

# *child youth & care*

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

# What is so African about Child Care in South Africa?



**G**ary Weaver tells a story of Tim, a Mexican youth who lands up institutionalised in San Francisco. To progress through the levels towards his release, he is expected to behave in ways that are so culturally North American that as a Mexican youth, he cannot comply. Eventually, Gary Weaver suggests that the only thing Tim can do is to play the game; to provide the institution with a display of the attitudes, problem solving processes, relationship skills and behaviours that the institution's criteria demanded.

One wonders whether in our African or diverse child and youth care settings, there may be similar cultural games of pretense being played as families enter our systems. Do we perhaps have essentially Eurocentric mind-sets? It would appear to depend on what is understood and practiced as the principle of African Renaissance, on whether that which is African is as central in practice as, for example, the principles of Family Centeredness or Child Centeredness.

Throughout Gauteng there are billboards that ask What makes you African? The billboard pictures challenge stereotyped ideas, making the point that being black, having certain hair-types or facial features – these in themselves do not make us African.

Thom Garfat's doctoral study in Canada on effective child and youth care intervention supports the hypothesis that the way in which children and youth make meaning of their lives and thus experience our intervention, is central to the effectiveness of the intervention. Most African philosophers conclude that there is a typically African way in which meaning is made, an African way in which sense is made of the world, a distinctly African world view. This implies that for interventions in African child and youth care to be effective, they must be experienced as meaningful in our Africanness.

African Renaissance as a principle of child and youth care grapples with more than pap and traditional dancing on Heritage Day. More even than initiation schools and circumcision. We are grappling with bringing to our African consciousness something of our African way of interpreting and making meaning of the life events of the children and families – what

John S Mbiti calls the understanding, attitude of mind, logic and perception behind the manner in which African people think, act or speak in different situations of life. Mbiti does say, for example, about making meaning in African thought, that that which is spiritual or, of spirit, permeates every department of life so fully that it is not easy to isolate it. There is plenty of evidence to support Mbiti in his thinking and yet a spiritual explanation of life events, developmental behaviour or interventions in practice, is often far from the mind of our programmes or the child care worker.

What constitutes meaning; how life's events are interpreted and therefore how really effective our interventions will be in the context of South African child care, may rely on whether we constantly draw on Western traditional bio-psycho-social systems of thought – or on African systems of thought. Leon Fulcher names some non-Western and non-North America peoples saying that they experienced extreme disadvantages ... as a result of Western psychological theories and methods used by social and behavioural scientists. We must enquire whether this is also so in South Africa.

Like Gary Weaver's Tim, it would be a pity to expect the children, youth and families in our care to play cultural games in our programmes. It would be a pity if we missed the real point of African Renaissance and simply added to the already existing state of crisis of child and youth care in South Africa.

**Barrie Lodge**

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## Dates to Remember

### SEPTEMBER

- 20 - 29 Heart Week  
24 - 29 International Retina Day  
24 Heritage Day

### OCTOBER

- 1 International Day of Older Persons  
6 Grandparents Day  
9-15 National Nutrition Week  
11 World Sight Day

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Cover picture: © Benni Gool (Madiba with Blind Child)

# Developing Tools for Reflecting on Counteraggressive Responses to Troubling Behaviour

Frank J. Mosca and Deborah S Yost

**“What is the difference between a professional who can adapt to changing learning conditions, make helpful decisions, and support children’s learning and one who unknowingly escalates conflict?” The authors believe the answer lies in the ability to be critically reflective about one’s own practice. Drawing from Redl and Wineman’s second book, *Controls From Within*, they examine adult counteraggression. After describing the characteristics of a reflective practitioner, they present a series of questions that adults can use to become more personally reflective about their response to troubling behavior.**

## PART ONE

In *Children Who Hate*, Fritz Redl and David Wineman (1951) focussed on describing the nature of troubled and troubling children. As we reexamined this and the other seminal works by Redl, we were struck by the importance of the title of their companion book, *Controls From Within: Techniques for the Treatment of the Aggressive Child* (Redl & Wineman, 1952). That work goes beyond describing the nature of troubled children by presenting several tools to use as we “search for ways of prevention, and cure” (p.8). There is no doubt about the lasting significance of both of these works.

Redl and Wineman truly understood the needs of troubled children. Yet, 50 years later, there is no cure. Granted, there are multitudes of success stories; however, although we continue to prepare personnel to work with troubled and troubling youth, we still encounter problems.

What is the difference between a professional who can adapt to changing learning conditions, make helpful decisions, and support children’s learning and one who unknowingly escalates conflict? Although teachers/practitioners are often described as decision makers, Korthagen and Kessels (1999) found that their actions are less often guided by a decision-making process than by routine thinking. Numerous events are perceived, processed, and acted upon so quickly throughout the day that adults often react in an automatic and holistic way to events.

We believe that it is possible to help staff members become more aware and deeply reflective of the

reasons underlying their responses to troubling behavior. As reflective skills are developed, staff members will have the critical components they need to reconstruct their knowledge of a situation and more deeply analyze their response to it (Yost, Sentner, & Forlenza-Baily, 2000).

In *Controls From Within* (1952), Redl and Wineman referred to helping students/children develop an internal locus of control. However, Redl also understood the importance of the teacher/adult analyzing his or her own behavior. In this article, we would like to return to this concept and help readers turn their attention inward. In an effort to help educators become more critically reflective about their own behavior in the face of troubling situations, we begin with the foundation set by Dewey (1933) regarding the personal attributes needed to become a reflective practitioner: open-mindedness, responsibility, and wholeheartedness. Yost et al. (2000) tied the three attributes directly to the development of critical reflection in new teachers/care workers. Our intention is to draw on their work as well as on the work of Redl and Long to generate a series of questions that adults can use to become more personally reflective about their responses to troubling behavior.

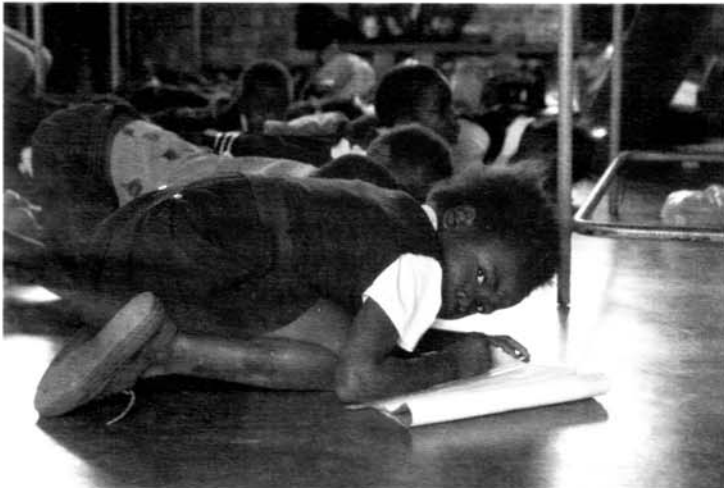
## Becoming a Reflective Practitioner

### Open-mindedness

Open-mindedness is a desire to listen to more than one side of an issue, to give attention to alternative views, and to recognize that even our firmest beliefs should be questioned.

Lack of trust in adults can provoke aggressive behaviors and lead to the self-fulfilling prophecy of a child's irrational beliefs. Open-mindedness requires that we consider all possible explanations. It is our responsibility to discover why a child responds in an aggressive way when he encounters failure. Perhaps an adult reacted to aggressive behavior by yelling. Examining situations from multiple perspectives also means looking inward from a personal perspective. Difficult personal questions must be asked and answered:

- What triggered my own counteraggressive response to a child's troubling behavior?
- Was it something in my past that made me react in an automatic way to his behavior toward me?
- Do I have an accurate perception of the situation?
- Do I understand this child?



Benni Gool

Developing a metacognitive awareness of the reasons behind our reactions will help us to objectively view the situation.

The purpose of using multiple perspectives is to develop empathy, and to provide an objective means for evaluating and analyzing the cause behind the student's behavior as well as the reasons for our own counteraggressive responses. Only after we have examined these perspectives can we begin to develop solutions.

### Responsibility

Responsibility implies the desire to actively search for truth and to apply information gained from problem situations. In order to examine what led to our response and how we might change it in the future, we need a theoretical framework for our assessment, which is why we need a knowledge base of relevant theories. Practitioners should be knowledgeable

about new and emerging theories in areas such as education, child development, human behavior, behavior management, troubled and troubling children and family dynamics. Theories help practitioners build a repertoire of strategies for dealing proactively with troubling behavior in a nonemotional manner. If we are to move from reacting to the behavior of children to action based on rational thought, a theoretical grounding will be essential.

One way to use theory and research to help resolve problems that arise in the classroom/programme/project/community setting is through the inquiry process, which forces individuals to continually seek new information for ongoing growth and change (Lytle & Cochran-Smith, 1992). The end result of the inquiry process is cognitive change for the practitioner.

Formulating a hypothesis about the underlying cause of a behavior is the first step in the inquiry process. In order to develop a reasonable hypothesis, an incident must be accurately identified. Practice using objective and specific descriptions. Avoid general statements like, "Carlos was a terror today!" Instead, specify when, where, what, who was involved, to whom was the behavior directed, what triggered the event, and how significant and intense it was. As noted earlier, it is also important that teachers/adults reactions to the behavior be fully explored and potential causes identified. Teachers/adults should also use objective and specific descriptions of their own behaviors.

Once the behavior pattern of both parties has been identified, the next step is to identify an intervention. The literature is replete with positive ways to deal with troubling behavior. Once a strategy is formulated using the research literature, it is time to implement the intervention. Such interventions may be targeted at the student, at the teacher, or at both. For example, you might discover that a student/child holds the irrational belief that "I must always be at the center of attention." His or her behavior seems to be driven by this belief, whether the attention directed toward him or her is positive or negative. The teacher/adult may find that his or her counteraggression actually escalates the negative attention-seeking behavior. Perhaps the teacher has always held the belief that he or she must be in control at all times, or maybe the teacher also has a need to be at the center of attention. The teacher may have made a judgment about the student that is driving him or her to suppress any outburst before it "gets out of hand." Through careful examination of the reasons behind his or her reaction to the child's troubling behavior, the adult may discover something in his or her past that has triggered the automatic counteraggression reaction. After reading the research, the

## Practice

teacher/adult has made the decision to intervene in two ways. First, the teacher/adult will monitor his or her own counteraggressive feelings and will be careful in responding to this child's actions. If the child exhibits aggressive behavior toward the adult, he or she may decide to react in a calm, nonemotional way, using "I" statements and reflective listening skills. Second, the adult will try to fulfill the child's need for attention by focussing on any positive aspect and building esteem. Providing the child with attention when he displays appropriate behavior and giving the child opportunities to succeed in front of peers might be the chosen intervention.

Careful and systematic data collection targeting the child and the adult's behaviors should occur next. Collecting information can be accomplished through observation and other fairly simple data-collection procedures. Is the behavior decreasing or increasing? Is the intensity changing? Are new behaviors replacing old ones? Once the data is collected, it must be analyzed to discover if the strategies used were effective in stopping the troubling behavior. If the intervention package was unsuccessful, a new hypothesis must be made based on careful observations of behavior. The inquiry cycle therefore is repeated. Responsibility implies that the practitioner engages in a thorough and thoughtful examination of all available knowledge and careful observation of patterns of behavior. Using the inquiry process as a means for reflection is a viable tool to help eliminate troubling student/child behavior and counteraggressive behavior by teachers/adults.

### Wholeheartedness

Wholeheartedness implies that the practitioner must be able to overcome personal fears and uncertainties in order to help troubled children succeed. In doing so, the adult must be able to critically evaluate his or her actions and motives in light of the characteristics the children exhibit and the conditions under which children are educated and live. Hence, only after the incident is sufficiently detailed and specifically identified can we begin to evaluate our reaction to it. We might ask of ourselves: Why did that particular behavior (e.g., aggression) provoke a similar response in me? What events in my past have contributed to my automatic response to this troubling behavior? Questions such as these are necessary for us to be able to pinpoint how our thoughts, feelings, and actions interface with the situations at hand.

Readers are familiar with the *Conflict Cycle* (Long, 1979, 1986, 1996; Wood & Long, 1991). This paradigm describes how conflict begins and escalates into a no-win power struggle (see the references above for a complete description). The fuel that

perpetuates the cycle is the "staff/peer reaction" which has the potential to de-escalate the situation or to create a brand new stressful incident that aggravates the situation even more.

Long (1996) proposed four reasons why well-trained, well-meaning professionals sometimes react to troubled and troubling students in an unhelpful manner: counteraggression, unrealistic expectations, bad moods and prejudice.

We intend to make a connection between the adult reaction portion of the Conflict Cycle and Dewey's (1933) concept of a reflective practitioner.

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Adapted from 'Reclaiming Children and Youth' Summer 2001.



# Orphans — the case for community care

Invest in families for the sake of children

*Priscilla McKay, Director of Pinetown Child and Family Welfare, looks at the 'community versus institutional care of orphans' debate and comes down firmly on the side of providing services in the community.*

**T**here is a debate raging in this country at present about whether to keep children who are orphaned in the community, by strengthening services to the community, or to build orphanages all over the place and to place orphans in them. There are deep divisions around this issue. Business, faith based organisations, and foreigners appear, generally speaking, to want to build orphanages or children's villages. NGOs working with children, such as CINDI, Pietermartizburg, the Child Welfare Movement and others want to keep the children in the community and to render support services in the community to the orphans and their families.

There appears to be a strong move to make commodities of orphans, supported by the belief that the extended family is saturated, extinct, unable to cope. The State is being pressurised to build more institutions or to re-open those that have closed. It presently costs the Department of Social Welfare in KwaZulu-Natal R1000 per month for every child committed to an institution. The Department of Welfare in Durban is currently refusing to register any more such institutions. But the Metro Council's Department of Housing is negotiating to provide houses, buildings, and facilities for orphans in an attempt to provide a solution for the crisis. The experts are predicting that by the year 2010 there will be between two and three million orphans in the country. They are asking what will happen when the grannies die. Save The Children Fund, U.K.

stated recently that there are currently approximately 100 000 child-headed families in South Africa. These families need support in order to keep the children in the community.

What is the reality? There are approximately half a million orphans in the country. Most are living in communities where there are high levels of poverty, abuse, lack of water and basic food stuffs.

Save The Children, U.K. has published research on stigmatisation of children infected by HIV/AIDS and has found that many of these children are abused and ill-treated in the extended family. They have to do the housework, fetch the water, miss school to look after younger children. Even churches and schools stigmatise these children and are unwilling to have them mix with other children, drink from the same cup, socialise, or even sit in the same classroom.

Many of these children have already been trauma-





tised by having to care for sick parents who have died, by loss of income from the breadwinners because of terminal illness, by having to parent siblings, being farmed out to extended family members already battling to cope with their own poverty. Some of these children are forced to leave home and end up on the streets.

### **What can be done to keep children in the community?**

I have a concern about the numbers of organisations that are willing to build institutions for orphans at enormous costs, with no thought of long term sustainability. I recently saw an item on T.V. about an organisation that wants to build a village for 2000 children — a topsy village. There is a fierce debate raging around the building of the Rainbow Village in Roodepoort by Sparrows Ministries. NAPWA (The National Association of People Living with HIV/AIDS) explicitly condemned the project because of lack of broad community consultation, particularly with the concerned parties — people with HIV/AIDS. They also considered that the Sparrow Ministries saying that people

should 'come here to be cared for, loved, and given hope' insulted them, their families, and communities, 'for we are loved by our families'. Lack of resources by our families should not be construed to mean lack of love'. NAPWA also noted that 'those who perceive themselves as not being loved will flock into this village like bees wanting nectar. Not all will be accommodated.' That, they said, would reinforce their negative attitudes and do great damage. Pinetown, Durban and Pietermaritzburg Child Welfare Societies have regular approaches from bodies wanting to build orphanages. We are then asked to find orphans to fill them and the funds to sustain the projects. We are also regularly approached by people in the community who say they have 215 orphans, 91 orphans or whatever. When our social workers investigate they find a couple of orphans or none. Orphanages appear to have become a job creation industry. An article in the NDA Journal late last year stated that the NGO sector now employs more people than the Public service, more than the mining industry and is the fastest growing industry in the country.

Children are commodities and jobs are being created around them. Street children and abused children have already been commoditised. Now it is orphans. Pinetown, Durban and Pietermaritzburg Child Welfare Societies have 1300, 3000 and 650 orphans, respectively, on their books. The three Societies are striving to keep these children in the community by providing back up services. Pinetown Child Welfare set up a 'Collaborative' in KwaDabeka two years ago. We recently started similar projects in iTshelinyama and St. Wendolin's. Similar projects are being run by Child Welfare Societies in Cape Town, Port Elizabeth, and Johannesburg. I am sure there are many others as well.

The emphasis is on forming collaboratives/networks in communities to provide an early detection system to pick up children in distress. I have observed at these meetings that communities do not only want to talk about orphans. They also speak about child rape, poverty, lack of assistance from government officials, problems with obtaining ID documents and child support grants. Communities want assistance to deal with children in distress. They do not want to commoditise orphans. The Collaborative consists of people from the churches, schools, clinics, women's groups, police, child welfare and development committees. The objective is to detect children needing help even before the parents die and to start providing assistance to keep the children in the family and community.

Children have a right to having their basic needs met — food, clothing, shelter, protection, education and health. The community network detects children whose rights are not being met due to poverty, disability, being orphaned, and abuse. The Col-



laborative provides early detection of these problems and sets up initiatives to provide basic care.

Through the professional involvement of social workers and caregivers, children and their families are helped to prepare for the death of the parent. They are placed in care with their extended family, which is assisted to apply for foster grants, old age pensions, if warranted, or child support grants, if the parents are still alive and have no source of income and if the children qualify in terms of age.

Pinetown Child Welfare works on the principle that the extended family provides the best alternative care for orphaned children. 80% of the orphans on our books are placed with grandmothers, who are assisted with applying for foster grants as a supplement to the family income. We do regard a foster grant as an essential tool of poverty alleviation.

In order to strengthen a community's ability to cope with abuse, abandonment, and gross neglect, we would like to expand a safe house system to every community. Right now we have an emergency home in Savannah Park. The idea would be to have such a crisis home in every community to which children could be brought in an emergency, or to which they could run for protection. We have started negotiating with the Metro Council and ABSA Bank to find other houses in other communities. We accept that there will always be children who need some sort of placement and that they would be best cared for in a community house run by trained community members.

The new Child Care Statute advocates cluster foster care homes. Several houses in one community, each staffed by a caremother and taking up to six children could provide a viable, affordable option to institutional

care. It is well researched that children's emotional, developmental and spiritual needs are far better met in a smaller, more intimate environment than in large institutions and that children grow up as better adjusted individuals in a community or extended family environment.

The judicious and legal provision of foster grants, care dependency grants for disabled children and disability grants would go a long way towards keeping children in the extended family and/or the community and alleviating poverty.

This is far better for the child than a village for 2000 children or an orphanage for five hundred children.

A caretaker of a child with AIDS should be entitled to a care dependency grant. However, the long delays in the system mean that these children have often died from opportunistic infections before the grant is paid. A sick child places an enormous financial and emotional burden on the extended family. Financial and emotional support is essential to help families and communities cope.

Pinetown Child Welfare runs groups for children and caregivers. In the children's groups children are encouraged to deal with grief, mourning, understanding death, loss, and memories of parents. The adults too have lost family members — a child, a sibling. The adult groups also make foster parents aware of their rights e.g. foster children should not be made to pay school fees. Income generating projects also form part of group work. These groups provide knowledge of HIV/AIDS, deal with stigma, and make the children feel secure in the extended family or community.

The adult groups provide support, understanding of children's rights and adult rights, the need for adequate nutrition, the importance of education for children. On-going training for the foster parents is essential. Issues around how

to stay well if the child is HIV+ are also dealt with.

Social workers educate the broader community through the Collaborative and deal with issues such as stigma, rejection, availability of resources, and adequate care for the children. Teachers, church ministers, local government councillors, members of development committees are all conscientised and educated about the needs of the child and the extended family. Supportive networks do help communities cope.

### **Conclusion**

Children are not commodities. They must not be removed to institutions and villages in order to make the donor feel good. Bricks and mortar are not the primary need. Food security, the right to health and education must be provided so that children can remain in the extended family and the community. Support this growing initiative and keep children at home in their families and communities.

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*The role of Stigma and Discrimination in increasing the vulnerability of children and youth infected with and affected by HIV/AIDS.* Report on Participatory Workshops. Commissioned by Save the Children, U.K. South Africa Programme. Principal Researchers: Clacherty and Associates

Pinetown Child Welfare welcomes discussion on this issue and can be contacted at email: pmckay@mweb.co.za or (031) 701-3288

Reprinted from ChildrenFIRST  
April/May 2002

# Die geheel is groter as die som van die dele

*Juanita Marais het namens Durbanville kinderhuis onlangs 'n aanbieding gedoen by die NACCW Wes-Kaap mini-konferensie oor die daarstelling van 'n netwerk van diensverskaffers wat spoedige, verantwoordbare en doelgerigte dienslewering verseker.*



**M**eeste gemeenskappe beleef probleme wat die kwaliteit van mense se lewens negatief beïnvloed. Daaglik word ons aangegryp deur die harde werklikheid van 'n oorweldigende hoeveelheid probleme wat dringend aandag moet geniet, maar steeds is daar nie genoeg bronne om hierdie vlag van nood aan te spreek nie. Die vraag is: "Wat gemaak met die noodkreet van vele ander wat ons tot verantwoording smee?" Gaan ons voort om elkeen ons beste te probeer totdat jy self later voel: "dit is net 'n gejaag na

wind". Of kan ons dalk die ankers ingooi, stil word en begin luister na die boodskap wat die wind al oor eeue vir ons fluister? Al hoe meer gemeenskappe begin gehoor gee aan eeu-oue beginsels – "eendrag maak mag"; die begrip van UBUNTU wat beteken dat ons vir mekaar omgee en afhanklik is van mekaar. Durbanville Kinderhuis het bietjie gaan kers opsteek en probeer vasstel wat die sleutel tot hul wenresep is. Met ons verkenningstog kom ons toe op die volgende af: Behoeftes word vervul daar waar 'n gemeenskap saamstaan om

probleme aan te spreek. Dit word gedoen deurdat diensverskaffers 'n netwerk van dienste vestig rondom behoeftiges wat spoedige, doelgerigte en verantwoordbare dienslewering verseker. Hierdie verskynsel word netwerkskakeling genoem. Ons is toe gelei na Deroneo Kotze in Stellenbosch van die ABBA netwerk. Sy het hul wenresep as volg beskryf: Elke diensverskaffer bly onafhanklik. Elkeen het sy spesialiteitsveld. Elke organisasie het sy eie beleid, aksieplanne en fondsinsamelingsgeleenthede. Wanneer 'n kliënt na jou verwys word, hanteer jy hom na die beste van jou vermoë. Diensverskaffers ontmoet maandeliks en gee dan terugvoering omtrent hul dienslewering. Op hierdie manier word almal op hoogte gehou en dienslewering word koördineer. Suksesse word gevier en leemtes word geïdentifiseer en gesamentlike strategieë (volgens elke organisasie se sterkpunte) word uitgewerk om hierdie leemtes aan te spreek. Die hart en siel van die netwerk gesetel is in die 'ENJIN KAMER'. Dit is eintlik net 'n telefoonlyn waar iemand al die drade bymekaar hou. Die 'enjin

kamer' word uiteindelik die aanmeldings sentrum vir 'n 'eenstop diens'. Dit word aan die gemeenskap bekend as een telefoonnommer wat hul skakel wanneer hul 'n probleem het. In hierdie enjin kamer word die foon beantwoord deur bekwame, goed georganiseerde en toegewyde persone wat die aanvanklike assessering doen en hom of haar dan verwys na die relevante hulpbron. Binne 24 uur doen die persoon wat die verwysing gedoen het dan 'n opvolg om te sien of hulp verleen is. Die persoon wat die 'enjin kamer' beman beskik oor 'n databasis van al die diensverskaffers en ook die kriteria wat nodig is om van daardie dienste gebruik te maak. Dit is krities dat die rolspelers of diensverskaffers inklusief is.

Durbanville Kinderhuis het die volgende roete gevolg om saam met ons gemeenskap 'n netwerk te vestig:

Aanvanklik wou die kinderhuis 'n netwerk vestig met die doel om die gesinsherenigingsmodel tot uitvoering te bring. Die bestaande gemeenskapstrukture is genader nl. die Durbanville Gemeenskapsforum asook 'n subkomitee daarvan. Die model is aan hulle voorgelê. Hierdie strukture het dadelik ingekoop. Nadat ons die gemeenskapsleiers oortuig het om hul fokus van individuele probleme te verskuif na die beskerming en instandhouding van die gesin moes ons begin dink aan 'n struktuur om die nou gedeelde visie tot uitvoering te bring.

Deronea het Durbanville gemeenskap uitgenooi en daar het ek saam met die leiers van die gemeenskapsforum die wenresep gaan beleef. Ons het gehoor dat al hoe meer probleme aangemeld word. Hul kan dit eerstens hanteer (omdat hul saamstaan) en ook omdat die gemeenskap vertroue begin opbou het in die netwerk. Dadelik het die gemeenskapsleiers bevestig dat hul volgende vergadering weer afgestaan sal word aan die samestelling van 'n netwerk met 'n fokus op die instandhouding van die gesin.

Ten tye van ons verkenningstog het Damion Johnston van die Drug Education Agency, betrokke begin raak by die kinderhuis om ons te help met 'n dwelm beleid en personeel opleiding. Hy is aktief betrokke by die ABBA netwerk. . Hy het ons tweede gemeenskapsvergadering fasiliteer waar 70 rolspelers opgedaag het. Damion het ons gelei tot die identifisering van die gemeenskap se aangevoelde probleme. 'n Taakspan is saamgeroep om die daarstelling van 'n enjin kamer te bewerkstellig. Dit is voorgestel dat ons as 'n nie-regeringsorganisasie registreer wat aan beheer staan van die netwerk. Ons was redelik skepties hieroor en begin toe



navorsing doen. 'n Bekommernis was die wyse waarop die netwerk fondse sou werf. Ons besef toe dat ons 'n groot perd opgesaal het, maar dat daar geen omdraai is nie. Die volgende taakspan vergadering is aangepak en ons sien hoe gewone lede van die publiek saamstaan met nougesette toewyding. Die naam staan bekend as die DURBANVILLE ABBA NETWERK. Die rolspelers is besig om die besigheidsplan van die netwerk saam te stel om fondse te genereer om die enginkamer op te been te bring.

Netwerkskakeling kan omvattende dienslewering, koste besparing en die insluiting van alle diensverskaffers bewerkstellig. 'n Netwerk van dienslewering bedreig nooit die onafhanklikheid van partye nie. Besluite word op 'n demokratiese wyse geneem. 'n netwerk beteken dat die verskillende diensverskaffers 'n visie deel en ook hulself verbind tot beleid en aksie planne om die visie tot uitvoering te bring.

Netwerke berus op die volgende beginsels:

1. Integrasie van dienste
2. Nie-diskriminerende praktyke
3. Verantwoordbaarheid
4. Bekostigbaarheid
5. Lewenskwaliteit verhoging
6. Toeganklikheid
7. Deelname



## Networking

Die **voordele** van 'n netwerk sluit in:

- Dit kan die toepaslikheid van dienste bevorder deur middel van geïntegreerde programme.
- Leemtes en behoeftes kan beter onderhandel en beplan word in die gemeenskaplike raamwerk van vennootskappe.
- Vennootskappe het 'n onderrigfunksie en is voordelig vir alle partye.
- Deur middel van vennootskappe kan bronne meer effektief aangewend word en dit bevorder die volhoubaarheid van dienslewering.

'n Netwerk hou egter ook sekere **nadele** in waarop gewaak moet word:

- Vennootskappe verteenwoordig nie permanente ooreenkomste nie.
- Sommige diensverskaffers mag vind dat die voortdurende behoefte aan maksimum doeltreffendheid stremmend en ontwrigtend is.
- Die dilemma wat ontstaan wanneer een vennoot nie sy deel nakom nie kan vertrouwe in die netwerk skend.
- Een of meer partye binne die vennootskap kan frustrasie ervaar as gevolg van die huiwering of weerstand van 'n ander party om buigbaar en dinamies te bly ten opsigte van transformasie en die verskuiwing van paradigmas.
- Binne vennootskappe, soos in 'n demokrasie, kan besluite nie meer in isolasie geneem word nie en is voortdurende kommunikasie, onderhandeling en 'n hoë vlak van insluiting nodig. Vennote mag dit sien as 'n tydrowende praktyk wat die proses vertraag.

Vennootskappe kan varieer van 'n gemeenskaplike verstandhouding tussen partye tot 'n hoogs formele wetlike ooreenkoms. In alle instansies moet daar 'n duidelike verbondenheid en gesamentlike visie wees. Die partye betrokke is afhanklik van mekaar vir die bevordering van 'n gesamentlike visie. Aktiewe vennote is verantwoordelik vir die verskaffing van dienste. Onaktiewe vennote is nie betrokke by direkte dienslewering nie, maar speel 'n rol met betrekking tot finansiële bronne.

In sy boek "7 Habits of Highly Effective People" sê Stephen Covey dat ware sukses opgesluit lê in 'n sisteem se vermoë om interafhanklik met ander te kan funksioneer, want die geheel is groter as die som van die dele. ○

Kontak Juanita Marais by Tel. 021-975-6822

## **NACCW**

# 14th Biennial Conference

8 - 10 July 2003

### THEME

## Creating Safe Spaces for Children

### VENUE

Northern Cape High School  
Hayston Rd, Kimberley

### DISCOUNTED CONFERENCE FEES UNTIL 1 MAY 2003

- **Full three days**
- NACCW Individual members: R340 (R360 after 1 May 2003)
- Non-members: R460 (R480 after 1 May 2003)
- **Daily rate:**  
Individual members: R130,  
Non-members: R170

### ACCOMODATION

- Accommodation at the school hostel ranges from R185 per person (including meals)

Further details will follow in the next edition of *Child and Youth Care*

*The NACCW wishes to express sincere condolences to Chrystal and Ashley Theron on the tragic loss of their son, Travis. May your Faith strengthen you and guide you in this challenging time. Our prayers and thoughts are with you and your family.*



## **Sinaga Women and Child Labour Resource Centre – Kenya**



Sinaga is the name of a valley in the western region of Kenya. The valley is very rocky so it is not easy to move about but is also well watered and green. The River Yala crosses the valley's bottom, making Sinaga both a place of hardship and hope. This name inspired the founders of the Sinaga Women and Child Labour Resource Centre because it symbolises both the tough lives that the young girls have to go through and the hope at the end of the tunnel. Sinaga offers basic literacy, employment and general life skills to young child labourers – mostly female domestic workers who either came to the centre voluntarily or were rescued from abusive environments. The Centre was established in 1995 as part of an ILO programme to combat child labour.

*Field worker Rahab Kungu takes us through the assessment and training process and tells how the girls respond.*

**E**very year for the last six years, Sinaga Centre has been recruiting girl child domestic workers into its rehabilitation programmes. These programmes include basic education for those who cannot read or write and skill training for those who have been to school. Skill training includes cookery, tailoring, home management, typing and languages like English and Kiswahili. Sinaga is also setting up a computer training course for the girls. These courses are designed to empower the girls with practical skills that will help them to get employed and earn a living. In Kenya, the plight of the girl child in general has been compounded by the HIV/AIDS epidemic and social-economic structures that have institutionalised violence against women. Sadly in today's society, the poorest survive by exploiting the labour of their children. This is particularly severe in the slums of Korogocho, Mathare and other surrounding slums where the Sinaga Centre recruits the girl students. Abject poverty in the slums completes this truly pathetic picture to unbelievable proportions. HIV/AIDS orphans are rapidly becoming the victims of child labour and all other manner of abuse and neglect. Though Sinaga aspires to rescue many out of these girls, they are so many in number but the Centre can only recruit a few at a time. The girls and their parents/guardians recognise that the competition for recruitment is very intense but there is virtually no other option except to wait. Those who are finally recruited are then carefully assessed to determine placement into the different classes according to their age and level of literacy.

Most of them although enthusiastic and looking forward to joining the Centre will have no idea of what they want to do at Sinaga. The fact that their dreams of being in "school" and learning something has been achieved is enough for them. This makes their response to learning and training very positive. In order to help them choose what courses to take, the Centre holds a pre-training assessment where the girls establish why they have chosen to enroll at the Centre and their expectations at the end of their courses. During this assessment, the girls are encouraged to openly discuss their problems as domestic workers, their fears in general and what they want to achieve. The courses offered at the Centre are also explained in detail.

During the training, counselling is offered every Wednesday. This is to restore or instill confidence because most of the girls will have been victims of one or another form of abuse and may have severe psychological trauma. The abuse of the girl child particularly in the slum environment is part of a wider social evil where the girl child is regarded as an object. Counselling plays a major role in the re-socialization process at Sinaga.

Members of staff at Sinaga Centre are happy to observe the appreciation of their efforts through the enthusiasm of the girls and their desire to achieve. Like a water spring, all things have a small beginning. Maybe one day every girl child will live life like every other member of the society and the ideals at Sinaga Centre will have blossomed to full potential. □

# Unaccompanied Refugee and Asylum-seeker Minors

Shani Winterstein

**M**ore than half the world's refugee populations is children. South Africa has been fortunate in recent years not to witness the large-scale refugee movements found in most African countries. Consequently, the number of child applicants has been rather small, though not insignificant. Child refugees are often targets of persecution and are frequently victims of unfortunate circumstances, particularly so in civil war situations. In some cases, children have been abducted and forcefully recruited into fighting forces, often under the influence of drugs. In fleeing their countries, child refugees suffer tremendous ordeals, both physically and psychologically. Due to their dependence and vulnerability, children generally need special care, attention and protection by states. In South Africa, unaccompanied minors are faced with a multiplicity of bureaucratic and social challenges. Common problems for them are gaining access to the asylum determination process and being recognised at the Children's Courts, basic social bias such as xenophobia, and racism. In addition, refugee families have difficulty gaining access to foster grants, which would allow them to take these unaccompanied children into foster care.

In early 2000, a small network of Gauteng-based organisations working with refugees and children was created to address some of the problems unaccompanied refugee and asylum seeker minors face in the South African social and legal system. The basic objective of the Unaccompanied Minors Network is to address the problems faced by unaccompanied minors through partnerships between non-governmental and governmental enti-

ties. These partnerships will only succeed with the development and agreement of an integrated and uniform policy. This policy is envisioned to regulate care for and protection of all unaccompanied non-national children in South Africa. The Network aims to identify problem areas in the current protection framework for non-national children and to develop a comprehensive plan of action for enhancement of the protection of refugee children and unaccompanied minors.



The Network has identified key issues that need to be addressed in the protection of refugee children. These are:

- Legal obligation for protection of children
- Family reunification
- Existing social security and family care options
- Government policies

The Network attempts to bring to light institutional barriers and misconceptions with regard to the rights of refugee children and unaccompanied children. Access to legal and social assistance is vital for the protection and future of these children. One cannot assume that once the child has crossed the border into South Africa that he or she will be safe. It is the responsibility of the people and the government of South Africa to implement its obligations under international human rights instruments and the South African constitution with regards to the protection of all children.

Since the introduction of asylum determination procedures in 1994 up to 2000, the South African Department of Home Affairs reportedly received a total of 1,693 child related applications for refugee



## Refugees

status, all of which concerned children accompanied by their parents.

For a detailed report of the workshop on Unaccompanied Minors please contact Shani Winterstein at Lawyers for Human Rights.

### **Who is an Unaccompanied Minor/Separated Child?**

*An Unaccompanied Minor or Separated Child is a child who is alone without being in the care of his/her parents in a country of asylum. A child is a person who is under the age of 18 years in terms of Section 28 (3) of the Constitution Act 108/96 of South Africa.*

*An Unaccompanied Minor or Separated Child cannot apply for asylum without the assistance or help of a guardian of an adult person. These children should always present themselves at the offices of Lawyers for Human Rights to be helped in obtaining their asylum seeker permits at the offices of the Department of Home Affairs. Legal Counsellors usually accompany the child who seeks asylum to the offices of the Department of Home Affairs. When the interview is conducted by the Refugee Reception Officer the legal counsellor must be present to see to it that the procedure is followed correctly. Unaccompanied Minors or Separated Children should not allow people who are not their blood-related family to include them in their asylum seeker permits or refugee status.*

**Maemo Chipu**  
**Legal Counsellor Pretoria**

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June 2002 Vol 5 No 1

# Relating to the Reluctant

*Alfred Harris of Bonnytoun Cape Town shares more of his thoughts about building relationships with troubled youth.*

**M**ost youth at risk are reluctant to form relationships with adults. The reason for their reluctance is generally connected to their experience of relationships with people whom they have trusted. In most of these relationships they experienced disappointment, hurt and abuse. Eventually they end up in our care and we then have to try and rebuild their belief in people. In order for us to do this we need to relate to them on the basis of where they come from and let this determine how we interact with them.

As a caregiver it is important to be able to relate to the reluctant. They are the young people with whom we work every day. We must understand that when young people come into care they owe us nothing, but as care givers we owe them everything.

As we interact with young people daily we need to make sure that our interventions are meaningful. Positive interaction means that we know what we want to achieve with our intervention and that this will make sense to us as well as the young person. We need to plan effective programmes that address the needs of youth at risk.

In relating to the reluctant we primarily use our selves. One someday wonders why certain people are 'successful' with youth at risk while others 'fail' continuously. I do not suggest that there are any quick fix answers, but what I have observed is the fact that those who are 'successful' are the care givers to whom youth can relate. These caregivers walk the extra mile for the young people. They ensure that young people are involved in programmes, that youth enjoy some fun daily and show appreciation to the young people for a task well done. They also teach that there are consequences for all behaviour and are consistent in teaching the effects of 'good' and 'bad' behaviour. Such child care workers also see the potential within every young person.

We use relationship-building skills to relate to the reluctant. Young people often feel that they have no control over their own lives and someone else always makes decisions for them without any consultation. So they look for a way out. As a child and youth care worker we must show empathy in our dealings with youth. Staff can be effective in developing relationships when the young person experiences a crisis. One will often hear some young people say that the staff member understands them. That is when we start relating – without being judgmental.

These young people may be the leaders of tomorrow so you don't know whom you are dealing with at that moment. We know little about who they really are, but we pass judgment so easily. I sometimes wonder how I would have survived in the kind of circumstances that these youth find themselves in – and again it is not by choice. As child care workers we are encouraged and trained to work holistically but we sometimes cloud our own vision by our early judgment.

We want to make 'inroads' into the life of the youth we work with – must we not build a road with them that will take them on life's journey?

# No More Corporal Punishment – it Hurts!

*Jackie Winfield and students ask:*

*What are you doing to stop the use of corporal punishment?*

**T**he White Paper for Social Welfare, no.1108 of 1997 states:

**"The development of a comprehensive national plan for the protection of children against violence and abuse will be undertaken as a matter of urgency. Such a plan will provide for the following:**

**... Training programmes for parents, staff and other care-givers in alternative forms of discipline and behavioural management of children will be promoted... The outlawing of corporal punishment in state-run and subsidised services and facilities. Monitoring mechanisms will be set up. The Department of Welfare will launch an awareness campaign to educate the public and service providers about the negative effects of corporal punishment on the development of the child ..."** (South Africa, 1997:65)

During 2002, Child and Youth Care 4 students at the Durban Institute of Technology (created by the merge of Technikon Natal and ML Sultan Technikon) wrote an assignment on the topic of corporal punishment. The practice of corporal punishment in child and youth care programmes and schools can be considered to violate numerous international and national laws and policies including the United Nations Convention on the Rights of the Child, the White Paper for Social Welfare, the Schools Act and the IMC Policy Document describing the Transformation of the Child and Youth Care System. Corporal punishment is also mentioned in the Code of Ethics for professional child and youth care workers:

"I believe that corporal punishment is unacceptable. Inappropriate behaviour should be dealt with through positive, productive discipline and guidance." Researchers have identified the effects of corporal punishment to include many of the behaviours (e.g. physical and verbal aggression) which child and youth care workers face and are expected to manage on a daily basis.



As part of the written assignment, students were required to use their creativity in writing a poem or short story about corporal punishment.

Corporal punishment is an unethical and illegal practice for professionals such as child and youth care workers and teachers. Each one of us must take responsibility for ensuring that young people in our care have their rights respected. The majority of children and youth at risk have already experienced large doses of physical pain and violence. Our programmes are supposed to offer protection and safety. What are you doing to challenge other professionals who continue to use corporal punishment? Have you informed them that this practice is illegal? Do they know the effects of corporal punishment? Have you identified resources which offer training in more positive disciplinary methods? What about the NACCW's courses in behaviour management? Write to "Child and Youth Care" about what you and your organisation are doing to ensure young people are not subjected to the practice of corporal punishment in child and youth care programmes and schools. We look forward to hearing from you!

## A PRICE TO PAY FOR EDUCATION

Hear me, dear teacher  
Free me from fear  
What do you gain  
From my pain?  
Can you not see  
This is not where I want to be?  
I feel so ashamed,  
Guilty and blamed.  
You teach me English  
To me, this is gibberish.  
Since I was born, I only know Zulu.  
Now you want me to understand you.  
Because I cannot,  
You say I'm one of the stupid lot.  
You cane my bum  
You think I'm dumb.  
Teach me. Don't abuse me.

When you talk, I cannot hear,  
Because I'm always in fear  
That if I don't understand, you will  
twist my ear.  
Can you not see the pain that makes  
my eyes tear?  
Oh, why am I here? Why am I here?  
Oh God, please hear my prayer.  
You leave me breathless  
And I feel so helpless.

You stand there, so big and bold  
And tell me that I am so old  
To be in your class  
And I will not pass.  
Some children laugh,  
but not the other half.  
Those that are like me  
Say, "Who's he? Who's he  
To knock our heads with his knuckle  
And make our knees buckle!"  
If you took some time to know me,  
you would understand  
That everyone at home only speaks  
the language of our land.  
So, you see, I need your hand  
To help me develop and grow.  
Think twice before you give that blow.

HIMLA MAKHAN

### **NACCW** Western Cape Mini-Conference

## TRANSFORMING COMMUNITIES

### *"Bridging the Gap"*

The Western Cape Region of the NACCW held a mini-conference in July 2002. Children's Homes in the region seized the opportunity to share their innovative attempts to "Bridge the Gap" between children's facilities and communities. Members came to meet old friends, make new ones and enjoy fellowship with other professionals and practitioners in the field. Our Director, Merle Allsopp, set the standard for the conference. She challenged everybody to look within themselves, rather than blame others if they want to transform and be part of the new paradigm within the Child and Youth Care System. Her passion, experience and inspiration instilled in us a sense that we were all in the right place at the right time.

The theme song below composed by child care workers on Robben Island and sung by child care workers:

*"Circle of Courage  
Our badge of Honour  
They wear with pride  
As children move on with these four guides  
Stronger they will be and Africa will be saved".*

The papers delivered were of a high standard and the catch phrases "network" and "partnerships" ran like a golden thread through presentations. It was heartening to see the inroads that some of our children's homes had made in communities and more heartening to know that they ended by saying "we've only just begun". Topics ranged from "Community focus on Street Children" to "Experiential Learning as a tool for Community Outreach". All the presenters and participants acknowledged that only if we face transformation in the manner of the dancer who entertained us, our choreographed efforts will bode well for children, families and communities.

Disappointing was the absence of the Dept. of Social Services. They missed an opportunity to share with all of us their views and efforts with regard to Transformation by the Department. However, the presence of practitioners from as far as Upington was celebrated and the efforts made by the caterers to feed us was an added bonus to the well attended mini-conference.

**Basil Arendse**



**DURBAN INSTITUTE OF TECHNOLOGY**

**DEPARTMENT OF CHILD & YOUTH DEVELOPMENT**

Offer for 2003

**NATIONAL HIGHER CERTIFICATION : CHILD & YOUTH DEVELOPMENT (CHILD & YOUTH CARE)**

FIRST YEAR	SECOND YEAR
1. Child & Youth Care I	6. Child & Youth Care II
2. Applied Development for CYC and YW1	7. Applied Development for CYC and YW II
3. Communication Skills I	8. Community Development Facilitation I
4. Psychology I	9. Social Psychology
5. Sociology I	
<b>EXIT WITH NHC</b>	

**NATIONAL DIPLOMA : CHILD & YOUTH DEVELOPMENT (CHILD & YOUTH CARE)**

	CHILD & YOUTH CARE
National Diploma: Child & Youth Development	1. Child & Youth Care III 2. Applied Dev. for CYC and YC III 3. Management & Admin I in various setting 4. Health & the Family I in various setting
Setting or Focus: Specialisation offered. Only 2 options chosen.	Setting: 1. Early Childhood Care and Education I 2. Schools & After Schools I 3. Disability in Young People I 4. Child Abuse and Child Rights I 5. Health : Young People & Families I 6. Administration and Management I
<b>EXIT ND</b>	

**B.TECH : CHILD & YOUTH DEVELOPMENT**

Application made at ND level by August of previous year. A limited number of students will be taken in this year. This will run over 2 years as a part-time course. Lectures on Saturdays or weekday evenings (Monday to Wednesday - 5:15pm - 8:15pm). Students must be in full employment (paid or voluntary).

CHILD AND YOUTH CARE
1. Child & Youth Care IV
2. Applied Development for CYC & YW IV
3. Research Methodology I
4. Specialization One (2nd level) - Continued from Diploma
5. Specialization Two (2nd level) - Continued from Diploma
Research is required in 4 & 5 based in the setting you choose or focus.
<b>EXIT B.TECH</b>

Telephone: 031-204-2697/2670 for further details or website: [www.cao.ac.za](http://www.cao.ac.za)

# Technikon S.A. Graduation Ceremonies



**Nomashodo Mirriam Siluma** was awarded the Principal's Bronze Medal at the Gauteng graduation ceremony held recently.

This medal is awarded to the best student from each programme group, provided that an average mark of at least 65% is obtained for a qualification completed entirely through Technikon S.A., the candidate did not receive the Principal's Silver medal, and each

subject is passed at the first attempt.

Mirriam's award is for the best student in the programme group: Public Management and De-

velopment in the Faculty of Applied Community Sciences.

This Child and Youth Care student obtained an average of 84% in all her subjects from 1st year to 3rd year. She received her Diploma in Child and Youth Development (cum laude) along with **Catharina Badenhorst, Paul Cyril, Erna Rheeder, Matlhomola Ross, Mathabathe Tele and Marie Waspe** (Cum Laude).

Mirriam started her career at SOS Villages in Mamelodi where she worked as a youth activity leader and managed to complete her BSc. Psychology. She moved on to Walter Sisulu Child and Youth Care Centre where she was promoted to the position of Child Care Supervisor. Thereafter Mirriam was successful in her application for the Managerial post at Othandweni Children's Home which cares for 90 children. She believes that this award is an achievement for women and a victory for the Professionalisation of the field. She says: "This proves that child care workers can model the leadership which we want to see in child care settings. Child care is an academic field – people are gaining a body of knowledge.

In Port Elizabeth, three CYC students obtained their diplomas (cum laude): **Elwin Gallant, Henriette Mitchell and Harold Slabbert.**

Our warmest congratulations to all students.

## Child & Youth Care Worker

James House, Cape Town

Residential position available in our Family Preservation Programme.

The ideal applicant should have:

- BQCC
- a sound understanding of Family Preservation and developmental work
- the ability to work in a team environment
- a driver's licence

Application and CV can be posted to: The Director  
James House, P O Box 26703,  
Hout Bay 7872

## The World Summit on Sustainable Development

JOHANNESBURG

24 August – 4 September 2002

The WSSD is a United Nations conference to address the challenges of integrating human development with environmental sustainability.

### What is sustainable development?

Sustainable development calls for the improvement of the quality of life for all people without increasing the use of natural resources beyond the earth's carrying capacity.

“Live simply so that others may simply live”

– Mahatma Gandhi

# TEN WAYS TO KEEP ETHICAL STANDARDS AT WORK

Create a credo for the organisation

Develop a code of ethics

Enforce the code of ethics fairly and consistently

Conduct ethical training

Hire the right people

Perform periodic ethics audits

Establish high standards of behaviour, and not just rules

Set an impeccable example at all times

Create a culture that emphasises two-way communication

Involve employees in establishing ethical standards

— From the Sunday Times magazine 9 June 2002

