the next life, which will be difficult. The idea that the actions in this life will have consequences in a next life is called the law of karma.

The ultimate reality

Hindus believe that there is one Absolute, or World Soul, that underlies everything. This Absolute is given many different names, but all refer to the One. (See the discussion above about Brahman.) This divine reality is symbolised by the sacred sound AUM, or the symbol for AUM, which we use in this guide to indicate Hinduism (see page 24). In practice, Hindus choose to worship the ultimate reality in a personal form such as Vishnu, Shiva or Shakti.

Ethics

Hindus all agree that it is important to do your duty and to live a good life. Positive acts and attitudes are important, for example truth, goodwill, generosity, forgiveness; negative acts such as lying, stealing and selfishness are to be avoided.

Liberation

The only way in which spiritual liberation can be achieved is to break the cycle of rebirths and to experience the Absolute. No one can do this for another person. An individual has to live as many lives as is necessary in order to attain this inner, direct experience of God; only then can the individual become one with God, at which point there is no need to return for more lives on earth.

12.2.4.4 Holy books

The oldest Hindu scriptures are the Vedas. These are four books written around 1 200 BCE in the ancient Sanskrit language. All Hindus regard them as holy scriptures, but they are not usually studied.

The Upanishads (written about 800 BCE) are books about the nature of humankind and the universe. It is through these writings that the idea of reincarnation (rebirth) and karma (the law that says that you will reap what you sow) was introduced into Hinduism.

The two epics, the Ramayana and the Mahabharata, are very long poems. The Mahabharata consists of more than 90 000 verses and tells the story of a conflict between two families. A tiny part of this great poem is called the Bhagavad Gita (Song of the Lord) and has become the most widely read and applied of all the Hindu scriptures. It is usually published separately and is often simply referred to as the Gita. It consists of a dialogue between a man called Arjuna and God in the form of Krishna (one of the manifestations of Vishnu). Its wisdom about how a person should live his/her life and how to love God has inspired millions of people and has been accepted by all Hindus.

The Ramayana is also a long poem (24 000 verses) and tells the story of Rama (once again, an avatar of Vishnu), his wife Sita, and his brother Lakshmana, who are forced into exile, where Sita is captured by the demon Ravana. It relates how she is rescued and how all three can eventually return to their kingdom. The value of the story lies in the virtues of Rama, Sita and Lakshmana (love, sincerity, respect, ideal womanhood and brotherly love), which all Hindus try to follow. It is a story of how good overcomes evil.

Many more scriptures are treasured by Hindus, but those mentioned above are the most important. In South Africa, the neo-Hindu groups tend to use the holy books more than the traditional Sanathanists, who follow a more practical form of worship.

12.2.4.5 Worship

Most worship takes place in the home and most homes have a shrine, sometimes in a special room, but often simply in a corner of a room or in a cupboard. Statues and pictures of the chosen gods are kept here and offerings of food and drink are made during worship.

Worship takes place twice a day and can take many different forms. Before worship, however, a Hindu should wash in running water and put on clean clothes. The worship (called *puja*) will usually involve the lighting of a lamp, which represents the divine light energy, and the singing of hymns and prayers.

Temple worship for Hindus is not necessary and is performed only occasionally by individuals or groups for some specific purpose, such as asking for a blessing or healing, and offering thanks for good fortune. The individuals will bring offerings of fruit, milk, incense, etcetera and the priest will receive them and convey the blessing. The food that has been blessed may be eaten later, and it is believed to be good for both the body and the soul. Often the individual worshippers will also walk three times around the temple in a clockwise direction. Only during festivals will large groups of people congregate at the temple. However, neo-Hindu groups have regular congregational worship.

Each temple has a priest, who offers prayers daily and looks after the images (usually statues) of the gods in the temple. He will wash the images, dress them and present offerings to them. He will also be on hand if any individuals want to offer worship during the day.

12.2.4.6 Daily life

The caste system

In ancient India a class system developed, comprising four main classes: Brahmins (many of whom were priests), Kshatriyas (rulers, administrators and soldiers), Vaishyas (traders or merchants and farmers) and Sudra (labourers and artisans). Over many years, more than two thousand castes emerged, which included all possible occupations, for example teachers, potters, farmers, carpenters and bakers.

In time, however, a fifth class developed, which consisted of people who had to do the ''unclean'' jobs in society — any task that involved handling dead animals or excrement. These people became known as the untouchables and were despised by the other classes. Mahatma Gandhi renamed them *Harijans* (children of God) in order to teach people to treat these people better. They themselves prefer the name *dalit* (the depressed).

The caste system meant that a person could only marry someone in their own caste,

and they could not associate with people from a different caste. This led to a great deal of discrimination, and the system has been outlawed in India, although it has still not been completely eradicated. In South Africa, the system has declined because it has become increasingly difficult to maintain it in a modern society.

This discussion shows how important the idea of purity is to Hindus. They believe that impurity is caused by contact with certain things or situations, for example bodily excretions, including sweat and saliva; death; sex; and people of lower castes.

Food

Hinduism does not have any rules involving food, but many Hindus are vegetarians (people who do not eat the flesh of animals) because they wish to avoid contact with dead animals (to avoid becoming unclean). Those who *do* eat meat will probably not eat beef, because cows are regarded as holy animals, but milk products are eaten freely and with gratitude to the cow, who is like a mother that gives freely to her children.

Often families will offer a small portion of food to the deity at the shrine in the home and will then mix it in with the rest of the food so that all the food may be blessed.

Clothing

Hindus do not have any special rules about clothes either. The only important rule is that clean clothes be put on for worship and that shoes be removed. Women who wear saris do so because it is their personal choice, not because it has any religious significance.

12.2.4.7 Rites of passage

Hindu life is regulated by life-cycle rituals, which are called *samskaras*. Each *samskara* marks a significant stage in a person's life. There are said to be sixteen stages, but most Hindus do not observe all sixteen. We will consider only a few here.

Birth

After a baby has been born, the parents will tell the priest the precise date and time of birth so that he can prepare a horoscope for the child. (A horoscope is a chart that shows the position of the stars and planets at the time of the baby's birth. This is said to have an influence on the child's life.) On the tenth day, the priest will perform a name-giving ceremony and the baby's hair will be shaved off to symbolise the removal of anything unclean from its previous life.

Marriage

In Hinduism, marriage is much more than just two people joining their lives; it is a step towards spiritual perfection and a joining of two families. Often parents choose partners for their children (but the children have the right to refuse) and consulting the horoscope is important in coming to a decision.

Hindu weddings are elaborate affairs and may continue over several days. The bride is given several beautiful saris for the various parts of the ceremony. The wedding may take place in a temple, but a home or a hall can also be used. At the beginning of the ceremony, the bride and groom are separated by a screen; later this is removed and their hands are tied together. They then take seven steps around the sacred fire. Each step represents one of the following: food, strength, increasing health, good fortune, children, the seasons and everlasting friendship. The marriage has now been blessed and the wedding feast can begin.

Death

Hindus believe that the soul does not die when the body dies. The body is cremated as soon as possible after death. In South Africa this is done at a crematorium, but in India the body is placed on a funeral pyre outside and set alight.

White is the colour of peace and purity, so white flowers will be brought to the funeral and the people attending will mostly be dressed in white. The ashes of the deceased will be collected and scattered in a river — if at all possible, in the holy River Ganges in India.

Reincarnation

The soul does not die with the body and it is believed that it will enter a new body within two weeks of the death of the body. The deeds of the person during his or her lifetime will determine the situation in which the soul will be reborn.

12.2.4.8 Festivals

Holi

This is a joyful festival which is held in February/March each year. It is a spring festival (in the northern hemisphere) to celebrate the destruction of the evil demon, Holika. Huge bonfires are lit because Holika was destroyed by fire. The festival represents the triumph of good over evil.

Krishna Asthmee

In September/October, the birth of Krishna is celebrated. The story of his miraculous rescue from the demon who wanted to kill him when he was born is retold. The tricks and pranks for which the mischievous Krishna was famous during his childhood are told with a great deal of amusement and adoration.

Navaratri

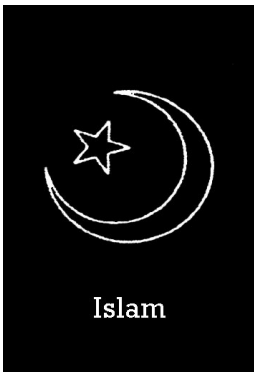
Navaratri, or the Festival of Nine Nights, is also held in September/October. It is a festival in honour of the goddess in her manifestations as Durga, Lakshmi and Sarasvati. For the first three nights the goddess is worshipped as Durga, who destroys evil demons. For the second three nights she is worshipped as Lakshmi, the goddess of material and spiritual prosperity, and for the following three nights she is worshipped as Sarasvati, the goddess of wisdom and the arts. On the tenth day the statue of Durga is taken to be washed, and on this day the victory of good over evil is celebrated.

Divali/Deepavali

This is the most widely celebrated Hindu festival, which takes place in September/October each year. Once again, it celebrates the triumph of good over evil, the bringing of light into the darkness.

The return of Rama and Sita after fourteen years of exile is celebrated at this time. According to the legend, their joyful subjects lit the city with candles so that Rama and Sita could find their way home. The word *divali* means ''a row of lights'', so today the festival is characterised by many lights and candles, which people put in their windows.

12.2.5 Islam



The word ''Islam'' means ''to submit'' or ''to surrender'', so a Muslim is someone who submits to the will of Allah (the Arabic word for God).

There are about 900 million Muslims worldwide; they predominate in the countries from Morocco in north-west Africa to Indonesia in the East. There are also sizable minorities in many other countries.

The spiritual father of Islam in South Africa was Shaykh Yusuf of Macassar, who was exiled to the Cape in 1694 by the Dutch colonists in East Asia. But it was only after religious freedom was granted to all people in 1804 in the Cape Colony that the first mosque could be established. Today there are an estimated half a million Muslims in South Africa.

A note on the Islamic calendar

In the Gregorian calendar, which is the one we use, every year is 365 days long. However, the Islamic year is only 354 days long. This means that if the month of Ramadan starts on 12 March this year, it will start on 1 March next year, and on 18 February the year after that. Therefore, it is not possible to give fixed dates for the various Islamic festivals, since they will move to an earlier date each year. The calendar started when the prophet Muhammad moved from Mecca to Medina in 622 CE; that year was called AH 1, which stands for the Year of Hijrah. The prophet Muhammad died in AH 10.

12.2.5.1 The Prophet Muhammad

Muslims believe that Muhammad is the final prophet in a long line of prophets that God sent to earth. He is so revered that when Muslims mention his name, they usually follow it by a phrase such as ''Peace be upon him''. However, he is not worshipped, because Muslims worship Allah, and only Allah. It is totally incorrect and unacceptable to refer to this faith as ''Mohammedanism'', as some people do.

Muhammad was born in 570 CE in Mecca. By the time he was six years old, both his parents had died and he was adopted by an uncle. He later married a widow, Khadija, and had two sons, who died in infancy, and four daughters.

He was a thoughtful man and often went away by himself to the hills around Mecca to think. When he was about forty years old, he had a remarkable experience in a cave outside Mecca. He had a vision of an angel, Jibraeel (Gabriel), who commanded him to recite and memorise certain words. This was later called the Night of Power and Excellence. The visions continued for the next twenty years and are all contained in the holy scriptures of Islam, the Qur'an.

Muhammad started preaching and calling people to worship the only true God, as the angel had instructed him. He received a great deal of opposition, particularly from traders in idols whose livelihood was being threatened by this man who was preaching that there was only one God. Eventually he and his followers moved from Mecca to the town of Medina, where the first Muslim community was established. This journey is called the Hijrah and the Islamic calendar dates from that year (622 CE).

The new faith spread quickly, and two years before he died, Mohammad conquered Mecca for Islam. Mecca is the holy city of Allah (no non-Muslim is allowed to enter it), and Medina is known as the city of the Prophet. From there, Islam spread to the rest of the world.

12.2.5.2 The Qur'an

Over a period of 23 years, Muhammad received revelations which he memorised and taught to his followers. People soon started to write these down, and some years after Muhammad's death, they were collected in the holy book, the Qur'an. This is seen as a true reproduction of the original in heaven, which is called the Mother of the Book. Because it is regarded as a direct transmission from God, only the Arabic version is used in worship. It is believed that translation into other languages destroys part of the message, so all Muslim children have to learn Arabic in order to read the Qur'an. Memorising parts of it is very important and there are said to be millions of Muslims who can recite the whole of the Qur'an by heart.

12.2.5.3 Hadith: sayings of the Prophet

''Hadith'' means ''statement'' and refers to a collection of sayings of the Prophet that do not appear in the Qur'an, but were recorded by his companions. This collection also includes stories about Muhammad's life and actions, because it is believed that his life shows how a person should put into practice the principles laid down in the Qur'an.

Enormous care was taken to confirm that the sayings really were those of the Prophet. Each saying had to be traced back to its origin in order to decide whether it was authentic. Many scholars spent their entire life checking the lines of transmission to see whether the sayings were genuine. The Qur'an and the Hadith together form the basis of Islamic law.

12.2.5.4 What Muslims believe

The five statements of belief are found in the Qur'an, Sura 2:177.

> ...it is righteousness
> To believe in God
> And the Last Day
> And the Angels
> And the Book
> And the Messengers

12.2.5.5 Belief in God

Muslims believe in Allah and only Allah (Allah is the Arabic word for God.) Great emphasis is placed on the oneness of Allah, and no person, object, sun, moon, saint or thing can be placed on the same level as Allah — to do so would be the ultimate sin.

At the heart of Islam stands the following statement (the Shahaadah, which means ''witness'' or ''testimony''):

> ''I testify that there is no God but Allah
> and I testify Muhammad is God's messenger.''

(We will discuss this statement in more detail later.)

12.2.5.6 Belief in the Last Day

Muslims believe that this world will come to an end, and on the Last Day the dead will be resurrected and judged according to their works. The faithful will go to paradise and enjoy eternal happiness and the unbelievers will go to hell. But there are degrees in heaven and in hell, and everyone will get exactly what he or she deserves.

12.2.5.7 Belief in angels

The Qur'an mentions different types of angels. There are archangels, such as Jibraeel (Gabriel), the angel of revelation, and Mikal (Michael), the angel of providence. There are also angels who wait on Allah, throne-bearing angels and angels who will question the dead.

It is believed that angels were created from light, while Adam was created from clay. Angels cannot disobey Allah, so they will not be judged on the Last Day.

12.2.5.8 Belief in the Book

According to Islamic tradition, altogether there have been 124 000 prophets, although the Qur'an refers to only 25 by name. Most of these are also known in the Jewish and Christian traditions, such as Nun (Noah), Ibrahim (Abraham), Ishaq (Isaac), Yaqub (Jacob), Musa (Moses), Dawud (David), Ayyob (Job), Yahya (John the Baptist) and Isa (Jesus). These prophets are honoured in the Islamic tradition, but Muhammad is regarded at the ''Seal of the Prophets''. He is the last and final prophet, and his message is for all humankind.

12.2.5.9 Belief in predestination

Muslims believe that nothing happens without the will and knowledge of Allah, and Muslims are often heard to say ''Inshallah'' (if God is willing''). This does not mean that humans do not have free will to choose to do good or evil; it only means that Allah knows what they are going to choose.

This article of faith (predestination) was added by Muslim theologians about a hundred years after Muhammad's death.

12.2.5.10 The Five Pillars of Islam

The Five Pillars of Islam form the foundation on which the whole faith rests. Every Muslim is expected to live according to the Five Pillars.

The declaration of faith

This is the Shahaadah, the statement that declares:

> ''There is no other God but Allah and Muhammad is his prophet.''

This is the first and most important pillar and, without it, the other pillars have no meaning.

Ritual prayer: salat

Muslims are expected to pray five times a day: at dawn, after midday, in the late afternoon, after sunset, and at night. At these times the call is made from the minaret (the tall tower alongside the mosque). When translated, the call says:

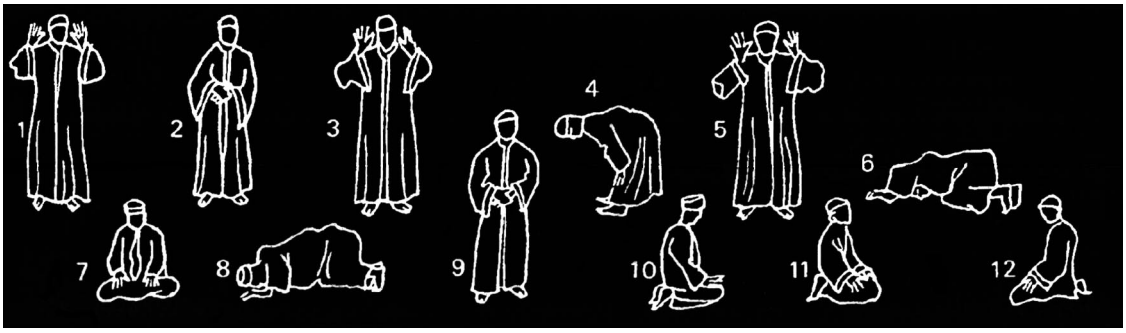
Allah is the Great One (four times)
I testify that there is no god besides Allah (twice)
I testify that Muhammad is the messenger of Allah (twice)
Come to prayers (twice)
Come to salvation (twice)
Prayer is better than sleep (twice, but only in the early morning)
Allah is the Great One (twice)
There is no god besides Allah (once).

Before prayer, a ritual purification has to be done. This consists of washing in clean running water in a specific order: hands, mouth, nose, face, arms; then wet hands are run over the head and neck, the ears and, lastly, the feet.

The prayers involve not only the voice and thoughts, but also the body. Four postures are assumed during prayer: standing, stooping, kneeling (with forehead and chin touching the ground) and sitting. The combination of specific words and specific postures is called a *rakah*.

Prayers can be said anywhere, provided the place is clean. A prayer mat will usually be unrolled, shoes will be removed and the person will face the direction of Mecca. On Fridays the midday prayers usually take place in the mosque, and then the men will stand in rows, shoulder to shoulder. This is said to be an equalising factor, because rich and poor, educated or illiterate, all stand on an equal footing before Allah. Women usually pray at home, and in the mosque they pray separately from the men. An imam leads the prayer, and on Fridays he will deliver a sermon. He is not a priest, but merely someone chosen for his learning, wisdom and leadership.

Prayer positions



The fast of Ramadan

The month of Ramadan on the Islamic calendar is set aside as a month of fasting in order to commemorate the gift of the Qur'an. It is also regarded as spiritual training because it requires a great deal of discipline; moreover, all Muslims are urged to remember the poor during this time. All adult Muslims must refrain from eating, drinking, smoking and sex during the day, from dawn to sunset. Young children are exempt, but may undertake a limited fast, such as missing one meal per day. If the fast cannot be kept because of illness or travel, the person must make up for it at a later time.

Almsgiving: zakat

Many passages in the Qur'an urge Muslims to give to the poor. This is not a recommendation, but a duty. At least 2,5% of a Muslim's surplus wealth must be distributed each year to the less fortunate.

The pilgrimage: Hajj

All Muslims are required to make a pilgrimage to Mecca at least once in their lives, if they can afford to do so. Only Muslims may enter Mecca, and before entering the city, men put on simple white sheets of cloth, while women wear long cotton dresses and cover their heads. This puts all pilgrims on an equal footing: the prominent and wealthy mingle with the poor and humble, but all look alike and everyone is reminded that he or she is equal before Allah.

In one ceremony during the pilgrimage, the people walk seven times anticlockwise around the Kaaba. The Kaaba is a flat-roofed building which is entirely covered with black cloth, and it is said that it stands on the place where Ibrahim (Abraham) built his first shrine. This is the holiest place in the Muslim world and about three million pilgrims visit it each year. On their visit to Mecca, most pilgrims will also visit Medina, the city of the Prophet.

12.2.5.11 Daily life

Muslims believe that all babies are born in a natural state of goodness, which is the Islamic state. In other words, all babies, regardless of the religion of their parents, are Muslim at birth, but many are led astray to become part of other religions. Islam is a missionary religion, which sets out to convert people back to the Islamic state of being.

Food

Muslims may not eat pork, meat-eating animals, reptiles or rodents. Those animals that are permitted must be slaughtered in the correct manner, or else they are also forbidden. The correct manner of slaughtering an animal is to utter the word ''bismillah'' (''in the name of God'') while killing the animal, in order to acknowledge that the animal's life ultimately belongs to God. If the meat falls into the permitted category and it has been correctly slaughtered, the meat is halaal (that which is fit); otherwise, it is haraam (that which is unfit).

All alcoholic drink is forbidden, and some Muslims also regard smoking as haraam because it is harmful to a person's health.

Clothing

There is no special form of dressing for religious occasions, but all Muslims are required to dress modestly. The cultural background of Muslims will determine how they dress. Women are usually dressed so that only their hands and faces are uncovered, but some very strict Muslim women also cover their faces. Young schoolgirls often cover their heads with a white scarf when they wear their school uniforms.

12.2.5.12 Rites of passage

Birth

When a baby is born, the father recites the call to prayer softly in the baby's right ear so that the first words the baby hears are ''Allah is great''. Boys are circumcised, often on the seventh day, but it can be done at any time before the boy is ten years old.

Marriage

Parents often choose marriage partners for their children, but both parties must give their free and willing consent. An imam can perform the ceremony, but this is not necessary because it is a contract between two people. It can take place at a mosque, but this is not necessary either. The bride is not usually present, but is represented by her father. If a marriage breaks down, divorce is possible, but is strenuously discouraged.

Death

When a Muslim is dying, he or she will recite the Declaration of Faith, or have someone recite it to them. (Notice how the first and the last words that a person hears in this life are praise to Allah.)

A funeral takes place as soon as possible after death, and mourning continues for seven days to three months. Graves are often visited on feast days in order to remind people of death and the afterlife. People are discouraged from excessive mourning because a person who died a Muslim will go to paradise.

12.2.5.13 Festivals

Eid-ul-Fitr: the festival of fast-breaking

On the first day of the tenth month of the Islamic calendar, the fast of Ramadan (the ninth month) is broken with a joyful celebration. There are prayers at the mosque, and the women prepare special foods. Gifts are given to children, and money and food are given to those who are poor and less fortunate. Some people send cards with good wishes for the festival.

Eid-ul-Adha: the feast of sacrifice

On the tenth day of the pilgrimage to Mecca, pilgrims are required to sacrifice an animal in commemoration of the time when Ibrahim (Abraham) was prepared to sacrifice his son, but God provided a sheep to take the place of the boy. This is a joyful occasion and at this point the pilgrims change their simple white clothing for brightly coloured clothes. This is called the Greater Feast or the Feast of the Offering. The meat of the animal is shared with other pilgrims. Muslims who are not on pilgrimage celebrate the feast at home. They will slaughter an animal and share the meat with the poor.

Both of these feast days are celebrations that come after difficult goals have been met: the first comes after a month of fasting, and the second after a strenuous pilgrimage. These are days of goodwill, friendship and relaxation. But there are also times for remembering the dead, the sick and the poor, and for giving generously to charity.

Muharrak: the New Year festival

On the first day of the first month of the New Year, Muslims celebrate Muhammad's departure from Mecca to Medina.

Mawlid an-Nabi: festival of the Prophet's birthday

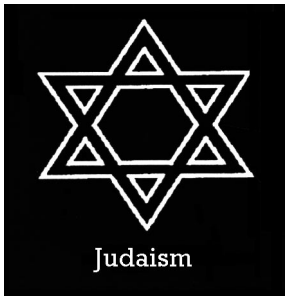
On the twelfth day of the Islamic month of Rabi al-Awwal, the Prophet's birthday is celebrated. Sometimes the celebrations continue for the whole month to commemorate his birth and life.

Lailat al-Miraj: the Prophet's night journey

On the 26th day of the month Rajab, the miraculous night journey of the Prophet is celebrated. This was the journey in which he was taken to heaven to meet all the prophets before him, from Adam to Jesus. It was at this time that the five daily prayers

were prescribed. For this occasion, mosques and minarets are lit up and the Hadith about this event are read.

12.2.6 Judaism



Judaism is a very old religious tradition and, according to its calendar, the year 2008 is the year 5768. There are an estimated four million Jews living in the state of Israel, and about six million in the United States of America. The Jewish population in South Africa has decreased in the last decade, but there are still an estimated 130 000 Jews in this country. The first synagogue in South Africa was established in Cape Town in 1841. About 85% of South African Jews are Orthodox and about 15% belong to the Reform movement.

12.2.6.1 Who is a Jew?

There is no simple answer to this question. Usually anyone born of a Jewish mother is a Jew. However, it is possible — although not easy — to convert to Judaism. Being a Jew can therefore refer to either a person's heritage or religion. Some people who are born of Jewish mothers are not religious, and some religious Jews do not have Jewish mothers because they converted to Judaism. Also, many Jews are Israelis who live in Israel, but even more Jews live in the United States of America. Many Jews (inside and outside of Israel) are not religious, but they remain Jews. Therefore, for the purposes of our discussion, we will refer to those who adhere to the Jewish religion as Jews.

12.2.6.2 History

Abraham: father of a multitude

The story of Judaism begins more than 4 000 years ago with a man called Abram, who lived in the city of Ur in Chaldea (present-day Iraq). Abram was said to have had a special relationship with his God, whom he called El Shaddai. When Abram committed himself to El Shaddai and vowed to follow only him, he was promised a home in Canaan (present-day Israel) for his descendants. At that time God changed Abram's name to Abraham (which means ''father of a multitude''). Abraham, his son Isaac and his grandson Jacob are known as the fathers of the Jewish people. They found a home in Canaan, but after a prolonged drought and famine, the people were forced out of Canaan into Egypt. There they became enslaved by the pharaoh (pharaoh was the title of the king of Egypt), who used them in his building programme.

Moses

The great leader Moses eventually led his people out of Egypt and it was with him that the covenant between God and the Israelites was reaffirmed. It was also to Moses that the Law (the Ten Commandments) was given, which was to govern the lives of all Jews.

The first temple

In time, the Israelites settled around the Jordan River and they were ruled, first, by King Saul, then David, and then Solomon. During the reign of Solomon, the first temple was built and this became the focus of religious devotion for many generations.

In 922 BCE Israel was divided into two kingdoms: Israel in the north and Judah in the south. During this time many prophets arose (for example Elijah, Isaiah and Jeremiah) who worked ceaselessly to keep the people from adopting pagan elements into their worship of the one God. The northern kingdom of Israel was conquered by the Assyrians and vanished from history. In 586 BCE the southern kingdom was also conquered, this time by the Babylonians. Although the people were carried away to Babylon as slaves, they clung to their identity and religion. After about fifty years It was exactly seventy years according to Jeremiah's prophecy: Jer 25:11; 29:10, they were freed when the Persians conquered Babylon and they could return home.

The second temple

By 452 BCE the temple in Jerusalem had been rebuilt and a new form of Judaism was developing. During the exile in Babylon the people had no temple to worship in and so gathered in ordinary homes for their religious observances. This was the origin of the synagogue. Under the guidance of Ezra the scribe, the Torah (the first five books of the Hebrew Bible, which are also the first five books of the Christian Old Testament) became very important, and from that time onwards the Jews would always be known as the people of the Book.

Under Persian and, later, Greek rule, the Jews could worship in peace, but when the Syrians gained control over Judea, the Jews were no longer allowed to worship their God in their own manner. Serious limitations were put on their religious practices. This led to the so-called Maccabaean wars in which the Jews were led by Judas Maccabaeus and his brothers. They managed to recapture Jerusalem and restore temple worship in 165 BCE. This event is still celebrated by Jews at Hanukkah, or the Festival of Lights.

The Diaspora

This freedom did not last long and in 70 CE the temple was destroyed completely and the Jews were banished from the land. The dispersion, known as the Diaspora, began and the Jews were scattered all across the world. The countries to which the Jews fled were not always pleased with the new arrivals, and the history of the Jews worldwide has been one of times of tolerance followed by times of terrible persecution.

By the Middle Ages, the Jews had spread to England, France, Germany and Spain. They were generally always regarded with suspicion because of their faith. In the twelfth century, with the start of the Christian Crusades, things became worse. The Crusades were wars which Christendom fought to free the Holy Land (present-day Israel) from Islamic rule. However, the people were so hostile to non-Christians in England and Europe at this time that *all* non-Christians suffered. A wholesale massacre swept through Europe, and Jews were expelled from England, Germany, France and, later, Spain. Some converted to Christianity in order to save themselves and their families, but many fled eastwards to Poland and Russia. Those who stayed in European countries (Italy, Austria, Germany, etc) were forced to live in ghettos (restricted areas separated from other people), and some ghettos were even locked at night. By the 17th century, however, a sense of freedom and an emphasis on human rights had developed in Europe, and in most European countries Jews were granted full citizenship rights.

The worst persecution, however, was still to come. During World War II (1939–1945), six million Jews were exterminated in Nazi Germany in what is referred to today as the Holocaust. The state of Israel was established in 1948 and today the Jews once again have a homeland, although most Jews do not live there. Of course,

the creation of the homeland created many problems for the Arab people who had lived there for centuries.

12.2.6.3 Types of Judaism today

Most Jews in South Africa are Orthodox Jews, but there are some Reform Jews as well. The Orthodox Jews strive to conform to all the rules of Judaism, but Reform Jews have made significant changes in the practices. Orthodox Jews congregate in a synagogue (a building where Jews worship, study and meet for other festivals) where the Torah is still read in Hebrew. Men and women sit separately and women do not take an active part in the service. Reform Jews use the native language of the country for Torah readings, men and women sit together, and they have introduced organs and choirs into the services.

In every synagogue there are Torah scrolls — parchment scrolls on which the Torah was written by hand by a specially trained person. These valuable scrolls are handled with great respect and are kept in beautiful velvet coverings in a special cupboard, called the Ark, from which they are taken to be read during services. Each scroll has a special silver pointer which is used to keep the reader's place when reading. The parchment is not touched — both as a sign of respect and also to preserve the scrolls for as long as possible.

12.2.6.4 The Hebrew scriptures

The Hebrew Bible

The Hebrew Bible (referred to as the *Tanach* by Jews) is a collection of books in three categories: the Torah, the Prophets and the Additional Writings. The Hebrew Bible is the same set of books known to Christians as the Old Testament. The first five books, the Torah, are also known as the Pentateuch, or the books of Moses. The Prophets are books by prophets such as Isaiah, Jeremiah, Ezekiel and Joel. The Additional Writings comprise books such as the Psalms, Ruth, Esther and the Song of Songs. The Torah is divided into 54 portions (the maximum number needed for a year in the Jewish calendar) and one of these portions is read each week, so that every year the Torah is read completely from start to finish.

The Talmud

Through the ages, learned rabbis (teachers) have devoted themselves to the study of the Torah, as well as the orally transmitted Law, and they have made many interpretations and judgements based on the Torah. All these interpretations were combined in about 500 CE in the form of the enormous and comprehensive Talmud, which has almost the same status as the Hebrew Bible.

12.2.6.5 What do Jews believe?

Judaism has no formal creed or doctrine because ''doing right'' has always been more important than ''believing right''. In other words, how you live is more important to Jews than what you believe. However, this is not to say that there are no beliefs that are common to all Jews: for example, all Jews whether Orthodox, Reform or any other kind agree that a Jew's first duty is to obey God.

The Shema

The core of the Jewish faith is to be found in what is called the Shema (in the Book of Deuteronomy 6:4–7 in the Hebrew Bible).

Hear, O Israel; The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

In the discussion below, it will become clear how literally these commandments were interpreted.

The Law

In addition to these important verses, there are the Ten Commandments, which Moses received at Mount Sinai, and many other commandments which were revealed in the first five books of the Hebrew Bible. Careful study has shown that there are, in fact, 613 commandments, which cover all areas of daily life. If this seems like an impossible number of commandments to keep, remember that they are summarised in the Ten Commandments as follows:

> I am the Lord your God.
> You shall have no other gods before me.
> You shall not make for yourself any carved images.
> You shall not misuse the name of the Lord your God.
> Remember the Sabbath day and keep it holy.
> Honour your father and your mother.
> You shall not kill.
> You shall not commit adultery.
> You shall not steal.
> You shall not lie.
> You shall not covet.

12.2.6.6 Daily life

The blessing of the Law

Jews do not find it a burden to obey the commandments; they see it as a blessing. One of their evening prayers includes the following words:

> You have taught us Torah and precepts, laws and judgments.
> Therefore, Lord our God, when we lie down and when we rise up,
> we will speak of your laws and rejoice in the words of the Torah
> and your precepts for evermore.
> For they are our life and the length of our days ...

The doorpost

Jewish homes often have a small capsule, which contains a piece of parchment with the Shema written on it, on the doorframe to the right of a person entering the house. This is in accordance with the Shema, which directs Jews to write the commandments on the doorposts. This tiny capsule is called a mezzuzah and is a constant reminder of the presence of God in that home.

Worship

The home is the centre of many of the religious practices of the Jews. Daily worship is prescribed, and the morning and evening prayers are structured around the Shema, in which Jews are instructed to remember God ''when you lie down and when you rise up''. A tiny prayer box (*tefillin)* containing pieces of scroll on which the Shema is written is worn by male Jews on their left hand and arm during prayer, because the

Shema directs Jews to ''tie them as symbols on your hands''. Another prayer box containing the same section of the Torah is bound around the head in obedience to the instruction to ''bind them on your foreheads''. The two prayer boxes symbolise serving God with the mind and the body. Adult men also put on a prayer shawl (tallit) with fringes and tassels while they pray. The tassels on the corners of the shawl are reminders of God's commandments.

The Sabbath

The Sabbath is the most important holy day of the Jews. In accordance with the Ten Commandments, no one works on this day and no business is transacted. The day is made special in many ways: the best food is served and the best clothes are worn.

The Jewish day starts in the evening, so the Sabbath starts on Friday evening and lasts until sunset on Saturday. The Friday evening meal is very special and the family enjoys it together. On the Saturday the family will attend the service in the morning and may visit relatives or friends in the afternoon. In the evening, just before sunset, a special ceremony marks the end of the Sabbath. The family can now return to worldly tasks.

Laws governing food

Only foods that conform to Jewish law may be eaten. These are referred to as kosher foods. Only animals that chew the cud and have cloven hooves may be eaten no other animals are kosher. So cattle, sheep and goats are kosher, but pigs, horses and camels are not. Among birds, only chickens, turkeys and ducks are kosher. Also, only fish with fins and scales are permitted; prawns, mussels and other shellfish are not kosher.

Kosher animals (except fish) have two more stages of preparation before they become fit for eating. They must be slaughtered under strict conditions and then soaked and salted for twenty-four hours to drain away all the blood.

Meat and dairy products may not be eaten together. Dairy foods may be eaten first and then meat foods. If meat is eaten first, then a period of 3 to 6 hours must pass before milk products can be taken. In the homes of very devout Orthodox Jews, there will be separate sets of utensils (mixing bowls, pots, pans — and even separate refrigerators, if they can afford them) for milk products and meat products.

People do not agree about the reasons for these restrictions. Some say they are really based on hygiene, others that they are humanitarian; and still others see them as a call to moral discipline. Most Orthodox Jews still keep these laws, but in other branches of Judaism, such as the Reform movement, most of them are no longer followed.

Clothing

No special clothes are required in Judaism, but men and women are required to dress modestly. Miniskirts, jeans, and sleeveless tops for women are frowned upon. On the Sabbath and at other festivals, Jews will wear their best clothes. All men wear some sort of head covering for services, and Orthodox men will usually wear a small skullcap (yarmulke) at other times as well, as a sign of their obedience to God. Married women also wear some sort of head covering when attending synagogue services, and some Orthodox women wear wigs.

Members of a religious group known as Hasidim (or Chasidim) wear long black coats and black hats on the Sabbath and at festivals.

12.2.6.7 Rites of passage

Birth

In obedience to the covenant made between God and Abraham, all male babies are circumcised on the eighth day after birth. The ceremony usually takes place at home with relatives and friends attending. The operation is performed by a trained specialist. At this time the baby's name is announced, and then a celebratory meal is shared by all. Girls are blessed at the synagogue and there is usually also a celebratory meal for the family afterwards.

Bar mitzvah: son of the commandment

At the age of thirteen a boy is considered old enough to take responsibility for observing the Law on his own. For religious purposes he is now regarded as an adult. The occasion is celebrated at a synagogue service where the boy is called upon to read from the Torah in Hebrew. He also says a prayer in which he commits himself to observe the Law, and the rabbi blesses him with the priestly blessing. This is an occasion for great celebration, and the boy will receive gifts from relatives and friends.

In the Reform tradition there is a special coming-of-age ceremony for girls as well. This takes place when the girl is twelve years old, and is called a bat mitzvah (daughter of the commandment).

Marriage

In Judaism, marriage and children are very important, and celibacy (remaining unmarried) is frowned upon. A Jewish marriage is regarded as an act of worship. It celebrates a new creation and is a time for great rejoicing.

The wedding takes place under a canopy, which is decorated with flowers and symbolises the new couple's home. The marriage contract is read out, the husband places a ring on the bride's finger and the rabbi blesses the couple. The ceremony is concluded when the husband smashes a glass with his foot. This is said to symbolise the destruction of the ancient temple, so that even in a time of happiness the suffering of the Jews is never forgotten.

Death

The deceased is usually buried as soon as possible after death, often on the same day. A special mourners' prayer, called Kaddish, is recited at the funeral and every day for eleven months of mourning. This is not a prayer about death or dying, but a prayer praising God as the giver of life.

Close relatives usually stay at home for seven days and other relatives and friends visit and take care of them. After the seven days, the mourners may continue with most of their daily activities, but the official mourning time is eleven months.

12.2.6.8 Festivals and holy days

Rosh Hashana: the Jewish New Year

Jews have their own calendar and their New Year is celebrated on the first and second day of the month Tishri, which usually falls towards the end of September. Before the service in the evening, the shofar (a ram's horn) is blown to call the people to prayer.

Yom Kippur: the Day of Atonement

Rosh Hashana begins a ten-day period of penitence (being sorry for your sins), which reaches its height on the Day of Atonement. It is said that on this day God weighs up the sins of each person for the previous year and decides his or her fate for the coming

year. It is a day of fasting and Jews spend much of it at the synagogue in a solemn mood of soul-searching and prayers for forgiveness and reconciliation with God. This is the holiest of all Jewish feast days.

Pesach: Passover

Passover is a joyous celebration which commemorates the Exodus — when the Israelites were freed from slavery in Egypt — and takes place in the Jewish month of Nisan (March/April). When the pharaoh of Egypt would not give the Israelites their freedom, ten plagues were sent to make him reconsider. The last plague, in which the eldest son in every household died, ''passed over'' the households of the Hebrew slaves, which were marked in a specific manner as instructed by Moses.

The highpoint of the Passover celebration is the Seder meal (Seder means ''order'', and the meal follows a specific sequence). Because this meal commemorates the events of the flight from Egypt, all the food at the table represents some parts of the story.

Shavuot: the Festival of Weeks

Shavuot is also known as Pentecost (from the Greek word meaning ''fiftieth'') because it is celebrated on the fiftieth day after the second day of Passover. Originally it celebrated the start of the harvest season, but later it came to commemorate the giving of the Law to Moses on Mount Sinai. The Ten Commandments and the Book of Ruth are read at the synagogue — the commandments to commemorate the giving of the Law, and the Book of Ruth because, although she was not a Jew, she was willing to adopt the Torah.

Sukkoth: the Feast of Tabernacles

The Feast of Tabernacles is held in September/October and commemorates the time that the Israelites wandered in the desert after their flight from Egypt. During this time they lived in temporary shelters built of branches and leaves. If possible, families build booths or shelters in their garden and cover them with greenery, but they try to arrange them so that the stars can be seen through the roof. The family may eat and even sleep in these booths during this festival.

Purim: the Feast of Lots

This festival takes place in February/March and commemorates the events in which Esther saved her people from certain death. Esther was married to the king of Persia while the Jews were in exile. The king's chief adviser, the evil Haman, wanted to have all the Jews killed because Mordecai, Esther's uncle, encouraged the Jews not to obey Haman's order that people should bow before him. Mordecai believed that a Jew may bow only before God. Esther used her influence with the king, Haman's plot was prevented and the Jews were saved. Mordecai was also appointed as the king's new adviser. The feast is called the Feast of Lots because lots were drawn to decide on which day the Jews should be killed. This festival is a joyful and light-hearted celebration and people dress up in fancy dress for the synagogue service. The Book of Esther is read and the children shout, boo, stamp their feet and cause a general commotion every time Haman's name is mentioned.

Hanukkah: the Festival of Dedication

This festival is held in December and commemorates both the victory of Judas Maccabaeus over the Syrian Greek rulers and the rededication of the temple in 165 BCE. The festival celebrates the survival of the Jewish faith in difficult times. A special eight-branch menorah (candle-holder) is used to light candles — one on the first day, two on the second day, and so on until all eight are lit on the eighth day of celebration. This is a time for song, games and giving of gifts.

Activity 12.3

Imagine you are teaching at a school where there are learners from all the traditions discussed above. You have the task of designing a work schedule for the year 2009. On which days can you *not* schedule tests or examinations because some learners will not be at school on those days?

Activity 12.4

Read the following newspaper clipping in order to refresh your memory of the Danish cartoon incident that sparked violent protests in many parts of the world.

> Danish embassy in Damascus torched
>
> Feb 5, 2006 by Torcuil Crichton
>
> THE clash between freedom of speech and the values of Islam intensified dramatically yesterday, with the Danish embassy in Damascus being set alight by furious Syrians and the oil-producing giant Iran threatening trade sanctions against countries whose newspapers have published cartoons depicting the Prophet Muhammed.
>
> With no end in sight to the wildfire crisis sparked by the publication of cartoons considered a gross insult in Islam, a South African court granted a request by a Muslim group to bar reproduction of the images, setting the country's media on a collision course with the judiciary.
>
> Mahmoud Zahar, a leader of newly elected Palestinian militant group Hamas, said yesterday: ''We should have killed all those who offend the Prophet, and instead here we are, protesting peacefully''.
>
> Across the globe, from Lahore to London, Muslims took to the streets to protest in what is fast becoming an entrenched battle between press freedom and religious respect.
>
> Chanting ''God is Great'', thousands of protesters stormed the Danish embassy in Syria, burned the Danish flag and replaced it with a banner reading: ''No God but Allah, Muhammed is His Prophet''. The building was badly damaged by fire, but nobody was hurt as the embassy was closed at the time. Denmark is at the eye of the storm as the dozen cartoons that Muslim demonstrators find offensive were first published there.
>
> They have since been reprinted across Europe. Yesterday two New Zealand newspapers reprinted the cartoons — which have now appeared in newspapers in Italy. Bulgaria, Denmark, Spain, France, Germany, Switzerland, Ireland and Hungary — saying their publication defended press freedom.
>
> Polish business daily Rzeczpospolita also published the cartoons, drawing the ire of PM Kazimierz Marcinkiewicz, who said: ''It is my conviction that the bounds of properly conceived freedom of expression have been overstepped''.
>
> South Africa became the world's first secular democracy to make it a criminal offence to reproduce cartoons depicting Muhammed, the result of a petition by the country's main Muslim organisation. The move by high court judge Mohamed Jajbhay has sparked an outcry that it was in violation of the right to free speech enshrined in South Africa's liberal post-apartheid constitution.
>
> Moderate Muslim leaders in the UK have called for calm, expressing deep

concern over the furore that has erupted in recent days. About 1500 people protested outside the Danish embassy in London for a second day yesterday, but the scene was more restrained than on Friday, when some protesters held placards calling for a European 9/11 and for the beheading of those who insult Islam.

The extremist Hizb ut-Tahrir group, banned in many countries and due to be proscribed in Britain, demanded that European governments exert pressure on their media outlets to repudiate the offensive caricatures of Muhammed and apologise for the offence caused.

More moderate Muslims distanced themselves from the protesters. ''I've been calling scores of Muslim groups around the country today to talk about this'', said Asghar Bukhari, of Britain's Muslim Public Affairs Committee. ''Every single one of us is outraged by this bunch of thugs''.

In an interview with La Repubblica daily, European justice commissioner Franco Frattini said it was not for the European Union to apologise. ''We don't have the power to apologise in the name of the press. That would be violating the basis of freedom of the press. If they feel it is right, it is up to the editors and authors of the cartoons to apologise to those who feel offended'', he said.

Foreign Secretary Jack Straw yesterday launched a fierce attack on the decision by some media outlets, including the BBC, to republish the cartoons: ''There is freedom of speech, we all respect that, but there is not an obligation to insult or to be gratuitously inflammatory''.

As Muslims vented their anger in the world's capitals, Iran said it had formed a committee to review trade ties with countries that published cartoons that are deemed to insult the Prophet.

Indonesia and Malaysia were the latest nations to publicly voice anger at the cartoons, joining a dispute that has become a lightning rod for anti-Western sentiment in the Islamic world.

Around 500 students of Islamic madrasas (religious schools) protested in the eastern Pakistani city of Lahore, chanting ''hang the culprits''. Dozens of Palestinian youths tried to storm the office of the EU in Gaza and pledged to ''give their blood to redeem the Prophet''.

Jordan's state prosecutor arrested the editor of a tabloid weekly which had published the cartoons. He had already been sacked by publishers of his Shihan weekly for reprinting the turban-bomb cartoon.

A black wreath was laid at the Danish embassy in the Turkish capital, Ankara. Turkey, a EU candidate country, which is predominantly Muslim but with a secular constitution, called for mutual respect. The Vatican condemned publication of the cartoons, saying freedom of speech did not mean freedom to offend a person's religion.

The US also entered the fray, with the State Department claiming it fully recognised the freedom of the press but that it had to be coupled with press responsibility. ''Inciting religious or ethnic hatred in this manner is not acceptable,'' said a spokesman.

Now imagine that you are in a class and a learner makes a derogatory remark about Muslims in general because of this incident.

How would you handle the situation? The easy answer is that you would tell the learner to keep quiet and continue with his/her work. But assuming that was not an option, what would your course of action be?

FEEDBACK ON ACTIVITIES IN LEARNING UNIT 12

Feedback on activity 12.1

The value of this activity lies in the manner in which it highlights that educational policies are integrated and serve the same overall purposes.

Note that it is possible to debate some of these inclusions and exclusions. Your answers might differ from ours, but that is acceptable if you can make a case for inclusion or exclusion.

Competences	Policy on religion in education
Practical competence 3: Showing an appreciation of, and respect for, people of different values, beliefs, practices and cultures.	1, 3, 4, 5, 8, 10, 11 (bullet 5)
Foundational competence 3: Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, the Constitution and the Bill of Rights.	6, 7, 8, 9, 11 (bullet 2), 19
Foundational competence 7: Understanding the impact of class, race, gender and other identity-forming forces on learning.	This competence is only addressed implicitly in 1, 3, 4, 6, 8, 10, 11 (bullet 4), 16, 19
Reflexive competence 6: Adapting learning programmes and other activities to promote an awareness of citizenship, human rights and the principles and values of the Constitution.	This competence is not addressed directly in the policy, but the values of the Constitution are elaborated on in paragraph 4. Lessons in any subject field can be used to promote this competence.

Feedback on activity 12.2

Because this activity required you to give your own experience, there is, of course, no right or wrong way to answer it. Many of us grew up in schools that were religiously, racially and culturally homogeneous. This meant that only one religion was accepted, and this was the official religion of the school. This situation has changed considerably. Today diversity is the norm in the classroom. This diversity is handled in a constitutionally acceptable way in the new policy on religion in education.

Feedback on activity 12.3

The dates of the most important holy days are not all mentioned in the learning unit, but the festivals are. With a bit of research on the internet, you could have found these dates. Some of these dates are, of course, public holidays in South Africa and some fall during the school holidays in any case. Nevertheless, this activity will help to sensitise you to the fact that not all religious people have public holidays on their most important religious days, and these should be borne in mind when school activities are planned.

Here is the list for 2009

Date	Holy day/Festival	Religion
10–13 April	Easter	Christianity
9 May	Wesak	Buddhism
19–20 September	Rosh Hashanah	Judaism
21 September	Eid al Fitr	Islam
28 September	Yom Kippur	Judaism
17 October	Divali	Hinduism
28 November	Eid al Adha	Islam
25 December	Christmas	Christianity

Feedback on activity 12.4

There is no one correct answer to this question — only more or less considerate ways of dealing with the situation. The educator who is sensitive to his or her pastoral role will realise that any offensive remark about a person's religion is hurtful to adherents. Therefore a derogatory generalisation about Muslims will embarrass and anger Muslims in the class. The different issues that can be considered in a class discussion are all present in the article:

- Why there was such an outcry in the Muslim world

In Islam it is prohibited to make an image of the Prophet — in fact, many Muslims will refrain from depicting *any* human figure in artwork at all.

- The different reactions of Muslims to the cartoons

From the article it is clear that while some Muslims reacted violently, others called for calm and distanced themselves from the violent protesters.

- Press freedom and press responsibility

Are there limits on press freedom?

- Hate speech

What is hate speech? Do you agree with the (then) Foreign Secretary of Britain, Jack Straw, when he said: ''There is freedom of speech, we all respect that, but there is not an obligation to insult or to be gratuitously inflammatory''?

REFERENCES

Al Faruqi, IR. 1984. *Islam.* Niles: Argus Communications.

Ayoub, MM. 1989. *Islam: faith and practice*. Ontario: Open Press.

Bodhi, B. 1984. *The noble eight-fold path*. Kandy: Buddhist Publication Society.

Broadbent, L (ed). [Sa]. *Exploring Islam. Opportunities for introducing pupils to aspects of Islam in the primary and middle years*. Derby: Christian Education Movement.

Broadbent, L (ed). [Sa]. *Symbols of dress and ritual*. Derby: Christian Education Movement.

Diesel, A & Maxwell, P. 1993. *Hinduism in Natal*. Pietermaritzburg: University of Natal Press.

Fackenheim, EL. 1987. *What is Judaism? An interpretation for the present age.* New York: Collier.

Institute for Comparative Religion in Southern Africa. 1992. *Religion in public education. Policy options for a new South Africa*. Cape Town.

Jackson, R & Nesbitt, E. 1990. *Listening to Hindus*. London: Unwin Hyman.

Krüger, JS. 1991. *Buddhism from the Buddha to Asoka*. Pretoria: Unisa Press.

Krüger, JS, Lubbe, GJA & Steyn, HC. 1996. *The human search for meaning: a multireligious introduction to the religions of humankind*. Pretoria: Via Afrika.
Kwenda, CV, Mndende, N & Stonier, JET. 1997. *African religion and culture alive!* Pretoria: Collegium.
Sen, KM. 1981. *Hinduism.* Harmondsworth: Penguin.
Smart, N. 1979. *The phenomenon of Christianity*. London: Collins.
South Africa. Department of Education 2002. *Revised national curriculum statement grades R-9.*
Thorpe, SA. 1991. *African traditional religions*. Pretoria: Unisa Press.

SUMMARY OF RELIGIONS (FOR QUICK-REFERENCE PURPOSES)

Religion	Founder figure	Concept of God	Main beliefs	Scriptures	Major festivals	Origin in time	Origin in place	Major types
African (traditional) Religion 	None	Supreme Being pervades everything, but is not involved in everyday lives	Sanctity of life. Ancestral spirits. Importance of the community	No scriptures — oral tradition	As the occasion demands birth, initiation, marriage, death. Seasonal festivals	More than 4 000 years old	Africa	As many as there are tribes, eg Zulu, Tswana, Yoruba
Buddhism 	Gautama Siddharta, who is called the Buddha (the Enlightened One)	Theravada or Hinayana Buddhism: do not worship a god Mahayana Buddhism: honour and even worship the Buddhas (note: Gautama was not the only Buddha)	Life is suffering. Suffering comes from desires. If desire ceases, then suffering ceases. Follow the Eightfold Path to escape suffering	In Theravada Buddhism: the Tipitaka (the three baskets) Mahayana: the Diamond Sutra and the Lotus Sutra	Wesak during the full moon in May/ June. The birth, enlightenment and death of the Buddha are commemorated	Gautama born in 566 BCE	India	Theravada or Hinayana (the small vehicle) and Mahayana (the large vehicle)
Christianity 	Jesus of Nazareth	The Holy Trinity: Father, Son and Holy Ghost	Jesus was born in human form and died for the sins of humanity. All who believe in him will be saved and will live with God in heaven	The Bible (comprising the Old and New Testament)	Christmas (birth of Jesus). Easter (death and resurrection of Jesus)	Jesus Christ was born somewhere around 6 to 4 BCE	Israel (in West Asia, also commonly referred to as the Middle East)	Roman Catholic, Orthodox and Protestant churches

Religion	Founder figure	Concept of God	Main beliefs	Scriptures	Major festivals	Origin in time	Origin in place	Major types
Hinduism 	None	All the many gods and goddesses are different forms of Brahman, the World Soul or God. Three main gods: Brahma (not the same as above), Vishnu and Shiva	Reincarnation and karma the belief that the soul does not die with the body but is reborn in a new body. The new life circumstances depend on the deeds of the old life. Good deeds in this life will lead to happiness in next life	The Vedas. The Bhagavad Gita are the most popular scriptures	Divali during September/October. Celebrates the triumph of good over evil. Holi is celebrated in February/March to remember the destruction of the evil demon Holika	More than 4000 years old	India	Many different forms, often depending on the god who is worshipped
Islam 	The prophet Muhammad	There is no God but Allah and Muhammad is his messenger	Belief in God; the Last Day of Judgement; the Angels; the Book (the Qur'an); and in the Messengers (the prophets who were sent through the ages)	The Qur'an	The Festival of Fast-breaking (Eid-ul-Fitr). The Feast of Sacrifice (Eid-ul-Adha)	Muhammad was born in 570 CE	Saudi Arabia	Sunni and Shia
Judaism 	Abraham; Moses	One God who gave the Law to Moses	God made a covenant with the Jewish people and they must obey his laws (commandments) One day a Messiah will come	The Hebrew Bible (the Tanach). (Christians call this the Old Testament). The Talmud	The Jewish New Year (towards the end of September) The Day of Atonement Passover	More than 4 000 years old	Israel	Orthodox, Reform and Conservative