A young boy with a serious expression is carrying a large, full white sack on his back. He is standing in a dry, open landscape with sparse vegetation and hills in the background. The overall tone is somber and documentary.

child youth care

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

Creating Safe Spaces for Our Children



We joyfully announce in this edition of *Child & Youth Care* that Dr Martin Brokenleg will be the Keynote Speaker at the NACCW 14th Biennial Conference. Many of our readers will remember Dr Brokenleg personally from his last visit to our country in 1992. He and Dr Larry Brendtro visited all of the NACCW regions established at that time. Workshops were held where many of us were inspired by their skills, knowledge and wisdom. I say many of us will remember Dr Brokenleg personally because he interacted with each one of us in so very immediate and "real" a manner. His presence in the most casual of interactions was profound. I remember that he inscribed my copy of *Reclaiming Youth at Risk* which I (in an uncharacteristically sentimental manner) have always cherished – such was the capacity of this person to make another feel seen and heard.

At a recent conference in New York Dr Brokenleg said that he never dreamed that when *Reclaiming Youth at Risk* was written that the Circle of Courage would become so well-known. There we were as South African delegates in New York talking the same language as our largely American counterparts – the language of Belonging, Mastery, Independence and Generosity. Within South Africa there can be no doubt that the Circle of Courage has "entered the culture". It has become part of how we conceptualise and describe our experiences. It has given us a common framework for understanding the needs of children and youth, and for communicating those needs.

Through the inclusion of this framework of understanding into the Developmental Assessment process and into various training courses like the BQCC, the Circle of Courage has spread far and wide across our country and across disciplines. So how wonderful it will be to hear firsthand at

Conference 2003 from someone who was himself raised within the embrace of the medicine wheel.

Our Conference theme **Creating Safe Spaces for Our Children**, is particularly pertinent given the circumstances in which many children live in our country. The suffering caused by poverty and the added impact of HIV/ AIDS (as outlined by Sonja Giese this month) leave many children in unsafe situations. And over the past few months we have been highlighting the unacceptable fact that many programs set up as safe places are as a result of complex factors simply not that. However as we observe the World Day for the Prevention of Child Abuse and Neglect on November 19, we perhaps need to be mindful of local heroes in all corners of our country who are working hard to ensure that resources available are used to provide as many safe spaces as possible – local heroes as Sr Rapheala Sender and her team in Cala, who we read about in this edition; and Donald Nghonyama and his team who have created a Safe Park in rural Bungeni in Limpopo – a park which attracts 150 children every day to community volunteers trained in child and youth care.

As we contemplate the notion of creating safe spaces for our children we take heart from the actions of our colleagues and from the model set for us by Dr Brokenleg. Hopefully many of us will give consideration as to how we are currently creating safe spaces for our children, and be inspired to continue our efforts and to share these with the field at the upcoming Conference 2003.

Merle Allsopp

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Dates to Remember

NOVEMBER

- 19 World Day for the prevention of Child Abuse and Neglect
25 International day for the Prevention of Violence Against Women
25 Sixteen days of Activism against Gender Violence

DECEMBER

- 1 World AIDS Day
3 International Day for Persons with Disabilities
5 International Volunteer Day
10 World Human Rights Day

We would like to wish all Muslim friends and colleagues a Ramadbaan Kareem and an Eid Mubarak — from the NACCW.

Cover picture: © Benni Gool

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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Conference 2003

The NACCW announces with pleasure that **Martin Brokenleg, Ed.D.** has accepted the invitation to serve as **Keynote Speaker** at the **14th Biennial Conference in Kimberley, 2003**



A brief biography of Dr Martin Brokenleg of South Dakota

Dr. Martin Brokenleg is a professor of Native American studies at Augustana College and Dean of the Black Hills Seminars on youth at risk. He holds a doctorate in psychology and is a graduate of the Episcopal Divinity School. He has been a director of The Neighborhood Youth Corps, chaplain in a correctional setting, and has extensive experience as an alcohol counselor. Dr. Brokenleg has consulted and led training programs throughout North America, in Hawaii, New Zealand, and South Africa. Ten years ago Martin Brokenleg visited South Africa with Dr. Larry Brendtro. Together they facilitated a number of child and youth care training workshops in the country. At the time child and youth care workers experienced these workshops as the highlight of their career. Martin Brokenleg was invited to preach at St Georges Cathedral Cape Town on 2 February 1992.

He is the father of three children and an enrolled member of the Rosebud Sioux Tribe practicing the culture of his Lakota people. He has taught at Augustana since 1974 and is a recipient of the Orin Lofthus Distinguished Professor award.

His interests include Gender Issues, Surviving Abuse, Hemispheric Dominance Among Native American Children, Native American Family Life, History and Culture, Contemporary Child and Youth Development.

He has served as Consultant for the Episcopal Diocese of South Dakota, Gifted and Talented American Indian Children of the Northwest and Midwest, South Dakota State Penitentiary, South Dakota Indian Affairs Commission, South Dakota Children's Home Society, McCrossan's Boys Ranch.

Over the years Martin Brokenleg has

done numerous presentations and published several papers and articles. For those interested we provide some titles.

Publications and presentations

Brendtro, L., Brokenleg, M. & Van Bockern, S. (2002). *Reclaiming Youth at Risk: Our Hope for the Future*, revised edition. Bloomington, IN: National Educational Service. (Native American child rearing philosophy for contemporary therapeutic settings.)

Brokenleg, M., Van Bockern, S., & Brendtro, L.K. (1999). "Raising Respectful Kids." *Reclaiming Children and Youth: Journal of Emotional and Behavioral Problems*. Spring Issue.

Brendtro, L., Brokenleg, M., & Van Bockern, S. (1991). "Courage for the Discouraged: Reclaiming Youth at Risk." in Mitchell, M., Tobin, C.L., Johnson, J.M., & Rocco, M. (Eds.) *Proceedings of the XII World Congress of the International Association of Workers for Troubled Children and Youth*. Albion, MI, Starr Commonwealth School.



The Medicine Tree

Dr Martin Brokenleg discusses the subtleties of Culture and draws lessons from the Native American culture which values every child as a sacred being.

The medicine tree story carries the lesson that solutions for our problems do not come from somewhere else but from where we live. This applies to all indigenous and dominated people. Our survival depends on reinvigorating the strengths of our culture. Unfortunately, remedies have been imposed more often by persons oblivious to our ways.

My father was part of a forced acculturation. He was captured in 1919 by White boarding school staff who ripped him from his family and heritage, seeking to impose a White solution to what was called "the Indian problem". He gained many things from the Episcopal boarding school and would one day become a priest in that faith tradition. But he almost lost his culture. When we recently buried him, we sang the great hymns of the church but also the songs of the Lakota Sun Dance tradition. My father's life celebrated two cultures.

The medicine tree story carries the lesson that solutions for our problems do not come from somewhere else but from where we live.

The Invisible Culture

When we compare different cultures, we can study them at many levels. We might collect artifacts, study ceremonies and rituals, map kinship systems, or listen to the language and the stories. But the most basic ways in which cultures are unique are the least visible: The very unique and distinctive patterns of thinking are not easily observed. Even when we try to understand the values and logic of another culture, we filter this through our own cultural biases. Thus, when Erik Erikson (1950) studied Sioux child-rearing for his book *Childhood and Society*, he was no doubt shocked to discover that many children could not readily iden-

tify who their real (biological) mother was because most children called several women "mother". Likewise, traditional Sioux grandmothers probably found it scandalous that poor White children had only one mother. What if she were too young, too irresponsible, or too overwhelmed? Tribal people all over the world "know" that every child needs many mothers.

Many cultural values are in place well before school age. These value preferences are so deeply ingrained that when violated they can produce strongly negative bodily reactions. To talk or dream about a dead relative may cause a traditional Navajo to feel sick, but we Lakota value these remembrances. Values are deeper than attitudes, for they are at the heart of our cultural ethics, our ideas of right and wrong, our sense of well-being. Of course, not all values are culture bound, for there are absolute values that transcend culture because they are based on universal needs (Adler, 1990). But the ways in which we meet these needs may vary greatly between cultures.

How you define right and wrong is heavily dependent on culture.

Culture is closely intertwined with religion, but of course they are not always equally potent. Sometimes religious values override culture, as when a martyr stands against the dictates of the state. At other times, culture may shape or even disfigure religion. For example, Christianity instructs followers to become like little children if they are to inherit the kingdom of heaven. But the history of childhood in Western society is replete with examples of abuse of the young. Children are small, weak, and poor, and they become the ultimate underdog in a culture that worships power and wealth.

In Native American culture, spiritual concepts are totally intertwined with the secular – in fact we make no distinction between body and soul, which is a Greek concept.

This blending of the physical and spiritual is seen in our view of children in Native American culture. In the Lakota language, the term for child is translated as "sacred being." Such values regarding children are shared by other tribal people in North

Multiculturalism

America and beyond. For example, the Maori designation for child is literally "gift of the gods". Who would throwaway a gift from heaven? Who would strike, ridicule, or scream at a sacred being? In U.S. culture, we do it all the time, of course; and when the brutalized child gets big enough to strike back, we hold juvenile "injustice" transfer hearings to strip him or her of any childhood. Having failed to nurture our most needy children, we abort their childhood. By certifying troubled children as fictional grown-ups, we can dump them in the landfill of adult prisons with other culturally devalued ex-citizens.

After decades of what some call "freedom from religion", it is now becoming acceptable to consider spiritual and religious issues in schools and the broader culture.

As chronicled by Youth Today, leading US presidential candidates of both major parties are endorsing new initiatives between government and faith-based organizations to serve troubled youth (Shirk, 1999). Even business is joining this movement as corporations conduct "spiritual audits" of their workplaces. How this will work in our multireligious or perhaps nonreligious culture will depend on how hard we try to understand persons whose cultural values are different from our own.

As John Naisbitt (1982) predicted, spiritual themes are becoming salient in the postmodern millennium. This has all kinds of implications. Consider this, for example: The principal religions that originate in the Middle East have male heroes such as Moses and Mohammed. Societies that are influenced by those religious systems have typically been male dominant. Men have priority in the system where major heroes are men. In contrast, in all of the religions that originate in North America, major heroes are women. If you ask a Navajo who created the world, they will tell you, "Grandmother created the world." In traditional Lakota culture, White Buffalo Calf Woman saved her people. Wherever you look across North America, First Nations societies are at least female equivalent and much more female dominant.

In Navajo society, woman owns all property. From a cultural point of view, "what you see is what you get" does not apply. For example, when I grew up, my mother would prepare a meal and set the table for my father, my brothers, and me. When we finished, she would clear the table and reset it for the women and girls. From the European perspective, this looks like men are being fed first because they are more important. The cultural truth is that the

house and all the food belong to her. She is feeding the men first to get them out of the way so the women can enjoy their time together. If you watch people walking down the highway in my Native community, the woman will be about 15 feet behind the man. This is not because the men are superior but because they are the protectors of the woman. A man's job is to take care of any endangerment that might come along, sacrificing himself if need be in order to preserve her. In our system, the men are disposable, but the women are not.

We have a saying in Lakota that the nation is not dead until the hearts of its women are on the ground.

Two Worlds

I often hear, "Well, all of that Native culture is very interesting, but how does it apply to this modern world?" I would call this kind of thinking the "two world theory." According to this view, you have to choose to live in one world or the other. In reality, a range of possibilities exist in dealing with a world where my culture of origin comes into contact with a dominant culture. D. Ross (personal communication, June 1983) described five different types of adjustment found among Native populations. These comprise something of a continuum from those practicing traditional culture through those whose culture has been totally lost by acculturation.

1. Traditional

Aboriginal people identify fully and function effectively in their tribal community. They know the language and appropriate behavior for that setting and will be able to transmit this to the next generation.

2. Transitional

Typically, this might be a youth who was raised in a traditional community but now lives elsewhere because of work or school. This person might be able to function well in the dominant culture but would prefer to be at home were this possible.

3. Bicultural

This individual moves between cultures, picking up cues and responding accordingly. Such persons can live with integrity in either world. They have not had to compromise their own culture to succeed in another.

4. Marginal

These folks cannot function in either society. Nothing works for them, and they need continual support. There are three clues:



- They believe that life can be lived however they want because they don't know the rules;
- Their family life is in complete disarray – everything is teetering on the brink;
- Their identity is very defensive, almost explosive, as they display fleeting appearances of understanding cultural mores but don't fit in.

5. Acculturated

Genetically, these people come from a specific culture, but now know none of the appropriate behavior or values. An example might be a youth adopted at infancy who has never had contact with his or her culture.

As Doreen Spence notes in her article in this issue, early in this century the stated goal of most political leaders was to achieve total acculturation of these North American "savages" as rapidly as possible. Many missionaries and Europhile anthropologists also supported the view that with "de-parenting" and Western education, aboriginal populations would soon be eager to trade their traditions for "real civilization." The motto of educators of Indians during that period was "kill the Indian to save the child." They succeeded on neither count.

Native populations have suffered great hardships because of the conscious war on their culture. This epic of cultural genocide spanned 500 years in the Americas. If any human behavior could be called savage, it would be to destroy the cultural roots of a people. Such assaults have been experienced by persons of other aboriginal groups wherever they came under the rule of European colonialism.

Only when our nations treat our youngest citizens as sacred beings we will finally have become civilized.

However, among careful students of these matters, there are many who now believe that the key to our future is to embrace our many cultures, listening and learning from one another.

We have been subjugated, but we have survived in spite of all of this. Among the first government officials to declare that the policy of assimilation was flawed was John Collier, who headed the Bureau of Indian Affairs throughout the long administration of President Franklin Delano Roosevelt. For a long

... there are many who now believe that the key to our future is to embrace our many cultures, listening and learning from one another.

time, he, like many fellow anthropologists, assumed that Indian culture would be supplanted by Western civilization. However, as the capstone of his career he wrote *The Indians of the Americas* (1947; cited in Brendtro, Brokenleg, & VanBockern, 1990). He observed that many indigenous cultures had survived in spite of a 500-year death hunt by Europeans, a testament to the staying power of their cultural beliefs. In his view, tribal people have preserved what the dominant culture desperately needs, which is precisely a sense of tribe, of human connectedness. Remarkably, Collier had reversed his earlier definitions of civilized and savages. Now it is Native culture that waits to become the teacher to a Western civilization that has lost its way. Collier's inference that it might take the dominant culture 100 or 1,000 years to recognize its error is a sobering thought at the dawn of another century and millennium. The parable of the medicine tree tells us we must search for spiritual truths if we are to live without diminishing. No society can endure long unless it cares for the young of each generation as though they were gifts from the heavens. Only when our nations treat our youngest citizens as sacred beings we will finally have become civilized. □

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An extract taken from Reclaiming Children and youth Volume 9, number 1 Spring 2000

Bridging Cultures

All of us need to develop competence to connect across cultural differences. Here is a short list that can help those who work with culturally diverse groups of people.

- 1.** Don't view the unknown as pathological. The more we understand a young person, the more his or her behavior, however counterproductive, will be seen as a means of coping.
- 2.** Don't withhold interventions because you are uncertain what to do. Doing nothing will accomplish nothing, except perhaps to communicate to the young person that you are wary or disinterested. Try some intervention and, if you do make a mistake, you can apologize, which may do wonders for your relationship.
- 3.** Don't let common conditions become stereotypes. We can very easily overgeneralize from something that seems typical. The best definition for stereotype was one I got from a 7-year-old: "All Indians walk single file, at least the one I saw did."
- 4.** Know how to incorporate cultural factors into the diagnostic code for your profession. In cultures where showing superiority is shameful, students might say they don't know the answer because this might make them appear better than their peers; this does not mean they are clueless – rather, they are actually very socially perceptive.
- 5.** Be a friend before there is a need. Most communal cultures in the world are relationally based. Young people will turn to you only if they know who you are.
- 6.** Guard confidentiality in communal cultures. In those environments we must be very conscientious about confidentiality, not only because it keeps private information private, but because it shows that we are trustworthy.
- 7.** Use elders and their advice. In a relational culture, people tend to go to the oldest persons in the community, those who have the longest tenure. In a gang, the leader might be the "elder." In a Native American community, it would be the chronological elder, perhaps someone who is 70 or 80 years old. The elders know the oral stories. Someone not connected to the community will not know the oral tradition.
- 8.** Be involved in the community that you serve.
- 9.** Trust your intuition. If your feeling is respectful and makes sense, you are unlikely to spoil your relationships. There is powerful therapeutic value in kindness, and children will notice small things you do that are beyond expectations for your job.
- 10.** Help those with minority backgrounds work with the larger cultural system. Just as you can learn about other cultures from youth and families you serve, so you can help them navigate the dominant culture if they are unsure in this respect.
- 11.** Integrate rituals and symbols from the cultures of young persons into the milieu of school or agency. For example, judicious use of art and paintings can help youth feel comfortable (but remember that the goal is not to prove that you are a connoisseur of their culture).
- 12.** Work through historic distrust. Generally a person of color will not immediately trust a white person. Like it or not, we represent our race until we become known as a person. Until youth feel safe in a relationship, they may be wary of you for fear you might be like others who have diminished their race or culture. Trust takes time, and relationships can't be "microwaved."
- 13.** Help students or clients meet their own goals. Some youth expend great effort opposing persons they see as adversaries. When you are seen as an advocate helping them develop their interests and potentials, resistance is transformed into cooperation.

— Dr Martin Brokenleg

The Vital Importance of Voluntary Workers

Mandy Goble, Principal of Durban Children's Home, gave the following address in honour of volunteers at the NACCW KZN Biennial General Meeting.

Some months ago I attended training on the important role played by volunteers in non-government organisations. This training was provided by the Volunteer Centre, based in the Western Cape. One of the statements made, left me thinking...how we often tend to take the valuable services provided by our volunteers for granted.

According to research conducted by the Graduate School of Public Management at Wits University in 1998, volunteering contributes R5.1 billion to the South African economy. 1.5 million volunteers actively contributed their time and energy to NGO's during 1998. Who are these people who give so generously of themselves? They are caring people, people whose concern for individuals and communities, motivate them to share their gifts. Their input benefits communities and individuals, and as a result they, the volunteers gain a sense of personal satisfaction. They enrich their own lives by giving to fellow human beings. Few NGO's can survive financially without the help and support of volunteers. The needs of people in our country are just too great and existing resources too few.

The efforts of volunteers are often contributed to environments

which do not have support mechanisms in place. As such, volunteers are poorly recognised and undervalued. They often begin to feel that their service has no value and as a result become disillusioned and stop offering their service. In light of the research I referred to earlier, one can only wonder what the volunteer contribution could be, if organisations provided a more positive and enabling environment for their volunteers.

They enrich their own lives by giving to fellow human beings.

The Volunteer Centre, works towards motivating and developing effective volunteering, through consultation, training, information and placement services for the benefit of all. This organisation has been campaigning for National policy and a legislative framework for volunteering in South Africa. They also attempt to gain support and recognition for volunteer efforts. One of the reasons for this move towards legislation is to protect the organisation in cases of abusive practice by volunteers – a reality in some organisations in South

Africa. Legislation will also protect the rights of the volunteer, ensuring that their willingness to offer a service is not abused by organisations.

It is proposed that every organisation using voluntary services have an effective volunteer management programme in place. This would include:-

- Developing a volunteer policy for the organisation
- Creating specific volunteer tasks
- Actively recruiting volunteers
- Selection and screening procedures
- Training and orientation, and
- A maintenance programme to ensure enthusiastic committed volunteers.

Over the past few years, the reasons why people offer voluntary services have become more diverse. In the past it was often based on a person's sense of civic duty, now we see a host of other reasons arising:

- In order to help others
- To meet other people
- To share their unique talents
- To learn and gain new knowledge
- To gain experience within a certain field
- To gain a sense of self worth and general well-being
- For recognition

Volunteers

- For the possibility of employment
- As a school requirement
- To meet a specific personal need
- To increase personal opportunities.

We need to ensure that we have a clear volunteer programme in place and a philosophy, which places value on the services offered by volunteers.

The value of the services rendered by volunteers to an organisation is seldom if ever measured. If we stopped to look at this value, we would see how these services:

- Expand the capacity of an organisation
- Ensure a raised quality of service by the employed staff
- Allow for community involvement, thereby ensuring a sense of ownership
- Raises awareness of the services provided by an organisation
- Provides new ideas and perspectives
- Brings status to the organisation
- Brings in contacts and other resources
- Volunteers are often the eyes and ears of the organisation
- Allows for spontaneity within

the organisation

- Can help in interpreting community needs

Volunteers are entitled to certain rights and as such as organisations must be sure to respect these rights. These rights include:

- Basic Human Rights
- To be respected by all members of staff
- Not to be exploited, but to be taken care of
- Be told and given a clear sense of what is expected of them
- To be trained and developed
- To be treated in accordance with labour law
- To be listened to, and heard

Clearly, the value of volunteering to our organisations can be enhanced. This will result in the services we offer to our clients being improved. We need to ensure that we have a clear volunteer programme in place and a philosophy, which places value on the services offered by volunteers.

Volunteering stresses the value of being a human being. To the many wonderful individuals who sit on our management committees, who help with homework supervision, driving, praying, encouraging, cleaning, fostering, doing activities with our children and caring, the list is endless...we need to find a meaningful manner of saying thank you – thank you, for the commitment and dedication with which they render their service. □

Reference

S.A. *Volunteering* Newsletter Volume 1, Issue 1, April 2001

Child & Youth Care Worker

Sabera's Children's Home, Mayfair Johannesburg seeks a female child and youth care worker of Islamic Faith. This is a live-in position for a single person.

Requirements

Two years experience and BQCC.

Enquiries

Naveeda Hoosen
Tel. 011 - 837 6067
and 011 - 839 2025

Department of Social Services,
Arts, Culture & Sports
North West Province

Boikagong Children's Home (Mafikeng)

CHILD & YOUTH CARE WORKERS (8 POSTS)

Salary: R62 588 p.a.

Requirements: A 3 year National Diploma in Child & Youth Care Development / equivalent qualification, 2 years experience in working with children & youth. The candidates must have a driver's license and be prepared to work overtime & shifts.

Responsibilities: The implementation of IDP'S. Staying with and supervising children & youth. Building and maintaining positive relationships with and amongst the children and being able to work in a team.

Enquiries: Mrs P Magape-Mokoto
Tel. (018) 381 7489/90

Applications must be submitted in a Z83 form. A CV and copies of all particulars of training, skills, qualifications, competencies, knowledge and experience should be sent. Forward applications to:
Mr A Ditlhokwe, Department of Social Services, Arts, Culture & Sport, P. Bag X6 Mmabatho 2735.

*"We cannot do great things on this earth.
We can only do small things with great love."*

Mother Theresa of Calcutta

Nelson Mandela Metropole Declaration on

The Development of Citizenship among Youth in Conflict with the Law on the African continent

An International Conference held 17 to 19 June 2002.

Representatives of national governments, cities and municipalities, civil society organisations working with youth at risk, the research community and multi-national experts, the police, magistrates and youth leaders, international networks and United Nations agencies from five continents, twenty one countries and thirty five cities and municipalities attended.

THE APPEALS BELOW PROVIDE A FRAMEWORK FOR SERVICES RENDERED TO YOUTH IN CONFLICT WITH THE LAW

WE APPEAL

To National Governments:

- To implement legislation to protect human rights as they relate to youth.
- To adopt and implement social crime prevention policies and programmes, and allocate financial resources for the prevention, protection, rehabilitation and reintegration, as appropriate, for children and youth in disadvantaged social conditions and who are at risk.
- Give high priority to marginalized, vulnerable and disadvantaged youth, especially those who are separated from their families, children living or working on the streets.
- To devolve and decentralize some responsibilities for criminal justice to the local authorities and set up mechanisms for local authorities to be actively involved in preventing youth crime and reintegrating young offenders.
- To ensure that issues of youth in conflict with the law are central to national youth policies.

To Local Governments:

- To mobilize partners and recommend the formulation and review of integrated, gender sensitive and cross-sectoral youth policies at the local level addressing substance abuse, street children, youth gangs, young offenders and restorative justice, involving all stakeholders,

especially youth. Youth issues should not be treated in isolation, but mainstreamed into all policy making.

- To allocate local funds, develop strategies and implement social integration programmes with particular focus on youth at risk of marginalization, including among others: youth affected by violence (including violence against women), youth affected by drug and substance abuse and young offenders. Offering renewed and continuous learning and training opportunities for youth is paramount.
- To develop mechanisms promoting youth participatory decision-making, fostering responsible citizenship and promoting technical, human and financial support focused on assisting marginalized and vulnerable youth to address their own needs and interests and make their particular contribution to social progress.

To the Criminal Justice System:

- To promote the establishment of prevention, support and caring services as well as justice systems specifically applicable to children and youth taking into account the principles of restorative justice; fully safeguarding children's rights and promoting youth's reintegration into society.
- To recognize and ensure that alternatives to institutionalization are the highest priority in

Youth in conflict with the law

determining correctional measures. Efforts should be made to reunite youth with their families. Traditional peace and conflict resolution mechanisms should be amongst the tools used for dealing with juvenile justice, offender rehabilitation and reintegration.

- To put in place sensitization and integrated multi-sectoral training programmes on the special needs of children and youth, ensuring that their rights accorded under international and national law are enforced by all service providers.
- To work towards the establishment of youth courts with multi-sectoral, dedicated service providers.



- To take steps to provide youth with free legal and other assistance in court. Magistrates should make special efforts to ensure that youth understand the nature of the proceedings, the status and disposition of their cases. Parents or family members should take part in the proceedings.
- To affirm the important role that families, peers, schools and communities play in youth development. Family must be supported and strengthened so as to participate effectively in youth justice, offender reintegration and crime prevention.
- To explore alternative ways of diverting youth from criminal activities and substance abuse, gang-related activities and crime through targeted mentoring, cultural, and educational programmes and also through sports and recreational activities.

To Youth in Society and Youth Organisations:

- To take the lead in peer-to-peer training to stimulate, support and facilitate the role of

marginalized and vulnerable youth in the wider society, recognising that young people are the best agents for delivering positive change for other young people.

- To network and develop and institutionalise mechanisms for sustained youth empowerment and participation in decision-making at all levels, with particular emphasis on local-to-local exchanges.
- To mobilize and promote awareness on the causes and costs of social exclusion and to promote programmes that foster social integration.

To Local Communities:

- To ensure that the family is supported as the cornerstone of the community.
- To facilitate the integration of youth into society through education, providing support, transmitting values and contributing to the development of young women and men into responsible adults.
- To act as an agent of socialization and provide local and accessible role models, building on traditional forms of social control including conflict resolution and mediation, traditional laws, ethnic values and religion.

In support of the above, to United Nations Agencies and the International Community:

- To build an effective culture of peace through education and training, aimed at social progress, fighting inequalities and recognising the importance of dialogue and co-operation.
- To provide technical and/or financial assistance in order to establish and promote programmes for youth development and the rehabilitation and reintegration of youth in conflict with the law.
- Develop and promote networks and exchanges to enhance the capacity of youth. Promote and enable the exchange of experiences and information between youth, especially young people living in extreme poverty and those requiring protection from violence, in particular young women.
- To promote awareness-raising campaigns reinforcing positive behaviours and seek to transform negative practices in a constructive and positive way in young people, including marginalized and excluded youth.
- To advocate and promote capacity building by contributing to the development, documentation, adaptation, dissemination and replication of good practices and tools. □

My experience of a Conference on Young People

Zintle Vena, a youth from the Eastern Cape/Border region shares her experience of the Conference on "Youth in Conflict with the Law". Through the eyes of a young person, her story tells us how youth value the opportunity to be part of gatherings where issues pertaining them are deliberated. The richness of traveling to different places and meeting new people is central to Zintle's journey to Port Elizabeth.

I'm Zintle Vena from Mt. Coke. I'm an 18 years old trainee at Phandulwazi Life Centre in King Williams Town. I'm attending a sewing class which will take six months for me. On 17-19 June I attended the Conference on "Youth in Conflict with the Law" in Port Elizabeth. It was my first time, since I was born, that I've been to P.E.

On the 14th of June I was told that I will be going to a "Youth Conference" in P. E. I packed my clothes on the Friday even though I would leave only on the Sunday. I went with Ms Vuyolwethu Sodlokashe and Justin, who is also a trainee. As we were driving, I asked every time, "Where are we?" It was a nice journey. We slept at E. P. Children's Home, next to the SABC.

The moment I saw many people from different places, my heart told me that there was going to be a lot of fun and that I was going to be very happy. There were not only youth but older people, too. I was so grateful because they were so nice to me. The first person I talked to was the Mayor of the Nelson Mandela Metropole, Mr Nceba Fako. We shook hands and gave each other a hug. My heart was pumping fast. We went to Eyethu one day to dance and have fun. Old and young ones danced together. I realised that someone can feel old but when s/he is having fun, s/he will be like the young ones. And when s/he is happy, s/he will forget that

they're old. I think that is terrific.

I want to say a few words that I learned from the Conference about drugs. Drugs affect your central nervous system. You can become addicted to drugs even after using it once. My advice to those using drugs is: "You may think that it is fun to use drugs. Wake up, as it is not fun at all; it will ruin your life and alienate your parents, friends and cause your death. Plan to stop using drugs so that you can keep a clear head". To those who have not used drugs yet – "Don't even experiment, it can cost you your freedom of choice, health, future and love of your loved ones". Drugs are not good because it can make you do things you may wish you never did, for example:

- acting recklessly and foolishly
- getting romantic with someone you don't really know
- having sex without planning and thinking of the consequences
- forgetting to use a condom

I thank Vuyo Sodlokashe for showing me Port Elizabeth. She treated me like an angel. Keep on treating other children as your own.

(Mostly unedited)



The impact of HIV/AIDS on children in South Africa – the scale of the problem

Sonja Giese of the Children's Institute spells out the facts we have to face in relation to the HIV/AIDS pandemic.

Adult mortality

Studies show that there has been a steady increase in adult mortality in South Africa over the last 15 years. This increase in mortality of relatively young adults has largely been attributed to AIDS, with 40% of adult deaths (15 to 49 years) in 2000 believed to be AIDS related. Without treatment, experts predict that between 5 and 7 million people in South Africa will die of AIDS by 2010 (Dorrington, Bourne, Bradshaw, Laubscher and Timaeus,

2001). Women are more vulnerable than men to HIV infection for biological, social and economic reasons (for every one new male infection, two women are infected). Women in Sub Saharan Africa are particularly vulnerable to infection, with 8 out of every 10 women infected globally, coming from this region (Sozi, 2001). In South Africa, mortality rates in women between the ages of 25 and 29 years were 3.5 times higher in 2000 than in 1985. The 1999 confidential enquiry into mater-

nal deaths found AIDS to be the most common cause of maternal death in South Africa (Dorrington et al, 2001). The disaggregation of deaths by gender is particularly relevant when considering the impact of HIV on children. The HIV-positive status of a man in a household very often means a reduction in household income, but the illness and death of the primary caregiver (usually a woman) often has more severe social, emotional and economic consequences for children (Giese, Meintjes and Proudlock, 2002). The vulnerability of women to HIV infection and the recorded increase in maternal mortality therefore has a direct impact on child well-being.

Children experiencing orphanhood

"When a mother dies, children suffer". These are the words of a 9-year old boy in South Africa who has been orphaned by AIDS. In the context of HIV, the literature commonly defines 'orphans' as children under the age of 15 years who have lost a mother to AIDS. South Africa currently has an estimated 600 000 (Johnson and Dorrington, 2001) children who fall within this category and this figure is expected to peak at between 2 and 3 million children by 2015. If the definition of 'orphan' is broadened to include all children (under the age of 18 years) who have lost one or both parents, the figure is expected to be substantially greater, at 5.7 million. Due to the dependency between paternal and maternal mortality (linked to the fact that HIV is a sexually transmitted disease), we are likely to see a dramatic increase in the proportion of the orphan population that are double orphans (having lost both parents). These figures do not take into account the large numbers of fathers who are alive but absent for other reasons (Johnson and Dorrington, 2001).

It is estimated that by 2010 approximately one quarter of all learners in schools in KwaZulu-Natal will be orphans (Badcock-Walters, 2001). Although there is limited understanding of the full effects of orphanhood on educational outcomes, there is evidence to indicate that orphans are particularly vulnerable to drop out, delayed or intermittent enrolment, and poorer performance in school. These disadvantages have been linked to (among other things) an inability of caregivers to meet basic needs, a breakdown of support systems, stigmatisation, lack of parenting and moral support, household demands on children's time, and financial and psychological stresses (Kinghorn, Coombe, McKay and Johnson, 2002).

With high rates of adult mortality, the number of children in South Africa living alone and under the subsistence level, is expected to increase from approximately 46 000 in 1996 to close on 900 000 in 2011 (Haarmann, 2001).

HIV-infection in children

While HIV prevalence among adults in South Africa is relatively well documented, little is known about the extent of HIV-infection in children under the age of 15 years. Models (such as the ASSA2000 model), used to calculate the number of HIV-infected individuals in South Africa, are based on the assumption that maternal to child transmission is 100% accountable for infections in children under the age of 15 years. The National HIV and Syphilis Sero-prevalence survey of women attending public antenatal clinics in South Africa (2000), estimates that between 97 000 and 114 000 babies acquired HIV through mother to child transmission during the year 2000. The cumulative number of HIV-infections in children is not known.

Child health indicators

Children admitted to hospitals with HIV related illnesses commonly present with severe malnutrition (Cotton et al, 1998; Musoke, 2001). Changes in the immune system functioning due to HIV is very similar to changes in the immune system as a result of malnutrition. Poor nutritional status in turn hastens disease progression in HIV-infected children (Piwoz and Preble, 2001). In addition to this, HIV/AIDS compromises the capacity of caregivers and breadwinners to provide the resources necessary to purchase food and to provide the child with a nutritionally balanced diet. Both children from HIV affected households and HIV-positive children are therefore at risk for malnutrition.

As a result of childhood HIV infection, increases in maternal morbidity and mortality and the socio-economic consequences of HIV on households, overall morbidity and mortality in African children is increasing (Dray-Spira, Lepage and Dabis, 2000). This is reflected in both the under 5 and infant mortality rates (IMR) in South Africa.

Under 5 mortality reflects the probability of a child dying before his/her 5th birthday and is one of the most important indicators of child health. The South African Demographics and Health Survey (1998) estimated under 5 mortality to be 59 per 1000 births. This is expected to rise to 100 per 1000 by 2010 as a direct result of HIV/AIDS (Bradshaw, Masiteng, Nannan 2000). When compared to other countries with similar gross national production per capita, South Africa fares badly (Thailand 38 per 1000, Russia 25 per 1000 and Paraguay 28 per 1000) (Idasa, 2000).

The IMR in 1998 in SA was 45 per 1000 live births (Bradshaw, Masiteng and Nannan 2000). Trends in improvement in infant mortality obtained through successful child survival programmes have been reversed

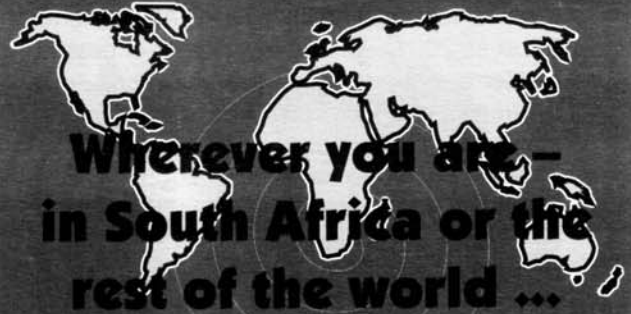


(Dray-Spira, Lepage and Dabis 2000) and predictions are that if the transmission of HIV from mother to child is not prevented, mortality rates will double to close on 90 per 1000 within the next 10 years. Comparative IMR are Cuba's 7 per 1000 and Vietnam's 32 per 1000 (Motala, 2001). □

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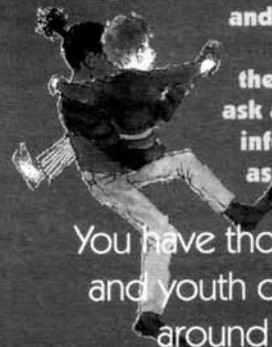
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Discipline...

Supportive Control

In 1978 Ray Curtis, then Director of Social Services Forest Heights Lodge, Evergreen in Colorado, very briefly described some of the issues that adults need to be aware of when teaching young people discipline.

The theories of discipline are many and some apparently conflicting. As one mother so aptly put it, "I used to think I knew how to discipline my kid. Since I started reading, I don't know whether to spare the rod or spare the kid." At the Lodge, there is no rod but an approach we call supportive control.

Supportive control basically means:

1. We will take care of you;
2. Our concern is what is best for you;
3. We can control and protect you when you are not acting to your benefit.

Crucial to the success of such an approach is the relationship between the child and those who care for him. If controls are seen as a game in which one must win and one must lose, the result is a conflict that never ends. Tomorrow becomes another chance to even the score.

When we place limits on a child, we say, "That's not good for you", or "I want you to feel good about yourself", or "School is more fun if..". The child then sees controls as supportive and protective, arising from a concern about what is best for him. (That does not mean at that moment that he will like the limits placed.)

A most critical factor is determining the issue we are dealing with and responding appropriately. There are basically three areas where control appears to be an issue.

Feelings. "I hate doing the dishes," "all I ever do is homework", or "I'm sick of cleaning this crummy room." These are not "I won't" statements. They are statements about how one feels. Children have a right not to like something, just as we adults don't always like what we have to do. When feelings are the issue we must respect them and help the child to express his feelings appropriately. This

does not mean that because the job is disliked, that he will not be expected to do it. The issue is doing what he is asked, not "whistle while you work." In time the child will learn the joy of a job well done, the satisfaction of a task completed. Amazingly, a child more often than not will complete the task he is given, once he has expressed his displeasure.

Habits. A sloppy room, poor and disorganized school work or chores forgotten may mean "I haven't learned how". If so, the task is to explain what we want, break it down into steps he can understand, show him how and respond positively when he does it. The emphasis must be on improvement, not perfection. True learning is moving in the right direction, not just getting there.

Challenges to authority. "I'm not going to clean my room." "If you want the dishes done, do them yourself!" or frequently forgotten responsibility may mean "Make me if you can." In such cases the temptation to allow yourself to feel you must prove how strong you are, a feeling of your adequacy being questioned. However, the true issue is whether to maintain your support of the child in doing what is best for him. The conflict is seen as within the child, not between us and him. He is given choices. "You can sit in this chair until you are ready to..." Such a choice leaves the decision to the child as to how long he wants to be uncomfortable. This keeps the conflict focussed on the child, rather than on us.

Whatever the conflict, the resolution of it must mean, "It is over, done with," and good feelings should follow. For anyone who parents, the philosophy should be a zest for living (doing well feels good), a sense of humour, honesty, grow together with our children.

(Reprinted from *Colorado Child Work*, May 1978)

A Quick View: Key South African Legislation aiming to Protect Children

Andre Viviers of the Free State lists a range of statutes in South Africa that provide for the protection of children.

Firstly, the South African Constitution, as the supreme law of the country, provides for the protection and promotion of the rights of children.

The Child Care Act, 1983, is the fundamental piece of legislation pertaining to the care and protection of children and provides legal mechanisms to facilitate the well-being, care and protection of children, including aspects related to alternative care, adoption, Commercial Sexual Exploitation of Children, etc.

The Domestic Violence Act, 1998 (Act 166 of 1998) provides for the protection measures of children who are victims of violence in a domestic situation, with an emphasis on actions towards the perpetrator rather than the victim.

The Prevention of Family Violence Act, 1992 (Act 133 of 1992). In terms of section 4, this Act places an obligation on any person who examines, treats, attends to, advises, instructs or cares for any child and who suspects that that child suffers from an injury whose probable cause was deliberate, to report it to the police, social worker or commissioner of child welfare.

The Criminal Procedures Act, 1977 (Act 51 of 1977), provides inter alia for the use of intermediaries in cases where child witnesses have to testify in court and it also provides (in certain sections) aspects related to children in conflict with the law – such as the conversion of a criminal court enquiry into a children's court enquiry, probation supervisions, and sentencing options.

The Social Assistance Act, 1992 (Act 59 of 1992), creates a statute for the provision of social grants to children such as the care dependency grant, the child support grants and foster care grants.

The Maintenance Act, 1998 (Act 99 of 1998) provides for the obligation of parents to maintain their children and sanctions authorities to intervene should this provision not be adhered to.

The Sexual Offences Act, 1957 (Act 23 of 1957) covers aspects and forms of child sexual abuse such as commercial sexual exploitation of children, procreation or abduction of children for sexual purposes, the use of drugs and alcohol to involve a victim in sexual activities.

The Films and Publications Act, 1996 (Act 65 of 1996) defines and regulates child pornography and stipulates that it is an offence.

The Mediation of Divorce Matters Act, 1987 (Act 24 of 1987) creates a statute for the protection and interest of children in cases of divorce and allows for the appointment of a Family Advocate to mediate in the best interest of the child. □



Activities: A Vital Tool

In an article first published in 1978, Roberta Pettit of Rockville, Maryland, Washington DC, describes how important it is to use and plan activities carefully according to the developmental needs of children and youth.

Planning and implementing activities are important elements of the daily child care program. Our days with the children can be broken down into two parts; the daily routines and free time. During this free time it is our responsibility as child care workers to implement activities that have the potential of being therapeutic to the children. Many of our children lack the skills necessary to use their free time in a way that will prove to be beneficial. In the community – peer interacting, responsibility, fair play, and physical growth are all developed through participation in activities. These as well as other

benefits gained through participation are later transferred into our adult behavior patterns. "Activities may also be used as a diagnostic tool to assess not only individual children, but also group structure and decision making." (Trieschman, et al, 1969, p. 102).

During activity participation, we are able to see a child in his/her most natural state. This may enable us to see significant problems that isolate them from community life. As child care workers, we must provide carefully planned programs to meet the needs of our children. Activity programming may be broken down into four major

steps. These include assessment, planning, implementation, and evaluation. (O'Morrow, 1976, pp. 178-201) Each of these steps are of equal importance if the activities offered are to be of continuing value.

The assessment of a child or of a group of children includes the gathering of pertinent information leading to the identification of major problems. Through observation, verbal communication and past records we are able to pinpoint specific areas that need change. Once the information is gathered we need to identify these areas so we have something to work towards.

Assessment is also a continuous process.

When we have identified the needs of the children (both individual and group needs) we must plan. Planning the activities to be presented is important to both the children and the staff. In order to meet the needs of the children we must set goals and plan activities that will best meet those goals. This involves matching the needs of the children with the quality of an activity.

Every activity has within it inherent "by-products" (Murphy, 1975, p. 74) It is our responsibility to identify these then match them as closely as possible with the needs of our children.

Planning is important to the child care worker because it



See if you can push me! Grethe Sandholm and Claude Vergie

offers him/her an assurance of things to come. If we plan ahead, there is always enough time to check for needed equipment and supplies. Have you ever decided on a last minute ball game only to find the balls are missing? Planning ahead also allows time to double check the rules of a game or the instructions.

How many times have we been caught in the middle of a game with a questionable rule?

When the planning phase is completed we are able to present the activities of the children. We must not only be teachers in this process, but role models as well. Through our participation children are often able to identify the behaviors expected.

Often children participate in activities because they see them as babyish. If we, adults, demonstrate our enthusiasm through participation, it may encourage them to do the same. Activities maybe used as a tool for communication. Participation is often a form communication by itself. It enables you to accept the children where they are, appreciating their special interests and talent. The child, in turn, is able to see you as human; able to have fun enjoy the same things they do.

Evaluation should be continuously carried out in three main areas. The first is yourself. Child care workers must evaluate themselves in terms of their relationships with the children.

Evaluations of the group and individual children must be completed to determine if their needs are being met. The activities may prove to be inappropriate for the group of children you are dealing with. Evaluation is an important process that should not be overlooked. Often progress notes and evaluation forms must aid in the facilitation of this process. Often our programming lacks the creativity necessary to provide a well rounded program. It's not that we don't have the creativity, but we haven't learned how to use it. Variety in programming is a key motivational factor for both the children and ourselves. Maybe part of the reason child care workers "burn out" is due to the fact that each day is somewhat repetitious. For example, a child care worker comes in at two o'clock, greets



Musical Chairs

the children, holds a cleanup time, plays kickball with the group, has dinner, watches TV, and sends the children off to bed. Imagine doing this five days in a row, week after week. Variety often creates the enthusiasm both we and the children need for a beneficial program. □

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First Graduation as a full Region

Sr. Raphaela Sender

Hip! Hip! Hooray! Our very first graduation since we were confirmed as a full region a year ago! Three categories of graduates were awarded certificates on the 23rd August 2002 at Holy Cross Children's Home in Cala. This is the result of a partnership between Holy Cross Children's Home, NACCW and the Department of Social Development in carrying out one of the three Isibindi projects in the country – creating safe and caring communities. Twenty-two persons received their BQCC certificates, fifteen received the Creating Safe and Caring Communities Certificates and nineteen received the Grief Work Certificates. Even Zeni, our guest speaker for that day saw this as a “wonderful achievement” and the whole congregation agreed. Words alone

cannot explain the excitement. The program was short but very fruitful.

Zeni Thumbadoo, the NACCW Deputy Director, who was the honourable guest speaker for the day, gave a very powerful and challenging speech on personal challenges in the child and youth care journey. In her opening address she congratulated the graduates regarding their progress. She noted their “advancement and strengthening of belonging in the profession, more advanced level of mastery, independence in functioning and generosity in caring” and highlighted a few issues that cause the child and youth care workers to be hesitant about their competence despite all the learning, studying and training. These included:



Zeni Thumbadoo (right) presents a certificate to one of the graduates

- Anxiety, self-protectiveness and comfort in the old ways of doing things
- Feelings of inferiority regarding what we have and what we know
- Concern for our own needs and expectations to a point where we hardly hear the feeling and real needs of the others
- Desire for quick fixes.

Here are some of the challenges that the child and youth care worker is faced with as outlined by Zeni:

- The need for continued learning and unlearning
- The need to recognize and assume the responsibilities that goes with the knowledge gained through learning
- The need to walk the child care talk now that you are better



Graduates Nozie Pamela Dasheka and Noluthando Nkomana

equipped to provide care to the troubled child

- The need to have confidence in yourself and your capacity to make a difference
- The need to proudly assume your position as a child care specialist while working with a variety of other professionals
- The need to believe in the potential of the children you work with
- The need to network
- The need to stay conscious, aware and focused as you walk the long road to professional child and youth care work.

Before the handing over of Certificates, the Code of Ethics was read. Also thank you to Sbongile Manyathi and Nozuko Nonkonyana for the training sessions which brought us finally to this important day of graduation, not the end – but the beginning of our challenging Child and Youth Care Journey.

Graduates

BQCC 2000

- Mncedisi Laurence Mankayi
 Lulamile Patrick Yedwa
 Mzwandil Klaas
 Bongani Alfred Mvenge
 Owen Nkosinathi Enoch
 Sindiswa Komani
 Nomathemba S Ntuta Boki
 Nonzwakazi V Hlangani
 Luvuyo Juta
 Pumza Mtyobo
 Morgan Linda Enoch
 Thembeke Nomnganga
 Nondumiso Nqoza
 Noluthando Nkomana
 Nozie Pamela Dasheka
 Thandiwe Ngonyama
 Linda Martha Tofile
 Zikhona Daniel
 Nonqaba Mbulawa
 Lindelwa Mdyeshana
 Nozibele Phillip
 Sr Raphaela Sender

GRIEF WORK

- Mncedisi Laurence Mankayi
 Lulamile Patrick Yedwa
 Mzwandil Klaas
 Bongani Alfred Mvenge
 Owen Nlosinathi Enoch

- Sindiswa Komani
 Nomathemba S Ntuta Boki
 Nonzwakazi V Hlangani
 Luvuyo Juta
 Pumza Mtyobo
 Morgan Linda Enoch
 Thembeke Nomnganga
 Nondumiso Nqoza
 Noluthando Nkomana
 Nozie Pamela Dasheka
 Thandiwe Ngonyama
 Linda Martha Tofile
 Zikhona Daniel
 Feziwe Mvumvu

CORE TRAINING

Creating Safe and Caring Communities for Children and Youth

- Thomas M Ncanisa
 Nozuko Nonkonyana
 Violet Gono
 Sr Agnes Mary Limbeck
 Sr Raphaela Sender
 Nokwazi Ganca
 Tembeka Conjwa
 Xoliswa Mazula
 Jongummzi Nkamela
 Ayanda Nikelo
 Nokoloni N Mbulawa
 Lulama Lucy Fulani
 Luvuyo Juta
 Zelpha Sekese
 Nokwayintombi Witvoet

Mseleni Children's Home

Our AIDS Orphan Project needs the services of two qualified & experienced Social Workers.

Requirements

- Degree in Social Work;
- registration with Council for Social Work;
- valid driving licence;
- fluency in Zulu ;
- endorse our Christian Values

Send application & CV to:
 Mseleni Children's Home
 P.O. Box 178 Sibhayi 3967

Tel: 035 574 1075
 e-mail: rachel@mseleni.co.za

NACCW 14TH BIENNIAL CONFERENCE



TUESDAY 8 JULY - THURSDAY 10 JULY 2003
NORTHERN CAPE HIGH SCHOOL, HAYSTON ROAD, KIMBERLEY

Keynote Speaker

DR. MARTIN BROKENLEG of Sioux Falls, South Dakota

Second Call for Papers

The Association invites those working in the area of young people at risk and their families to submit proposed papers and workshop outlines for possible inclusion in the Conference Program. Presentations may focus on practice, programs or policy as they impact on the transformation of child and youth care services and relate to the Conference theme.

Your proposal must include the following:

Name/s of Presenter/s; Address; Telephone Number; Fax Number; E-mail address
Provisional Title of Presentation; Proposed format
Summary of presentation and intended outcomes (200 - 300 words)

Send your proposal to Sandra Oosthuizen: Fax: 021-762-5352 or e-mail: naccwct@iafrica.com

SUBMISSIONS MUST BE RECEIVED NO LATER THAN 15 JANUARY 2003

Discounted Conference Fees until 1 May 2003

Full three days

- NACCW individual members: R340 (R360 after 1 May)
- Non-members: R460 (R480 after 1 May)

Daily rate

- Individual members: R130 (R150 after 1 May)
- Non-members: R170 (R190 after 1 May)

Lunch and Teas included.

Accommodation available at the Conference Venue

Delegates can select from the following:

Bed and breakfast per day - R99
Supper - R30 per meal
Bedding if required - R25 for duration of conference

Registration enquiries

Sharleen Daniels Tel: 021-762-6076

REGISTRATION CLOSSES 20 JUNE 2003