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# Child and Youth Care

A Journal for Those Who Work with Children and Youth at Risk and Their Families



**Fatherhood: Promoting men's care and protection of children**  
Linda Richter, Riashnee Pather, Julie Manegold and Andy Mason

**Discharged for the same reasons as admission?**  
Lesiba Molepo writes from South Africa

**Lead, Follow or Get Out of the Way!!**  
Chris Smith's Favorite principles on Leadership

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# The Second Decade of Freedom

In his address to the nation on the occasion of the 10th anniversary of the democratic South Africa, our president eloquently spoke of where we have come from: “[f]or too long our country contained within it and represented much that is ugly and repulsive in human society”. He spoke of what has been achieved and should be celebrated about the first decade of democracy as “the determination of all our people, regardless of race, colour and ethnicity, to work together to build a South Africa defined by a common dream”. He emphasized the importance of committing ourselves to working hard and wisely to deal with one of apartheid’s legacy – poverty - in the coming years.

When someone gives a good public speech, it is as if the listener feels that they themselves are being spoken to directly. When I heard the president speak on Freedom day, I thought he was speaking to us – to the South African child and youth care fraternity! His admonition to turn “human despair” into “human hope” is something which we as people working with children and youth at risk can and (I believe) *should* take to heart.

So often we hear these kinds of speeches on these kinds of occasions but fail to take the next steps of translating them into action. Perhaps the following constitute some ways in which each and every one of us can contribute to building our nation from our little corner:

- Through reading, studying, and talking to others about our work. Through participating in discussion groups, attending meetings, studying and generally growing in our personal capacity to do the work that we are required to do. Many of us are still busy shooting ourselves in the foot by refusing to develop ourselves - because we feel that ‘the authorities’ are not appreciating us. That may indeed be correct, but it is also likely that we will remain unacknowledged unless those of us in this situation rise above the definitions that others (rightly or wrongly) put on us.
- Through using every opportunity that comes our way, no matter how small, to do the best we can to assist in the growth and development of others - and

the development of the field in general. When we give up the ‘what’s in it for me’ attitude, miraculously there is something in ‘it’ for us!

- Through giving up ideas of how the relevant authorities *ought to be* and finding ways to work with how they *are*. Many programs complain about ‘the department’ and yet when it is pointed out to them that their particular experience may not be shared by all, and that they themselves are playing a role in maintaining a negative relationship, this is dismissed. Focusing on what we can do to form partnerships with government is our challenge.
  - Through implementing policy. There are programs all around the country that have taken policy requirements to practice level. Others are either dismissive of policy or somehow feel themselves not bound by it. It is amazing how many dusty moth-eaten copies of the ‘Minimum Standards’ document I have seen! Policies are designed to guide and regulate what happens with children within the system, not to be added to our shelves so that we can say that we ‘have the document’!
  - Through respectfully checking out the collective sum of human endeavour encapsulated in research, legislation and other programs when we design new services. Re-inventing wheels is a waste of everybody’s time, and failing to engage in research often leads to this.
  - Through standing together to provide for children and ceasing to protect our turf and operational area. In one village a social work agency will not talk to a child and youth care agency – a ridiculous situation causing pain to those involved in service delivery, but causing far more pain for those in situations of dire poverty who desperately need to access services.
- “For too long our country contained within it and represented much that is ugly and repulsive in human society.” Let us, each one of us, as child and youth care workers contribute our tireless efforts towards realizing the vision of our President in this Second Decade of Freedom.

Merle Allsopp

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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# Contents

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## EDITORIAL

*Merle Allsopp*

2

## Fatherhood: Promoting men's care and protection of children

*Linda Richter, Riashnee Pather, Julie Manegold & Andy Mason*

4

## A Restorative Approach to Residential Treatment

*Zeni Thumbadoo*

6

## Discharged for the same reasons as admission?

*Lesiba Molepo writes from South Africa*

10

## ABOUT A BOY

*by Sue De Nim*

11

## Lead, Follow or Get Out of the Way!!

*Chris Smith*

12

## NACCW Graduation 2004

### Care Alicedale Graduation on BQCC Training by NACCW

*Pumla K*

14

16

## A contextualization of some traditional Zambian child-rearing practices in the Circle of Courage

*Lucille Mudenda*

17

## Personality Profile

*Harold Slabbert*

19

## SAQA: Skills Development, Workplace Skills Plan and the Child and Youth Care Field

*Sandra Oosthuizen*

20

## Spotlight on the Students: "Finding" Time to Study

*By Kathy Scott*

23



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Whether you are a regular or a first time reader of the journal, PLEASE drop us a line or a note and tell us:

- *what was of use to you*
- *what you would like to see covered in future*

Thanks *Child and Youth Care* values your opinion.



# Fatherhood: Promoting men's care and protection of children

**Linda Richter, Riashnee Pather,  
Julie Manegold & Andy Mason**

Child, Youth and Family Development  
Human Sciences Research Council

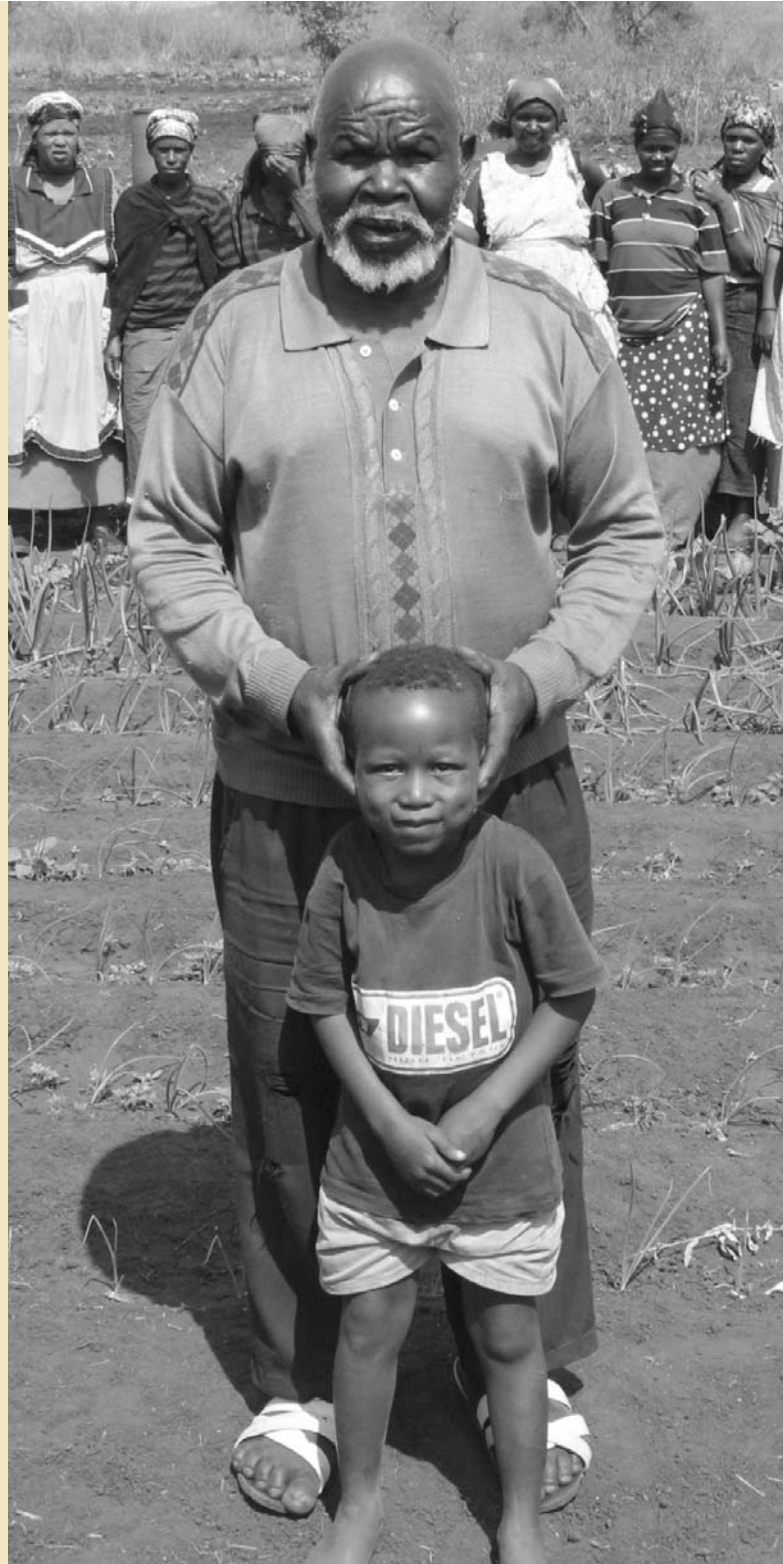
**L**arge numbers of children in South Africa lack a father or even a father figure in their lives. For many young people, the care and protection associated with the presence of a father is an alien experience. Even when men are present in the lives of children, the prevailing view is that they are the perpetrators of domestic violence, sexual abuse and emotional and physical neglect of children. The AIDS epidemic is exacerbating an already difficult situation, particularly with regards to the breakdown of families and support networks.

One of the consequences of these developments is that young people have little idea of what a father is supposed to be or the responsibilities and commitments associated with fatherhood. Despite the recognition of these problems, most programmes that target children, women and family support, fail to include men or fathers. In light of this situation, the Child, Youth and Family Development programme at the Human Sciences Research Council has launched an action research project called *The Fatherhood Project* to promote men's care and protection of children.

In a country where the image of fatherhood has taken a beating, where the absent father is the rule rather than the exception, positive images of fatherhood nevertheless remain alive in the minds and yearnings of people, young and old. Cultural frameworks, stories, and events which form children's identities, include the idea of a father, creating in all of us the expectation, and longing, for the nurturance of a caring older man.

The project seeks to elicit, reinforce and encourage these positive images of fathers and fatherhood, thereby encouraging men to aspire to become more involved and more responsive fathers. The project aims to make people realise the impact of a positive father figure on children, and the importance of children in the lives of men.

Research has shown that children who have been exposed to an involved father-figure are healthier, tend to fare better in school and are more confident. Young men learn from father-figures about this important role and



are prepared for when they become fathers themselves. In addition, intervention projects in the United States of America have shown that young men in high risk drug and crime environments, are more likely to avoid risk if they have strong connections to their children.

The Fatherhood Project has been envisioned in three phases.

Phase one involves primarily the creation of an advocacy base, which has been achieved by partnering with various organisations that have pledged their support and resources. Our partner group has expanded rapidly and now includes The South African Men's Forum, UNICEF, VSO-RAISA, the Moral

Regeneration Movement, SAFM, Soul Buddyz, Men as Partners, the Volunteer Child Network, and others.

The pivotal activity in this phase and the one around which this part of the project is built is the travelling photographic exhibition. The exhibition consists of approximately 140 photographs which have been selected to reveal the many aspects and moods of fatherhood and to give visual expression to the possibilities and benefits of men's closer engagement with children. Some of the best-known photographers in the country have submitted their photographs, student photographers were asked to contribute. The project also recruited children between the ages of ten and twelve years, to take photographs of their experience of men who take on the father role in their lives. Using disposable cameras, these children produced some of the most profoundly moving images, which demonstrated clearly the important role played by men who are not necessarily their biological fathers. In addition to the photographs the children were also asked to write essays about the "father" in their lives.

A ten-year-old boy in KZN wrote:

The name of my father is Mpiyabafana. He died when I was very young, but I still remember him very well. I remember the smile on his face. He liked to joke with me. He used to hold me and brush my head with his hands. I could feel that he loves me. He made me a wirecar. He used to say that he wanted me to grow up to be a strong man. He was a good father. He helped my mother with house chores. He used to work in the garden. He used to sit with us at night and pray. He used to give us good advice on how to look after ourselves and respect other people. My father was a good teacher. He used to teach us hard work. He said that if you have that skill, you will never be hungry even if you are not employed. He promised to organise my birthday party on the 5<sup>th</sup> of November. That promise was not fulfilled because he died before my special day. My mother died shortly after my father. We were taken to relatives. Now we have a new home and a new father. This home is not like the first one but the new father also loves us. He teaches me different things. He is a builder. I help him when he is building houses. He helps me with my homework.

A young girl wrote this story about "my father":

I call him uncle because he is not married to my mother, yet he is a father to me in all respects. He is a nice person to my family. My mother calls him Nicolas. Though he lives in town he supports our family in every possible way. He buys food for us and also gives my mother our transport money. He buys us proper school uniforms. He plays a very important role in my family. When my mother is not okay we just wish father could come. When he comes we can

see my mother's smiling face. He is a loving person. When he comes home he hugs and kisses us but not the way he kisses mom, he holds her for a long time. I can see that they are in love. He is a responsible man. He cleans the yard when he is at home, he makes sure that I am there to see how it is done. He teaches me how to say a prayer every night he says that the prayer is the best way to communicate with God. He helps me with my homework, he is my best friend, I talk, I play, I laugh with him. I will be happy if he marries my mother then builds a house to accommodate the whole family. He is my hero.

Phase two of the project is geared towards the dissemination of information and the flagship product of this phase is the publication of a book entitled *Baba? Men and Fatherhood in South Africa*, edited by Linda Richter and Robert Morrell. The volume will emphasise African understandings of social fatherhood expressed in the title, a term of assumed reciprocity, used to denote respect and simultaneously, to anticipate care and protection. The authors will explore diverse meanings of fatherhood and examine key determinants of fathering behaviour. A positive and flexible concept of responsible and responsive fathering will be revealed through innovative approaches to advocacy, as well as policy and legal reform.

The Fatherhood Website ([www.hsrc.ac.za/fatherhood](http://www.hsrc.ac.za/fatherhood)) is being developed and it is envisaged that it will become a major source of information as well as a forum for news and exchange.

The third phase of the project will comprise research and scholarship on fatherhood, conducted both by the HSRC, as well as by partners in universities, other research institutions, and in community-based organizations. The seeds for this have already been sown with a few post-graduate students embarking on dissertations on the topic. A convention is being planned for the end of the year, in which various individuals and organisations will have the opportunity to present their work among men and the promotion of fatherhood and their ideas about the way forward. The third phase of the project will also involve monitoring and evaluation of projects started up to effect men's care and protection of children.

The Fatherhood Project aims to trigger changes in intermediary processes that have the potential to result in widespread public awareness, attitude and behaviour change. It is directed at the media, at funders, at policy makers and social programmes. The campaign coincides with the United Nation's International Year of the Family (2004) and it is hoped that the issue of fatherhood can be planted firmly on this agenda.

Khaya Maseko's poem "Dads, dads everywhere" was performed at the Pietermaritzburg and Pretoria exhibition openings. ■

# A Restorative Approach to Residential Treatment

A theoretical background

Zeni Thumbadoo

## The Importance of a guiding philosophy in residential care

"The aim of residential treatment is that the young person and his or her family should be able to experience themselves as competent and successful. It is through this process that they may develop a new view of self, which will allow for the ongoing discovery of more helpful, acceptable and successful behaviour" (Durrant, 1993:28). Residential treatment has been described as a rich tapestry – a unique intricate interweaving of threads. The philosophy is the background against which all the richly coloured threads will be woven as it provides the substance to the overall fabric (Fahlberg, 1990: 10). A consistent philosophical approach provides the opportunity for the different components of a residential treatment programme to be integrated. It allows all staff to function without fragmentation, conflicts and personal approaches. In residential treatment it is through the total environment that treatment and developmental work is provided – referred to as the milieu treatment approach. All elements of the environment affect and influence the child's growth and development.

It is essential therefore that all components integrate or the 'power' of residential treatment will be diminished by inconsistencies and contradictions. It is the overarching philosophy that provides the common bond of shared convictions between different team members.

## The restorative approach

Restorative work is fundamentally different from retributive work as it puts energy into the future, not the past. It focuses on what needs to be healed, repaired, and learned in the face of wrongdoing. It looks at what needs to be strengthened if wrongdoings are not to happen again. Restorative work reflects a belief that justice should (to the greatest degree possible) achieve five things:

- Invite full participation and consensus
- Heal what has been broken
- Seek full and direct accountability
- Reunite what has been divided
- Strengthen the community to prevent further harm

"Although the term restorative justice encompasses a variety of programs and practices, at its core it is a

set of principles, a philosophy, an alternative set of guiding questions. Ultimately restorative justice provides an alternative framework for thinking about wrongdoing" (Zehr, 2002:5).

Restorative justice takes the form of a process involving those who have a stake in a specific wrongdoing, in the collective identification and addressing of harms, needs, and obligations in order to heal and put things as right as possible (Zehr, 2002:37). Residential treatment is an attempt to bring about directed change in a child through individualised attention within a milieu. Thus residential treatment can be strengthened and enhanced by the approach of restorative work in the areas of the team, and the management of behaviour.

## The Team Component

Individual team members are responsible for implementing the philosophical approach within residential treatment. The seamless functioning of the different components will only occur when there is agreement between the team - administration and staff - and a commitment to the philosophy. The adoption of a restorative approach can result in a work environment where staff members experience:

- A focus on errors of judgement and the harm of mistakes, rather than a focus only on rules being broken. This requires a full understanding of circumstances in order to teach and heal, a critical aspect of supervision. Workers cannot function effectively in the life space of troubled young people through the application of rules alone.
- Equal concern and commitment to all team members and the involvement of all involved in dealing with a situation of disagreement or conflict. Here the team has the opportunity to hold the individual accountable and express how his or her behaviour



affected the functioning of others. This would for instance be a useful way to deal with a team member who is regularly late in coming to work or frequently absent.

- The restoration of those harmed and affected, and a response to their needs. This would mean that compensation for late-coming would be negotiated to ensure the other team members feels heard.
- Support to those team members who have made mistakes while encouraging them to understand, accept and carry out their obligations. This will ensure that accountability and healing amongst team members does take place.
- Obligations that may be difficult for erring team members, but are not harmful, and are achievable. An inexperienced worker cannot be expected to achieve at the same level as a well trained, supervised and experienced worker. These considerations must be explored in the obligations agreed upon.
- The provision of opportunities for direct or indirect dialogue between the different team members.
- Collaboration and integration of all parties (both those erring and others) rather than coercion and isolation.
- The erring team member giving attention to the unintended consequences of his/ her actions. The value of self-reflection and commitment to the deep and real consequences of behaviour in the restorative approach allows for workers to develop and grow in character and become more considered in their actions.
- Respect being shown to all team members. This value has been identified as the supreme value of restorative work and is the core to addressing difficulties and conflicts and yet maintaining a positive team spirit.

In a residential treatment context, a strong restorative basis will make

itself evident in the relationships between board, administration, and other staff - all team members. More serious violations and labour conflicts can be addressed restoratively by involving the board, a lawyer, the child and family, the supervisor, the child protection unit – whoever necessary. Any issues of violations of children's rights, or the rights of workers versus the rights of children, are bound to be controversial in this approach with staff. However if the team is committed to a restorative approach, then the core components in the approach such as accountability and re-integrative shaming will play a critical part in the disciplinary processes with staff.

Zehr (2002) notes that there are degrees of restorative justice practices - from fully restorative processes, mostly restorative, partially restorative and potentially restorative to pseudo or non-restorative. It is important in dealing with violations by staff to consider the degree of restorative practice or strategy to implement. It is also important to recognise the difference between charging and sentencing. In situations where the legal rights of children or other staff have been violated, management may need to legally charge a staff member - and yet support a restorative sentence. Where children are involved, the decision must be taken in the best interest of children. The best interests of the child are often served by promoting and demonstrating (role-modeling) an approach to wrongdoing that is healing and forgiving.

The philosophy adopted in any residential treatment program will only be reflected in practice if the team practice it at every level. The staff team themselves must experience the approach applied to them and their work situation to embrace and practice it fully with the children. The restorative approach in the present climate of the professionalisation of the child and youth care field holds the promise

of team members holding each other accountable for professional functioning, by being empowered to initiate and participate in varied restorative processes, and by being confident about reporting team violations in a restorative climate. The restorative approach is in synergy with the new science. This style of team functioning has the potential to demonstrate "...a seamless web of mutual responsibility and collaboration ..., a seamless partnership, with interrelationships and mutual commitments" (Wheatley, 1994:140).

### Behaviour Management

Behaviour management within the residential treatment milieu can be enhanced by the adoption of a restorative approach. There are many restorative practices which can be used in relation to both serious conflict as well as daily occurrences.

### The Social Control Window

The social control window as described by O'Connell et al (1999) is an effective tool to utilize in understanding the restorative approach in the context of behaviour management. Punishment has been seen as the most appropriate response to wrongdoing. However it is critical to understand that "punishment is toxic to children who have suffered rejection and abuse and in child care a more complex and viable understanding to the concept of punishment is very helpful" (Bentor et al., 2001:32).

Those who fail to punish children are often considered permissive. O'Connell, et al. (1999) explains that those who punish and those who do not are often seen on a punitive/permissive continuum. The only variable is the severity of the punishment. These authors posit that a more useful way of looking at social control should be to consider the interplay of two variables – control and support. Control is defined as discipline or



limit-setting. Support is defined as encouragement or nurturing. A high or low level of support can be combined with a high or low level of control. This establishes four general approaches to social control: neglectful, permissive, punitive and restorative. The permissive approach represents low control, high support, a scarcity of limit setting and an abundance of nurturing. The punitive approach represents high control and low support. A third approach where there is an absence of both limit-setting and nurturing is neglectful. The fourth possibility is restorative - the approach to social control is high in support and high in control. The restorative approach confronts and disapproves of wrongdoing while supporting the intrinsic worth of the wrong doer. "Control" suggests high control of wrong doing, not control of the child in general. The ultimate goal is freedom from the kind of control that wrong doers impose on others. Restorative approaches are authoritative not authoritarian, and re-integrative whilst not being stigmatizing.

This provides a clear framework within which to understand and respond to behaviour. It is also in synergy with other developmental approaches to behaviour management. It is further helpful in assessing parenting styles and can assist parents change their

behaviours to restorative responses to their children.

### **Conferences and the Restorative Practices Continuum**

O'Connell et al (1999) refers to the restorative practices continuum which can be applied in creating a restorative milieu. On this continuum restorative interventions become increasingly formal, involve more people, planning, and time, and are more complete in dealing with wrongdoing. They are more structured, and due to all of these factors, may have more impact on the wrong doer. The continuum involves affective statements, affective questions, small impromptu conferences and at the more formal extreme large group conferences. The common central issue is affect. Consider the following as a restorative behaviour management strategy in life space work:

On the soccer field Muse kicks Sipco purposely because Sipco missed scoring a goal. Sipco is a new boy. He begins to cry and Thomas laughs at him. Muse joins in. At this point the child and youth care worker stops the game and calls the team together in a small informal conference. He asks Sipco how he feels and he tearfully responds that he feels angry and hurt. The child care worker asks Muse how he

feels about what he did. Muse responds by rationalizing what happened and the child and youth care worker emphasises that it's feelings that he wants to hear. Muse then responds by saying that he feels bad about what he did. The worker asks a few other children what they feel about the incident. Sandra feels angry with Muse for always spoiling the game by bullying others. Marlin feels sorry for Sipco as he is a new boy. Sandra says that Muse should say sorry. Others agree. By this time Sipco has stopped crying, and looks a little hopeful, Muse looks a little shamefaced and quickly says sorry for what he did. Sandra suggests that they shake hands so they can go back to the game. Muse puts out his hand, Sipco reaches out and accepts the handshake. The game resumes.

It is not always as straightforward a process as described here. Nevertheless, it is my contention that this is a powerful approach, and is relatively simple to practice if everybody is in the culture of using restorative circles as a behaviour management strategy.

According to Tomkin's affect theory, conferencing works so well because it provides a setting which allows for free expression of emotion, minimizing expression of negative emotion and maximizing



expression of positive emotion. In a family group conference there is a natural progression from negative emotions to positive emotions fostered by free expression (Wachtel, 1997:60-88).

Those who have harmed others need a justice or management strategy that is accountable – that addresses the resulting harms, encourages empathy and responsibility, and transforms shame. They need encouragement to experience personal transformation including; healing for the harms that contributed to their offending behaviour, opportunities for treatment for addictions and or other problems, and enhancement of personal competencies. They also need encouragement and support for integration into the peer group/community and partial restraint (Zehr, 2002:17). Those who have been harmed need information to help understand why this happened. They needed to feel empowered and in some control and they need restitution and vindication (especially in the form of an apology).

### Re-integrative Shaming

The concept of re-integrative shaming is central to the restorative approach. "Re-integrative shaming is shame that while maintaining bonds of respect and love sharply terminates disapproval with forgiveness" (Braithwaite, 1999:12).

In a positive community those who act disrespectfully suffer serious consequences. If social bonds are strong, even mild criticism can produce shame and motivate corrective action. But hostile and disrespectful criticism causes angry pride and defiance. In a respectful climate people confront behaviour while accepting the individual. In a climate of disrespect individuals feel violated (Bentro et al., 2001:13).

Shame is a basic emotion occurring spontaneously when those who have done wrong (and their families) understand the

implications of what was done. No matter how a society addresses wrongdoing, the act of addressing it has the potential to foster shame. Braithwaite advises that the experience should be re-integrative not stigmatizing. It should separate the deed from the doer so that society clearly disapproves of the crime or inappropriate behaviour, but acknowledges the intrinsic worth of the individual. If not, people react to and express their shame in four ways – they attack others, they attack themselves, they withdraw or avoid (O'Connell et al., 1999: 27).

Young people attack others by turning the tables, blaming the victim, lashing out verbally and physically. Or they display avoidance through denial, abusing drugs and alcohol or distraction through thrill seeking. Alternatively they attack the self. They put themselves down and engage in masochistic behaviour. Or they withdraw by isolating themselves or running and hiding (O'Connell, et al., 1999: 27). Although these are normal responses to shame they are harmful and need to be addressed. The value of restorative conferencing is that they help people to move beyond shame through acknowledgement and expression of shame to reintegration. Conferences affirm the intrinsic worth of the wrongdoer and condemns only the objectionable behaviour. Those who have been harmed often blame themselves for the abuse or offence. They often lash out at the people closest to them who are not responsible for the harm. Conferences provide an outlet for expression of feelings and move beyond shame to resolution and re-integration. In a residential treatment context where the restorative approach is the core philosophy, the risk of stigmatising shaming should be non-existent.

### Obligations and Compensation

The issues of obligations and compensation are valuable considerations in behaviour

management strategies in residential treatment. Young people are not just passive recipients of care and management. They are active accountable individuals with the capacity to give generously if guided.

Restorative theories of justice recognize that balance has been affected by wrongdoing. This means that there must be some compensation – those who have been harmed need and deserve something and those that have harmed owe something (Considine, 1993: 11).

Restorative theory argues that what truly vindicates is acknowledgement of the needs of those harmed, combined with an active effort to encourage those who have harmed to take responsibility, make right the wrongs, and address the causes of their behaviour. In a restorative therapeutic milieu the value of the restorative approach in managing behaviour can be summarised (Wachtel, 1997:60-61) as follows :

- Wrong-doing and conflicts are defined as harm that is done to a person or community.
- The focus is on solving problems and how to repair harms.
- Those who have been harmed experience their rights and needs as being fully recognised.
- Those who have harmed are encouraged to take responsibility. They are held accountable – demonstrating empathy and helping to repair the harm.
- The focus is not on the past behaviour but on the harmful consequences of the behaviour.
- The stigma of the harm caused is removable through appropriate action by the wrong doer.
- Repentance is encouraged and forgiveness is possible.
- There is direct involvement by all who have been affected.
- There is free expression of emotion – which is both allowed and encouraged. ▲

# Discharged for the same reasons as admission?

Lesiba Molepo writes from South Africa

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It is good to see that child and youth care workers are becoming more and more part of the admission team. This inclusion affirms the central role that child and youth care workers play in intervention work during the young person's period of stay in the program. The inclusion not only confirms the status of the child and youth care worker as a professional but also gives the worker a perfect opportunity to understand more deeply the type of young person that he or she will be dealing with. The assumption here is that the reports presented by the outside referring agencies are a true reflection of the young person's situation and challenging behaviours — i.e. neither exaggerated to secure the placement nor understated due to fear that the placement will be turned down. (Some organisations, of course, might use these reports as an excuse not to admit the young person.)

According to Brendtro, Brokenleg & Van Bockern (1990:64), trust develops over a period of time in three predictable stages. During the first few days, weeks or even months — the *casing stage* — the young person is likely to behave well to the extent that the child and youth care worker may doubt some of the information shared in the admission reports. As time goes on, the young person may start showing some worrying behaviour — the stage which is referred to as *limit testing*. This is the period when the worker needs to demonstrate not only his or her skills and knowledge but also an awareness of self. The worker needs to be aware that the way he or she makes meaning of things (interprets behaviour in this instance) may to some extent be part of who the worker is. McMahon and Ward (1998:34) warn that we may sometimes also bring to the situation feelings derived from our own personal experiences. They further suggest that we need to understand our own inner world as

a child, adolescent and adult if we are to appreciate the world of a child with whom we are working. Therefore, the worker needs to be consciously asking the question: Which part of me is dominant in making these interpretations? Is it my own values or experiences? Finding an answer to these questions will hopefully help the worker to realize that not everything that is happening, such as the behaviour of the young person, is about that young person but may also be about the worker or other aspects of the youngster's environment.

Should the worker reach this level of introspection, the chances are that the young person will continue to be cared for. Through this process, hopefully the young person will reach the final stage of trust called *predictability*. By this we mean that the young person will know what to expect from the worker, and the worker will know what to expect from the young person. It is at this stage that the real intervention work can take place — even if it means the young person displays the 'worst behaviour' ever imagined. This 'worst behaviour' should not be viewed in isolation. Rather, the behaviour occurs within the context of what has been happening through the casing and limit testing stages during which we have "come to know each other," and it should also serve as a reminder of the reasons for admission. This behaviour needs to be seen as part of these themes, and our responsibility as practitioners should be to help them build new themes. Durrant (1993:35) noted that a new theme provides a different description of the situation, which gives it a different meaning and so counters the previous sense of hopelessness.

But not all of the adults in the organisation are able to easily move into this difficult stage of the work. Some may have the over-simplified expectation that in stages 1 and 2 the young person should

have been "fixed" and can now behave "normally" and positively ...

While our hearts go out to children who hurt, when their behaviour disturbs others, concern can be quickly replaced by blame. Such youngsters are given fault-finding labels like disruptive, disordered, and disturbed. The most seriously troubled kids are often treated as damaged goods to be discarded. (Brendtro, L and Du Toit, L, 2003)

The organization may now be challenged by the question should we discharge the young person as a result of his or her behaviour? And, if discharge is considered as an option, the question is who failed — the organisation or the young person?

My wish is that before any discharge can take place, child and youth care organisations will ask themselves whether they are not discharging young persons for the same reasons which were given for admission! My greatest wish is that someone in the team, preferably the child and youth care workers, if they are part of the discharge team (which I believe they should be — but I sense that child and youth care workers are likely to be wished away at this emotional stage), will speak on behalf of the young person and remind the other team members of why we admitted the youth in the first place. ▴

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# ABOUT A BOY

by Sue De Nim

## Connections

Child and youth care workers build relationships with young people. Each relationship is different and unique. Sometimes we struggle in our relationships with children and youth. Sometimes they push us away in fear and anger, and sometimes we pull ourselves away – often as a response to our own fear and anger. Yet it is often those children and youth with whom we struggle most that become a part of us. Long after they have left us we reminisce about how “tough” they were, smiling at the memories of the times when we felt connected to them. Long after they have left us, the invisible connection remains, sometimes deep inside. I wonder whether those young people continue to feel this connection too?

## Reflections about a boy ...

I saw Sylvia at the market recently. I hadn't seen her for about fourteen years but I was sure it was her. I was keen to speak to her because I wanted to know how your life had been since she and her husband, Dan, had fostered you.

As I approached her, I thought about you...

I met you shortly after I started working at the children's home. You were about nine years old and I was twenty-one with no experience in working with children and youth at risk! You were a beautiful boy, tall and strong, intelligent, shy and athletic – an excellent swimmer. You looked sad, probably from grieving for your dead mother. You were also angry and aggressive, rather like your violent, alcoholic father. Many of the children and possibly even some of the staff were a little scared of you. I remember the time you cut yourself from smashing a window during one of your regular temper tantrums. I remember the time I held you to prevent you beating up a smaller boy who sat down in your seat in the lounge when you had gone to the toilet during a break in a television programme. I remember how you enjoyed being with animals – dogs, cats, snakes – and how kind you were to them. I remember finding one of your snakes in my bathroom and I having the courage to pick it up because you had shared your knowledge of snakes and I knew this one was harmless. I remember hearing a knock on my door in the middle of the night and you were standing there vomiting and asking for help. I remember how you loved the stories I told you before you went to sleep, and how I stroked your back for a few minutes to calm you before I said “good night”. I remember you.

I remember meeting Sylvia and Dan and telling them about you. They were eager to foster a little boy to join them and their daughters. I felt happy that there was a caring family where you could belong. You spent weekends and holidays with them for a while. Sylvia and Dan were in constant communication with the staff at the

children's home. Of course there were challenges, but Sylvia and Dan were strong and committed. After some time you moved to live with them permanently. We exchanged small gifts and notes and said our “goodbyes”.

## I wonder ...

For a couple of years, I would occasionally hear something about you from the social worker. The news seemed positive and I was pleased that your placement had been successful. After I left the children's home I stopped hearing about you but I still thought of you often. I wondered ... what does he look like now? Where is he? Does he still swim? How is he coping at school? How tall is he? How did he do in matric? Does he still have a relationship with his father? Is he OK? Is he happy?

I saw Sylvia at the market recently. I hadn't seen her for about fourteen years but I was sure it was her. I was keen to speak to her because I wanted answers to my wonderings...

Sylvia didn't recognise me when I called her name. When I told her who I was, she smiled and hugged me. I waited eagerly to hear the news of your successes, how you had grown from a sad little boy into a confident twenty-five-year-old man.

## Some answers ...

Sylvia's eyes filled with sadness and pain. She told me that you grew much taller and stronger in adolescence and girls were attracted to your good looks. You started using alcohol and drugs and threatened Sylvia and Dan with violence. She said that when you were in matric you “divorced” them – you took them to court so that they were no longer your foster parents. She told me that you live “somewhere around here” but that there is no contact. She said that she was scared of you. Her eyes filled with tears and I said, “I'm sorry.” We said “goodbye” and I walked away.

## Questions

The market was bustling with activity and I rejoined my family who had walked on ahead. I was distracted. My head was full of thoughts and memories about you. My stomach churned with emotion – sadness, pain, disappointment, even guilt. I remained distracted for days. Even now, several weeks later, my thoughts turn to you regularly. I have so many questions and no way of finding answers. Why didn't the placement work out? Was the family appropriate for you or were we so intent on finding you a placement that we overlooked important issues? Was everyone properly prepared? Should there have been more efforts to reunite you with your father or other family members? Were you fully involved in the decision to be fostered? Did you or Sylvia or Dan need more support? Should I have made an effort to contact you? Did I do everything I could to contribute to a successful placement? Did I fail you? Did the system fail you? How many others are there out there – children, youth, adults, people full of potential – broken, lonely and disappointed? What could we have done differently? I have so many questions about child and youth care work, the services we offer, the programmes, the staff, the policies. I have so many questions about you. I have so many questions about me.

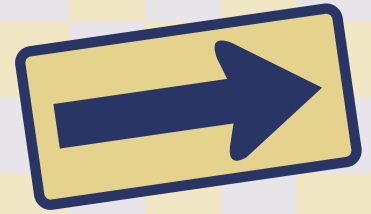
I know that you will probably never read this or even hear that I met Sylvia at the market. You will never know of the tears on my cheeks as I have written these words. You will never know that I still remember you. You will never know that long after you left, the invisible connection remained, deep inside. ▲



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# Lead, Follow or Get Out of the Way!!



**Chris Smith**

The author shares with us some of his favorite principles on leadership that he has collected from various sources over the years.

## **LEADERSHIP IS INFLUENCE**

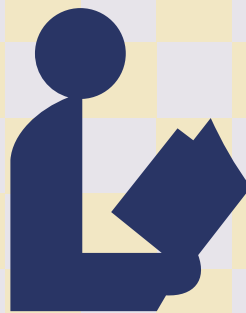
This is a simple, one-word description that places leadership within everyone's reach. Leadership isn't about titles, positions, or flowcharts. It's about one life influencing another.

## **Leadership is the capacity to translate vision into reality.**

Most of us learn the hard way that leadership is not merely having a vision. Anyone can dream. Effective leadership is knowing how to lay down the action steps for yourself and the organisation so that the vision can be realised. This requires us to be practical and to understand the process along the way.

## **Leaders must be close enough to relate to others, but far enough ahead to motivate them.**

This principle beautifully combines the necessity for both relationship and vision. You must live with the people to understand them and earn their trust. However, you are only their "buddy" if that's all you do. To be a leader, you must move beyond the people. If they are to follow, you must be ahead of them.



## **Today a reader - tomorrow a leader.**

One of the principles to practice is to be well-read. To enter a meeting without preparation and good information means you cannot easily assume a leadership role. Knowledge is power. As the leader, you must know about the options in front of you. Reading helps leading.

## **Leadership is not wielding authority - it's empowering people.**

Too many leaders make the mistake of thinking that when they reach the top it means they can use their position and power to force certain behaviours from their subordinates. We've all made the statement, "If

I were in charge - things would be different ....." However, leadership is not about a power trip, but about giving power to the people under you. It's about giving them the tools they need to do the job.

## **The moment you stop learning, you stop leading.**

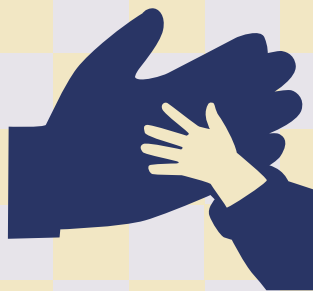
Leaders are learners. Once a person feels they have a firm grasp on all the answers, they have stopped being teachable and will soon cease from leading. Their thoughts and methods will become dated, and eventually stale. Good leaders are hungry for learning all the way to the grave.

## **Vision is the art of seeing things that are invisible.**

Walt Disney died before the Grand Opening of Walt Disney World. Mrs Disney was asked to appear on the stage at the Opening Ceremony. When she was introduced to come to the podium and greet the crowd, the master of ceremonies said to her, "Mrs Disney - I wish Walt could have seen this!" Mrs Disney simply responded, "He did!"

**The most pathetic person in the world is someone who has sight but has no vision.**

This statement was made by Helen Keller, a woman who was blind and deaf all of her life. She said this in response to the question: "What could be worse than being born without any sight?" Vision is non-negotiable for anyone who wants to succeed.



**It's OK to lend a helping hand - the challenge is getting people to let go of it.**

When something is freely offered for long enough, it is human nature to become dependent upon it. People get comfortable with the helping hand, and soon believe they can't live without it. Good leadership empowers people by providing the resources they need to get started, but the goal is to teach them how to be resourceful themselves.

**We are what we repeatedly do, excellence then is not an act, but a habit.**

Success is not an event. It is an ongoing process we engage in, time and time again. Aristototle says it in a profound way. Anyone can succeed once or twice. And anyone can fail or lose a battle or two along the way. What we must focus on is the habit of excellence; practicing success, repeatedly, day after day.

**It's what you learn after you know it all that counts.**

Someone once said: "We only learn what we already know." When we get beyond a superficial understanding of an idea or concept the truth really sinks in.

**You can't build a reputation on what you're going to do.**

Our reputation is obviously constructed from our track record, not our intentions. When you meet people most of them know the right principles, talk the correct language, and lay the proper plans. Unfortunately, it takes more than that to build a dynamic organization. Success is about what we've produced, not what we've planned.

**A person who is successful has simply formed the habit of doing things that unsuccessful people will not do.**

Whatever field you may have chosen, success will follow you if you consistently do the things and provide the services that others refuse to do and fail to provide. This makes for outstanding leadership and creates a demand for you and what you do.



**Failure is the opportunity to begin again, more intelligently.**

Once again, Henry Ford's simplicity strikes me. Failure was never final to him, nor was it fatal. He expected failures on the way to success. It was all part of the learning process. He allowed failure to tutor him, then he continued down the path smarter and wiser.

**You can have brilliant ideas; but if you can't get them across, your ideas won't get you anywhere**

Ideas alone cannot harness a group of people. We can only move to accomplish a goal when the vision is cast clearly, and consistently.



**A ship in a harbour is safe, but that is not what ships were built for.**

We've all seen this statement on a plaque or poster somewhere. What a great reminder it is that safety, security, and survival are not meaningful goals for our lives. If we're going to get anywhere, we're going to have to risk venturing into the unknown. Life is about adventure not maintenance.

**I don't know the key to success but the key to failure is trying to please everybody.**

One of the weaknesses of many of today's leaders is our compulsion to take surveys. A leader must go beyond being a people-pleaser. Leadership sometimes means doing what's unpopular.

**A person must be big enough to admit mistakes, smart enough to profit from them, and strong enough to correct them.**

One of the least talked about prerequisites for leadership is a strong sense of personal security. Without it, you sabotage yourself and the organisation. With it, you can handle mistakes with perspective - have the ability to admit them, profit from them, and correct them. ▴

# NACCW Graduation 2004

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88

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8

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Wendy S. Ndlovu

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20

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D.M. Mthabela  
Devaraj Govender  
M.J. Qwabe  
Musawenkosi C. Thabede  
N.S. Msibi  
Nkosinathi Khumalo  
Ntombenhle Hlatshwayo  
R.R. Gayaparsad  
S. Moodalear  
S. Ndlela  
S.D. Ramlal  
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Salma Leach  
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Sunil Singh  
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Thembisile Sibiya

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25

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58

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24

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6

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13

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27

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Xolani Samples

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172

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Jabulile Thusi  
Jana du Plessis  
Jeanet Raesibe Galane  
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Johanna Madumo  
Johannes Majola  
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Kgotso Dawid Sello  
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Lizzie Masegampu Mothoagae  
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# Care Alicedale Graduation on BQCC Training by NACCW

**Pumla K**

**T**he BQCC 2000 graduation for Care Alicedale took place in February in Alicedale KwaNonzwakazi Community Hall. The presentation of certificates was facilitated by Francisco Cornelius, the NACCW National Chairperson and 13 child care workers graduated. The function was well attended by parents of children, teachers, other local stakeholders and community members and was a great success. The graduation followed training in BQCC 2000 by NACCW facilitators, Kathy Scott from Cape Town and Pat Heyman from King Williams Town.

In terms of services we are providing as Alicedale Community Attempt Reaching Empowerment (Care Alicedale), BQCC 2000 training is very relevant to our mission statement and objectives. However, it also addressed the our workers on the role the parents need to play in order to understand and improve the quality of children's lives. The practical implication of the training manifested in the programs being amended to suit children with special needs. It also gave us guidelines on what to do, how when, how often and to whom. It also challenged us to explore the ecology of a child which is know to have an impact on the child's behaviour thereby providing the child and youth care workers with answers on the correctness of our activities. From these answers emerged an evaluation on whether we are the right people suitable for dealing with children especially those experiencing difficult problems.

We also discovered that children seem to have uniform behavioural patterns. This was confirmed by the school teachers as they seem to benefit a lot from our programs and notice change from children with uncontrollable behaviour. Therefore we link this training with Outcome Based Education. The Life Orientation subject contained in the O.B.E. curriculum is very much in line with the BQCC training because it deals with the social being of a child and how the child reacts and responds to this ecology.

The community also benefits a lot from the programs we render through this training because we conduct educational talks so that they can understand that we all belong to the human family irrespective of race, colour, gender, or religion. We always ensure that they understand our traditional customs and values to be respected by children. In the past they used to be enforced with the aim of keeping the culture, irrespective of how harmful that particular custom is to a child. But now we reinforce that children's rights are supposed to be linked with these customs. We ensure that they understand that children put their trust in us as adults, and have a great need to feel safe, secure, valued and cared for. The training received gave us confidence to equip the community with all the skills of dealing with children whether there is a problem or not. Through this intervention the community is beginning to realise that it is real that those who commit crime against children are prosecuted and punished appropriately and they are beginning to know the do's and don'ts of parenthood.

CARE ALICEDALE is very grateful to NACCW for bringing this bright light after 4 years of operating without funds. We survived through local fundraising from our small place where there are very limited employment opportunities because of a lack of resources and infrastructure. Without NACCW we would not be where we are today. We are recognized because of their intervention in our programs. The fact that we operate without funds is unbelievable to other stakeholders because of the physical appearance of our resources and our dedication and commitment to our services. Although funding is needed, that does not make us turn our backs on the organization. We are proud of our voluntarism because at present we are achieving our objectives. ▲

A participant in the recent training offered by NACCW in Zambia, Lucille Mudenda, provides

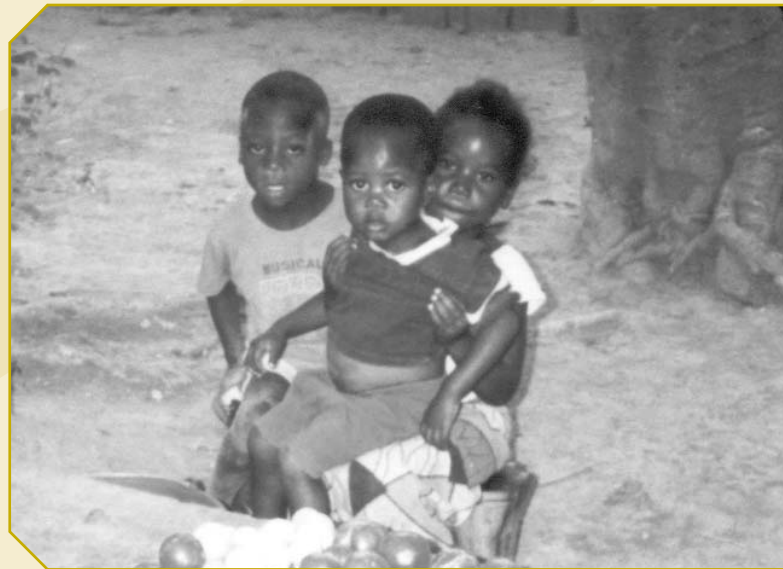
# a contextualization of some traditional Zambian child-rearing practices in the Circle of Courage

## Belonging and Attachment

In traditional Zambian society we had no orphans. When a person died there was no question as to who would look after the children as this came naturally. Every child knew who their 'grannies, fathers and mothers were and so it was expected that any of these would take in the children. We had no uncles and aunts because children belonged to everyone and it was everyone's responsibility to look after the children. Children already had a sense of belonging with these kinsfolk and did not need to develop new relationships with people thereby losing their earlier sense of belonging and along the way picking up bad habits as they move from one place to another. Now things have changed so much that in Zambia. I have read the names we have given to children who have lost one or both parents. They lose their sense of belonging and attachment through being called 'single orphans' if they have lost one parent and 'double orphans' if they have lost both parents.

We have even classified children further by finding out which parent died. If it is the mother then they are now 'maternal orphans' and if it is the father they are called 'paternal orphans'. Where is our African Heritage? Once the sense of belonging and attachment has been removed we have broken the circle of courage of this child because they become orphans, do not belong to any family and anyone can *adopt* them.

In our centres that is one of the first things we have to establish with children. We should first cultivate a relationship with them based on love and trust. It is not fair to tell children they are lucky that they have a place to sleep, food on their plate and keep reminding them they come from poor families or are orphaned. Once we make a mistake of not accepting these children they will look for *love* elsewhere and will find it. They may join gangs where they end up in drugs because they feel they have to belong and fit in.



## Mastery and Competence

I belong to a tribe which is a polygamous pastoral and agricultural tribe that is not nomadic. When the ploughing season begins the older people in the village would go to the fields very early in the morning and return just before sunset or just before lunch. Normally they would leave the younger children five and below in the care of a girl-child about 10 or so and one of the wives or older person came back early to prepare a meal for those in the fields. While the elders are away this child is expected to sweep the place, cook for the smaller children and prepare a fire so when the elders come they just cook. This child grows up already knowing how to look after other children because as a child herself she was looked after by a young child. Accidents are very rare because the children will have mastered the art of looking after fellow children, cleaning the outside, and making fire. She would know just by looking at the sun about what time the others are



expected back from the fields. If there are any elderly people or infirm it was her duty to ensure that these people are fed and given water to drink. This child would encourage the other younger children to play near the hut.

The boy-child is also given duties to look after the cattle. The children know that during the ploughing season their duty is limited to freeing the cattle to go and feed on their own and the children then go to the fields to help the elders. Because there is a lot of green grass around the cattle do not go far to look for food. They are called back by the same children just before dusk. In the summer though it is different. The older children between ten and fifteen look after the fully grown cattle while those children between about five and ten look after calves. They ensure that these calves eat. Since the calves are small and can not go far, the children too do not go far. The calves feed near the water wells where the children and mothers can keep an eye on them. These children learn and master the art of looking after cattle. They start from a tender age until they graduate to milking them after the age of fifteen. The children also know when it is time for milking they take the calves to the cows and they suckle. The poor calves only suckle to "call the milk" they are stopped so the older boys can milk them. While out looking after the cattle children are encouraged to wrestle. Wrestling among the boys was common and so was boxing (without gloves) as a means of being taught self defence.

The children in our society learnt how to carve stools, plates, cooking sticks, drums, etc. and how to build their own houses. When it comes to mastery, the African society knew how to train their children in skills they used for the rest of their lives.

In our centres today our children are given different skills and sometimes almost none at all. They have washing machines for their clothes, dish washers for the dishes, and vacuum cleaners to clean the floors. Their main entertainment is the television set, they microwave their food and it is ready in the twinkling of an eye. When these children return to their homes they have problems adjusting back to the routines of their old life since we all prefer luxuries. We should avoid this mechanised kind of life and assist our children. When one machine breaks down the children have a problem because they have not mastered the art of doing their laundry, cooking, and sweeping.

However there are centres that offer very good skills training. Children learn to bake and decorate cakes and they are able to do it on their own and make a living. Other centres give children the skill of carpentry, knitting, typing etc. Centres that look only after small children give them confidence in themselves. They teach them to judge right from wrong, to speak properly, and recite poetry in public without shying away. Children are encouraged to interact with others and play our traditional games.

## Independence

As we know independence is all about decision making, problem solving, inner self-control, and empowerment. It is very easy as adults to forget what it felt like when decisions were made on our behalf as children. In my tribe children were free to choose in which hut they wanted to sleep, and which 'mother' they felt more comfortable with.

When the girl referred to above remained at home to look after the children this was a way of preparing her for the future. The child grew up knowing that the onus was on her as to what time to prepare the meals, to look after the children left in her care etc. She was taught and empowered with these skills and so was the boy-child. The boys had to decide on their own how far off to go in the bush with the cattle. Ours is also a hunting tribe and so children would accompany elders hunting and in the process also learn the skill of hurting without being hurt.

In most of our centres we draw up a time table for children and impose on them what they should do. We tell them when to eat, what to eat, how to eat, where to eat and never give the children the opportunity to choose what they want to do. While routines are good because everything is predictable, why not sit with the children and discuss the menu they want. Just because you as the care giver loves jungle oats does not mean you impose that on the children! Give a chance to the children to make the rules and you will be a guide and let them give you the consequences they expect if they break that rule. In my working with children I have discovered that most of them will just tell you "beat me if I break the rule" as this is the only form of discipline they know. Children should be given leadership role at centres and avoid criticising these leaders in front of the other children. Empower the children to make good and calculated decisions.

## Generosity and the Spirit of Ubuntu

Most African people would have no problem in understanding the word 'Ubuntu'. There are many ways of describing the word in our local languages in Zambia. The Bembas say 'Ubuntu-nse', the Tongas 'Muntu-susu', and the Chewas 'Ubuntu'.

When a stranger arrived in a village in my tribe they were first given either chibwatu or water to drink. Then they were interviewed as to where they came from and where they were going. One key thing which was asked was the clan of this person. If you were of the Mudenda clan you were referred to the Mudendas in the village who looked after you as their own and you did not feel out of place. Chibwantu is a traditional home brew and is a very refreshing drink. It is not an alcoholic drink but quite satisfying. In the absence of chibwantu there is always water. The host would apologise, but insist that you drink the water to show that if they had chibwantu then they would have given you. In all this the children had a role. When the guest arrives it is the duty of the

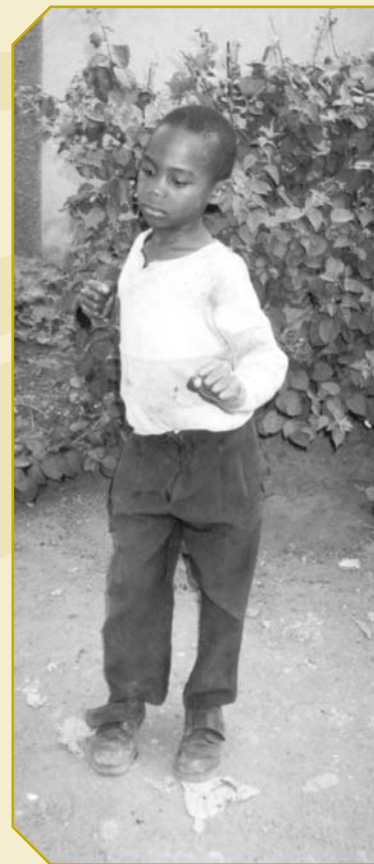
children to see that the visitor has somewhere to sit by offering them stools or a reed mat. After the lengthy greetings the children again know it is time to give the chibwantu or water. The children through all this learn the spirit of generosity and sharing. They are not left out in providing hospitality to visitors. When the maize is ready for eating the children are given cobs of maize to share equally.

In our traditional African Society people sat down on a circle to eat. You put only one or two big dishes in the middle and you all ate from there. Usually the adults would only put the maize in basins and the children are told to share. They do it equally even if there was a child or more from another village. In our modern African society things are different and everyone eats from their own plate alone. Our centres have adopted this and many children have problems again when they are re-integrated back into their families. They may make others feel dirty by refusing communal eating and eating alone. Children learn to be generous by sharing with their friends. Some centres do encourage communal eating and sharing of beds which has advantages and disadvantage. Children in some centres share clothes while in others they are personal to the holder. While hygiene is a very important aspect in human development, children can share beds and sometimes lend each other clothes. It should be emphasised that it is not only material things that can be shared but time

as well. Children can help others in small ways, even when playing games, drawing water, and teaching each other their languages.

### The Intact Circle

In the Eastern part of Zambia among the Nsenga people, there is a lot of dancing there. Every evening people go out and dance in different age groups. No one among the Nsenga can not dance because it is an everyday routine. No one needs to grant you permission as it is an acceptable routine. During celebration days when the nation gets together you can actually see these children out-dancing most of us from other parts of Zambia. They have *Mastered* the art of dancing, are *independent* enough decide to do it in public without being shy or afraid and *generous* enough to share it with all of us. We all know they *belong* to the eastern part of Zambia by the way they dance. ▀



## Personality Profile HAROLD SLABBERT

A young boy stood next to the table in the large dining hall of the boarding school and looked in awe at the posters surrounding him. One of these was a picture of two children running over a green meadow and had these words written on it, "Feel the dignity of the child, do not feel superior to him for you are not."

Now nearly thirty years later I still see that picture in my mind and remember my



hostel master, Brother Paul and the stories he used to tell me about his days working in a variety of settings for children with special needs. On reflection I can say that although I seemed to end up in childcare by chance in 1988, there was some guiding force at work that has kept me there.

My early years were not easy years and I often felt that there was something missing but I was unable to articulate just what it was. When in 1997 I finally made up my mind to study in the field in which I had been working for eight years, things just seemed to fall into place. The commitment to the code of ethics and the membership of the NACCW were just the beginning of a roller coaster ride that has had me going places and doing things I never would have dreamed of otherwise. This happened at the time of the transformation of the child and youth care system and I was in a position to experience the changes and bring these into my own work place.

In 1998 I was appointed by Ashley Theron as vice chairperson for the Eastern Cape region and attended my first conference in 1999. That was an amazing

experience! To feel part of such a large group of people passionate about making a difference in the lives of young people was truly tremendous! Other big moments for me were the 2001 conference in Port Elizabeth that tested the ability of our collective human resolve - but was a huge success. Then there was the achievement of my Diploma, the nomination for chairperson of the region in 2002 and achieving the Training of Trainer's certificate.

As we near the fulfillment of the dream of the pioneers who got together to talk about childcare issues some twenty plus years ago, I feel honored to have been allowed to play a small part in the achievement of professionalization in the field. We all need to have a cause, and I have found mine in the striving for improving the services to children, young people and families. My family and friends, colleagues and members of the national executive who have supported me are owed a huge debt of gratitude. You have brought out the best in me and I hope that I can do the same in the years to come for the field on this path that was shown to me. ▀

# Skills Development, Workplace Skills Plan and the Child and Youth Care Field

Sandra Oosthuizen

In 1994 the democratic South African government took up the challenge of putting in place various structures to bridge the education and skills gap brought about by the apartheid education system. These structures needed to be grounded in legislation. Today there are various pieces of important legislation, which form the foundation on which this bridge is built. Two of these important pieces of legislation are the Skills Development Act 1998 and the Skills Development Levies Act 1999. The overall aim of the Skills Development Act is (as it seems) to improve the skills of the people of South Africa. The dilemma is the availability of funding to train people requiring skills and training. The Skills Development Levies Act was the bridge built to finance skills development. The diagram below illustrates the following process: *Employers pay a levy to the South African Revenue Service, which pays the levy in to the National Revenue Fund. The funds are then transferred to the Department of Labour, which then distributes 20% of the fund to the National Skills Fund and the other 80% to the relevant Sector Education and Training Authorities (SETA), another statutory body involved in the process of skills development.* Employers who contribute to the skills development fund can apply to a SETA for grants. The problem for the field of Child and Youth Care is that most of the organizations are Non-Profit and therefore are exempt from paying the Levy as required by the Skills Development Levies Act.

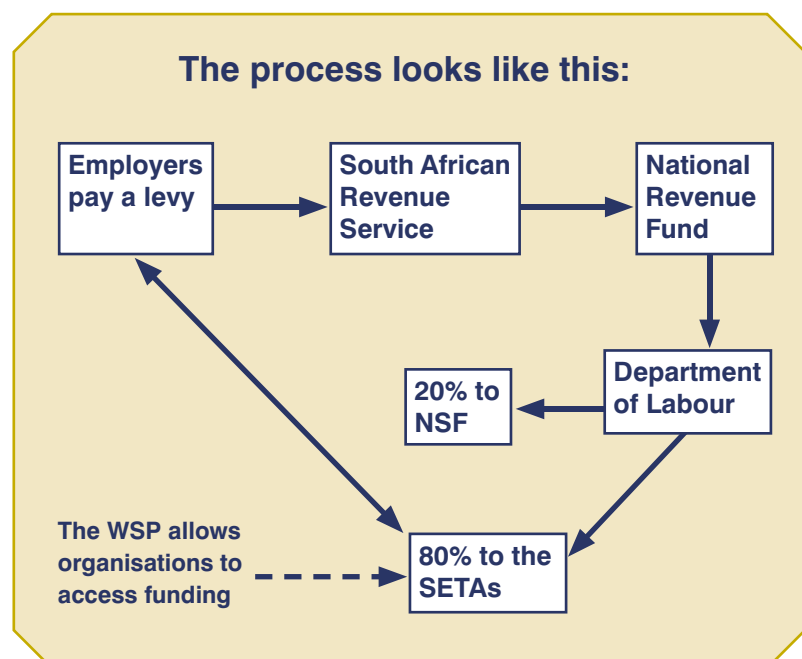
## How do these Non-Profit Organizations in the field apply for funding for training and skills development?

For this group of organizations the SETAs made available *discretionary funding*. The SETAs developed a *Workplace Skills Plan (WSP)*, which organizations can access by registering with a SETA. The WSP can be requested from the SETA or you can download it from the various SETA websites. Every SETA has variations of the WSP. The South African Qualifications Authority (SAQA) office can be contacted (see details at end of article) to obtain the contact details of the various SETAs. It is essential that organizations that train employees complete a WSP annually and submit it to the relevant SETA. It is the only way to access

the discretionary funding to develop skills and train child and youth care workers in the organization. It is important that organizations contact the relevant SETA in order to access funding for training of employees and building skills in the organizations. *(Please note the Health and Welfare Sector Education and Training Authority advert on page 21. It affects organizations in this field in South Africa.)*

*Most of the documents referred to in this article can be accessed on the SAQA website – [www.saqa.org.za](http://www.saqa.org.za) or you can contact SAQA at 012-346 5808)*

*Please submit any questions and queries to The Director, NACCW, PO Box 36407, Glosderry, 7702. ▲*





## “BRIDGING THE SKILLS GAP”



render quality health and social development services that are comparable to world-class standards.

**Vision:** The creation of a skilled workforce to meet the health and social development needs of all people in South Africa.

**Mission:** The HWSETA endeavours to create and implement an integrated approach for the development and provision of an appropriately skilled workforce that will be empowered to

**Reminder** To all registered HWSETA employers  
Application for mandatory grants

The HWSETA has met most (and in some cases exceeded) of its targets as set out in its Memorandum of Agreement with the Department of Labour. Greater stakeholder participation has led to an increased number of Workplace Skills Plans (WSP) and Annual Training Reports (ATR) being received, which in turn impacted positively on the disbursement of grants. In the financial year 2003/4, R65,5 million of skills development levies have been disbursed in grants to stakeholders. This represents an increase of 42% on the previous year.

The closing dates for submission of mandatory grants are as follows:

Type of Grant	Submission Date	Disbursement date	Extension Date
<b>Workplace Planning Grant for the period 1 April 2004 to 31 March 2005</b> To qualify for this grant, companies are required to submit a Workplace Skills Plan and register a Skills Development Facilitator.	31 August 2004	30 September 2004	30 September 2004
<b>Workplace Implementation Grant for the period 1 April 2003 to 31 March 2004</b> To qualify for this grant, companies are required to implement their Workplace Skills Plan and submit an Annual Training Report to HWSETA.	31 May 2004	30 June 2004	31 July 2004

### LEVY EXEMPT

Levy-exempt employers registered with the HWSETA are encouraged to submit a Workplace Skills Plan in order to qualify for discretionary funding.

Please note: Implementation of training must not commence until approval at the discretion of HWSETA is obtained.

**Applications for an extension must be submitted to WSP/SDE Manager at e-mail: [renew@hwseta.org.za](mailto:renew@hwseta.org.za) or fax: (011) 616-8939.**

The criteria for completing the documents and templates are available for downloading from the HWSETA website at [www.hwseta.org.za](http://www.hwseta.org.za)

**The Workplace Skills Plan and Annual Training Report can be submitted via post, e-mail or captured on-line using the stakeholder log-on facility on the website. If you select to capture your reports on-line, please ensure that you click on submit when you have completed the reports and fax through a copy of the signature pages to the HWSETA offices on (011) 616-8939.**

**For postal submissions, please send to HWSETA, 2 Bradford Road, corner Bradford Road and Smith Street, Bedfordview, far attention: Edmond Palmer. For more information or enquiries, please contact Edmond Palmer- SDP Administrator on (011) 607-6900 or e-mail him at: [edmondp@hwseta.org.za](mailto:edmondp@hwseta.org.za) Website: [www.hwseta.org.za](http://www.hwseta.org.za)**

## CHILD AND YOUTH CARE WORKER

Boys Town Youth Development Centre Macassar has a vacancy for a “LIVE OUT” Child and Youth Care Worker

### REQUIREMENTS:

- Minimum of matric with at least Basic Qualification in Child Care
- Valid driver's licence (with PDP)
- Prepared to work shifts – including night shift
- Experience in working with adolescent youth presenting with challenging behaviour

If you meet the above requirements, please fax a 2-page abridged CV, for attention:

Derrick Groep  
Fax nr. 021-857 1168

**Closing date: Friday, 07 May 2004**

**Boys Town S.A. SUBSCRIBE TO THE EMPLOYMENT EQUITY ACT**



“Die KINDERS kom altyd EERSTE”  
“The CHILDREN always come FIRST”

Weekend child carers required for SA Children's Home in Gardens, Cape Town from Fridays 08:00 to Sundays 18:00, preferably with NACCW qualifications or proven experience at a children's home.

Please fax your application and CV to Johan Marais,  
Fax: 021-422 4129.



# Every day is new

**Brian Gannon**

**T**he worst thing that can happen to any agency is for it to fall into a rut, to settle into a routine, to rely on rigid procedures ... in short, to become institutionalising. For then it develops a set of standard reactions — rather than unique responses — to each day's eventualities.

The seductive ideas behind this are that the organisation has “matured”, has become “fair” and “consistent”. In reality, standard routines simply save such an agency from having to think. They save *us* from having to think.

And, in reality, every day is new, and every event is new.

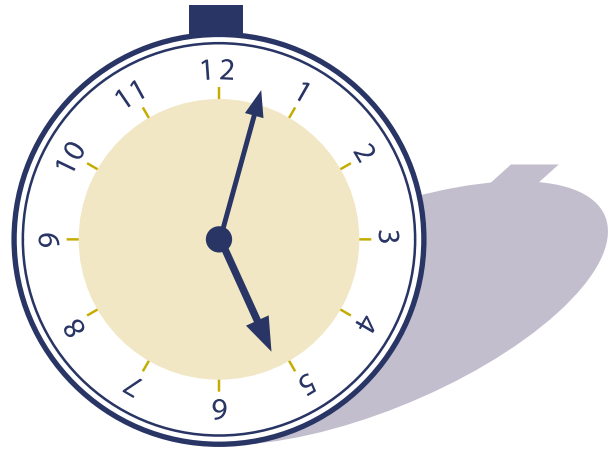
I was once sharply corrected by a colleague. “O Lord,” I lamented. “It’s George’s birthday thing this afternoon. If I have one more thirteen-year-old’s birthday this month I shall go nuts!” My colleague replied quietly: “But for George, it is going to be the only thirteen-year-old birthday in his life.”

This is the level of alertness which we are called to when we work with children, an alertness which demands that we constantly recognise the significance of events and people, no matter how many we have seen before. We have to “walk around” the thirteen-year-old birthday so that we can see it from all angles, in all lights, from everyone’s point of view. And instead of becoming bored by them, we thus become experts at thirteen-year-old birthdays. This is what child care workers are — experts at understanding the significance of people and of life events. Experts at knowing the possibilities and the pitfalls. Experts at connecting the sequences of events into meaning, the participants into relationships ...

In this way we become useful, not only with birthdays but also with all other developmental milestones and rites of passage, with all transitions and dead-ends, with all celebrations and crises. This is not just another tantrum (or runaway, or graduation, or unwanted pregnancy, or new job, or suicide attempt, or first date, or separation ...) but a potentially momentous event which must be “done” with empathy and with proficiency.

So child and youth care workers approach these events with the confidence of the plumber with his toolbox — our theory, our skill, our reading, what others have taught us, and our own past experience. As with the plumber, our first burst pipe is quite a challenge and trauma — but our tenth burst pipe is not boring, just something we have become better at.

# “Finding” Time to Study



By Kathy Scott

I was asked to write the column and initially felt rather pressurized due to time constraints. Then I realised that *time* is what it is all about for students, especially for those undertaking distance studies. As a student how you use your time is critical to success. It is your responsibility as to how you use your time and in so doing either manage your studies positively or negatively.

So often we hear the cry “I don’t have enough time” - there are pressures from work and family, and now you are trying to fit in your studies as well!

So what is the answer to this? Here are some ideas that may help you as you start the contact sessions and labs and have due dates for assignments and exams looming:

- Ask yourself who or what determines the pace of your life? How much responsibility do you take for deciding what you can or will do and when you do these things? Recognise that you have the power to make these decisions in many instances.
- Reflect for a minute on how you spent your time in the last week. Consider the extent to which you made decisions in this regard, or whether there are other factors in your life forcing you to spend time on issues not of your own choosing.
- Are you happy with your use of time? How can you use your time better?

- Learn to distinguish between what is *important* and what is *urgent* and prioritise those issues that are important, not always those that are urgent.
- Plan your *life* and not your *time*. Remember that your studying will affect your life and who you are, especially as a professional child and youth care worker.
- Manage your time according to how you best operate. If you are a “morning person” then plan your studies for the early morning and vice versa if you are an “evening person”.
- Try to slow down and take time to reflect. I once had the privilege of working with Ernie Nightingale - an elder in the field of child and youth care – he taught me to “buy time” and not always rush in and do.
- Don’t always watch the clock as it then becomes the master and we become the servants of time. Learn to control your time and take charge of your time.
- Plan your studies so that you can still have time to be with your family and friends. Don’t allow your relationships to suffer. There is a time for everything. Maybe now is not the time to be studying if it impacts too much on your relationships. Perhaps wait until your children are older and then begin again.

Remember above all that this is your life and future that you are mapping

out for yourself. You will need to make choices around your use of time and will *have* to sacrifice time spent on other pleasures *especially* when you are required to write your assignment, attend contact sessions and labs, and learn for exams. Start now by looking *critically* at your calendar for the year and plan your studying time carefully. ▲

## TWO POSITIONS: SOCIAL WORKER/ CHILD CARE WORKER

The Crescent Haven Children’s Home based in Lenasia, Johannesburg is looking for a qualified and suitably experienced male or female social worker and child care worker to commence duties as soon as possible. The Home runs according to the Islamic ethos and thus requires the services of muslim persons who would also be able to provide the resident children with Islamic instruction. Interested persons may forward their enquiries or their C.V.’s with relevant documents and contactable references for the attention of The Principal :

**Rashieda Jhatham**  
Tel: 011 854 5729  
Cell: 082 817 5099  
Closing Date: 25 May 2004



Dads, dads everywhere!  
But fathers few and far between  
I remember you,  
I remember you said you would, but you never will.  
I touch you in crystal clear nostalgia  
I remember you running your fingers through my hair  
and before your mouth said a word,  
your hands told me that you love me.  
I remember that morning when you held me  
as tight as a breath and told me you'd be there.  
Now, I clutch the pieces of a promise once made.  
They stole you from me before you could.  
Now, memories of you are cheap now,  
I sold them to my unforgiveness a long time ago.  
But I will forgive you, for you were a father when you could.  
You said you would, but now you never will  
But you did, when you could, and I remember  
I want to wrap the memories of my father around my son.  
When "dads" are everywhere,  
fatherhood will be his winter's shield.  
Truth, honesty, faith, love and being there;  
being there being there.  
Beyond the "dad", lives a father.

