



**CREATING A CULTURE
OF CARING**

**LEGISLATED
PROFESSIONAL
BOARDS:
Child and Youth Care
soon to achieve full
recognition as a
Profession in
South Africa?**

**TRAINING
TRADITIONAL
HEALERS IN THE
HANDLING OF
SEXUAL ABUSE**

Child & Youth Care

ISSN 0258-8927 Volume 18 No.4 April 2000

A Journal for those who work with troubled children and youth at risk

Ho kgathalla bana le batjha: Buka ena e ngoletswe batho ba sebetšang le bana ba nang le mathata le batjha ba ka welang tsietsing bophelong ba bona.

Child and Youth Care Workers — are you ready?

EDITORIAL



One of the main reasons for the NACCW's existence is that it works on behalf of its members for the establishment and recognition of the field of Child and Youth Care as a profession. The implications of this for the Association is that much of its work is not easily visible.

Key people in the fields of Welfare, Social Work, Psychology and Education have had to be persuaded that Child and Youth Care has indeed its own body of knowledge, its own unique set of skills and more especially, its own values – that it operates according to its own unique code of ethics. Academics have had to be persuaded that the field has international academic credibility.

Over the last twenty years this has been a gradual cumulative and usually hidden process yet every now and again the course of this mole-like journey towards professionalization has showed its outcomes in a pattern of visible mounds of success. Amongst these have been the University of South Africa's

launch of its Certificate Course in Child and Youth Care; the launch of the degree in Child and Youth Care; what is hoped will be a Masters Degree in Child and Youth Care and the NACCW's in-house Registration of Child and Youth Care Workers and Practitioners. Right now in the field of Child and Youth Care, a major breakthrough toward the recognition of the profession is surfacing in this country.

At last, two decades of lobbying and training and years of growing a nation-wide organisation has positioned Child and Youth Care Workers to be recognised by governmental statute as registered professionals. This will mean having our own statutory Council to keep such a register and to watch over standards and the ethical conduct of its registered members. But there is work still to be done. Over the next months, the NACCW will be required to:

- convince the State that we are professionals
- show that the field is a field deserving of study and practice in its own right

The NACCW has accepted the responsibility of convincing the State that sufficient numbers of child and Youth Care Workers want their profession to be registered by a statutory body. Child and Youth Care Workers and Practitioners whether members of the NACCW or not will be asked to:

- declare that we do want the privileges and responsibilities that go with statutory registration
- stand up and be counted.

You are urged now to make this known to your colleagues throughout the country. When asked to vote, or sign, Child and Youth Care Workers must be prepared to make their opinion known – we want statutory registration. No more a mole but a fully fledged eagle. Child and Youth Care Workers – are you ready?

Barrie Lodge

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OOPS!

We acknowledge and apologise for the printing error appearing in some copies of the March issue of the journal. Our printers have been informed that there were two blank pages found in two copies of the March journal. Should any other readers have received a similar copy, we will gladly replace it with an intact copy.

We trust that such an error will not be repeated.

NACCW

The National Association of Child Care Workers is an independent, non-profit organisation in South Africa which provides the professional training and infrastructure to promote healthy child and youth development and to improve standards of care and treatment for troubled children and youth at risk in family, community and residential group care settings.

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'Aftercare'

keeps a child off the street

The MOSES SISHLANGU Health Centre Team of White River, Mpumalanga, discuss their success with younger street children and their efforts to work with youth on the streets.

Of the 121 children who came to the Centre since White River Help Our Children (WRHOC) started in late 1994, 81 were still in contact. Of these, 34 are no longer actively in after-care; of the remaining 47, two were waiting to be reunified at home and at school, while 45 were actively in after-care:

- 21 have been reunified at home and at school;
- 4 have been reunified at home but are not yet schooling;
- 3 have been reunified at home and are working;
- 16 are in alternative places of care – children's homes, homes for the mentally handicapped, schools of industry, etc.;
- 1 has returned to the streets.

Valued visits

What do we mean by 'after-care'? Children reunified with their family are visited, either at home or at school, on a monthly basis for at least a year to see whether they are coping with the difficulties that made them go to the streets in the first place. The importance of these visits was highlighted last year

when the children were asked if they had any complaints. Their one big grumble was that the Centre at times skipped its monthly visit and they felt let down because they needed this contact to help them to cope with the many difficulties they were facing.

These difficulties might include parents being unhappy with the child's behaviour; disciplinary problems at school (bunking, etc.) arguments with parents (over being too strict; giving hidings, etc.); getting into trouble for stealing from home or breaking the law. During the last two months, two of our reunified children were involved with house-breaking and theft. One was arrested and phoned us from the police cell; the other came to us while 'on the run' and we negotiated his arrest and release through the magistrate's court.

Our children know that they may always come back to the Centre if they encounter difficulties, though we encourage them to discuss their problems during the monthly visit. It is, therefore, understandable that they were concerned about these visits being 'skipped' (which does sometimes happen, because of shortage of staff and the costs of transport).

Our whole team firmly believes that the successful reunification of our children depends largely on these monthly visits. Departmental subsidies should take the costs of these visits into account when evaluating a programme. The visits also have a preventive effect: if we do not go to the children, we will meet them again on the streets. There are other preventive measures we would like to take if we had the resources. Reunified children could, for example share their experiences with other children in their community and at school, as well as with other groups of adults. They could also assist newly reunified children to ensure that they do not drift back to the streets. From our experience, once some children from a particular community go to the streets, others from the community quickly follow them. The whole vision of WRHOC consists of a cycle where early intervention through street work, a continuum of care, and supervised reunification ultimately leads to prevention. For five years, this cycle has worked well for us: we have hardly any children aged 6-15 on our streets. We do, however, have quite a few aged 16 and over.



Ingula Youth Group

In March 1998, a group of people caring for street children in the White River area came together to discuss the plight of these young people. Although our policy is to reunite the under-16s with their families, we agreed that this approach did not

apply to the older children. We, therefore, established the Ingula Youth Group. Ingula is a siSwati word for a calabash, which is used for making amasi. This image illustrates the aim of the Group: to help young people living in difficult circumstances to acquire skills that will enable them to become self-reliant, self-supportive, have a sense of self-worth and a positive outlook on life: in a word, to become responsible adults.

Ingula provides a 'family-spirited shelter' – that is, a very simple wooden structure where a maximum of 12 boys, sharing three bedrooms, live for nine months. They are responsible for cooking their meals, doing their laundry and the housework, maintaining the grounds and developing a vegetable garden. A care animator assists them when needed. During the day, the younger children play, work, etc. together with the youths; it is important that they interact, since they have to live/put up with one another in the home situation. Ingula also has to deal with youngsters re-establish meaningful contact with their family and community. Many of them have



no relationship with their family because they have been away for some time and their families have given up on them. Part of the programme demands that they go home during the first weekend of the month. We hope that the parents will see the growth taking place in their youngsters, so that when they complete the programme they will be easily reunited with their families.

Ingula tries to restore self-dignity through workshop given by the White River Child Welfare social worker twice a week. The purpose of the workshops is to provide the young people with lifeskills – communication, family relationships, sexuality education, dealing with substance abuse, problem-solving, etc. In addition, each lad has a weekly interview to discuss how he is doing. Financially, all we provide them with is R10 per week pocket money.

Ingula also has to deal with youngsters who have substance abuse (usually dagga) problems. We have had three such youngsters and have been successful with only one, possibly due to our lack of experience in this regard. We now see that they

should be on the road to recovery before joining the programme, otherwise they can have a negative influence on the others.

Ingula also encourages the youngsters to develop spiritually: there are daily morning and evening prayers and a non-denominational service on Sundays. We have registered the Cen-

tre with the Independent Examinations Board and are offering the first three levels of Adult Basic Education and Training. We also arrange courses in nearby institutions in care mechanics, etc.

We try our best to have an holistic approach, dealing with the physical, emotional, spiritual, social, and cognitive well-being of the youths. We are still learning through our mistakes and realise that much more could be done to help them. Some, for example, really need intensive professional therapy to deal with the wounds of the past.

Our approach is to be sensitive to the degree of freedom and directiveness that each one enjoys while allowing them to do various things that promote a sense of self-discipline and responsibility. So, the first group was involved with drawing up the rules and regulations affecting them. We are aware of the need constantly to evaluate the project to provide the best services available. □

*Reprinted from ChildrenFIRST
August/September 1999*

THE NEW FINANCING POLICY AND THE TRANSFORMATION OF SERVICES

Ms Martinette Van Brakel of the Provincial Administration of the Western Cape (PAWC) gives input.

A new financing policy which underpins the transformation of social welfare services was published in Government Gazette no 19888 dated 26 March 1999. This financing policy is one of the major tools for implementing the White Paper for Social Welfare. It broadly seeks to promote universal access to welfare services for all citizens and to distribute resources in an equitable manner.

Our current financing system is administratively burdensome as it consists of 13 different financing formulae, characterised by, amongst others:

little scope for innovation; once financed, this financing continues virtually ad infinitum irrespective of performance; a predetermined set of services – usually with a single purpose; payment linked to unit costs for facilities and social work posts for welfare organisations instead of to the needs, target groups and total costs of the service. In addition the rigid regulatory framework excludes emerging organisations as well as organisations who, during the height of apartheid, delivered services where the more traditional welfare



sector could or would not do so. The new financing policy addresses many of these anomalies and inequities and aims to:

- get rid of the current imbalances in services to citizens
- include service organisations who were previously excluded from receiving financial assistance.
- form a network of accessible services for all who are in need
- provide a variety of financing options
- promote the capacity and sustainability of organisations

Criteria for financing will no longer be based on a sense of entitlement or the notion that financing is justified by the mere

existence of the service, but rather on the following:

- effectiveness/relevance of expected outcomes
- social integration, diversity and equity
- services that cover more than one service level
- integration of special development areas in all service levels
- services which help in the re-allocation of resources to ensure equity between and within provinces
- networking between organisations and communities
- services that link social services and social security.

The new financing policy is therefore needs driven and outcomes based so that the results of government's financial investment can be measured in a concrete way. Another important shift that the policy makes, is that government will become a purchaser of services. Whilst government will continue to finance certain services, the ability to purchase services means that government can set its own developmental priorities and seek out and purchase those services it needs to meet priorities. □

HOW TO DRAFT A FUNDING PROPOSAL

1. Covering letter

- 1.1 Letterhead
- 1.2 Address the letter to the responsible person (phone before to re-check name and correct spelling)
- 1.3 Ensure that all details are correct
- 1.4 Be polite and concisely summarise the rest of the document
- 1.5 Point out one or two pertinent issues
- 1.6 Thank them for their time in considering the application

2. Title Page

- 2.1 Date
- 2.2 Projects name or number
- 2.3 Name of donor
- 2.4 Requested amount or item for sponsorship (fund-saving items)
- 2.5 Name of person who submitted the request
24 hour contact number/s

3. Executive summary of the project

(1-2 paragraphs)

- 3.1 Heading - name of project
- 3.2 Give a strong case for support of the project.
What the project is, why it needs funding, briefly mention the history. State the problem and the overall goals of the project.

4. Description of the Project

- 4.1 Problem statement:
 - 4.1.1 Keep it simple and focussed
- 4.2 Solution to the problem
 - 4.2.1 The uniqueness of your organisation
 - 4.2.2 Why it is best placed to

solve the problem

- 4.2.3 The objectives of the project to address the problem or need
- 4.2.4 The target group-profile. The beneficiaries of the project
- 4.2.5 Mention collaborative initiatives, partnerships and the synergy between you.
- 4.2.6 Cost effectiveness

4.3 Implementation Plan or Matrix

- 4.3.1 The programme and how it will work
- 4.3.2 Time-frames and who manages the project

4.4 Sustainability of the project; future plans for the project

- 4.5 Benefits to the donor
- 4.6 History of the project

5. Previous Donor Support

- 5.1 List names, details and date (the amount is optional)

6. Evaluation and Monitoring

- 6.1 How goals will be measured, by whom and when
- 6.2 Expected outcomes
- 6.3 Ongoing work from this project
- 6.4 Report back dates
- 6.5 Financial reporting system
- 6.6 Independent research evaluation

7. Background information

- 7.1 The mission and objectives
- 7.2 The history of the organisation
- 7.3 The staff and board members
- 7.4 Other programmes and projects
- 7.5 Achievements and awards
- 7.6 Future plans

8. Budget

(Line items need narration within the body of the proposal, however a separate Budget sheet can be attached)

- 8.1 Expected income (include Fundsaving items)
- 8.2 Expected expenditure
- 8.3 Expected shortfall

9. Contents of Pack

- 9.1 Covering letter
- 9.2 Title page
- 9.3 The Proposal 3-5 pages
- 9.4 Budget

Appendices*

Constitution
Current or previous annual reports
Financial projections over 3 to 5 years
Letters of endorsement
Newsletters
Non profit Organisations
Registration letter
Photographs
Press cuttings
SARS tax exemption letter

* May not be necessary but have them ready in case a donor requires the details.

Tip: as the fundraiser, do not attempt to design a budget by yourself. Always, always involve management board members and project co-ordinator.

Acknowledgement: Ann Rown, Charisma Communications, PO Box 689, North Riding 2162

From SAIF News – July 1999

**SA Institute for Fundraising
Tel: 946-4110**

CREATING A CULTURE OF CARING



A presentation by Zeni Thumbadoo at the Annual Graduation of the NACCW Western Cape Region

We are born into this lifetime without a culture. We are born with no language, no customs, no values, no beliefs, no traditions. As we enter our journey in life we are exposed to all this through our family, friends and communities we develop a specific and yet unique cultural identity. The customs and traditions we experience are based on values that are held dear by the people with whom we live. It is through creative and attractive cultural rituals and activities that we have often been taught deep, important values.

However culture is dynamic. We reject some customs because the values that they represent are not acceptable to us any longer, or we do not accept that the custom/ritual represents the values as clearly and accurately as we want. We often in our journey in life begin to move away from the grounding and earthing of our culture to commit ourselves to the intrinsic and universal values that form the basis of cultural expressions. We free ourselves from the trappings of cultural expressions to live a value based life.

Young people and their families

are at different stages in the journey of cultural connectedness. Many need a strong sense of custom and ritual to hold and ground them and demonstrate the value that is being taught. The history of our country has systematically destroyed African culture, and we have all lived in a world of cul-

A culture of caring implies a culture of mindfulness and acceptance around each and every young person and family.

tural intolerance and experienced the destructiveness of a dominant culture. The challenge for child and youth care workers lies in the reclaiming of positive cultural practices which will assist young people and their families to heal. We need to explore the cultural traditions of the young people in our care, understand the underlying value in the cultural practices and help the young person to grow and develop through this understanding.

However, we seldom know enough of another's culture to be

competent in understanding and interpreting it. What we can do and must do is what we in the child and youth care field are expert at doing – create a culture of caring. A culture of caring implies a culture of mindfulness and acceptance around each and every young person and family. Thus the important issues of cultural sensitivity is integral and embedded in every thing we do. When we talk of a culture of caring in child and youth care we refer to an ethos or climate in which young people feel cared for holistically – physically, intellectually, emotionally, spirituality and culturally.

Child and youth care workers need to reflect on the issues that affect their ability to care for people of diverse backgrounds, and strengthen their ability to create a context of caring, that is embracing and welcoming of any form of diversity.

While we have learnt and studied and may feel a degree of confidence in our capabilities we may still be hesitant about our competence with regard to inter-cultural work. Often we may feel tentative and even defensive about responding to the cultural needs of others. We may feel a reluctance or inability to

get involved in culturally challenging activities. Sometimes we are anxious and self-protective and comfortable in a familiar role where we know exactly what to do and what is expected of us. This often reflects a reluctance to grow and open up to the ambiguity of the unknown.

Often we feel we are not enough, we do not have enough or know enough to care for people who are different from us. We give little because we feel very small. "It is not that I don't care – I'm sure that you could find someone better than me to do it."

We deny ourselves and others our full resources simply because we're in the habit of defining ourselves narrowly and defensively. The less flexible, less versatile we are, the less helpful we are.

In the process of caring there is more than the deed and the doer. There is the interconnectedness with oneself and the other person. A deeper sense of identity, a connectedness with humanness and humanity.

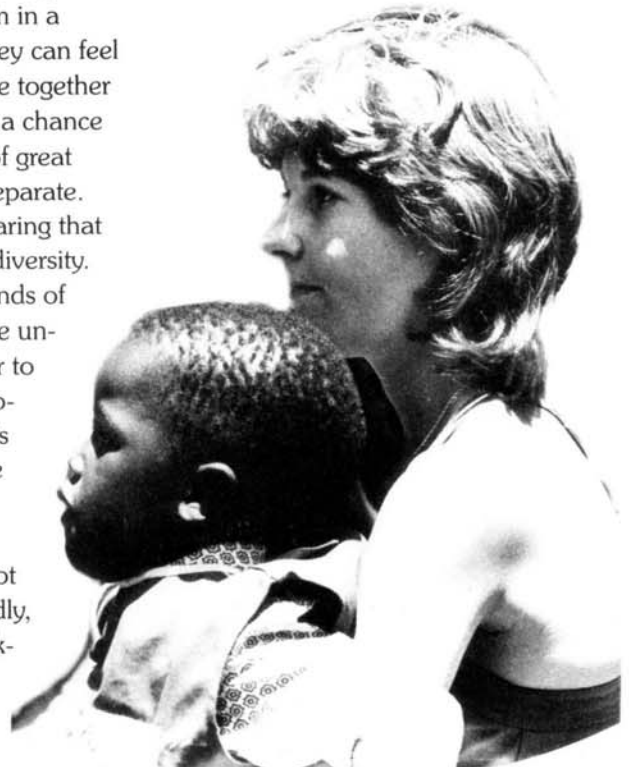
"We share responsibility for creating the external world by projecting either a spirit of light or a spirit of shadow on that which is 'other' than us. Either a spirit of hope or a spirit of despair. Either an inner confidence in wholeness and integration, or an inner terror about life being diseased and ultimately terminal. We have a choice about what we are going to project, and in that choice we help create the world that is. Consciousness precedes being."

Our work is an expression of spontaneous appropriate caring—and cultural sensitivity is an expression of appropriate caring. What do we have to offer to cultures that we know little or nothing about? As it turns out ... everything.

I suggest that if we are self-aware and compassionately caring we will not offend and hurt others in our inter-cultural work

Within each one of us is that essence of being – call it life or energy or consciousness or God, and we have to share it with one another. In our work with troubled young people from a different culture to ours, they can feel in who we are the reassurance that they are not simply isolated identities, separate selves, cut off from us and different. They can feel us there with them in a common humanity, they can feel the comfort that we are together with them. They have a chance to know in moments of great pain that we are not separate. This is the culture of caring that will embrace beyond diversity. If we accept that the ends of our actions often prove unknowable, we are freer to be focussed on the process of our work as it is happening. We can be attentive to situations as they occur. Caring happens right here. Not having to know so badly, not wandering off looking, we are more able to be present, freer simply to be. The

mystery of helping and caring can be our teacher. Right where we are, with what we know, in whatever we are doing is the opportunity to be caring. We need only to stay conscious and aware and then give whatever we can. We have much more to offer than we realise. All we need to ask is "How can I care?" with an open heart and then really listen. Ultimately on this journey we simply become compassionate and culturally sensitive as a natural consequence of what we have seen and understood. I do not mean that we should not be awake and mindful to cultural issues in our world. I suggest that if we are self-aware and compassionately caring we will not offend and hurt others in our inter-cultural work. We will celebrate differences joyfully. We will be eager to learn about differences. We will be stable in our awareness of our unity in our joint humanity — and this will be genuinely felt and experi-



Independent Newspapers

enced by the diverse people with whom we work.

"Caring is a way of acting, knowing, creating, listening, speaking and living. In all instances caring comes from within our own beingness. It is not something that can be weighted except by the self. If there were to be a measure, it would be measured by the capacity of the heart to remain open, serene and unafraid."

I would like to share with you some examples of cultural sensitivity and competence demonstrated by child and youth care workers in a culture of caring. In one programme a Tswana youth from a rural and traditional background was fostered by a Moslem family in a township. This family was well trained in the professionalism of their role and there were no cultural conflicts in the caring of the youth whatsoever. The natural family was fully involved in guiding on relevant cultural practices – the foster family was known to spend the evening reading the Koran with the youth who read her Bible side by side. This youth is now successfully reunited with her natural family and all claim to be culturally richer through this experience.

I now quote from recording in another programme "Father voiced out he was considering slaughtering two white chickens as a sign that the differences between him and the mother had been sorted out. He also desired that the mother's aunt speak to her ancestors using one chicken as an offering. She agreed to explain to the ancestors that the child would remain with the father. She further suggested that this special day coincide with the termination session as the suc-

cesses made by the family needed to be celebrated as well. She felt that this was an ideal opportunity to incorporate the western and traditional practice of parting ways. The other family members agreed. The team felt honoured that the family wanted to associate them with their cultural ritual and also by the fact that the family had wanted their successes to be celebrated by the ancestors as well".

A white child and youth care-worker, working with very troubled youth told me once of an educational visit to Steve Biko's grave that was turned around as she became the learner and was respectfully guided on the traditional expectations and practices that were necessary to pay due homage to this great leader – and the joy expressed by the youth who were teaching her! In a research document on catching the stories of the elders to the youth on a wilderness programme the researcher notes: "A pause in the conversation prompted me to raise an issue which had not been addressed as yet, namely, that if there was a need for men to talk alone, as was customary in traditional Xhosa culture where women were not permitted to participate, then I would respect that and leave the council. The elder acknowledged my respect and said the need for that depended on the topics and questions that were raised."

These examples reflect common courtesy, respect, sensitivity, mindfulness, self-awareness and joyous engagement with and celebration of diverse cultures. May you too on your child care journey ahead honour cultural diversity in a culture of caring. □



A country situated in the east coast of southern Africa, with a coast of about 2600 km, and with a population of about 17 million inhabitants, mostly children, Mozambique suffered a destabilising civil war which lasted two decades approximately, with thousands of deaths, thousands of orphan children, destruction of many infrastructures, migration of the population in search of security both in the coastland and in the neighbouring countries, numerous families were split and about 300.000 Mozambicans became internally displaced. In this case reference is being made to farming communities that moved to urban areas and other places with military security. Now – the aftermath of the horrific floods which ravaged Mozambique.

Who we are

Juntos por uma criança feliz – together for a happy child – is the name of a group composed of NGOs, government and religious institutions that share a common ideal – **fight against child sexual abuse**. Working on a voluntary basis, the group is carrying out a national campaign, which will culminate with the launching of a regional campaign against child sexual abuse on the 16th June 2000, the African Children's day. The campaign emerged as a result of the Terre des Hommes – Germany partners meeting in Southern Africa,

TOGETHER FOR A HAPPY CHILD – A GROUP OF NATIONAL NGO'S IN MOZAMBIQUE

As outreach to other African countries develops, "Child and Youth Care" is approached directly by organizations who wish to join the mailing list.

Here we see that amidst the suffering and devastation caused by the great floods there are still people engaged in Child and Youth Care. We share the pain of immense loss that the people of Mozambique are experiencing.

held in 1996 in Harare, with the aim of proceeding with the World Summit held in 1996 in Stockholm, whose aim was to set strategies for the eradication of sexual exploitation of and sexual abuse in the world.

Regional Campaign

As it is important to set international or regional co-operation, it is also important to take into account the need of programmes and strategies adequate to the socio-economical and cultural realities, because struggle strategies need consistency and they should not be understood as voluntary and free choices. International co-operation should, therefore, be a catalyser and a complementary element of the policies regarding the struggle against the phenomenon

of child sexual abuse developed by each country according to the priorities internally defined. Given the sharp increase and because it represents a common scourge in the region, a group of Southern African countries, namely; South Africa, Namibia, Zimbabwe and Mozambique decided to join their efforts to fight against the maleficence – children sexual abuse – by establishing 16th June, 2000 as the day of the launching of the regional campaign.

Objects of the Campaign

- Raise an awareness in the society, in general, to understand the need of observance and protection of children's rights;
- Advise the society to protect children from sexual practices until they reach puberty, and be aware of the dimensions of these practices at national and regional levels;
- Develop an awareness in the society, about the dangerous traumas and physical consequences for a child who has been victim of sexual abuse;
- Contribute to the development of children's life and promote their total participation in the fight against children sexual abuse;
- Furnish children with knowledge about their rights and methods of self defence;
- Perform lobbies close to the government, the parliament and the civil society in general, with the aim of adopting legal and specific provisions for children's rights defence and set severe penalties for those who, in any way, violate it;
- Train teachers in order to call their attention to the importance of children's protection;
- Show that child sexual abuse is a crime, and, it should be disclosed and penalised;
- Create a regional and a national database.

Causes of sexual abuse in Mozambique

- High rate of orphans;
- Unemployment;
- Lack of information and education in schools about sexuality;
- Culture/tradition and religion, witchcraft;
- AIDS
- Customary habits, which regulate social relationships in the country, precocious marriages;
- Power misuse.

*For further information contact:
Rafa Valente Machava
Av. Paulo Samuel Kankhomba
NR.1855 - 2nd floor, Maputo
Tel/Fax 304617
e-mail: antichildabuse@cfmnet.co.mz*

It is pleasing to note that the interest in our journal serves as a channel to bridge and celebrate our diversities in the development of an African Child and Youth Care Practice. We encourage all our readers, members and especially our Partners in Africa to keep this exchange alive. Let's hear from more of you!

LEGISLATED PROFESSIONAL BOARDS: Child and Youth Care soon to achieve full recognition as a Profession in South Africa?



Lesley Du Toit helps us come to grips with the implications of Registration with a Statutory Body.

For more than 20 years Child and Youth Care Workers in South Africa have struggled to be recognised as being equal to our colleagues in professions such as social work, education, and psychology. We have longed for the day when we can sit in an assessment meeting or a discussion on one of the children in our care and be treated with respect, “trust” and dignity by our colleagues – not as a social work assistant, or a nanny. Not as someone who cannot be trusted with confidential information about the child, yet in whose hands the life of that same child is placed 24 hours out of 24. We have wanted the status, salaries and service conditions which make it possible to be effective and deliver quality services to young people and their families.

We have wanted quite a bit and we’re about to receive it. Are we ready?

Are we ready and do we truly understand the responsibility to children, youth and families which accompanies recognition as a profession?

The test which we face now, as individuals and as a profession, is this: has this been and is this truly about a better deal for the children and their families whom we serve, or has this been and is this about ourselves? For example, with the status of being recognised as one of the social service professions in South Africa, comes the requirement that “the client” is at the centre and our full responsibility at all times therefore is to the child. This applies regardless of the environment or conditions under which we work.

The natural consequences of the status and recognition are for example, that we have to re-think demands such as “danger pay”, we have to re-think behaviours

such as going on strike, we have to realise that hitting a child as a punishment (whether deserved or not in our thinking) may result in both legal action and the cancellation of our registration (and therefore the loss of our job).

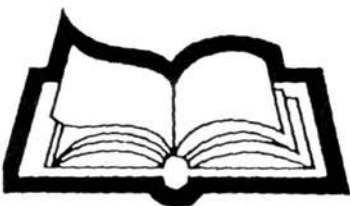
What has been accomplished so far?

- The new Social Services Council was legislated for in 1998/99 and is now a reality.
- The new Public Service Code of Remuneration (CORE), including the component for Child and Youth Care Workers in the Public Service, is now established.
- Training and Education from a Basic Qualification to a Certificate, 3 year Diploma and 4 year degree is in place.
- A new funding system for social welfare (including the child and youth care system) which will impact positively on the non-government services to children and youth has been introduced.
- A new child and youth care system which gives full recognition to the role which child and youth care workers can play in a variety of settings,



including schools and community is being introduced.

The final step in achieving our dream, and a requirement in the legislation, is the setting in place of a Professional Child & Youth Care Board under the Umbrella of the Council for Social Service Professions! The Council has finalised the methodology for doing this, and national professional associations, or representative bodies, are now invited to submit the application on behalf of the profession, to the Council. This does not however mean that the organisation submitting the application becomes the Board – they merely process the application. The NACCW is likely to perform this function with respect to Child and Youth Care and they will be given details of criteria and how to set about the application. Once an application is received and assessed by the Council to meet the criteria, the Minister for Welfare & Population Development must approve the establishment of the Board. The process of establishing a board will involve appointments, as well as elections (from among child and youth care workers). Once the initial board is in place a democratic system of voting in new members will occur whenever Boards are to be re-elected.



Professional Boards are likely to be established within the next 4 months and will include Social Workers, Child and Youth Care Workers, Probation Officers, and Community Workers.

What will the consequences be when we establish the Board?

Firstly, the Board (at different levels) will register all child and youth care workers, assistant child and youth care workers, or student child and youth care workers. This includes all those who work for the government. **From the time of implementation (and this will no doubt be phased in), child and youth care workers will be unable to practice child and youth care work without a valid registration certificate, and organisations employing workers will be required to employ only registered child and youth care workers.** Registration will be at **different levels**. For example, a child and youth care worker may be registered as a student (while studying at university or technikon), as an assistant child and youth care worker (if they do not hold the professional qualification of a degree/diploma but do hold the necessary qualification for this level of registration), and as a professional (if they hold the required degree/diploma for professional registration.) Secondly, registration will be **conditional upon having the specified qualifications set out by the Board.** In turn, the Universities, Technikons, colleges and organisations offering qualification will have to submit their

courses to the Board for accreditation.

Thirdly, registration will include a **commitment to a Code of Ethics.** Any child and youth care worker found to be breaking this Code, or practising without the appropriate registration, may be liable for prosecution and may be de-registered by the Board and Council.

Fourthly, child and youth care workers will be required to pay an **annual registration fee** set out by the Board and Council.



Lastly, our profession will finally be regulated in South Africa – and by child and youth care workers! There will never again be a situation where anyone can do this work, or where people who call themselves child and youth care workers can do this work in any way which they please.

So now the question is **to be a board or not to be ?**

In the next few weeks we should all be responding to the NACCW to indicate our support for an application or not. One of the key criteria to be met will be 'is this application supported by a majority of child and youth care workers in South Africa'. You and I now hold the future of the profession and the future of our 'children at risk' in our hands. Let's respond with courage and integrity. □

THE USE OF THE OTHER WAY

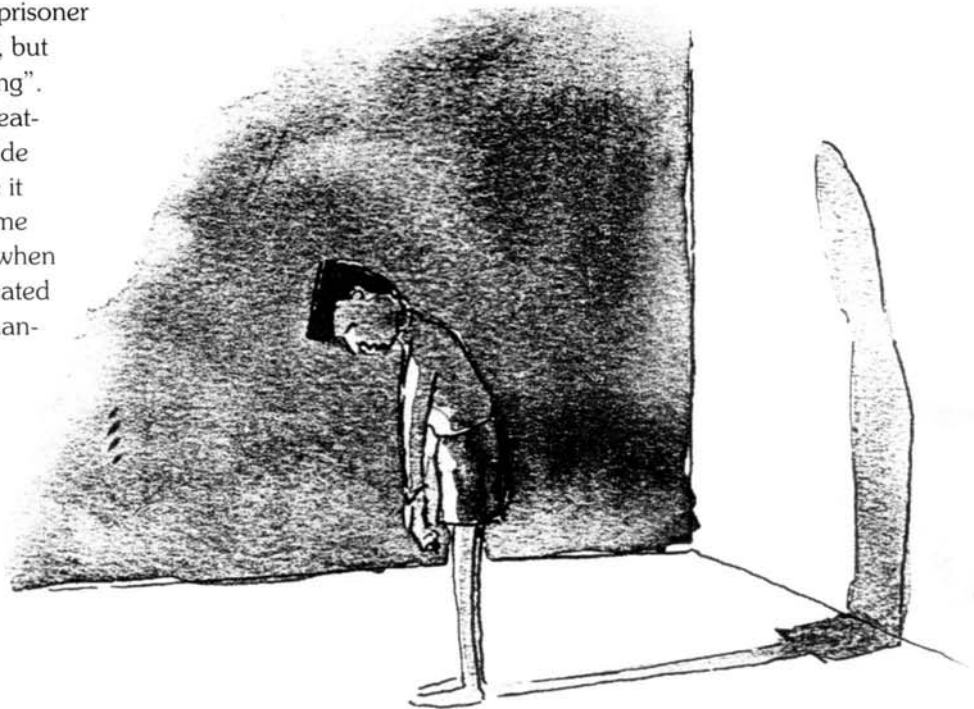
Sazile Robinson Mtetwa, a Child and Youth Care Worker at Excelsior Place of Safety in Pinetown, Kwazulu-Natal, reminds us of the Human Rights of those placed in our care.

It is 11h50 Thursday the 9th of March 2000 when something triggers my mind. It is about the way in which prisoners were treated during the apartheid era. They were treated as if they were not human beings, will never be and have never been human beings. In my thinking it says, when the apartheid "Masters" were designing the "Prisoner Treatment Approach", they reserved pride and authority for themselves and nothing for the prisoner, they forgot that the prisoner needed something although the prisoner had no right at that time, but was entitled to "something". And that is the kind of treatment which was to provide him with "learning" (take it home with you). It became dark in their minds that when prisoners are being ill-treated or dealt with in a dehumanising approach, they would have created national enemies for when these needy people rejoin their communities, they had nothing to hold on but to have and to show the nation what they inherited from prison wardens, i.e. to

brutalise and call people names. Should child and youth care workers use a similar approach what would become of the children in our care? It is common practice with civil servants, that we tend to forget the needs of our clients and do not forget ourselves and our authority. We forget what brought these young people into our care and that they did not choose to come into our care. They are so vulnerable. We forget that when young people are abused they are not being helped.

We are creating our own enemies and those of the nation. When they leave at the end of their term without having been helped or without life and social skills; they leave with bleeding hearts. We would have created national enemies just like wardens of the apartheid era.

The use of the other way ...



Ernie, this is not an obituary – it is a message of appreciation for what you have achieved in the field of Child and Youth Care – it is also a message of good wishes for your future.

I am almost certain that Ernie Nightingale is the longest serving Director of a children's home in this country. This in itself says something about him as a person. Most Directors last about 5 - 8 years because of the particular stresses and enormous responsibility for people's lives that go with the work.

I am not going to focus on Ernie's achievements, but on saying something about the person I know.

Ernie must be acknowledged for his leadership in the NACCW – a long term of difficult and challenging years as it's National Chairperson, at a time when the Association was in constant conflict with the Apartheid system and government. His quiet, calm and unruffled style must have disquieted many a state official in those days, as he tackled head-on the urgent matters of advocacy for the equality of services to children and the recognition of the Child Care Worker. His children's home became a model of what is good in child care. So much so, that the establishment of a School of Child and Youth Care was not a surprise to any of us. Nor was the recognition of the qualification that was given there for registration purposes – such is the quality of what Ernie has to offer.

Ernie, you have a profound effect on me as a person and as a Child and Youth Care Practitioner.

Message to Ernie Nightingale on the occasion of his retirement

*From The Rev. Barrie Lodge
NACCW National Chairperson*

ner. I went to you first when I had the call to become a Child and Youth Care Worker. You did the right thing when you sold me Child and Youth Care negatively. When you said that nobody could tell me what Child and Youth Care is all about and it's effect on a person personally, I would have to experience it, to know what the emotional effect is, and what it can do to me as a person, my marriage and my family. You knew it, because you had been where I was going. Yet, what made me carry on and get involved was your remarkable ability to rise above all the storms and remain calm, I thought – at peace with yourself. I will never forget, that when in East London, I was going through a particularly hard time, you flew to be in East London to support, advise, comfort and reassure – again I stayed in the field. You gave me confidence and provided me with support.

If this is the way I experienced you, then I must believe that those closer to you would have

experienced this encouragement and support more intimately and more frequently.

I know that I am but one of many that you have influenced and encouraged in the field of Child and Youth Care in this country. There must be hundreds of Child and Youth Care Workers, Directors and young people who have benefitted from your wisdom, knowledge and strength.

In your retirement, I know, that we will not lose your knowledge and wisdom. Ashley Theron is constantly talking of a Council of Elders in the field of Child and Youth Care, who can be consulted when the field needs to draw on deep wells of experience and insight. I believe that you are now an honorary member of this Council and that we will be relying on you for many more years.

We all wish you well and hope that you will enjoy your retirement – you have earned it! □



Ernie, cooking up a storm, flanked by NACCW Treasurer Roger Pitt

TRAINING TRADITIONAL HEALERS IN THE HANDLING OF SEXUAL ABUSE

An NACCW 1999 Conference Paper presented by Mpumi Tyawa of CATTs (Child Abuse Treatment and Training Services), and Mr Boyce Mgcina (Leader – Uzifizonke Traditional Healers Association)

Mr and Mrs Dube brought their 8 year old daughter, Gugu, to the social worker. Gugu was sexually abused by an uncle who had visited the family from the Transkei. The social worker suggested that Gugu will need a lot of counselling for her to heal. Mr Dube said that he has met with the rest of the family and they have made a decision to take Gugu to an inyanga (a traditional healer), so that she can cleanse her as she is now dirty.

The social worker showed disgust. She told the parents that she is surprised that they considered taking their child to "those people"! She described them as unclean crooks who rob innocent people of their money. Mr Dube was very angry and felt insulted. He asked his wife if they may leave, and they stormed out of the office.

The gap between the western way of healing and the traditional way of healing can clearly be seen from this example.

This paper aims to share our efforts as CATTs, together with the Izifizonke Traditional Healers who are concerned about the spreading of child sexual abuse in our communities.

We saw this concern as an opportunity for us to work together. The healers meet a lot of clients whose children have been abused and they want to know how they can offer their clients an effective service. The traditional healers received the idea of training with enthusiasm. In 1998 a successful meeting was held to assess needs and to brainstorm ideas. It was the first step towards an exciting experience.

How it all started ...

The objectives of training the traditional healers in child sexual abuse were:

- To share knowledge regarding child abuse and child sexual abuse.
- To enhance their self-awareness and self-development.
- To sensitise them to the experience of children who have been abused.
- To empower them with skills in responding to disclosures.
- To help them with referral procedures.

Challenges

Our major challenge was to present material in a vernacular language (Zulu). Training material

therefore had to be adapted and interpreted so that it could be easily understood by the trainees.

A further challenge was to try and be comfortable in openly talking about sexual matters in Zulu. In our culture it is considered taboo to openly talk about sex, especially using our language and talking to people older than you. As training progressed trainees felt more relaxed and spoke more openly and freely.

The Process

This training was such an eye-opener for us because we discovered a lot of commonalities between the western ways of healing and the traditional ways of healing. It was exciting to discover that we use similar principles and ethics to serve our communities such as:

Confidentiality, a non-judgemental attitude, family work

Respect for the client

Traditional Healers have the utmost respect for clients because it is their mission to serve people who are in distress.



South Africa - Pictures of Hope

Finely tuned listening

They emphasised that they are not clinical in their approach as they try to understand the individual in his/ her context (family, environment etc).

An ethic of healing

This group shared their awareness of sometimes being referred to as witches. They accept that there are other people who use their ancestral powers in a destructive way. Hence, they wanted to do more than just give a child herbs to cleanse themselves, but also try to understand that child's pain, help the family through the pain and refer to relevant resources.

Self Awareness

Relying on the ancestors for guidance requires a finely tuned self awareness. This means that they have to do a lot of introspection and "quiet work" in order to be in touch with themselves and their ancestors in

order to serve effectively.

According to the group, training sensitised them to be more empathic and understanding of the pain of sexually abused children. It was helpful to heal some of their own unresolved pain and anger.

The training challenged a lot of stereotypes and even helped them to be more cautious with their own children.

Mr Boyce Mgcina, chairperson of the Zifozonke Traditional Healers Association writes:

Child abuse has mushroomed just as HIV in black communities. This we regard as a disease which has affected everyone. People living in squatter camps, affluent families and poorer families. This is something that was not known or spoken about in Nguni ethnic groupings. We believe that the breakdown of the extended family led to the breakdown of networking

and unity amongst families. Grand parents played an important role in caring for children. They shared fairytales (izinganekwane). The children always felt safe around them. When girl children grew up they were not placed in the hands of anyone else but their leader who was called a "Qhikiza". Her task was to teach and guide them about their bodies, respect of themselves and for them to give her feedback when a boy became interested in them. Therefore the children had an adult who was close to them and they could trust her if anything should happen to them.

The boys also had a leader, called "Ingqwele", who was a headboy and kept an eye on the group to uphold the good name of the families.

As healers we are aware of the view that the introduction of foreign cultures and the invasion of our places by these cultures have increased the problem of child sexual abuse.

The introduction of pornographic films and satanic cults have opened up this disease of child abuse amongst our societies. People flock to traditional healers for advice and healing powers when their children have been abused. Whether rural, urban, literate or illiterate, people still look up to traditional healers to help them deal with this problem.

By asking CATTS to share their knowledge, we have fostered an everlasting relationship in knowledge and wisdom. Sharing as "abomakhosi". We say in order to stop child abuse we all need to pull together and team up as we have learnt from the training. □



NPO

Have you registered?

What is the purpose of the Act?

The NPO Act 1997 replaces the old Fund Raising Act No. 107 of 1978.

The purpose of the NPO Act is to encourage and support nonprofit organisations in the wide range of work that they do.

Organisations registered in terms of the old Fundraising Act have been placed onto a Non-profit Organisations register and have until **September 2000** to register under the new Act. If they do not reapply, their registration will be cancelled in November 2000.

There are benefits to be gained from a system of registering nonprofit organisations. It will:

- Improve the credibility of the sector because nonprofit organisations can account to a public office.
- Bring organisations into the system.
- Please funders who are more positive about funding nonprofit organisations who are registered with a public office.
- Promote better styles of governance within the sector.
- Allow for information about the sector to be gathered and made publicly available.

Which organisations can apply?

Any organisation that is not-for-profit and is not part of government can apply for registration.

How do organisations register?

- Fill in the Directorate's registration form
- Send the Directorate two copies of their constitution
- Give the Directorate any other information that it might need to work out whether or not it can register the organisation.

For more information contact Mark Weinberg at **SANGOCO** Tel. (011) 403-7746 Fax: (011) 403-8703

or
the **Non-profit Partnership (NPP)** at
Tel. (011) 339-1136

NATIONAL DEVELOPMENT AGENCY (NDA)

The primary objective of the NDA is to contribute towards eradication of poverty by granting funds to civil society organisations to:

- carry out projects or programmes to meet the needs of poor communities
- strengthen the capacity of other civil society organisations involved in direct service provision to poor communities.

NDA Board meets regularly and different Board members are serving in several sub-committees. The Management Committee of the NDA is handling the transition of the Transitional National Development Trust (TNDT) to NDA.

A Chief Executive Officer (CEO) of the NDA will be appointed soon.

The Chairperson of the Board, Mr. Delani Mthembu, is available on a full time basis for the next three months. The proclamation of the TNDT closure was finalised on 8 March 2000.

TNDT will formally close at the end of April 2000.

Organisations can send their applications to the same address formally used by TNDT under NDA. P O Box 31959 Braamfontein 2017 Telephone 011 403-6650 Fax: 011 403-2514/5

Enough financial resources are in place from the government and the European Union.

POSITION NEEDED

Young female child and youth care worker from Kwazulu Natal seeks employment anywhere in South Africa.

Four years child care experience and BQCC obtained in 1998.

Contact telephone number: 083-693-4165

NEWS

NACCW EASTERN CAPE GRADUATION

The Eastern Cape region had their annual graduation on the 20th March 2000. Approximately 100 people attended this gathering at the ACVV Recreation Hall in Algoa Park, Port Elizabeth.

Graduates arrived looking very smart. Themba Faleni opened the Ceremony with a prayer.

Elwin Galant followed with the welcoming.

Entertainment was provided by the Kwonglee family. Rodwell, his sons Nehemiah, Theodore, Emmanuel and their mother, Beverley, sang "Eagles wings" and "Talk of the Town".

Our Guest Speaker, Rev. Barry Lodge, was introduced by Harold Slabbert. An insightful talk:



Members of the NACCW Regional Executive with Barry Lodge at Graduation.

Behind: Cecil Wood, Anton vd Merwe, Themba Faleni

Middle: Harold Slabbert, Alet Pretorius, Lindi Bray, Riette Mitchell, Garth Ownhouse

Front: William Ndonti, Carol Potgieter, Elwin Galant, Rev. Barry Lodge, Hazel Barlow.

Then it was time for the main event. Dignitaries Rev. Barry Lodge, Cecil Wood and the graduates readied themselves. Themba Faleni enthralled us with a tale from his childhood.

Graduates received their certificates from Cecil Wood and Rev. Lodge. Trainers Elwin Galant, Riette Mitchell, Mervin September and Themba Faleni looked on proudly and with good cause as 51 Child and Youth Care Workers graduated.

Thanks was done by Lindi Bray and Rev. Barry Lodge was presented with a gift. The evening was drawing to a close as all the graduates posed for individual and group photos.

I would like to add my appreciation to the NACCW Regional Executive for a job well done.

A last word of thanks to Barry, we enjoyed having you in P.E.

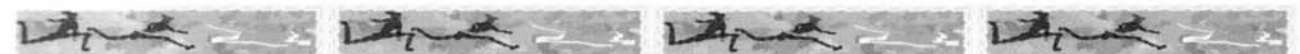
Lindi Bray



Elwin Galant's Class of Graduates

"Glimpses of an African Child Care on the JHB station", followed.

Grace was said by Carol Potgieter and everybody enjoyed a wonderful meal, prepared by the Ladies of ACVV. Mervin September read a congratulatory speech by Merle Allsopp.



LIFE LEADERSHIP OR TIME MANAGEMENT?

Rather than a clock
Use a COMPASS

More important than how fast you're going
Is WHERE you're headed

There is no shortcut
But there is a PATH

A meaningful life is not based on speed and efficiency
It's much more a matter of what you do and why you do it
rather than how fast you get it done

We need to move beyond time management to life leadership
To live by KAIROS not chronos time

The power to create quality of life is within us
in our ability to develop
and use our own inner compass
so that we can act with integrity
in the moment of choice