



Bylaag A

**Toestemmingsbriewe om
navorsing te doen:**

- **Departement van
Onderwys**
- **Skoolhoof van**



Bylaag B

Intervensiebeplanning



BYLAAG B 1
UITEENSETTING VAN AANVANKLIKE INTERVENSIEPROGRAM, BEPLANNING EN
AANBIEDINGSKEDULE:
1STE VELDBESOEK EN WERKSWINKELFASILITERING

VERLOOP VAN DAG EEN		
Doelwit	Aktiviteit	Aanbiedingskedule
Ontmoet die deelnemers en begin met die verhoudingstiging.	Ontmoet die deelnemers in die skool se personeelkamer en leer hulle ken deur informele gesprekke terwyl ons middagete saam geniet.	Ek en my medenavorser kry toegang tot die navorsingskonteks onder leiding van ons studieleiers, wat die opvoeders reeds ken. Ek en Maria help om middagete te bedien (ongeveer 40 minute).
Maak navorsingdoel bekend.	Verduidelik vir die opvoeders wat die doel van die navorsing en dus ook my studie is op 'n wyse dat hulle dit verstaan.	Maria lei die verduideliking oor haar studie (ongeveer 15 minute en 5 minute vir vrae). Doen dieselfde ten opsigte van my studie.
Kry toestemming om navorsing te doen.	Verduidelik aan die opvoeders die proses van navorsing met spesifieke klem op die regte en aspekte vervat in die <i>Ingeligtetoestemmingsvorm</i> (sien Bylaag D).	Maria verduidelik hierdie afdeling aangesien sy moontlik enige verdere vrae in die deelnemers se eie taal kan beantwoord. Ek en ons studieleiers neem deel waar nodig (ongeveer 30 minute).
Stel die <i>memory box</i> -tegniek bekend.	Verduidelik op informele wyse wat die <i>memory box</i> -tegniek behels en gee agtergrondinligting oor die tegniek. Moedig deelname en interaksie aan. Deel die werkswinkel-handleiding aan die deelnemers uit (sien Bylaag E).	Maria bespreek die tegniek terwyl ek help om die handleidings uit te deel, diktafoonopnames en oudiovisuele apparaat en data-insameling te behartig. Ons studieleiers neem leiding en help indien nodig (ongeveer 35 minute).
Pouse: help met die bediening van koeldrank en vrugte (ongeveer 20 minute)		
Stel die liggaamsportrettegniek bekend.	Verduidelik op informele wyse wat die liggaamsportrettegniek behels en gee agtergrondinligting oor die tegniek. Moedig deelname en interaksie aan.	Ek bespreek die tegniek terwyl Maria oorneem met die diktafoonopnames en oudiovisuele apparaat. Ons studieleiers neem leiding en help indien nodig (ongeveer 35 minute).
Afsluiting.	Bedank die deelnemers vir hulle teenwoordigheid en versoek hulle om die handleiding deur te gaan ter voorbereiding vir dag twee.	Ek doen die bedankings namens die navorsingspan (ongeveer 15 minute).



VERLOOP VAN DAG TWEE		
Doelwit	Aktiwiteit	Aanbiedingskedule
Oriëntasie vir dag twee.	Groet en oriënteer deelnemers vir die dag se gebeure terwyl ons saam middagete geniet. Verwys vinnig en opsommend na die vorige dag se gebeure.	Maria verwelkom die deelnemers. Beide van ons help met die bediening van middagete en neem deel aan informele gesprekke met die deelnemers (ongeveer 30 minute).
Verken die bestaande ervaringskennis van die deelnemers oor die rolle van opvoeders.	Samel deur fokusgroepbespreking inligting oor deelnemers se kennis van die rolle van opvoeders in. Fokus op hulle belewenisse en interpretasies van die rolle in die gesprek. Maak fasiliteringsnotas van die deelnemers se opinies en interaksies op die groot wit kartonne wat saamgebring is.	Ek lei die bespreking. Maria en ons studieleiers neem deel en dra by tot die gesprek sodat 'n verstaansbeeld van die deelnemers se idees en betekenis aangaande die rolle van opvoeders gekry word (ongeveer 30 minute).
Demonstreer en maak <i>memory boxes</i> .	Deel die materiaal wat nodig gaan word vir die toepassing van die <i>memory box</i> -tegniek aan deelnemers uit asook die materiaal wat nodig is vir die uitvoering van die navorsingsopdrag. Gee deelnemers die geleentheid om elkeen hulle eie <i>memory boxes</i> te maak. Lei deur dié toepassing die gesprek verder.	Ek en ons studieleiers deel die nodige materiaal aan die deelnemers uit vir die maak van <i>memory boxes</i> . Maria demonstreer op interaktiewe wyse hoe 'n <i>memory box</i> gemaak word. Deelnemers kry dan die geleentheid om self hul eie <i>memory box</i> te maak (ongeveer 45 minute).
Pouse: help met die bediening van koeldrank en vrugte (ongeveer 20 minute)		
Demonstreer en maak liggaamsportrette.	Deel die materiaal wat nodig gaan word vir die toepassing van die liggaamsportrettegniek aan deelnemers uit asook die materiaal wat nodig is vir die uitvoering van die navorsingsopdrag. Gee deelnemers die geleentheid om elkeen hulle eie liggaamsportrette maak. Lei deur dié toepassing die gesprek verder.	Maria en ons studieleiers deel die nodige materiaal vir die maak van liggaamsportrette aan die deelnemers uit. Ek demonstreer op interaktiewe wyse hoe 'n liggaamsportret gemaak word. Hou aan met die bespreking terwyl hulle die liggaamsportrette maak (ongeveer 45 minute).
Oriënteer die deelnemers ten opsigte van die navorsingsopdrag (sien Bylaag E: punt 4 van die handleiding).	Die navorsingsopdrag word aan die deelnemers verduidelik en hulle word versoek om dit te voltooi. Elke deelnemer ontvang 'n wegdoenbare kamera om foto's van die uitvoering van die navorsingsopdrag te neem. Gee deelnemers die geleentheid om elkeen 'n foto te neem sodat hulle weet hoe dit werk.	Ek verduidelik die navorsingsopdrag aan die deelnemers met verwysing na hulle handleidings. Ek gee geleentheid vir vrae. Daarna verduidelik en gee ek deelnemers die geleentheid om foto's te neem. Ek en Maria demonstreer hoe die kameras werk. Ons studieleiers help waar nodig (ongeveer 20 minute).
Afsluiting, bedanking en uitnodiging.	Bedank die deelnemers vir hulle deelname, nooi hulle uit na die volgende veldbesoek en verwys na die skriftelike uitnodiging.	Maria doen die bedankings en uitnodiging. Ons almal groet die deelnemers en ruim op (ongeveer 15 minute).



BYLAAG B 2
AANGEPASTE WERKSWINKELAANBIEDINGSTRATEGIE:
DAG 2 VELDBESOEK 1

VERLOOP VAN DAG		
Doelwit	Aktiwiteit	Aanbiedingskedule
Ontmoet die deelnemers en begin met die verhoudingstiging en oriëntasie vir die dag en verduidelik die onderskeie studiedoelwitte.	Ontmoet die deelnemers in die skool se personeelkamer en leer hulle ken deur informele gesprekvoering terwyl ons middagete saam geniet. Verduidelik vir die opvoeders wat die doel van die navorsing en dus ook my studie is op 'n wyse dat hulle dit verstaan. Oriënteer die deelnemers vir dag se gebeure terwyl ons saam middagete geniet. Verwys vinnig en opsommend na die vorige dag se gebeure.	Maria verwelkom die deelnemers. Beide van ons help met die bediening van middagete en neem deel aan informele gesprekke met deelnemers. (ongeveer 30 minute). Maria lei die verduideliking oor haar studie (ongeveer 15 minute en 5 minute vir vrae). Doen dieselfde ten opsigte van my studie.
Kry toestemming om navorsing te doen.	Verduidelik die navorsingsproses aan die opvoeders spesifieke klem op die regte en aspekte vervat in die <i>ingeligtetoestemmingsvorm</i> (sien Bylaag D). Gee geleentheid vir vrywillige ondertekening.	Maria verduidelik hierdie afdeling aangesien sy moontlik enige verdere vrae in die deelnemers se eie taal kan beantwoord. Ek en ons studieleiers neem deel waar nodig (ongeveer 30 minute).
Verkry basislyninligting ten opsigte van deelnemende opvoeders se ervarings van die pastorale rol.	Deel die handleidings uit (Sien Bylaag E). Samel inligting in deur 'n fokusgroepbespreking oor deelnemers se kennis van die rolle van opvoeders. Fokus in die gesprek op hulle belewenisse en interpretasies van die rolle. Maak fasiliteringsnotas van die deelnemers se opinies en interaksies op die groot wit kartonne wat saamgebring is.	Ons deel almal handleidings uit. Maria lei die bespreking oor die uitdagings wat in die deelnemers se gemeenskap bestaan en identifiseer ook die bates van die gemeenskap. Ek lei die bespreking oor die rolle van opvoeders met spesifieke klem op die pastorale rol. Ons studieleiers neem ook deel aan die gesprek sodat 'n verstaansbeeld van die deelnemers se idees en belewenisse verkry word (ongeveer 30 minute).
Stel die <i>memory box</i> -tegniek bekend.	Verduidelik op informele wyse wat die <i>memory box</i> -tegniek behels en gee agtergrondinligting oor die tegniek. Moedig deelname en interaksie aan. Deel die materiaal uit aan deelnemers wat benodig gaan word vir die toepassing van die <i>Memory box</i> -tegniek asook die materiaal wat nodig is vir die uitvoering van die navorsingsopdrag.	Maria bespreek die tegniek terwyl ek help om die materiaal uit te deel, diktafoonopnames en oudiovisuele apparaat en data-insameling te behartig. Ons studieleiers neem leiding en help indien nodig (ongeveer 35 minute).
Pouse: help met die bediening van koeldrank en vrugte (ongeveer 20 minute)		
Stel die liggaamsportrettegniek bekend. Demonstreer en maak liggaamsportrette.	Verduidelik op informele wyse wat die liggaamsportrettegniek behels en gee agtergrondinligting oor die tegniek. Moedig deelname en interaksie aan. Deel die materiaal wat benodig gaan word vir die toepassing van die liggaamsportrettegniek aan	Vanuit die vorige dag se gesprek weet ons dat die liggaamsportrettegniek nie aan die deelnemers bekend is nie, en het ons besluit om die deelnemers die geleentheid te gee om elkeen 'n liggaamsportret te maak. Maria en ons studieleiers deel



	deelnemers uit asook die materiaal wat nodig is vir die uitvoering van die navorsingsopdrag. Gee deelnemers die geleentheid om elkeen hulle eie liggaamsportrette maak. Lei deur die toepassing die gesprek verder.	die nodige materiaal aan die deelnemers uit. Ek demonstreer op interaktiewe wyse hoe om 'n liggaamsportret te maak. Sit die bespreking voort terwyl hulle liggaamsportrette maak (ongeveer 50 minute).
Oriënteer die deelnemers ten opsigte van die navorsingsopdrag (sien Bylaag E: punt 4 van die handleiding).	Die navorsingsopdrag word aan die deelnemers verduidelik en hulle word versoek om dit te voltooi. Elke deelnemer ontvang 'n wegdoenbare kamera om foto's tydens die uitvoering van die navorsingsopdrag te neem. Gee elke deelnemer die geleentheid om 'n foto te neem sodat hulle weet hoe die kamera werk.	Ek verduidelik die navorsingsopdrag aan die deelnemers met verwysing na die handleiding. Ek gee geleentheid vir vrae. Daarna verduidelik ek en gee ek deelnemers geleentheid om foto's te neem. Ek en Maria demonstreer hoe die kameras werk. Ons studieleiers help waar nodig (ongeveer 20 minute).
Afsluiting, bedanking en uitnodiging	Bedank die deelnemers vir hulle deelname, nooi hulle na die volgende veldbesoek uit en verwys na die skriftelike uitnodiging.	Maria doen die bedankings en uitnodiging. Ons almal groet die deelnemers en ruim op (ongeveer 15 minute).



Bylaag C

Werkswinkel materiaal



Elke navorsingsprojek benodig materiaal ten einde dit te kan uitvoer (Silverman, 2005; Mouton, 2003; Babbie & Mouton, 2001; Bernard, 2000). In hierdie bylaag word die materiaal wat vir die twee veldbe-
soeke van my studie nodig is kortliks bespreek.

1. MATERIAAL BENODIG VIR VELDBESOEK EEN

Die intervensie wat tydens ons eerste veldbesoek plaasgevind het, was in die formaat van 'n werkwinkel. Tydens die werkwinkel is materiaal benodig om die liggaamsportrettegniek (en *Memory box*-tegniek) aan die (10) deelnemers bekend te stel en te fasiliteer. Soos verduidelik in 3.5.3 moes die deelnemers 'n navorsingsopdrag voltooi (sien Bylaag E, Liggaamsportret & *Memory box* making Handleiding punt 4 p 19).

1.1 Materiaal benodig deur navorsingspan vir fasilitering

- Beplanningsnotas
- Reflektiewe navorsingsjoernaal
- Persoonlike skryfbehoeftes
- Ingeligtetoestemmingsvorms vir elke opvoeder (neem 6 ekstra)
- Bedankingsbrief en -geskenk vir die skoolhoof
- Diktafone en genoeg kassette vir klankopnames
- Videokamera, driepootstander, videobande
- Digitale kamera
- A2 wit kartonne vir die afneem van groepsgedagtes en -menings tydens die werkwinkel en fokusgroeppespreking en -fasilitering.
- *Bostik prestick*
- 4 swart viltpenne (permanent)
- Elke navorsingspanlid se werkwinkelhandleiding
- Voorbeelde van liggaamsportrette (en *memory boxes*)

1.2 Materiaal benodig deur deelnemers vir werkwinkel en navorsingsopdrag:

- Werkwinkelhandleidings vir elke deelnemer
- Lêers vir elke handleiding
- Refleksiejoernaal vir elke deelnemer (A4, 32 bl skrif, oorgetrek)
- Ou tydskrifte vir prente uitsny
- Materiaal om elk hulle eie 'n liggaamsportret en *Memory box* te maak
 - ✓ Groot rol geskenkpapier (185cm x 2m)

- 
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- ✓ Inkleurkry
 - ✓ Vetkryte
 - ✓ Gom
 - ✓ Swart pen
 - ✓ Grys potlood
 - ✓ Skêr (stompneus – kindervriendelik)
 - ✓ Boks
 - ✓ 1x tydskrif (Bona)

1.2 Materiaal vir navorsingsopdrag met 'n leerder

- Nog 'n groot rol geskenkpapier (185cmx2m)
- Boks
- Ander materiaal soos inkleurkryte, skêr, gom ens. kon die deelnemers gebruik vir die uitvoer van die navorsingsopdrag

1.3 Wegdoenbare kamera vir elke opvoeder

2. MATERIAAL BENODIG VIR VELDBESOEK TWEE

Die tweede veldbesoek het die formaat van 'n fokusgroepbespreking aangeneem. Die tweede deel van die handleiding wat handel oor basiese beradingsvaardighede is uitgedeel. Sertifikate asook 'n foto in 'n fotoraampie is aan deelnemers gegee om hulle te bedank vir hulle deelname aan die navorsing en is ook tydens die tweede veldbesoek aan hulle oorhandig.

2.1 Materiaal benodig deur navorsingspan vir fasilitering

- Beplanningsnotas
- Reflektiewe navorsingsjoernaal
- Diktafoon en kassette
- Videokamera, driepootstander en kassette
- Digitale kamera
- Vorige veldbesoek se fasiliteringsnotas
- A2 wit kartonne vir die afneem van groepsgedagtes en -menings tydens die fokusgroepbespreking en -fasilitering.
- *Bostick prestick*
- 4 swart viltpenne (permanent)
- Elke navorsingspanlid se werkwinkelhandleiding en deel 2 oor basiese beradingsvaardighede

- Voorbeelde van li



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2.2 Materiaal benodig deur deelnemers

- 'n Kopie van deel 2 van die handleiding oor basiese beradingsvaardighede vir elke deelnemer
- Sertifikaat van bywoning en voltooiing van die werkswinkel
- Foto van elke deelnemer
- Fotoroom met boodskap op



Bylaag D

Ingeligte toestemmingsvorm:

deelnemers



Informed consent form

During the research study, the following ethical principles will be adhered to:

1. Participants may withdraw from the research at any time.
2. participants will at all times be fully informed about the research process.
3. Participants will not be placed at risk or harm of any kind.
4. Participants' confidentiality and anonymity* will be protected.
5. Participants will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

***Anonymity:** when completed, the memory box and body map belong to the participants (educators and children). Therefore data for this research project will be collected by means of audio-visual recording. This will include recordings of both the process and the products of the memory box and body mapp processes.

I _____, at _____
on _____ herewith declare that the former mentioned information has been explained to me and that I understand the principals. I herewith give consent to participate in the research study regarding memory boxes and body maps. I give / do not give permission that audio-visual recordings of me may be used in public with the researcher's discretion, as long as it contribute to the positive value of this research.

Signature of Participant

Date



Bylaag E

Liggaamsportret &
Memory box making

Handleiding

(deel 1)



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1. Thank you, educators!

Welcome at this workshop, and thank you so much for giving us some of your valuable time!

You are the people who know this community well. You also work with the learners of this community every day. As an educator you have a lot of responsibilities and play a big role in the community. The contact and relation of trust you have with the learners and this community can enrich their lives as well as yours.

We hope this workshop will help you to gain skills and knowledge to help you in your work as an educator and citizen of this community. If you would like to make notes during the workshop, you can use appendix B. Enjoy it!

2. What is expected of you as an educator?

2.1 Your role

What do you think is expected of you as an educator? What are the things your headmaster, the learners and the community expect of you as an educator?

2.2 What does the government say?

In 2000, in the *Norms and Standards for Educators* policy, the government stated that educators have 7 roles to fulfill. These 7 roles are:

- learning mediator
- interpreter & designer of learning programmes
- a community, citizen & pastoral role
- assessor
- leader, administrator & manager of your classroom and school
- scholar, researcher & lifelong learner



- a specialist in a learning area / subject/discipline / phase

- The policy also states that educators must have the knowledge, skills and values to perform each of these tasks. Do you think you were trained to have the knowledge, skills and values to perform the tasks expected in each role?

2.3 Let's focus on one role...

That's a LOT of roles to fulfil! In this workshop we are going to focus on your citizen/pastoral role. What is your understanding of this role?

Let's also see what we can add to your understanding by looking at what other people say about the pastoral role of an educator. Educators in England regard the pastoral role as an umbrella term for **caring**. This means that the educator must be concerned with the promotion of learners' personal and social development. An educator must help facilitate and foster positive attitudes in learners. It is felt that it is an educator's duty to care for a learner beyond the learner's learning needs. The duty of caring includes:

- Identifying learners suffering from abuse, neglect, emotional problems and making appropriate referrals as necessary.
- Responding to learners' emotional needs.
- Helping learners resolve problems in their feelings about themselves



- Guiding, helping and facilitating the solving of problems for those learners in crises.

What are some of the emotional needs that you have identified in learners in your class/school?

2.4 Assets

Which assets (people, places or things) are present in this community and in yourself that might help you carry out your tasks in your pastoral role / duties of caring?

You will need to build a network of people who can help you. Think of all the people in your life, school and community that you could ask for support, information or help. **Appendix A** can be used as a list of **important telephone numbers** of support people you could identify.

2.5 Challenges

What are the challenges you have to face in your duty of caring for learners? What are the challenges in the classroom, school and community? What are the challenges to yourself?



3. Some techniques to explore

The techniques that we are going to discuss during this workshop are:

3.1 Making memory boxes

3.2 Making body maps

Memory Box Making

Presented by:
Maria Mnguni

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3.1.1 History of memory boxes

Memory boxes were first used by HIV-positive Ugandan women who wanted to find a way in which children would remember them. They used any kind of container, for example a basket, a biscuit tin, a matchbox or petrol can, into which they would place, for example, a poem written to the child, some



advice, photos, if possible a family tree, a letter of encouragement relevant to the mother's dreams and wishes for the child's future, objects relating to memories - in short, anything that a mother thinks should remind her learner of her existence and his own life.

3.1.2 What is a memory box?

A memory box is a box or any container that can be made from any material, and can serve as a container for valuable objects. The objects that are put in the memory box can serve as a means whereby a person can communicate with himself/herself or with the people who may come into contact with that particular container. Memory box making may be a continuous process - one can continue adding more objects and information over a long period.

There is no fixed way of making a memory box, but basic steps will be given to make it easier for you to do. Allow people to be as creative as they like and to put in anything they please.

3.1.3 The purpose of making a memory box

- To store memories of what a person has experienced.
- To serve as a means of remembering a person and knowing more about a person after a person has passed away.
- A means of expressing oneself, e.g. to express the pain, anger, frustrations, dreams and hopes.
- It serves as a therapeutic tool e.g. the adult/ care-giver/educator can use it together with the learner to express and discuss the issues that affect the learner/ other person.

Any other ideas?

- _____
- _____

3.1.4 Sources of information

3.1.1.1 People

- | | |
|----------------|-------------|
| • Parents | • Educators |
| • Grandparents | • Relatives |
| • Siblings | • Friends |



- Pastors
- Other relevant people

3.1.1.2 Records

- Personal certificates
- Medical & social service records
- Newspaper reports that influence the learner's life
- Notes & notices that could contribute to the learner's life history
- Educational records
- Police records

Any other ideas?

- _____

- _____

3.1.5 Why should educators know about memory box making?

One of the duties of the educator is to support a learner in totality, which means supporting him physically, emotionally, socially and educationally. The social part also involves supporting the learner in the environment in which s/he lives.

Educators are the people who are involved in supporting both the learners and the larger community. Educators will be able to use memory boxes to discuss issues about death, which are usually regarded as taboo in most cultures.

Educators might be able to use the process of memory box making as a therapeutic tool and will be able to do it with a large number of learners. This can be an advantage, since it will save time and support a lot of people at the same time.

Educators can also use memory box making in several learning areas, for example:

- In **mathematics** they can, for example, measure the sides and calculate areas and volumes and draw geometric shapes on the memory box.
- In **history class** they can use the life-line to discuss aspects of their own history.
- In the **art class** they can paint and decorate their boxes.
- In the **technology class** they can construct their memory boxes.



- In the **language class** they can present or give an oral speech about their memory boxes and discuss them with the class.

Any other ideas?

- _____

3.1.6 List of materials that can be used in memory box making

- Empty boxes, e.g. A4 / shoe
- Photos, photocopies of photos
- Cardboards
- Felt pens
- Paint and brushes
- Name tags
- Pens and pencils
- Scissors
- Magazines
- Refuse bags
- Crayons
- Markers
- Glue
- Papers
- String

3.1.7 Objects that can be put into a memory box

a) For a person who has passed away

This could be a parent, learner, friend or relative, and the memory box can be made by survivors or by the learner together with the care-giver. It can include the following:

- A person's life history
- His/her family tree
- Pictures and objects of the things that that particular person liked, e.g. music, food, cloths, perfume etc.
- Programme / pictures/video of the funeral service
- A memory book
- A person's pictures
- Letters to express feelings
- A body map

b) For a person who is still alive

- Information about the family history
- The family tree
- Life-line information
- Information about likes and dislikes, e.g. clothes, food, movies etc. and reasons for likes and dislikes
- Information about the family's belief system or religion



- Your picture and pictures of other members of the family
- Important documents
- Your wishes when you die, e.g. about property and children
- Letters to family members
- Information about hereditary sicknesses in the family

Any other ideas?

- _____

- _____

3.1.8 Other things that can be used to serve as memorabilia

- **A memory book** - a book is written by the person about all the experiences and memories of the time the family spent together
- **A memory basket** - a basket can be used instead of a box
- **A memory place** - a special place where you can meditate and think of the loved one. This can be a specific place that was valued by that particular person.
- **Memory clothes/ t-shirt** - special clothes that belonged to that particular person and make you think of the loved one.
- **Memory objects** - any special valued objects of the specific person
- **Memory pictures** - pictures, photos, television programmes, movies or music that will remind you of the specific person.
- **Collage** - pictures can be pasted on a chart to symbolise a person's past, present and future.

Any other ideas?

- _____

- _____

3.1.9 Basic steps in making a memory box

1. **Get a box the learner can use**
 - This can be any box.
 - Big enough to put objects/things in.
 - Example: big A4 paper box, shoe box.
2. **Explain to the learner what a memory box is**



- You could say the following: "We are going to take this box and tell the story of your life and of the lives of your family members on and in the box".
- Make it easy for the learner to understand.

3. Let the learner go through magazines

- Let him/her choose his/her own pictures/words they want to use.
- The words / pictures must reflect the learner's life and things that are important to the learner / family.
- Cut the pictures out.
- Paste them outside or inside the box.
- The learner can take the magazine home and other people can choose pictures that the learner can also paste on the box.

4. Let the learner be creative

- Let the learner decorate the box as s/he pleases.
- Let the learner paint or paste other things on the box that mean something to the learner or to his/her family.

5. Discuss the pictures/words

- Encourage the learner to explain why specific pictures/words were chosen or
- how the learner feels about what is happening.

6. Other articles

- Ask the learner what else s/he wants to put into the box.
- Other people the learner wishes to include can also contribute things s/he can put into the box.

7. Remind the learner

- Tell the learner that memory box making is a never-ending process.
- The learner or other persons can keep on adding pictures, objects and things to the box.

3.2 Body map making

Body Map
making



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3.2.1 The history of body mapping

It was previously mentioned that memory boxes (and books) originated from Uganda. The women in Uganda wanted to communicate their love, caring, family roots and memories to their children. The idea was that the learners should be able to shape their identities by knowing where they came from and that they are or were loved by their parents/care-givers/friends. Projects that involve recording a family's legacy for a child are called **memory work**.

Other countries, like South Africa, were inspired also to use memory work to assist people suffering from HIV/AIDS. Other tools and techniques for



memory work are presently being developed and implemented. Body mapping is one of these techniques.

3.2.2 What is a body map?

A body map is a life-size drawing of a person telling his/her story of how s/he is experiencing a specific situation, for example an illness or the illness of another person. A body map reflects what the person is experiencing at the time the map is being made.

A body map involves the person sharing information not only about emotional experiences, but also about how his or her body is experiencing the situation. Information about how the people or things around the person interact with the person can also be added. Spiritual aspects of the experience, such as the person's religious beliefs and family values, can be added to the edges or parts of the body map the person chooses. Photos, pictures, words, drawings, symbols, things from nature - like leaves, or any object - can be pasted and used on the map to make it a true and rich story of how this person is living and experiencing a situation.

3.2.3 The purpose of making a body map

The main purpose of a body map is letting a learner / adult tell his/her story about some situation they are experiencing at that specific time.

3.2.3.1 Body maps are a tool whereby a person can communicate with himself/herself

A body map is a powerful tool for expressing a person's experience of his/her whole person. As we know, a person is body, mind and soul. Through body maps all these dimensions of a person can be recorded. The process of expressing the story of the whole-person experience of a situation can be very therapeutic to the learner/person making the body map. Being able to see the self visually can help learners or people organise their feelings and thoughts and help them cope better with situations. It is like making a



personalised life-size photo of not only your body, but of your mind and soul as well.

3.2.3.2 Body maps can help the person communicate with helpers or the community

Body maps are a way in which the educator, community worker or other helpers can better understand the situation of the learner/person. The facilitation of interventions can then be planned to better address challenges and needs more specifically. The information on a body map can also help people like doctors, nurses or even social workers to gather information about the care the person's needs.

3.2.3.3 Body maps can increase communication between family members

The story of the person on the body map can help family members understand the person better. It was mentioned that topics that are sometimes not discussed by a parent/care-giver with a learner, such as death, are often discussed when making a memory box. The same is true for body maps. Each person in the family can make his or her own body map. The maps can then be shown and discussed amongst family members. What is happening to the parent due to the illness/situation can also be explained to the learner through a body map.

3.2.3.4 Body maps can communicate the assets within the person and the community

Places, things and people in the community that the person identifies as assets in coping with the situation can be expressed in the story represented on the body map.

Values, beliefs and attitudes of the person making the map that contribute to hope and coping can be included on the map. Dreams and future plans are sometimes added.

3.2.3.5 Body maps can communicate the process of growth

Sometimes making more than one body map can communicate and show how the person has grown, changed and experienced the different phases of a situation and intervention. This can help the learner/adult identify the skills, attitudes and knowledge s/he has gained from the situation. In other words, body maps can tell the story of learning about a person's self and his/her life.



Any other ideas?

- _____

- _____

3.2.4 Sources of information

The person making the body map can get information to put on his/her map and tell his/her story from the following sources:

3.2.4.1 People

- Thinking about yourself
- Talking with a pastor
- Talking with grandparents, other family members or friends
- Visits to the doctor, clinic or hospital
- Talking with other relevant people
- Talking to parents
- Talking with an educator

3.2.4.2 Other things

- Drawings
- Newspaper or other articles
- Poems
- Things from the environment like leaves / seeds / sand
- Photos
- Letters
- Memory boxes

Any other ideas?

- _____

- _____

3.2.5 Why should educators know about body maps?

Body maps can be a helpful technique to improve one's understanding of a learner/adult you know needs emotional support. A lot of learners, and also some adults, find it difficult to express themselves to others. They cannot always find the words to tell others the story of their experience of a situation. It is also seldom that ALL aspects (themselves, their families, community) and dimensions (physical, spiritual, emotional, social) of their experiences are told. It was said that in making a body map, the person must try to tell the whole story about the experiences of his/her mind, body, heart, soul and community. If the learner is enabled to express all the



dimensions and aspects of his/her experience, the educator and other helpers (like doctors, social workers, clinic nurses or church/community support teams) can plan appropriate interventions with the learner and family that could address immediate and future challenges and needs. The assets of the learner/adult, family and community displayed on the body map can be mobilised and used by the educator and other helpers in the intervention.

Any other ideas? _____

3.2.6 List of materials that can be used in making a body map

- Paper big enough to trace the whole body: like wrapping paper
- Drawing on the map
- Pictures/words: magazines
- Scissors
- Pieces of fabric
- Poems or letters
- Glue
- Things from the environment, like sand, leaves, stones, seashells etc.
- Photos
- Paint & brushes
- Crayons, felt pens
- String
- Mirror to look at him-/herself
- Photocopies of things

Any other ideas?

- _____

- _____

3.2.7 Basic steps in making a body map

1. **Get paper that is big enough for the learner to use**
 - The whole body of the learner must be able to fit onto the paper.
 - Wrapping paper can be used.



2. Explain to the learner what a body map is

- You could say the following: "we are going to take this paper and tell the story of how your whole body, head and heart feel and think about what is happening to your mom/dad/grandpa/care-giver".
- "It is going to be like a big photo you make of your whole self and your home".

3. Trace the body of the learner on the paper

- Let the learner lie down on the paper and trace the outlines of his/her body with a marker/pencil.
- Space can be left above the learners' head and feet to add more information.

4. Let the learner colour/paint him/herself

- Let the learner look at himself/herself in the mirror (or a window) and let the learner draw or paint his/ her face and hair. Other details can also be added if the learner chooses, such as the heart, brain or any other body parts or clothing. It doesn't need to look perfect.
- As the map is completed more things can be painted or drawn on the body outline.

5. Let the learner be creative

- Let the learner decorate or write on the map as s/he pleases.
- Pictures/words from magazines and other materials (see list) can be used to communicate the story of the learner.
- Let the learner paint or paste other things on the map that mean something to the learner or his/her family.

6. Discuss the pictures/words, symbols and drawings

- Encourage the learner to express feelings, experiences, thoughts, attitudes, actions, values and whole-person reactions to the situation.
- Encourage reflection on experiences of all aspects of the learner: body, feelings, spiritual, social, mind etc. These reflections must then be added to the map.
- The learner might need time to think about all these things first. Homework can be given to him/her to think about all these areas of reflection.

7. Add information about the learner's environment



- Social information can be added - what is happening in the world around the learner and how s/he is experiencing and interacting with the world.
- Assets and opportunities in the environment the learner can identify can be added on the map. The challenges of using or seeing these assets can also be present.

8. Remind the learner

- Body maps focus on the here-and-now experiences and stories of the learner in a specific situation.
- Tell the learner that his/her parent can also make their own body map, so that the learner can understand what is happening to the parent.
- Another map of the learner can be made at a later stage to show the story and experiences of a new situation.

body map manual

The end of the

4 Practising the techniques

Now you have made your own memory boxes and body maps. We would like you to go and explore the techniques by doing the following:

4.1 Who?

Identify a learner in your class/school who has an ill family member and who you think has emotional needs that are not being met.

4.2 What?

- Make a memory box with the learner by following the basic steps suggested in 3.1.9.



- Make a body map with the same learner by following the steps suggested in 3.2.7.

4.3 When and where?

- **When?** We suggest you choose one morning a week before school or one afternoon a week after school to work with the learner. You and the learner can decide how long you want to work - one hour or more. As you are making a memory box and a body map, you will need at least four or more sessions with the learner.

- **Where?** You can work inside or outside the classroom. Keep in mind that the learner needs privacy to be able to share his/her emotions, experiences and feelings. Working with scissors, glue and paint or text, is easier for some learners to do on a table or in a classroom.

4.4 How?

- **Confidentiality**

Remember that the learner you work with trust you. The information s/he shares with you about him/her and his/her family must be respected by not telling other people about it. Everything the learner shares with you must stay between you, your buddy and the learner. Other people who contribute to the making of a memory box or body map can do so with the learner's consent.

- **The buddy system**

We suggest you find a buddy to help you in these projects with the learner, This buddy should be a person who also attended the workshop and knows about memory boxes and body maps. Your buddy will:

- help you gather materials that you need;
- take photos of the session while you work with the learner;
- help you when you don't know what to do;
- be someone you can talk to about what happened in a session or when you feel emotional after a session.

This buddy must also keep all information confidential

Remember that you are doing the session and that your buddy is there to help, not take over the session. Sooner or later you are also going to be someone else's buddy.



- **Recording what you are doing**

Each of you will receive a **camera** and **journal** to record the sessions you have with the learner. You can take 27 photos with the camera. You can take 13 photos of the sessions where you make a memory box and 13 photos of the sessions you make a body map. You are going to take one photo **NOW** to make sure you know how to take a photo with this camera.

The journals must be used to reflect on what you did, what happened and how it felt for you and the learner to make the memory box and body map. Your journal includes information about reflections and is divided into 2 sections: one section for the process of making the memory box and the other for the process of making the body map. Let's quickly look at your journals...

5 Good luck!

A lot of information has been given to you over the past two days. This is the biggest reason why a manual was compiled. You can revisit it as many times as you need. It is a first step in building up your knowledge of your pastoral role at your school.

In the end, being a good educator is about doing and not just about reading and learning new techniques. So now is your chance to go and practise and implement the things you've learnt. We hope that your experiences will be filled with wonderful moments of sharing and growth for both you and the learner.

Thank you again for coming to this workshop. We hope that the information that has been provided will assist you in helping learners and other people to help themselves. They count on you. Good luck!



Appendix A Important telephone numbers

1. Services:

- **Lifeline** 0800 0123 22
Helpline and information on basic support with emotional problems
- **Learnerline** 0800 05 55 55
Information on learners' rights and police assistance in cases of learner abuse or neglect
- **Department of Social development** 0800 60 10 11
Information and services for healthy family and community development
- **Local community centre** _____
Basic community support and development
- **Local Police Station** _____
Assistance and protection against crime and harm
- **Local Fire Station** _____
Fighting of fires
- **Local Government Clinic** _____
Basic support and help with general health needs
- **Local Hospital Emergency Unit** _____
When a learner is hurt or his/her life is in danger and s/he needs medical attention

2. Other numbers:



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1. Thank you, educators!

Welcome back to part 2 of the workshop on memory box making and body map making, and thank you for your work!

Educators have always been people who are in contact with the larger community because they work with the learners of that community. The challenges and needs of that community are present in the learners the educators see every day. Learners come to you for help. These needs are sometimes physical (such as family needs for food or a place to stay) or emotional (such as a learner feeling sad, scared, angry or afraid). At our last workshop we mentioned that as teachers you were trained to help learners learn, so that giving support and help to a learner with other needs (for example physical or emotional needs) can be very difficult for educators.

Most schools in South Africa do not have trained counsellors. As a result, the work and role of counsellor often becomes the task of the educator; we discussed this with regard to your pastoral role as educators. As part of that role, we focused on what, when and how to make memory boxes and body maps in part 1 of the manual. In part 2 we will focus on counselling skills. We hope that this manual will help you to help learners in your school.

2. What is counselling?

What do you think counselling means? _____

Many people think that counsellors give advice to people and have an answer to every problem. There are many definitions of counselling. For our purpose, we will use Gillis's (1996: 2) definition of counselling. He says that:

"Counselling is a facilitative process in which the counsellor working within the framework of a special helping relationship, uses specific skills to assist young people to help themselves more effectively."

We will look at and discuss each of the concepts mentioned in this definition throughout the manual.



3. The counselling relationship

The key words in the definition of the counselling relationship are 'facilitative process' and 'special helping relationship'.

3.1 Facilitative process

Counselling is a process, which means that the learner has to go through and experience change and growth in this relationship. The term 'facilitation' means that the counsellor helps the process along, but isn't in control and doesn't make all the decisions in this process of change and growth.

3.2 Special helping relationship

What makes the counselling relationship special is that the counsellor creates a warm and open environment for the learner to freely express him-/herself. How do you think one can create such an environment? _____

A warm special relationship can be created when a counsellor tries to understand the learner's perspective of a situation. The counsellor doesn't tell a learner what to do, doesn't interrogate the learner or debate with the learner on his/her views. Moral judgments aren't made about the learners' beliefs, feelings or behaviour. This communicates to the learner that the counsellor accepts him/her as s/he is. Questions asked by the counsellor are aimed at understanding the learner. It is also very important that the counsellor is sincere and really accepts the learner and does not pass judgment, but tries to understand. Understanding the learner means that the counsellor can't use his/her values, thoughts and experiences to give an answer. Another word that can be used when one really understands the learners' feelings and thoughts is 'empathy'. This is the heart of the helping relationship.

These conditions help the learner to express emotions freely and to gain insight into his/her own world. The learner grows in his/her understanding of him-/herself and the situation challenging him/her.



(Gillis, 1996: 1-3 and Meyer *et al.* 1994: 395-418)

4. Characteristics of a counsellor

How do you think a good counsellor should act? _____

4.1 Skills

Our definition says that 'specific skills' will be used by a counsellor to help the learner change her/his thoughts, feelings and behaviour. These skills include communicating understanding (or empathy), sincerity and acceptance.

4.1.1 Understanding, sincerity and acceptance can be communicated by:

- Asking yourself if you are really trying to understand the learner.
- Not telling the learner your life experiences, it is his/her turn to talk and express feelings.
- Not interrupting the learner.
- Using words rich in emotion.
- Showing respect and interest in the learner in both word and deed.
- Talking in a way the learner will understand, at his/her level.
- Trying to understand the learners' experiences, behaviour and feelings.

4.1.2 Active listening skills

Really listening to the learner means that s/he will do most of the talking. The following can help you to make sure you listen to the learner:

- Use the minimum of verbal responses. This can help you not to take control of the process. Using phrases such as 'Um-humm', or 'Yes?' will encourage the learner to keep on talking.
- Look at the learner's other non-verbal behaviour. For example: is s/he very nervous and biting his/her nails, does the learner want to cry, does s/he look afraid? Ask the learner if you understand his/her behaviour correctly. For example, ask the learner: "I see your eyes are full of tears, are you feeling very sad or are you very angry?"



- Sometimes silences can help the learner to keep on talking, as s/he feels that you want him/her to say more.
- Probing is a technique educators often use in class and can also be used in the counselling process. Probes are statements, requests and open-ended questions. Probes can help you to fully understand the story the learner is trying to tell you. By using probes effectively, the counsellor can get a clearer and more complete picture of the situation.
- Summarise what the learner has said to help you make sure you understood him/her correctly. Do this at the right time, when the learner has finished talking. Example: "I understand that you feel alone and you think you are dumb, am I right?"

4.1.3 Non-verbal communication

Communicating openness with your body is necessary to make the learner feel accepted. Keep the following in mind (a method referred to as **SOLER**), as it will show the learner that you are really listening:

- **S:** Sit squarely in front of the learner so that you can see her/his reactions and so that s/he can see your body posture. This will show the learner that you are with him/her and paying attention. Sitting directly opposite him/her, without a desk between you, can sometimes make the learner afraid to talk.
- **O:** Have an open posture. Keep your arms relaxed at your side and your legs comfortable. Do not force your posture and sit uncomfortably, as you will look unnatural.
- **L:** Lean slightly forward; this will communicate that you are giving your full attention to what the learner is saying.
- **E:** Make eye contact with the learner in a non-threatening way. Remember that in some cultures not making eye contact with an adult expresses respect.
- **R:** Be relaxed and let the learner talk at his/her own pace. Concentrate on listening to what the learner is saying and on understanding what is being said. Do not think too much about how you should react or what questions to ask the learner.

Make sure that the room in which the counselling is taking place is private and that nobody can hear the conversation. The room must be tidy and big enough.

(Gillis, 1996: 16-26 & 50-63 and Egan, 2002: 64-70; 73-89; 93-135)



4.2 Attitudes

The most important attitude a counsellor must have, as mentioned, is to sincerely like and accept learners. Other attitudes include the following:

- The counsellor is not a friend visiting the learner, but a counsellor having a goal-directed conversation focusing on the learner.
- This conversation and the whole process are done at the learner's pace and mustn't be rushed.
- The counsellor mustn't become overinvolved with the learner; this will not help the learner. Having sympathy for the learner, for example crying with the learner, is sometimes the first sign of becoming too involved.
- The goals of the counsellor are to understand the learner and to interpret the things said by the learner in the correct way.
- Not being judgmental and having respect and empathy for the learner is vital in being a good counsellor.
- Good counsellors know that they are also just human and cannot change the world or be perfect. Two people are needed to do the work in a counselling situation. The counselling process takes time to develop and goals have to be realistic.
- Being creative and enthusiastic about your work can contribute to making the learner feel hopeful again.
- Work hard at knowing and liking yourself. If you do not like yourself it will be harder to help a learner like himself/herself. Know what topics make you emotional because they are too close to your own life experiences.
- Reading more about counselling and helping relationships is very important. Learning as much as you can about learners' development, specific counselling skills and how to create a caring and warm atmosphere is vital in becoming a good counsellor. People are different from each other, which makes counselling a complex process. **Appendix B** provides space for notes on things you would like to learn about further. Additional notes and information can also be added to this basic manual as you grow as a counsellor.

(Collins, 1988: 25-49 and Egan, 2002: 40-59)

5. The counselling process

The counselling process occurs as a whole, but can be structured in the following five stages. Always keep in mind that people are unique and that



the counselling process might need to be adapted to each learner's emotional needs. The stages of the counselling process are:

5.1 The beginning

The learner comes to you or is sent to you by someone. You arrange a facilitative setting that is private. You briefly introduce yourselves if you do not know each other well.

5.2 The learner tells his/her story

The learner tells you what is going on. The challenges, problems and issues are told. Self-exploration is encouraged. The counsellor helps the learner to express as many feelings, thoughts and behaviours as possible. Opportunities that facilitate change are identified. Reasons why these opportunities have not been used are identified.

5.3 Challenges that hinder action are faced

The feelings, thoughts and behaviour that keep the learner from taking action are faced and challenged. Action plans with different ways of facing the challenges are formulated by the learner with the help of the counsellor. Every plan is then discussed in terms of what it will take to implement the plan, for example will the plan take a lot of time to implement, does the learner have the money or resources to put the plan into action, what will it take to make a success of the plan?

5.4 Action is taken and opportunities are used

A plan that seems the best is chosen. All the opportunities are used to make a success of the plan when the action is taken. The results of the action are then evaluated. If the plan wasn't successful, another plan is implemented.

5.5 The end

If the plan was successful and the learner has gained self-knowledge and is able to function without your support, the counselling sessions can be stopped. In the school context, checking whether the learner is still doing well should not be too difficult.

What do you think is the goal of the counselling process? _____



Our definition says that counselling must help people to help themselves. The learner will be able to function without your support if counselling is facilitative, as it encourages independent thinking and doing. Growth and self-knowledge will then realise (Gillis, 1996: 82-95 and Egan, 2002: 21-38).

6. Important things to remember

6.1 Confidentiality

It is always important to keep all the information that is shared with you confidential. The identity of learner must be kept confidential. You cannot tell other people about anything the learner told you about himself or his family or even that the learner is coming to you. This is especially important if the learner tells you s/he or a family member is HIV positive or has AIDS. The only time you can tell other people is when the learner gives you permission to talk to someone or when the learner's life is in danger (Report of National Conference, 1997: 113-117).

6.2 Questions to ask yourself

The following questions (Collins, 1988: 25-39) can help you to stay on the right track:

- Can I handle this problem or is there someone who is better able to help the learner?
- What is the most important thing the learner is telling me? What does the learner want to change in his/her life?
- Do I really understand the learner?
- Am I being fair and non-judgmental towards the learner?
- Am I myself in a good state of mind and emotion to counsel the learner?
- Do I believe that this learner can help him/herself?
- What resources and opportunities are there and how can we get them activated to use them? (Collins, 1988: 25-39)

6.3 Take good care of yourself and other educators

It is important that you keep in touch with your own feelings and needs. Take care of yourself as well. Do not try to change all at once. Do not counsel more learners than you can handle. Do not be ashamed of saying you don't know how to handle something - ask colleagues. Identify someone you



can trust and talk to about your feelings, thoughts and behaviour in such a way that you still keep the identity and information of the learner you see confidential. You could also use the information given in Appendix A on the technique of debriefing one another (Collins, 1998: 35-37).

7. Crisis counselling

7.1 Crisis situations

A lot of the times a learner will come to you right after something bad or traumatising has happened. This is a crisis situation for him/her and s/he does not know what to do. Because the learner might be in shock, his/her emotions can be intense and overwhelming. The counselling given in these situations can be seen as emotional first aid. The following plan of action can help you provide immediate relief in a crisis situation:

7.1.1 Be prepared

Have a plan of action ready for different situations. When a crisis occurs, it is sometimes difficult to think straight because of all the emotions and stress involved. It can be helpful to formulate certain action plans - for example for suicidal behaviour, learners whose parents abandon or neglect them, cases of learner abuse or the death of a loved one - beforehand. Think of ways you can act in these situations. Make a list of numbers of people, services and help lines you can use in crisis situations. **Appendix A** of part 1 has some numbers of national help and information centres. You can add local services such as clinics and shelters as well as people in the community (such as pastors or doctors) that can offer help and support. This list can be called your support network.

7.1.2 Expect the learner to have intense emotions and not think straight

Some people break down in crisis situations and cannot think of anything to help them. Sometimes they won't be able to even remember telephone numbers of friends, family or even where they live. Try to calm the learner down and patiently ask for information that is relevant to help them. Unnecessary and long questions can add to anxiety.

7.1.3 Act calmly

You should try to keep your emotions in control and act calm, confident and in a structured manner. Having an action plan can also help you do this.



Remember that in a crisis emotions are intense, and if you lose control of your own emotions you won't be able to help the learner.

7.1.4 Short-term help comes first. Remember the most important things

The first important thing is to make sure the learner's life isn't in danger. Getting the learner home or to a place where s/he will be safe and offered support is very important. Make the learner as comfortable as possible while handling the situation. Make sure s/he is warm enough, can breathe easily and whether s/he needs to sit, lie down, walk around or needs something to drink. Try to find out whom you can contact to help the learner, for example friends or family of the learner.

7.1.5 Use all your counselling skills

Be supportive and encourage the learner to share his/her feelings and thoughts. Communicate empathy to the learner by really listening to what s/he is saying. Make sure you understand how the learner is experiencing the crisis. Sometimes the situation will not seem like a crisis to you or others, but it is to the learner. Remain calm and do not be caught up in the learner's emotions too much, as you might become emotional yourself. Encourage the learner to be calm, patient and work with you to handle the problem. Be careful not to give false reassurances by saying all will work out if you don't know if it will.

7.1.6 Try to formulate a plan of action with the learner

In a crisis, it is important not to focus too much on the confusing facts and details of the situation. Focusing on what is happening now and on what is important to do is a good way to encourage the learner to take action. Help the learner to make plans of action and decisions regarding the things that need to happen immediately, like how s/he will get home or who can help and support him/her at home. Explore all the things and people in the learner's life that might be able to offer support. This can be done on paper or by just talking. Try not to make all the decisions for the learner. When a learner is very young or unable to make decisions, suggest possible action to him/her and let the learner choose wherever possible. See appendix A for information on classroom debriefing.

(Adapted from: Gillis, 1996: 158-160 and Collins, 1988: 63-73)



7.2 Grief counselling

Grieving is a very emotional process which one must respect. Grieving for something lost is a natural and necessary process, as it helps a person to accept the loss and to lead a full life after losing someone or something important to him/her. It is important to remember that a learner may also grieve after losing his/her family life as s/he knew it when parents divorce or may grieve about a friend who moved to a different place. Grieving therefore does not only occur after a person dies, but also after the loss of something of importance to the learner.

7.2.1 Basic information

As death is also a crisis, the information given about crisis counselling is also important in grief counselling. Other counselling skills like empathy, active listening, warmth, honesty and confidentiality must also be used in grief counselling.

In grief counselling, grief is seen as a process that occurs after the death of a loved one. The reaction of the learner will depend on his/her age, the relationship s/he had with the deceased and the amount of support given to him/her by friends or family. It is difficult for a learner under seven years of age to understand the concept of dying. Learners between the ages of 7-10 years can begin to understand that others can die, but it is only in early adolescence that learners realise that they too can die.

7.2.2 The grieving process:

Grieving is a process that can be divided into 4 stages:

- ***Stage 1 - Knowing of the death: the initial shock***
This is when the learner finds out of the person's death. Some learners will be shocked and become afraid, very emotional (anger, panic, sadness) or even experience physical distress (like shaking, vomiting, dizziness). For other learners the reality of the death might only hit home at the funeral or even later.
- ***Stage 2 - Feeling and dealing with memories***
Memories of the person who died and feelings of intense sadness and loneliness occur. Many learners seem to be depressed at this stage. They can not think about the present and only talk about the past when the loved one was still alive. Some learners do not



allow themselves to feel the pain of the loss and behave differently, like being angry all the time without knowing why.

- ***Stage 3 - Adapting***

The learner and his/her family or caregivers learn how to cope with life without the deceased. This is very difficult for learners, as they must sometimes take over responsibilities that the deceased used to bear, such as cooking, looking after brothers and sisters and cleaning the house. Sometimes the family has to move to a new home because of financial difficulties.

- ***Stage 4 - Moving on and acceptance of the loss***

The learner is now getting used to his/her new life and isn't so sad anymore. Memories of the deceased aren't so painful anymore and are less intense. The learner's feelings about his/her life are more positive. The learner is beginning to accept the new way of life.

7.2.3 What the counsellor and other adults can do for the learner

- If it is possible, the learner must be prepared for the death of a loved one. Being honest with the learner is very important. Explain what is happening in a way that the learner will understand.
- In addition, if possible a person who is familiar to the learner can tell him/her of the death in a calm way. Try to tell the learner in a place where s/he can express emotions freely.
- Adults in the learner's life must also express their feelings of grief in front of the learner so that s/he can see that grieving is normal.
- Be honest about what death means. The learner must understand that the deceased will never return.
- If the learner is able to attend the funeral, the counsellor must encourage it. The learner can see that other people are also grieving. S/he is not alone and may feel sad like the other people at the funeral.
- Encourage the learner to express his/her emotions and not bottle them up. Let the learner know s/he can talk about memories. Be patient with and sensitive to the learner's pace and way of mourning, as it differs from learner to learner.
- Make use of the learner's spiritual and religious dimension to understand death and to find hope in his/her life. Knowing that the

deceased is happy in heaven sometimes gives hope to the learner that s/he may also be happy again.

- Make as few changes to the learner's daily routine as possible.
- The goal of grief counselling is to help the learner accept the death and to move on with living life effectively without the deceased. Get professional help if the grieving period is very long (more than 12 months) and the learner is still not coping with everyday life.

(Cutcliffe, 1998: 754-761; Gillis, 1996: 163-165; McLaren, 1998: 275-290; Report of a National Conference, 1997: 57-66 and Swindells, 1993: 97-106)

8. Good luck!

A lot of information was given to you over the past two days. This is the biggest reason why a manual was compiled. You can revisit it as many times as you need. As we have seen, you are important to the learners in your classrooms: you are sometimes the only person who can give them support and guidance. As an educator you have a pastoral role to fulfil.

It was pointed out that further reading and adding of information in the space provided in the appendixes is vital to your understanding of the difficult and complex process of counselling. We want to emphasize this again. In the end, counselling is about doing and not just about attending workshops, reading and talking. Practice and implement the things you've learnt in the workshops. We hope that your experiences will be filled with wonderful moments of sharing and growth.

Thank you again for coming to another workshop. We hope that the information that was given will assist you in helping learners and young people to help themselves. They are counting on you. Good luck!!!

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Appendix A

Classroom debriefing

1. Introduction

An educator may face a situation where the whole class or all the learners in the school are affected by trauma. A trauma can be, for example, a sudden



death or an incident of violence on the school grounds or in the community which directly involves learners.

Debriefing should be conducted as soon as possible after the trauma. Everyone in the group should have a chance to talk, therefore the groups should not be too big - a maximum of 20 participants is recommended. Before the debriefing, the facilitating educator (debriefeer) must be familiar with all the facts of the trauma.

2. Debriefing phases

Debriefing consists of different steps and phases. The basic steps involve addressing three things:

- Facts
- Thoughts and feelings
- Coping

These steps can be seen as the main objectives of debriefing. Seeing that debriefing is a process, however, it cannot be done in three distinctly separate steps. In the process of carrying out these steps, each step can be done in phases, where each phase is diffuse and overlaps with the other phases. In our discussion of debriefing we will first look at the step (in other words, the main objective) and then the phases (in other words, what you will be doing in each phase).

2.1 STEP 1

Here the focus is on facts. Think of it as putting all the facts on the table before addressing anything.

2.1.1 Introductory phase

In this phase the debriefer introduces himself/herself and tells the group that s/he is aware of what has happened (namely the trauma) and that the purpose of the group is to talk about this event. The debriefer needs to set certain rules so that the pupils feel safe in the group. These rules include the following:

- The learners will not be forced to speak if they do not want to. They need only to say their names and their connection to the trauma.



However, learners can be told that the more they speak, the more they might benefit from the session.

- Each learner should speak for himself/herself and describe only his or her own actions. Learners should not talk about or judge others' behaviours during or after the trauma.
- Learners need to listen respectfully to others. They should not talk or laugh while other learners are speaking.
- What is said in the group should remain confidential. Learners should not gossip outside the group.
- Learners should be reassured that the debriefers are not playing detective and that the debriefing is not a fact-finding mission. The information is private and will not be passed on to parents or other educators.
- Participants should be warned that they might feel "down" during the group discussion on the trauma and re-experience the painful feelings associated with it. Reassure them that they will feel relieved after the session.
- The participants should also be told about the structure of the discussion and be invited to ask questions.

2.1.2 Fact phase

Each learner gets the opportunity to tell the group what happened during the trauma, including the facts about his/her experiences during the trauma. The debriefer can ask questions to get a clear understanding of the sequence of events. At this point the debriefer should be alert and correct any misunderstandings the learners might have about what happened. The learners may have imagined or misunderstood the causes of the trauma, or what actually happened in the event. This phase clarifies for all the learners exactly what happened and clears up unnecessary anxiety or playground speculation.

2.2 STEP 2

This step of debriefing looks at the learners' **thoughts and feelings** during the trauma. Learners are invited to talk about their own feelings and thoughts before, during and after the event. Many learners are not used to talking about feelings, and the debriefer may need to help those learners along by asking a few questions such as: "How did you feel when you saw the man holding the gun?" or "How did you feel when you heard that Jamie had



died in hospital?" This part of the debriefing can be very comforting to the learners and help to reduce the sense of isolation as they begin to realise that others also had similar thoughts and feelings. Talking about the learners' memories in this way seems to lessen the strength of memories, with the intrusive thoughts of the trauma less likely to plague the learner.

2.2.1 The symptom phase

The effects of the trauma on the learners are discussed. The learners are asked to describe any changes they have noticed in themselves (in their feelings, thoughts and behaviours) after the trauma. The debriefer then summarises all of the reactions and symptoms for the group and also adds symptoms that may not have been mentioned. The learners need to be told that these reactions are normal responses to a trauma and that they will pass with time.

2.3 STEP 3

This step is about **cop**ing. The debriefer invites learners to give suggestions about ways to deal with the symptoms and also provides some ideas for them. It is useful to emphasise that merely talking about the trauma, as has been done in the debriefing, helps to relieve the symptoms. The debriefer can also explain where the learner can go for help.

2.3.1 Closure phase

During this phase the debriefer thanks the learners for their co-operation and affirms their bravery about the trauma. Each learner can be asked to tell the group how they experienced the debriefing and what they found helpful or not so helpful. If possible, learners should be offered a follow-up session if they want one. This session usually takes place after a few weeks and is less formally structured. The follow-up session allows the learners to talk about progress and improvement and also about any new stressors that have arisen, for example, attending a funeral or interacting with the police services.

Debriefing can be very draining for learners. A break should be provided afterwards. During the course of the debriefing the debriefer may notice that one or more of the learners seem to be having severe reactions. At a later time, in private, the debriefer can call these individuals aside and talk to them. If necessary, the learner's family members may also



need to be involved in obtaining help for the learner. Refer the learner for specialised help.

Appendix B

**General notes and more things
I would like to learn about counselling**



Bylaag G

Voorbeeld:

Deelnemers se

sertifikaat van
bywoning



Congratulations!!!

(participants name)

has completed a workshop

on making a

Memory box

&

Body map



Bylaag H

Uittreksels uit
reflektiewe

navorsingsjoernaal



Bylaag I
Tematiese analise van
transkripsies van
fokusgroep-
besprekings en
veldnotas

**BYLAAG I
DATA-ANALISE SLEUTEL**

Kleur en nommer	Hoofkategorie beskrywing	Subkategorie beskrywing
1	1 Die pastorale rol	1.1 Bestaande kennis
2	1 Die pastorale rol	1.2 Vaardighede
3pm	1 Die pastorale rol	1.3 Bereidwilligheid: Persoonlike motivering
3PI	1 Die pastorale rol	1.3 Bereidwilligheid: Professionele Interaksie
3sis o	1 Die pastorale rol	1.4 Bereidwilligheid: Sistemiese ondersteuning
3gnse	1 Die pastorale rol	1.5 Bereidwilligheid: Globale, naionale, sosiale, politieke en ekonomiese ondersteuning
4	1 Die pastorale rol	1.4 Behoeftes van die spesifieke gemeenskap
1	2 Die gebruik van liggaamsportrette	2.1 Bestaande kennis
2	2 Die gebruik van liggaamsportrette	2.2 Toepassingswaarde
3	2 Die gebruik van liggaamsportrette	2.3 Moontlikhede
1	3 Die toepaslikheid van liggaamsportrette in klasverband as deel van opvoeders se pastorale rol	3.1 Praktiese oorwegings
2	3 Die toepaslikheid van liggaamsportrette in klasverband as deel van opvoeders se pastorale rol	3.2 Uitdagings
3	3 Die toepaslikheid van liggaamsportrette in klasverband as deel van opvoeders se pastorale rol	3.3 Algemene Kurrikulum
4	3 Die toepaslikheid van liggaamsportrette in klasverband as deel van opvoeders se pastorale rol	3.4 Alternatiewe gebruike
FO = Fasiliteerder Opsomming van deelnemers se response dus deelnemer kontrole - kleur dui die betrokke hoofkategorie aan en die nommer die betrokke subkategorie		



FOKUSGROEPBESPREKINGNOTAS

(foto's is geneem van die wit kartonne waarop die opsommings gemaak is tydens die fokusgroepbesprekings, sien Bylaag K)

VELDBESOEK 1

DAG 1 SESSIE 1

(Fokusgroepbespreking aangaande wat die pastorale rol van opvoeder is en wat die uitdagings en bates van die gemeenskap is)

WIT KARTON 1

(Deur my afgeneem terwyl Me Mnguni die bespreking lei oor wat dit beteken om 'n opvoeder te wees, wat die rolle van opvoeders is in SA konteks)

- Teach (opskrif)
- 2 + 2 =4 analogie: 2 Teach is 2 change a life 4 ever (in blokkie opgesom in hoek)
- Give support
- Social workers
- Parents – community
- Guide
- Dedication
- Motivation
- Confidentiality
- Support from government

WIT KARTON 2

(bespreking van wit karton 1 vervolg)

- S(ocial)needs diagnose
- Know curriculum
- Firm & stern
- Life long learners

(Dan volg 'n streep_____hierna volg spesifieke rolle en take wat deelnemende opvoeders geïdentifiseer het as belangrik in die spesifieke konteks van hulle gemeenskap)

- Go to visit them
- Easy for learner to come to you
- Communication: child, parents
- Empower ourselves



WIT KARTON 3

(Deur Me Mnguni afgeneem terwyl ek die bespreking lei aangaande die pastorale rol van opvoeders binne die deelnemende opvoeders se spesifieke gemeenskap)

Pastoral role (opskrif)

- Care for needs, love, respect
- Physical needs + emotional
- Trusting relationship
- Help financially
- Know child's background
- Have empathy
- Know yourself – have empathy and guide
- Have correct values and norms
- Love children unconditionally

Dan volg daar 'n afbakening' _____', _____', _____' gevolg deur die opskrif '*needs*'

Needs (opskrif)

- Orphans: physical needs, emotional needs
- Unemployment
- Upliftment of strengths
- Violence + abuse
- Accommodation
- Sexual awareness
- Disabilities – due to alcoholism
- Infections

WIT KARTON 4

(Deur Me Mnguni afgeneem terwyl ek die bespreking lei oor die bates binne deelnemers se spesifieke gemeenskap)

Resources / Assets (opskrif)

- Educators, social worker, clinic
- Different places that are valuable e.g. police-station + police-men
- Church
- Support groups



VELDBESOEK 2

DAG 1

SESSIE 1&2

(Ek het die notas afgeneem terwyl beide ek en Me Mnguni die gesprek gelei het, soos wat die deelnemers hulle gebruik van die liggaamsportrettegniek en 'memory box'-tegniek met leerders gewys het, het ons deurgaans notas gemaak en dit as temas van fokusgroep-bespreking gebruik)

WIT KARTON 1

- Cruel kids (stokfiguurtjie) / clients (pyl) trust both ways (pyl) place where all can see (pyl) you are okay
- Confidentiality (pyl) ? (vraagteken): share helps because when counsellor not there others know

(gegolfde lyn deur karton getrek)

Vraagteken (? – dui op die vrae van opvoeders)

- Where keep boxes
- (pyl gevolg met = en streep deur wat staan vir 'not') 'not' only box (pyl) file/ something else
- (nog 'n pyl) or box is like diary (pyl) as to bring and tell
- (pyl) Envl (staan vir koevert met prent van koevert langs dit) to keep it safe during ongoing process
- (pyl vanaf 'envl' woord) scared parents dont' care not keep into safe

WIT KARTON 2

(handel oor algemene aspekte van die gebruik van die tegnieke, die gesprek het baie vinnig begin verloop en het ons opgehou notas neem en eerder daarop gefokus om eerder na die deelnemers te luister as om volledige notas te maak)

- Communication (gevolg deur 'n driehoek wat aandui op wedersydese kommunikasie tussen partye aan die punte van die driehoek geskryf) Teach[ers] Parents, [child] (stokmannetjefiguur)
- (Vanuit bogenoemde driehoek volg 'n pyl) info [information] of background (wys op inligting van leerder se agtergrond moet vanaf ouers en leerders aan opvoeder gedeel word en moet opvoeder vra van ouers af)
- Use box as a tool to help [child] (stokmannetjefiguur) refresh memory of self as [child] (stokmannetjefiguur) was before [child] (stokmannetjefiguur) started with problems



DAG 2

SESSIE 1

(Het gehandel oor hoe deelnemers die liggaamsportrettegniek en ‘*memory box*’-tegniek gebruik het met leerders. Ek het die notas afgeneem, maar beide ek en Me Mnguni het die fokusgroepbespreking gelei)

WIT KARTON 1

- How? (opskrif dui op bogenoemde onderwerp)
- Open up (pyl) opportunity (pyl) to start talking
- Also express non-verbal
- Process
- The questions in the child - help [child] (stokmannetjefiguur) express
- Hand-in-hand with curriculum
- Atmosphere of friendship
- Look at content of box for more information
- NOT (in bold) have methods would have referred
- Methods give teachers something to respond to [children’s] (stokmannetjefiguur) emotional needs

DAG 2

SESSIE 2

(Tydens hierdie sessie is deel twee van die handleiding uitgedeel wat gehandel het oor basiese beradingsvaardighede. Ons het vlugtig saam met die deelnemers deur deel twee gewerk en besprekings gehou oor onderwerpe soos uiteengesit op wit kartonne 2 en 3 wat vooraf gemaak was om tyd te spaar. Regmerke is langs elke aspek gemerk waar deelnemers saamgestem het met genoemde aspekte, tog was daar nie aspekte genoem in ons opsomming waarmee hulle verskil het nie)

WITKARTON 2

- Basic Counselling (opskrif)
- Skills (opskrif)
- Respect
- Warmth
- Trust
- Accept[ance]
- Empathy
- Sincerity
- Listening (onderstreep met pyl wat wys na tekening van ‘n groot oor met ‘n sleutel en weer die woord listening onderstreep- dui daarop dat dit ‘n sleutelvaardigheid van berading is)
- Allowing [child] (stokmannetjefiguur) to talk



- Facilitate process
- Confidentiality (pyl na woorde) box / map [is] (is gelykaanteken) [child's] (stokmannetjefiguur) (pyl) permission use / share
- Counsellor is: (opskrif)
- Patience
- Empathy
- Tolerance
- Warmth of character
- Interest in human behavior
- Ability to self-assess
- Cultural (religious, age, gender) sensitivity
- Easiness with others
- Non-verbal messages
- Self actualize

WITKARTON3

(vervolg die gesprek soos uiteengesit onder sessie 2 opskrif. Klem verval egter hier op die ooreenkoms tussen die pastorale rol (soos deur deelnemers uitgewys in voorafgaande besprekings) en eienskappe van 'n berader, daar is regmerk tekens na elke aspek om aan te dui of die deelnemers saamstem dat hulle dit genoem het en so insien)

- Add (opskrif onderstreep, wys op bogenoemde bespreking)
- Appropriate referrals
- Responding (onderstreep) emotional needs
- Help [child] (stokmannetjefiguur) resolve emotional needs
- Guiding
- Helping
- Facilitating problemsolving by [child] (stokmannetjefiguur) self
- Commitment (onderstreep met 'n ster by en 'n 'NB' om aan te dui dat dit 'n baie belangrike aspek is)
- (Dan 'n tekening van 'n dogtertjie wat wys na haar hart wat groot geteken is en lyk soos 'n huisie met 'n welkom mat voor die huis – wat daarop wys dat die leerder die opvoeder moet uitnooi na haar hart wanneer sy voel die opvoeder is welkom en dit gebeur wanneer daar vertrouwe is tussen opvoeder en leerder) (ster) trust



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1. Thank you, educators!

Welcome back to part 2 of the workshop on memory box making and body map making, and thank you for your work!

Educators have always been people who are in contact with the larger community because they work with the learners of that community. The challenges and needs of that community are present in the learners the educators see every day. Learners come to you for help. These needs are sometimes physical (such as family needs for food or a place to stay) or emotional (such as a learner feeling sad, scared, angry or afraid). At our last workshop we mentioned that as teachers you were trained to help learners learn, so that giving support and help to a learner with other needs (for example physical or emotional needs) can be very difficult for educators.

Most schools in South Africa do not have trained counsellors. As a result, the work and role of counsellor often becomes the task of the educator; we discussed this with regard to your pastoral role as educators. As part of that role, we focused on what, when and how to make memory boxes and body maps in part 1 of the manual. In part 2 we will focus on counselling skills. We hope that this manual will help you to help learners in your school.

2. What is counselling?

What do you think counselling means? _____

Many people think that counsellors give advice to people and have an answer to every problem. There are many definitions of counselling. For our purpose, we will use Gillis's (1996: 2) definition of counselling. He says that:

"Counselling is a facilitative process in which the counsellor working within the framework of a special helping relationship, uses specific skills to assist young people to help themselves more effectively."

We will look at and discuss each of the concepts mentioned in this definition throughout the manual.



3. The counselling relationship

The key words in the definition of the counselling relationship are 'facilitative process' and 'special helping relationship'.

3.1 Facilitative process

Counselling is a process, which means that the learner has to go through and experience change and growth in this relationship. The term 'facilitation' means that the counsellor helps the process along, but isn't in control and doesn't make all the decisions in this process of change and growth.

3.2 Special helping relationship

What makes the counselling relationship special is that the counsellor creates a warm and open environment for the learner to freely express him-/herself. How do you think one can create such an environment? _____

A warm special relationship can be created when a counsellor tries to understand the learner's perspective of a situation. The counsellor doesn't tell a learner what to do, doesn't interrogate the learner or debate with the learner on his/her views. Moral judgments aren't made about the learners' beliefs, feelings or behaviour. This communicates to the learner that the counsellor accepts him/her as s/he is. Questions asked by the counsellor are aimed at understanding the learner. It is also very important that the counsellor is sincere and really accepts the learner and does not pass judgment, but tries to understand. Understanding the learner means that the counsellor can't use his/her values, thoughts and experiences to give an answer. Another word that can be used when one really understands the learners' feelings and thoughts is 'empathy'. This is the heart of the helping relationship.

These conditions help the learner to express emotions freely and to gain insight into his/her own world. The learner grows in his/her understanding of him-/herself and the situation challenging him/her.



(Gillis, 1996: 1-3 and Meyer *et al.* 1994: 395-418)

4. Characteristics of a counsellor

How do you think a good counsellor should act? _____

4.1 Skills

Our definition says that 'specific skills' will be used by a counsellor to help the learner change her/his thoughts, feelings and behaviour. These skills include communicating understanding (or empathy), sincerity and acceptance.

4.1.1 Understanding, sincerity and acceptance can be communicated by:

- Asking yourself if you are really trying to understand the learner.
- Not telling the learner your life experiences, it is his/her turn to talk and express feelings.
- Not interrupting the learner.
- Using words rich in emotion.
- Showing respect and interest in the learner in both word and deed.
- Talking in a way the learner will understand, at his/her level.
- Trying to understand the learners' experiences, behaviour and feelings.

4.1.2 Active listening skills

Really listening to the learner means that s/he will do most of the talking. The following can help you to make sure you listen to the learner:

- Use the minimum of verbal responses. This can help you not to take control of the process. Using phrases such as 'Um-humm', or 'Yes?' will encourage the learner to keep on talking.
- Look at the learner's other non-verbal behaviour. For example: is s/he very nervous and biting his/her nails, does the learner want to cry, does s/he look afraid? Ask the learner if you understand his/her behaviour correctly. For example, ask the learner: "I see your eyes are full of tears, are you feeling very sad or are you very angry?"



- Sometimes silences can help the learner to keep on talking, as s/he feels that you want him/her to say more.
- Probing is a technique educators often use in class and can also be used in the counselling process. Probes are statements, requests and open-ended questions. Probes can help you to fully understand the story the learner is trying to tell you. By using probes effectively, the counsellor can get a clearer and more complete picture of the situation.
- Summarise what the learner has said to help you make sure you understood him/her correctly. Do this at the right time, when the learner has finished talking. Example: "I understand that you feel alone and you think you are dumb, am I right?"

4.1.3 Non-verbal communication

Communicating openness with your body is necessary to make the learner feel accepted. Keep the following in mind (a method referred to as **SOLER**), as it will show the learner that you are really listening:

- **S:** Sit squarely in front of the learner so that you can see her/his reactions and so that s/he can see your body posture. This will show the learner that you are with him/her and paying attention. Sitting directly opposite him/her, without a desk between you, can sometimes make the learner afraid to talk.
- **O:** Have an open posture. Keep your arms relaxed at your side and your legs comfortable. Do not force your posture and sit uncomfortably, as you will look unnatural.
- **L:** Lean slightly forward; this will communicate that you are giving your full attention to what the learner is saying.
- **E:** Make eye contact with the learner in a non-threatening way. Remember that in some cultures not making eye contact with an adult expresses respect.
- **R:** Be relaxed and let the learner talk at his/her own pace. Concentrate on listening to what the learner is saying and on understanding what is being said. Do not think too much about how you should react or what questions to ask the learner.

Make sure that the room in which the counselling is taking place is private and that nobody can hear the conversation. The room must be tidy and big enough.

(Gillis, 1996: 16-26 & 50-63 and Egan, 2002: 64-70; 73-89; 93-135)



4.2 Attitudes

The most important attitude a counsellor must have, as mentioned, is to sincerely like and accept learners. Other attitudes include the following:

- The counsellor is not a friend visiting the learner, but a counsellor having a goal-directed conversation focusing on the learner.
- This conversation and the whole process are done at the learner's pace and mustn't be rushed.
- The counsellor mustn't become overinvolved with the learner; this will not help the learner. Having sympathy for the learner, for example crying with the learner, is sometimes the first sign of becoming too involved.
- The goals of the counsellor are to understand the learner and to interpret the things said by the learner in the correct way.
- Not being judgmental and having respect and empathy for the learner is vital in being a good counsellor.
- Good counsellors know that they are also just human and cannot change the world or be perfect. Two people are needed to do the work in a counselling situation. The counselling process takes time to develop and goals have to be realistic.
- Being creative and enthusiastic about your work can contribute to making the learner feel hopeful again.
- Work hard at knowing and liking yourself. If you do not like yourself it will be harder to help a learner like himself/herself. Know what topics make you emotional because they are too close to your own life experiences.
- Reading more about counselling and helping relationships is very important. Learning as much as you can about learners' development, specific counselling skills and how to create a caring and warm atmosphere is vital in becoming a good counsellor. People are different from each other, which makes counselling a complex process. **Appendix B** provides space for notes on things you would like to learn about further. Additional notes and information can also be added to this basic manual as you grow as a counsellor.

(Collins, 1988: 25-49 and Egan, 2002: 40-59)

5. The counselling process

The counselling process occurs as a whole, but can be structured in the following five stages. Always keep in mind that people are unique and that



the counselling process might need to be adapted to each learner's emotional needs. The stages of the counselling process are:

5.1 The beginning

The learner comes to you or is sent to you by someone. You arrange a facilitative setting that is private. You briefly introduce yourselves if you do not know each other well.

5.2 The learner tells his/her story

The learner tells you what is going on. The challenges, problems and issues are told. Self-exploration is encouraged. The counsellor helps the learner to express as many feelings, thoughts and behaviours as possible. Opportunities that facilitate change are identified. Reasons why these opportunities have not been used are identified.

5.3 Challenges that hinder action are faced

The feelings, thoughts and behaviour that keep the learner from taking action are faced and challenged. Action plans with different ways of facing the challenges are formulated by the learner with the help of the counsellor. Every plan is then discussed in terms of what it will take to implement the plan, for example will the plan take a lot of time to implement, does the learner have the money or resources to put the plan into action, what will it take to make a success of the plan?

5.4 Action is taken and opportunities are used

A plan that seems the best is chosen. All the opportunities are used to make a success of the plan when the action is taken. The results of the action are then evaluated. If the plan wasn't successful, another plan is implemented.

5.5 The end

If the plan was successful and the learner has gained self-knowledge and is able to function without your support, the counselling sessions can be stopped. In the school context, checking whether the learner is still doing well should not be too difficult.

What do you think is the goal of the counselling process? _____



Our definition says that counselling must help people to help themselves. The learner will be able to function without your support if counselling is facilitative, as it encourages independent thinking and doing. Growth and self-knowledge will then realise (Gillis, 1996: 82-95 and Egan, 2002: 21-38).

6. Important things to remember

6.1 Confidentiality

It is always important to keep all the information that is shared with you confidential. The identity of learner must be kept confidential. You cannot tell other people about anything the learner told you about himself or his family or even that the learner is coming to you. This is especially important if the learner tells you s/he or a family member is HIV positive or has AIDS. The only time you can tell other people is when the learner gives you permission to talk to someone or when the learner's life is in danger (Report of National Conference, 1997: 113-117).

6.2 Questions to ask yourself

The following questions (Collins, 1988: 25-39) can help you to stay on the right track:

- Can I handle this problem or is there someone who is better able to help the learner?
- What is the most important thing the learner is telling me? What does the learner want to change in his/her life?
- Do I really understand the learner?
- Am I being fair and non-judgmental towards the learner?
- Am I myself in a good state of mind and emotion to counsel the learner?
- Do I believe that this learner can help him/herself?
- What resources and opportunities are there and how can we get them activated to use them? (Collins, 1988: 25-39)

6.3 Take good care of yourself and other educators

It is important that you keep in touch with your own feelings and needs. Take care of yourself as well. Do not try to change all at once. Do not counsel more learners than you can handle. Do not be ashamed of saying you don't know how to handle something - ask colleagues. Identify someone you



can trust and talk to about your feelings, thoughts and behaviour in such a way that you still keep the identity and information of the learner you see confidential. You could also use the information given in Appendix A on the technique of debriefing one another (Collins, 1998: 35-37).

7. Crisis counselling

7.1 Crisis situations

A lot of the times a learner will come to you right after something bad or traumatising has happened. This is a crisis situation for him/her and s/he does not know what to do. Because the learner might be in shock, his/her emotions can be intense and overwhelming. The counselling given in these situations can be seen as emotional first aid. The following plan of action can help you provide immediate relief in a crisis situation:

7.1.1 Be prepared

Have a plan of action ready for different situations. When a crisis occurs, it is sometimes difficult to think straight because of all the emotions and stress involved. It can be helpful to formulate certain action plans - for example for suicidal behaviour, learners whose parents abandon or neglect them, cases of learner abuse or the death of a loved one - beforehand. Think of ways you can act in these situations. Make a list of numbers of people, services and help lines you can use in crisis situations. **Appendix A** of part 1 has some numbers of national help and information centres. You can add local services such as clinics and shelters as well as people in the community (such as pastors or doctors) that can offer help and support. This list can be called your support network.

7.1.2 Expect the learner to have intense emotions and not think straight

Some people break down in crisis situations and cannot think of anything to help them. Sometimes they won't be able to even remember telephone numbers of friends, family or even where they live. Try to calm the learner down and patiently ask for information that is relevant to help them. Unnecessary and long questions can add to anxiety.

7.1.3 Act calmly

You should try to keep your emotions in control and act calm, confident and in a structured manner. Having an action plan can also help you do this.



Remember that in a crisis emotions are intense, and if you lose control of your own emotions you won't be able to help the learner.

7.1.4 Short-term help comes first. Remember the most important things

The first important thing is to make sure the learner's life isn't in danger. Getting the learner home or to a place where s/he will be safe and offered support is very important. Make the learner as comfortable as possible while handling the situation. Make sure s/he is warm enough, can breathe easily and whether s/he needs to sit, lie down, walk around or needs something to drink. Try to find out whom you can contact to help the learner, for example friends or family of the learner.

7.1.5 Use all your counselling skills

Be supportive and encourage the learner to share his/her feelings and thoughts. Communicate empathy to the learner by really listening to what s/he is saying. Make sure you understand how the learner is experiencing the crisis. Sometimes the situation will not seem like a crisis to you or others, but it is to the learner. Remain calm and do not be caught up in the learner's emotions too much, as you might become emotional yourself. Encourage the learner to be calm, patient and work with you to handle the problem. Be careful not to give false reassurances by saying all will work out if you don't know if it will.

7.1.6 Try to formulate a plan of action with the learner

In a crisis, it is important not to focus too much on the confusing facts and details of the situation. Focusing on what is happening now and on what is important to do is a good way to encourage the learner to take action. Help the learner to make plans of action and decisions regarding the things that need to happen immediately, like how s/he will get home or who can help and support him/her at home. Explore all the things and people in the learner's life that might be able to offer support. This can be done on paper or by just talking. Try not to make all the decisions for the learner. When a learner is very young or unable to make decisions, suggest possible action to him/her and let the learner choose wherever possible. See appendix A for information on classroom debriefing.

(Adapted from: Gillis, 1996: 158-160 and Collins, 1988: 63-73)



7.2 Grief counselling

Grieving is a very emotional process which one must respect. Grieving for something lost is a natural and necessary process, as it helps a person to accept the loss and to lead a full life after losing someone or something important to him/her. It is important to remember that a learner may also grieve after losing his/her family life as s/he knew it when parents divorce or may grieve about a friend who moved to a different place. Grieving therefore does not only occur after a person dies, but also after the loss of something of importance to the learner.

7.2.1 Basic information

As death is also a crisis, the information given about crisis counselling is also important in grief counselling. Other counselling skills like empathy, active listening, warmth, honesty and confidentiality must also be used in grief counselling.

In grief counselling, grief is seen as a process that occurs after the death of a loved one. The reaction of the learner will depend on his/her age, the relationship s/he had with the deceased and the amount of support given to him/her by friends or family. It is difficult for a learner under seven years of age to understand the concept of dying. Learners between the ages of 7-10 years can begin to understand that others can die, but it is only in early adolescence that learners realise that they too can die.

7.2.2 The grieving process:

Grieving is a process that can be divided into 4 stages:

- ***Stage 1 - Knowing of the death: the initial shock***
This is when the learner finds out of the person's death. Some learners will be shocked and become afraid, very emotional (anger, panic, sadness) or even experience physical distress (like shaking, vomiting, dizziness). For other learners the reality of the death might only hit home at the funeral or even later.
- ***Stage 2 - Feeling and dealing with memories***
Memories of the person who died and feelings of intense sadness and loneliness occur. Many learners seem to be depressed at this stage. They can not think about the present and only talk about the past when the loved one was still alive. Some learners do not



allow themselves to feel the pain of the loss and behave differently, like being angry all the time without knowing why.

- ***Stage 3 - Adapting***

The learner and his/her family or caregivers learn how to cope with life without the deceased. This is very difficult for learners, as they must sometimes take over responsibilities that the deceased used to bear, such as cooking, looking after brothers and sisters and cleaning the house. Sometimes the family has to move to a new home because of financial difficulties.

- ***Stage 4 - Moving on and acceptance of the loss***

The learner is now getting used to his/her new life and isn't so sad anymore. Memories of the deceased aren't so painful anymore and are less intense. The learner's feelings about his/her life are more positive. The learner is beginning to accept the new way of life.

7.2.3 What the counsellor and other adults can do for the learner

- If it is possible, the learner must be prepared for the death of a loved one. Being honest with the learner is very important. Explain what is happening in a way that the learner will understand.
- In addition, if possible a person who is familiar to the learner can tell him/her of the death in a calm way. Try to tell the learner in a place where s/he can express emotions freely.
- Adults in the learner's life must also express their feelings of grief in front of the learner so that s/he can see that grieving is normal.
- Be honest about what death means. The learner must understand that the deceased will never return.
- If the learner is able to attend the funeral, the counsellor must encourage it. The learner can see that other people are also grieving. S/he is not alone and may feel sad like the other people at the funeral.
- Encourage the learner to express his/her emotions and not bottle them up. Let the learner know s/he can talk about memories. Be patient with and sensitive to the learner's pace and way of mourning, as it differs from learner to learner.
- Make use of the learner's spiritual and religious dimension to understand death and to find hope in his/her life. Knowing that the

deceased is happy in heaven sometimes gives hope to the learner that s/he may also be happy again.

- Make as few changes to the learner's daily routine as possible.
- The goal of grief counselling is to help the learner accept the death and to move on with living life effectively without the deceased. Get professional help if the grieving period is very long (more than 12 months) and the learner is still not coping with everyday life.

(Cutcliffe, 1998: 754-761; Gillis, 1996: 163-165; McLaren, 1998: 275-290; Report of a National Conference, 1997: 57-66 and Swindells, 1993: 97-106)

8. Good luck!

A lot of information was given to you over the past two days. This is the biggest reason why a manual was compiled. You can revisit it as many times as you need. As we have seen, you are important to the learners in your classrooms: you are sometimes the only person who can give them support and guidance. As an educator you have a pastoral role to fulfil.

It was pointed out that further reading and adding of information in the space provided in the appendixes is vital to your understanding of the difficult and complex process of counselling. We want to emphasize this again. In the end, counselling is about doing and not just about attending workshops, reading and talking. Practice and implement the things you've learnt in the workshops. We hope that your experiences will be filled with wonderful moments of sharing and growth.

Thank you again for coming to another workshop. We hope that the information that was given will assist you in helping learners and young people to help themselves. They are counting on you. Good luck!!!

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Appendix A

Classroom debriefing

1. Introduction

An educator may face a situation where the whole class or all the learners in the school are affected by trauma. A trauma can be, for example, a sudden



death or an incident of violence on the school grounds or in the community which directly involves learners.

Debriefing should be conducted as soon as possible after the trauma. Everyone in the group should have a chance to talk, therefore the groups should not be too big - a maximum of 20 participants is recommended. Before the debriefing, the facilitating educator (debriefing) must be familiar with all the facts of the trauma.

2. Debriefing phases

Debriefing consists of different steps and phases. The basic steps involve addressing three things:

- Facts
- Thoughts and feelings
- Coping

These steps can be seen as the main objectives of debriefing. Seeing that debriefing is a process, however, it cannot be done in three distinctly separate steps. In the process of carrying out these steps, each step can be done in phases, where each phase is diffuse and overlaps with the other phases. In our discussion of debriefing we will first look at the step (in other words, the main objective) and then the phases (in other words, what you will be doing in each phase).

2.1 STEP 1

Here the focus is on facts. Think of it as putting all the facts on the table before addressing anything.

2.1.1 Introductory phase

In this phase the debriefer introduces himself/herself and tells the group that s/he is aware of what has happened (namely the trauma) and that the purpose of the group is to talk about this event. The debriefer needs to set certain rules so that the pupils feel safe in the group. These rules include the following:

- The learners will not be forced to speak if they do not want to. They need only to say their names and their connection to the trauma.



However, learners can be told that the more they speak, the more they might benefit from the session.

- Each learner should speak for himself/herself and describe only his or her own actions. Learners should not talk about or judge others' behaviours during or after the trauma.
- Learners need to listen respectfully to others. They should not talk or laugh while other learners are speaking.
- What is said in the group should remain confidential. Learners should not gossip outside the group.
- Learners should be reassured that the debriefers are not playing detective and that the debriefing is not a fact-finding mission. The information is private and will not be passed on to parents or other educators.
- Participants should be warned that they might feel "down" during the group discussion on the trauma and re-experience the painful feelings associated with it. Reassure them that they will feel relieved after the session.
- The participants should also be told about the structure of the discussion and be invited to ask questions.

2.1.2 Fact phase

Each learner gets the opportunity to tell the group what happened during the trauma, including the facts about his/her experiences during the trauma. The debriefer can ask questions to get a clear understanding of the sequence of events. At this point the debriefer should be alert and correct any misunderstandings the learners might have about what happened. The learners may have imagined or misunderstood the causes of the trauma, or what actually happened in the event. This phase clarifies for all the learners exactly what happened and clears up unnecessary anxiety or playground speculation.

2.2 STEP 2

This step of debriefing looks at the learners' **thoughts and feelings** during the trauma. Learners are invited to talk about their own feelings and thoughts before, during and after the event. Many learners are not used to talking about feelings, and the debriefer may need to help those learners along by asking a few questions such as: "How did you feel when you saw the man holding the gun?" or "How did you feel when you heard that Jamie had



died in hospital?" This part of the debriefing can be very comforting to the learners and help to reduce the sense of isolation as they begin to realise that others also had similar thoughts and feelings. Talking about the learners' memories in this way seems to lessen the strength of memories, with the intrusive thoughts of the trauma less likely to plague the learner.

2.2.1 The symptom phase

The effects of the trauma on the learners are discussed. The learners are asked to describe any changes they have noticed in themselves (in their feelings, thoughts and behaviours) after the trauma. The debriefer then summarises all of the reactions and symptoms for the group and also adds symptoms that may not have been mentioned. The learners need to be told that these reactions are normal responses to a trauma and that they will pass with time.

2.3 STEP 3

This step is about **cop**ing. The debriefer invites learners to give suggestions about ways to deal with the symptoms and also provides some ideas for them. It is useful to emphasise that merely talking about the trauma, as has been done in the debriefing, helps to relieve the symptoms. The debriefer can also explain where the learner can go for help.

2.3.1 Closure phase

During this phase the debriefer thanks the learners for their co-operation and affirms their bravery about the trauma. Each learner can be asked to tell the group how they experienced the debriefing and what they found helpful or not so helpful. If possible, learners should be offered a follow-up session if they want one. This session usually takes place after a few weeks and is less formally structured. The follow-up session allows the learners to talk about progress and improvement and also about any new stressors that have arisen, for example, attending a funeral or interacting with the police services.

Debriefing can be very draining for learners. A break should be provided afterwards. During the course of the debriefing the debriefer may notice that one or more of the learners seem to be having severe reactions. At a later time, in private, the debriefer can call these individuals aside and talk to them. If necessary, the learner's family members may also



need to be involved in obtaining help for the learner. Refer the learner for specialised help.

Appendix B

**General notes and more things
I would like to learn about counselling**



Veldbesoek 1

Dag 2

Sessie 1

The tape just started off from nowhere, the sound was bad but I tried to follow the conversation:

Facilitator: what is your role as the teacher?

Facilitator: ja

Facilitator: what do you think is the concept of being a teacher, why did you do it?

Participant 1: to teach the children ..(unclear)

Participant 2: to give them support ..(unclear – they seem too far from the tape) we are like social workers

Participant 3: through the parents or the community – we need also from the government, to give us, to motivate us and to give us support, to give us material (they are all talking at the same time)

Participant 4: ..(unclear) is something ..(unclear)

Participant 5: and patience play an important role, you must be ..(unclear)

Participant 6: ..(unclear)

Participant 7: you must know how to diagnose a child if a child has a problem

Participant 1: the teacher must know the curriculum

Facilitator: yes, they must know it

Participant 2: you must ..(unclear) with the children, you must defend them ..(unclear)

Participant 3: you must be able to support them, to be able to identify what their needs are, what their problems. Okay for us to be able to support them, to be able to identify what their needs are, what their problems are, what should we do for us to be able to get that knowledge?

Participant 4: go and do workshops with the parents, with the community

Participant 5: but by 'what' is the question?

Participant 6: for us as teachers to be able to help them, to be able to identify their problems?

Participant 7: you must be close to them so that they can open up to you

Participant 1: so that it is easy for the learner to open up?

Participant 2: sometimes you can see if there is a problem when your child, the child's work (performance) is changing in class, and you ask yourself I wonder why because at the beginning of the year she was like this or last week she was like this and now her performance has



changed. And then you can see now maybe there is a problem, you see

Participant 3: okay for us to be able to identify that the child has got a problem, to know that this child is not like before?

Participant 4: the child is withdrawn, something is wrong

Facilitator: but it's not all educators who can identify that – the educators have got a certain knowledge and how can they get that knowledge, by doing what?

Participant 5: communication, you must very much empower yourself

Facilitator: how do you empower yourself?

Participant 6: you must read

Participant 7: you must get involved with other educators who have been in the field for longer

Facilitator: so now we're going to discuss one of the roles of educators with Malize.

Facilitator: If you go to the manual on page 1. It is about what your role is, can you see? (unclear) I will quickly explain that to you and maybe you have more to add then put it into that space. People say to teach is to change a life for ever, that is exactly what you did explain and talked about just now– everything that you said the roles of a learning mediator, assessor, interpreter and designer of learning programmes, leader, administrator, manager of your classroom and school, scholar, researcher and lifelong learner, a learning area, subject, discipline, phase specialist and a community, citizen and

pastoral role – what do you understand specifically under this role.
What must you do, in your classroom, in your school?

Participant 1: we must take care of the learners

Facilitator: yes take care of them, yes – what does take of them mean?

Participant 2: they are your responsibility, you must know what their needs are, and even if they .., the problem areas, you must detect everything from the kid because you are working with them

Participant 3: yes, you work with them, talk with them etc.

Participant 4: ja talking with them so that you can hear their problems – because the minute you do something on ..(unclear) the other one will tell you that I did because my mother was drinking you see, that is where you are going to learn what is going on with the child. Then you will say “okay that is why you’ve been sleeping here at school, it’s because you didn’t sleep well last night”, you create the atmosphere of trust

Facilitator: you mentioned a atmosphere of trust, care so that the child tells you about problems. And after the child tells you that, what will you do?

Participant 5: okay a pastoral role, Jesus, we like to say Jesus was a teacher. We are, we as teachers, we are doing what Jesus was doing. As a teacher, if there is a problem, if a child has a problem, maybe at their home the parents are not working, it’s difficult for the child if you want something, if you want Pritt, or ruler or whatever you are going to use at school, maybe the child will not have that thing. You must do, you must improvise as a teacher so that even those the



children do not have the material that they need to use in the classroom, you have to do whatever because that child is not going to get anything from ..(unclear), do you understand what I mean. You can't say go away, go outside of my classroom because you don't have the material that I need. The child has nothing to do, the child has no way to get the material. Even if the child can't pay school fees, you can't take the child out of school because they haven't got the school fund. They must stay at school, they must do what other children are doing, it's not their fault. To add more on that, the pastoral issue, is to take care of emotional needs of the child, and social needs, of course you must know the background of the child at the end of the day – sometimes they are emotionally disturbed and socially because you must know the background of the child at the end of the day. Because sometimes they are emotionally disturbed, socially, all those things you have to take care of them.

Participant 6: if you have to have ..(unclear) to show that we are not at the same level, there are people who afford and there are people who cannot afford so we must try to share so that that is what you have to teach them

Participant 7: so they must not feel out of it

Facilitator: you must tell me will the children tell you their problems and share with others their feelings?

Participant 1: ja

Participant 2: ..(unclear – she is far away) I think if I'm not ..(unclear) according ..(unclear) to be able is something else and to want to be able is something else

Facilitator: okay so you also have to have certain values ..(unclear) to yourself ..(unclear) not everybody has ..(unclear)

Participant 3: but you know sometimes you can tell yourself that you are right, but some teachers they only understand their own children, they don't care about other children. You only know your own child, you only care for your own child, you forget about the other children, do you understand what I mean – you cant take care of your own children, but because the children that you are teaching are not your own, you can do whatever you like, you don't care, you do whatever you want to do because they are not your own children. First of all, I don't know how can I put it, you must take ..(unclear) and my child, this community first of all helps us to have work (jobs) if the community was not here, if this area was not here maybe I would be teaching in Transkei, I would be in Transkei right now. But first of all I must like the community so that I can know their problems. I should take their children as my own children.

Facilitator: so you must be a ..(unclear) citizen, be part of the community?

Participant 4: yes, what she is trying to say is, what we are doing at home we must also do it here at school. If you love your kids you must also love other kids. Like for instance, some of the teachers you see are doing this treating the other kids not as their own – if you can take a child here at school and let that child sweep the ground (probably the yard) but you cannot do it with your own child. What you don't like to be done with your own child you mustn't do it to other children. You must treat them equally

Participant 5: you must also be fair, and you must give love, respect and care. [Then] you will be able to identify children with problems ..(unclear) you care for them, you laugh with them then you can

identify their problems. You will notice if there's something wrong with the child

Facilitator: all the things you've said is right, everything you said or the pastoral role is about the duty of caring that is the umbrella term for the pastoral role, you have to care and to be able to care you must identify children that are being abused especially emotionally abused children, you see a child, I think you look sad and then you must help them solve their own problem and then you must guide them. Very quickly tell us, what type of emotional needs have you identified in this school more or less, the broad needs like you have talked about some children being abused?

Participant 1: there's orphans

Participant 2: ja, most of the children who are staying here are orphans, they are staying with their grandparents (they are all talking at the same time)

Facilitator: anybody else, other emotional needs?

Participant 3: violence at home, family violence because their parents are drinking liquor, the mother and father and then they fight

Facilitator: yes

Participant 4: another thing is the question of accommodation, you know these kids they live in a small room, undivided room (no privacy), they are exposed to so many things that they are not supposed to see at an early stage ..(unclear)

Participant 5: and disabilities, because their parents when they are pregnant they don't go to the clinic and they are drinking liquor even

when pregnant and when the children are born they are born with disabilities and those children with disabilities are in the main stream. Do you understand what I mean, you have to take care of them though they are supposed to be in a special school

Participant 6: more kids have learning problems, when you want to refer them for treatment you will find that the mother was drinking a lot when she was pregnant, this affects the child

Facilitator: okay, so this is another emotional need. Basically, and tell me, what is the average?? in this community that help you to respond to these ..(unclear)

Participant 7: I think we are the only rescue ..(unclear) because we make everything possible

Participant 8: and the social workers

Participant 1: though for the whole community (they are all talking at the same time) even the clinic here because some children, if you can see in your classroom they already have the pimples, a lot of pimples here on the body, but you as the teacher will have to take that child to the clinic because if you say okay you must tell your mother to take you to the clinic but they are not doing that, but you as a teacher or a school you have to take the child to the clinic because the whole class will have those pimples – it will spread to the whole, you are also in danger as the teacher. It is our duty to take them to the clinic. Fortunately we have a principal who is very supportive, he always take them

Participant 2: he phones the clinic and ask them to come here

Participant 3: even the social workers



Participant 4: when there's a break through of some sort of disease they will come here at school

Participant 5: ja, because it is difficult in this community to say all mothers must take their children to the clinic, they won't do it. And what we as a school do is we call the nurses to come to the school and do whatever – like now there was a prevention of ..(unclear) they came to the school – so we have access to them unlike calling the parents to take them to the clinic, we are working together

Facilitator: so you communicate the needs of the people to the clinic and social workers and you must know all the people who can help the community

Participant 6: yes and even the police station, not in this community ..(unclear) the nearby area, if there is a problem, maybe in the school, maybe the child at school has been ..(unclear) we just call the police to come and check what is going on.

Facilitator: let's move on, but if going to ..(unclear) you can fill in ..(unclear) social development ..(unclear) you can fit in there. So when you do that, it's important ..(unclear) try to help you

Participant 7: like we are also working hand in hand with Child Line because they used to come here at school, about all the kinds of abuse, they did come even the Life Line – we got a connection with Life Line

Participant 8: sometimes we call the social workers to address the kids and to tell them how important it is for them to report abuse

Participant 1: fortunately for the school, the teachers who are working here are very active. We divided ourselves into groups like others, others are in learner support group, others are in children at risk initiative

Facilitator: so the church and the ..(unclear) are also ..(unclear) the educators

Participant 2: at least we are active, most of us are very active, all the teachers here are very active

Facilitator: so there's a lot of change as you say and the children have to learn at the end of the day. Okay, today we are going to introduce two techniques to you the one is a memory box and the other a body map. Maria will tell you about the first one.

Facilitator: In most cases it's very difficult for us as educators to address ..(unclear) especially ..(unclear) we don't have enough. So ..(unclear) discuss today ..(unclear) at the same time. We've got a memory box and ..(unclear) who were HIV positive, they use this box to be able to assist their children and to support their children. They used to put things that are valuable to them in there so that they can be remembered when they are no longer there. So today we are going to look at how to make a memory box. This is a memory box that I made for myself, and I made this memory box to show I ..(unclear) my life, part of my life – okay first you are going to discuss what a memory box is. A memory box is anything that you can use to put information in an ..(unclear), you can use a box, you can use any container that you have, you can use a basket, anything that you want to use. And this is how I ..(unclear), if you make a memory box, the people who are left behind, or even you can look at your life ..(unclear), now I came to PE for the first time, then I can make a memory box about that. And then after ..(unclear) if I want to remember how I enjoyed



this place I can open the box and look at the things that I ..(unclear) and you can also use a memory box to express our feelings – or if something happens to me I can address those feelings through the memory box and that will ..(unclear). So you can make memory boxes in two ways or for two people. You can make it for a person while the person is still alive, I can make a memory box for myself, or you can make memory box for a person who has passed away, let's say your child, sister or whoever who has passed away. Then you make a memory box for that person and you'll keep on remembering that person. So here on the outside, the memory box is about me, how I ..(unclear)

Facilitator: you can also make a memory box when, say for example you know of somebody who is ill and you suspect that person might pass away and you see can see the child and you know the mother isn't talking to the child, say maybe she can pass away. Then you as a teacher can be with a mother and a child and make a memory box together the three of you, so the mother can share it with the child and the child can remember the mother. And you can also use it for when you suspect a child is abused, and just ..(unclear) a celebration of life, to think of the nice things that also happened to the child ..(unclear) the trauma, the bad things they're experiencing at that moment.

Facilitator: Okay now, let's see, the pictures shows how I celebrate my life, for instance here I have a picture of food, I like food a lot and I also like being around motivated people and I also like music, especially ..(unclear) and I also like helping other people, to help people who are ill and who have got emotional problems. And again you can make a memory box like a life line, a life line is the line you can use to show the good and bad times you've had, ups and downs. Okay here I made .., I wrote ..(unclear) from the time that I attended school until now. These are the ..(unclear) and you can do that sign

by showing like if something was very good and you can be very high up here?? – ..(unclear)

Participant 1: It sounds to us, because we are teachers, we are educators, what about those people who are ill illiterate, how can they do that?

Facilitator: are you asking how can they make their life line?

Facilitator: they can tell it to you teachers

Facilitator: or use teachers, so this is another way of making everyone work, you can use a life line or you can use teachers or you can write or anything

Facilitator: I have to jump in, but even if you are with the people who couldn't read and write, I explain things, on this ..(unclear) is good things that happened to you, the ..(unclear) is bad things that happened to you. Now if you think of your life, when were you born, then I say that was a good day, then I write down birthday, and a person can draw a picture or find a picture and paste it there and place it there for the birthday and think what other things have been good in your life. And we make that together – and what has been bad in your life, and make that together. So actually that is the same because some people will have difficulty writing and say ..(unclear) write it down, so that is the same, it's just the one person can write and the other one can maybe draw a picture. In the end it's something that shows your whole life.

Participant 2: ..(unclear) because I've got a child in my class now who was not at school for two weeks then I ask the other pupils to go and fetch her. And when she came she said to me, I don't come to school because my mother is very weak. We went there, we found the



mother lying there and the grandmother was doing the washing. The grandmother said to me I don't want you here because all educated people are making an issue about ..(unclear) instead of helping a person you make stories about the sickness. I said to myself maybe there was one person who went there, instead of helping she talked about the illness. Today I wanted to meet the support group and tell them about this woman and again we will go there. I can see that the kid doesn't want to be at school. ..(unclear)

Participant 3: sometimes there's a reason why the child is behaving like that. That child is taking care of the mother, she wanted to take care of the mother, whereas she is not in a position to do that. So we need to .., like Maxuwe, we need to sit down and see how can we help. Because even the grandmother, it's difficult, that is why the people doesn't want to disclose. We all react differently to the news, even us as teachers. Maybe the child spoke to a teacher or whoever or maybe in that particular period, the teacher asked the child you see, then somebody goes to the house not knowing what the problem is. Then the parent is reluctant to let the child go to school or to let anyone come home to visit. But we will find a way

Participant 2: I will start making a memory box for her because that mother will ..(unclear)

Facilitator: but also other things with memory boxes could be ..(unclear) to create something (there's a lot of noise in the background)

Participant 2: ja, she has photos of her mother when she was young and she was happy, when they were happy, I just want to ask the principal, to go there and ask ..(unclear)



Participant 3: but we cannot jump on to that. We can't just jump on to a memory box. The first thing that we need to do is to give moral support. We must take the things step by step. We must go there, talk, after talking we must create a friendship with the family – after that it will be easier for us to get them to know what a memory box is when you are also friends with that family. We cannot just go there, it will have to be taken step by step, like what we were doing with the family of the lady who just passed away. We were about to make a memory box, we didn't just jump into memory box, she knew about the memory box, and we did talk to her while we were visiting her, how about doing this and this, have you got something like .., what will happen when you pass away. That lady told us that I've got something I prepared myself, like I've got a burial that will take care of my funeral expenses when I'm gone, slowly slowly you know where it is going to because you know where it is leading to, we are going to do a memory box. So what I'm trying to say is, we take it over to the support group, together with the teacher then we go slowly to create the atmosphere of trust, the atmosphere of love all those things. When the situation is okay it's when you can introduce the memory box. ..(unclear)

Facilitator: I think time is crucial, what you said I think that is something wonderful. In your manual Maria is on page 7, at the bottom of page 7, they also explain that one thing you can do with a memory box is you can also use it, bottom of page 7 and top of page 8, as a ..(unclear) with all the children. You find out how the children can be better skilled to set about their own lives and ..(unclear)

Participant 4: maybe the theme of a life

Facilitator: ja, it must become a way of living and create something beautiful of your life for all the children in the school ..(unclear – you

are all talking at the same time). I think that's something where its not stigmatised ..(unclear) with HIV and Aids

Participant 5: we don't have to complicate things as you go and collect, my very good photo ..(unclear)

Participant 6: maybe you haven't got photos you can talk, even if they are illiterate you can listen and write for that particular person

Participant 7: to do it in life orientation is better

Participant 8: my mother was ..(unclear)

Participant 1: yes it's easy now because we are talking about it now – when it comes effective it's difficult, to put it in practice it's difficult. For instance myself, I don't write everything, if today I tell you I don't write it down because I'm not used to using a diary. For instance our children are using a diary, if you shout at them they write it down, everyday they've got notes. Okay there's no ..(unclear)

Facilitator: and again it's a continuous process, it start now and finish it when you are 70 years

Participant 1: because most of the time I just sit down with my children and talk with them and tell them about my life.

Facilitator: not everybody does that, maybe ..(unclear)

Participant 2: ..(unclear) for instance maybe there's a teacher for language, for maths, for life skills, for history and so forth. So you can use that in your classroom, you don't have to separate children and say ..(unclear) HIV and Aids, you can all sit down and discuss what you are going to do. For instance ..(unclear) or they can present



their memory boxes after they've made them in a class and they can call it their memory box and in a maths class they can learn about shapes and also measure the boxes, life orientation they can learn about relationships and how to take care of each other. In the Geography class they can learn about where they were born and so forth. So it's speaking all the ..(unclear) and along the way

Participant 3: yes, we are going to do it everyday, at school at the learning area. For instance I can hear from the TV, when was your first kiss, I don't know myself but I know there was somebody I kissed first. But I can't say in 1976 so and so kissed me, but the children of today they know these things, they understand. So it will be easy for this generation, it will be easier for them to do the memory box, as long as we are going to help them. But I don't know whether I'm late or not. Gradually the way you are talking it will be easier, when we come, they will be facing something they already know. It's okay when you are going to introduce it now, introducing learning areas. So we won't have that problem, how am I going to start

Facilitator: it might be ..(unclear) what my life would be like

Participant 4: the only thing that I love about this you know, about 6 people .., everybody, so then it's easy to ask people without talking about ..(unclear) that doesn't mean that we going to have to talk about the situation at home

Participant 5: but it helps a lot for those who passed away, it helps a lot because you will never, it's so nice to you because sometimes, like myself, my parents passed away long ago but I do not remember anything about them because I was very young, you see, but if they had left me a memory box it would be better for me. I didn't even have a photo of them you see, sometimes I keep saying why don't they come

back and go back again. So it's so wise if you can make it before the person die.

Facilitator: ..(unclear)

Participant 8: yes, my children won't have the same problem with me, because I don't know my mother, my father ..(unclear – they are all talking at the same time)

Facilitator: and also ..(unclear) the word memory box isn't even what it is, it's a life skill ..(unclear) memory box already got the stigma – you can call it whatever you want, you can call it a life box

Participant 1: it's a memory box, ..(unclear)

Participant 2: ..(unclear) passed away ..(unclear) the first one was by my grandfather, he passed away in 1976 and I still use it, I put it in my bathroom ..(unclear) – I also got ..(unclear) – I've been having this ..(unclear) from my sister, I only wash my hands with it

Facilitator: where is she?

Participant 2: she has passed away ..(unclear) decorated it during my sister's funeral ..(unclear – I just couldn't hear what she was saying)

Participant 3: and I'm sure you could feel free, the feeling that you had for them, having those things, you feel that they are still alive

Participant 2: yes, especially in our culture you know that when a person has passed away you ..(unclear)

Facilitator: so you can ..(unclear) for somebody who doesn't want to have ..



Participant 2: ja, cultural

Facilitator: there should be no ..(unclear)

Facilitator: and also ..(unclear) so people if you do it with all the learners in your class and some things they will want to show you and other things they don't want to

Participant 3: and you can also do it for you loving husband you see

Participant 4: if you've got one

Participant 5: start it on a positive note that it's about your life then gradually they will bring their problems, you don't have to pressurise them, it will just come in gradually be ..(unclear) you can tell them something on their level. But sometimes they want you to know that they are empowered, they know more than you think. You are going to say to the kids, a child is born from a mother, but let's say they are going to tell you that the mother must get pregnant and a child must be born(unclear). So you can start with that and they will develop it into a bigger thing

Facilitator: and you can also say, I'm thinking now in the past ..(unclear) she can either tell me make one of yourself or you can say let's make something that you get to know your family. So go ..(unclear) what was the high point in his life and ..(unclear) –

Participant 6: so it can be like something to build a family wall and then that ..(unclear) precious thing, I mean that thing about my father that my father mustn't go?, she went to ask him and say "oupa what was very good in your life" and she could have that, that's already something she carry for herself

Participant 7: you can also make a family tree

Participant 8: they must stop cutting Mariah Carey, they must use their own photos because on their family trees at school they are cutting Mariah Carey to be the mother like on the pictures, but if they had photos we can encourage them to use their own family photos

Participant 1: So you wanted to know ..(unclear) particularly the great great grandfather ..(unclear) where did she find ..(unclear) that's another thing you can put in a memory box ..(unclear – now they are talking at the same time)

Participant 2: what we are discussing here now, yesterday in Free Talk, Nolene was talking about what you treasure most you know, you keep it for a long time

Participant 3: like your grandmother's spectacles

Participant 4: ja, for instance there was an old woman there in the show, she got something, a tea set, it was given to her in 1920 from her mother, the only thing that I kept at home that my mother left is Chinese tea set, it is beautiful, you cannot get them anywhere, they are special. Thanks for telling us about this because I think I can go in my grandmother's house and look for the kettle and the cups, I know she had some – the only thing that I find is her reference book. When I see that photo, when I've got problems I just put that photo here (she was illustrating) or next to my pillow. I don't know my mother, she passed away a long time ago when I was still young. I have no memory of her only my grandmother. What I'm going to look for now, thanks for telling me about the memory box. I am going to see what can I take for myself. (they are talking at the same time and amongst each other)



Facilitator: I was thinking about that ..(unclear) she must be hungry, so ..(unclear) gets a child ..(unclear) and they don't know how to tell you and ..(unclear) something about this, sometimes ..(unclear) and it moves up to a memory box and you can put that into a memory box and you can ..(unclear) or whatever. This is a body map. A body map is a large size drawing of a person and you add information about how you feel at that moment, this moment is this situation and you put everything on the body map, the thing is you want all the information, the body map, how the body feels, how the heart feels, what you think, what do the people do around you, also information you can put on here. I made a body map of myself, it's very large (you were showing it to them) ..September 2003. So this is what happened to me, at that time my cousin was addicted to drugs, he was 20 years old and at this time his mother passed away, he didn't understand, and his father didn't understand me so he always came to me and we talked a lot. And I told him no you must ..(unclear) and ..(unclear) I could see he was getting worse and worse and ..(unclear) at that time, seeing him become a lifeless person .., so the first thing I couldn't stop thinking about him, I asked myself what must I do ..(unclear) to think about and ..(unclear) sleep over there, I was trying ..(unclear) tried not to show other people my feelings and a lot of ..(unclear) because I was trying to be confidential about it, I never wanted everybody to know a thing. Although my family didn't expect me to do things, you know solve his problems, I felt it the whole time. And here I felt ..(unclear) because I just wanted to stop caring about this. I didn't want to care about it anymore because I was so tired of trying to help him and ..(unclear) because I was so worried and I was thinking the whole time if he could just take a moment and change it would be better ..(unclear), couldn't do anything, I felt stuck, helpless. But what is over there, whenever you come to visit me I try to help my feelings and the guilt that I felt, sometimes I also looked to God and said but why is this happening. And whenever he came to visit us, I was looking at him the whole time, asking myself is he high, is he ..(unclear) and if



one is on drugs I felt fear ..(unclear), when he started .., when the drug started to ..(unclear) ..(unclear) sometimes you ..(unclear) and see yourself, but you can't see yourself anymore. I found myself ..(unclear) I wanted to just go away ..(unclear) actually I just wanted to go away. So the only thing that really helped me, was, it was ..(unclear) in September, ..(unclear) you will see over there, I felt so ..(unclear) and you know it's so amazing that at times you make yourself ..(unclear) life is all about me. So that gave me hope, the beautiful things in nature, the birds that's there, life, and my family, my mother, my dad, and my brothers and all that they were also being supportive and then sometimes we are ..(unclear) with God, that we love God sometimes, sometimes if ..(unclear) in our church service, other things that helped me to stop thinking was being in the company of friends, listening to music, taking a bath and doing art, things like that helped me cope that at time in my life. I really tried to read on things about this, so this is how it felt at that time. If I make a body map now, it will be different. You see what is nice is you can put this in a memory box and after a while you can make another one

Participant 2: in a memory box or in a memory box (unclear – there's a lot of background noise), sometimes there are things that you want your children to know when you die, let's say you made a memory box and you make that body map and they get that memory box and there is the map I can put the feelings on there because you know I said I don't know the way I felt when I had my first child. I'm not a person who like to cry, but I was thinking the first time I had my first child, my baby was born through scissorian section and after that I was unhappy I sometimes thought I want to die but luckily I did not.

Participant 3: yes we can use it on the children the ones that want to commit suicide



Participant 4: ja, there is this child in my class she does not speak.
The whole year she does not speak, maybe if we draw the map she will
communicate then. I can

End of side A



VELDBESOEK 1

DAG 2

SESSIE 2

Side B

Participant 1: either way, that body map is just like what we are ..(unclear) our team, especially those who are attending school ..(unclear). You know what's happening, in some instance, it isn't always easy for them to talk but it's easy when they write a letter to you or they write a letter and you tell them to write on that body map their feelings or of your stories and they tell you here is your letter. When you read it you realise this child has got a problem, let me go and fix it, it's the way of expressing their feeling

Facilitator: ..(unclear)

Participant 2: I just give Ronel something and say tell them

Facilitator: ja ..(unclear)

Participants: it's a grown man, he can speak for himself

Facilitator: You see ..(unclear) body map for people with (the cassette is too noisy, I can't really make out what is being said in most cases) we must communicate with ..(unclear) like especially understand your language, and how can I help somebody without understanding. So sometimes the body map can tell me something – to communicate with ..(unclear) with you. It can tell me something is happening.

Participant 3: So it communicates with friends and with you (unclear) sometimes ..(unclear) trying to get a baby, a child doesn't understand

what is happening to my mother and she can explain that with a body map..(unclear).

Facilitator: yes it can communicate between family members and on the map you can see I added the beautiful things in my life, and my family's support and all of that could be identified and then the process of ..(unclear). Okay if I make a body map today it can be different from that one because sometimes you start with people, you start working and then you realise there is change and you do a body map and they can see how that changed.

Participant 4: so it shows me a story in every map.

Facilitator: yes, okay. ..(unclear) Maria should start to think about ..(unclear) a different one, not just with ..(unclear).

Participant 5: It must be .., I think the biggest thing is communication and how to get them to do that so then we can make use of that body map and..(unclear).

Facilitator: ..(unclear) let them feel care and think about and engage them to communicate – if you can teach your child now to talk he will talk to his children one day ..(unclear) how you feel and what he wants and what you have. So you will see you don't need ..(unclear) other ideas, you must engage them and ..(unclear) is just suggestions. So you must feel free to be creative and do your own thing and ..(unclear) you don't just have to put it on pictures, you can do it on ..(unclear) anything you want on it. I think we can have a break now. There's a lot of information that we already gave. After lunch you are going to make your own memory boxes and body maps– we brought all the stuff with and that should be very, don't finish now you can do it at home. We just want you to start ..(unclear) what you would like. I think it's going to be a difficult to do all of it in the time we have but



it is all in the manuals we gave to you so you can just read there. Let us look at what we would like you to participate in it is at number four in the manual. Okay, we want you to identify one child in your class or school, it can also be an adult if you feel you'd rather work with an adult or your family member or any other situation and that child need emotional support, ..(unclear) or the child is very happy or it can be with all the learners in your classroom. And then we want you to make a memory box with the child and a body map that child. Okay. The important thing there is where and when. You see we want to ask you to do that alone. One on one with the child. So if you can do it after school or before school is fine and then the same thing where the child can ..(unclear) and then, the first thing is confidentiality. The child must be able to trust that you not gonna talk to anybody about that and that everything is between you and the child. And then ..(unclear). We would like you to team up as friends, say Sara* and Thandi* can be buddies, we want you to have a buddy to help you. We also want you to stay focussed, we going to give you a photo camera, to take photos, so the buddy can take photos while you work with the child. After that sometimes ..(unclear) that are there, emotional needs, after ..(unclear) and you feel ..(unclear) and that's also why the buddy is there, to help you be emotionally ..(unclear)

Participant 2: to get alright like Mandy* and ..(unclear), they are very fussy (unclear)

Facilitator: ..(unclear) the body map, you don't know what else to do now, you can ..(unclear) what do you think, so it's nice to have that. So according to ..(unclear) it's the camera that we are going to give you. It's a disposable camera. You can just take photos and bring the camera back because the property, when they start making the memory box is their property, they keep it, the body map is there, but we would like to see what they did. So just take the picture of the body map and what ..(unclear) and how does the memory box look.



Okay here's the journal, this is at the end of the ..(unclear) you will have to write about the project for us. You will see, take it out if you want to ..(unclear) reflection, ..(unclear) think about that, we can help you do it (there's a lot of noise again in the background). Listen the first one is about memory boxes, if ..(unclear) body map, okay ..(unclear)

Participant 3: okay

Facilitator: ..(unclear)

Participant 4: ..(unclear)

Facilitator: okay, I think ..(unclear) if you open this, it's for the patch?, ..(unclear) then the light will come up here (I think you were showing how to take photos), there you go

Participant 5: okay ..(unclear – they were all talking at the same time among themselves about the camera)

Facilitator: now we going to start with your ..(unclear)

Participant 6: what about who is going to wash (I think she meant developing the pictures) after finishing

Facilitator: I will, just take the photo and bring the camera

Participant 7: how many photos

Facilitator: ..(unclear) like I said if you don't want to take ..(unclear – there's too much noise) I think if you know the child and if you think the parents will ..(unclear)

Participant 8: sorry Malize ..(unclear)

Participant 9: look we are support group and we are visiting this parent, we've got parents that ..(unclear) so that you can ..(unclear – everybody is talking at the same time)

Facilitator: ..(unclear) December, September

Participant 1: ..(unclear) because we are opening a school

Participant 2: I will remember those ..(unclear)

Facilitator: yesterday when you spoke we had ..(unclear)

Participant 3: ja, ..(unclear) he has money, bought a lot of ..(unclear)

(*names changed)

END



VELDBESOEK 2

DAG 1

SESSIE 1 & 2

Facilitator: Okay, last time Maria presented how to make a memory box. I think a lot of you are familiar with when we work, helping people to record ..(unclear) for whatever purpose, just to celebrate our lives or to prepare them for life. People die. So we talked a lot about that and Maria showed them how to make a memory box. Do you quickly want to tell me what a memory box is or are you familiar with it?

Participant 1: just a brief summary – a memory box is a box that you make to show how you celebrate life, you can put in anything that you want to put in there. You can do it with any person, you family members or your children or maybe ..(unclear) but you don't have specific things that you have to put in there, you want to put things in there so that people can remember you with.

Facilitator: are you okay. And it doesn't have to be a box, it can be a bottle, in a can, in a tin, in an envelope. Can you think of anything else?

Participant 2: I think this is how you make a body map.

Facilitator: A body map is more a short term project ..(unclear).

Participant 3: ..(unclear - everybody is talking at the same time) - something you can do with a child to record what the child is feeling. A body map is almost like ..(unclear) at that moment of the child of his body and his feelings and ..(unclear) for instance I



had a body map of .., as you can see. It was a very special occasion at the time..(unclear) experience and I felt proud of everything that he did in school and I felt that I had ..(unclear - too much noise in the background).

Facilitator: ..(unclear) - everything I hoped for your community because of your ..(unclear). So it's important at any event to record as much information as you can about that person. Say for instance if a child .., if you struggle to get information out of a child, this child ..(unclear) he can't talk to you and you try and do this to help the child. So that's a bit different. A memory box is one technique and a body map is one technique with a body map you can make one but you can also make a series of body maps. Say for instance before you ..(unclear) so you can have many body maps in one memory box. I think a body map can also be made without making a memory box, and a memory box can be made without making a body map. Remember the body map can also help..(unclear).

Participant 4: ..(unclear) – they feel all that worry in their body, they can write down, I can't do this and that, and my heart is sad and I feel ..(unclear) – after that they smiling again, they are happy. ..(unclear)

Facilitator: ..(unclear) - last year (background noise) – we wanted to know how to help children. So it can be any child ..(unclear) but it's not only that – you can pick any child. Any child can benefit from making memory box or from making a body map. So it's a few skills, a few techniques that you can use in your general classroom or in class ..(unclear). We also talked about all the roles that you had to play, like you had to help children ..(unclear) because you are a teacher. ..(unclear) that can almost be like social workers sometimes, you have to work with the



parents and the community, to guide everybody, you have to be dedicated and motivated and all of these nice ..(unclear) change your life forever. So that's what you have to do all the time ..(unclear) and that's the pastoral role and we asked people what is their understanding of the pastoral role and you said to care for people who need to ..(unclear) and their emotional needs. But this can only happen ..(unclear) relationship or with the, some you have to help financially, they need financial help, they have to have things. You have to know the child's background, you have to know the child's situation. You have to ..(unclear) – so you have to be a disciple, in your own sense of what values you had ..(unclear). That's the last ..(unclear). And then we talked about what needs were there in your school. You talked about orphans, unemployment, and then you have to let people ..(unclear) and abuse ..(unclear) all that type of stuff. Then you also talked about ..(unclear) you had. You had to help ..(unclear) and then all of the educators in school are ..(unclear) resources, the social workers, different places that are ..(unclear) and the church and the support groups. So there are people trying to ..(unclear) in your community. ..(unclear) a lot of it starts at the school, here, to your school (unclear – someone is coughing I cannot hear) all those things.

So we want to give you two techniques to help you through all of this and make it your own – put everything together. We want to give you an opportunity today just to start about the two techniques, about how you implemented it ..(unclear).

Facilitator: I think before you continue with that, we wanting to .., if we don't have time to do it it's also fine. Then if you make it – you can ..(unclear) for doing it, that's very useful for us you know. So you don't have to tell us if you did have time, if you didn't have time you can explain to us how you can do it easier,



or what made it difficult to do that. That's very useful for us to know because then we can write that down and also ..(unclear). So whatever happens it's valuable information. And I think also for people who couldn't be here last time it will be difficult for those of you that did give an example ..(unclear) also don't ..(unclear) – maybe we can ..(unclear) how many of you could work ..(unclear) body map. Can I ask a logical question ..(unclear) so it's used for ..(unclear) the manual (unclear).

So maybe you can just start ..(unclear) with whom did you do the body map, when did you do it, where did you do it, what was difficult things like that. So whoever wants to open the dance floor.

Participant 1: In the memory box I did it with my child in my classroom. And if you know, most of them want to bring their photos but I had a problem, sometimes I don't have a camera in my bag. That day I want to take a photo of them when they ask my labels. Maybe in the classroom they get the spelling wrong. Then they said to me "can't you take us a photo" sometimes I don't have the camera with me. That is a problem sometimes, do you understand what I mean. The photos that I use is the photos that are in the memory box is their old photos from their past, in the box. But there are some photos in the camera which I took. Sometimes it's not them, sometimes it's one of my learners, but not the one that is .., not those I use in the memory box

Facilitator: ..(unclear) making the memory box?

Participant 1: no



Facilitator: when you started with the memory box what did you ask them, what did you tell them?

Participant 1: I said to them, okay there is a box, I showed them the box. I said to them who .., I asked them if you bring your cards (I think she meant photos) which cards do you want to bring inside “Mam my photo is when I was small, I have it with me, I have my brother, I have a photograph of when I graduated at crèche”. So most of them they want to bring their own photos. So I chose those ones who are the twins, I said to them you bring them, I have a lot of them because they want to do their memory box. They said the album is a bible. I’ve got the photos in my bible, there is a bible where I’ve kept some cards (photos) – I said to them bring one or two, so what they did was they brought their old photos of when they were young and graduated in the classroom

Facilitator: and what did you tell them?

Participant 1: is to keep it so that they can show their children how they looked like when they were younger.

Facilitator: so you did it in a class, with the whole class or ?

Participant 1: I did it with the whole class, but the photos in the memory box only for the twins. But all of them participated in there

Facilitator: how did they ..(unclear) did they put their memories in ..(unclear) because you only had the one box?

Participant 1: I had the one box, the one for the twins because I believe they are one



Facilitator: that's right. And with the other children in the class, the other learners ..?

Participant 1: I put it in my draw, I didn't have a box for them, I said one day they will bring boxes and then we will make it for them.

Facilitator: ..(unclear) the body map ..?

Participant 1: the body map is me and one of my learners here in the classroom, one of the twins

Facilitator: what was difficult for you, what did you find difficult? One problem was the camera and what else?

Participant 1: ja, sometimes I didn't bring the camera

Facilitator: other things that you found difficult?

Participant 1: there's nothing difficult because it's something that happened in their lives, they were born, they graduated, what else

Facilitator: what did you tell them about the body map?

Participant 1: In the body map I just drew the body and then they coloured the drawing

Facilitator: what did they think why they must make it?

Participant 1: I can't explain that, about the body map, I'm being honest I can't explain much about the body map – you see I know



in my body map what to write, do you understand what I mean. I didn't know how to explain it to them, I was able to explain to them about the memory box but not the body map.

Facilitator: did they enjoy making the body map?

Participant 1: oh they wanted .., all of them, 39 of them wanted to draw themselves, I have 39 learners in my classroom, they all wanted to do it, as you can see they were all involved. They all brought their photos, but I put the photographs in my drawer. They enjoyed doing it, they want to do it. They had their stories to tell

Facilitator: did they tell their stories as they made it or ..?

Participant 1: they told stories when they brought the pictures you know

Facilitator: were they in conversation, were they enjoying themselves? Did they enjoy talking

Participant 1: I don't know how to put it, the body map .., they didn't understand it, even myself I didn't understand it well, I don't know how to explain it to them

Facilitator: it was difficult to explain it to them

Participant 1: yes because I am teaching grade 1

Facilitator: did they enjoy the activity of being drawn?

Participant 1 : yes, they liked that part, otherwise it has no meaning to grade one learners, otherwise they want to lie down and draw whatever

Facilitator: did you do it during lunch time?

Participant 1: yes

Facilitator: was it difficult for them?

Participant 1: it was easy, they were laughing

Facilitator: they thought what is this ..(unclear) when you did the body map ..(unclear) did you ask them any questions while you were drawing or did you just let them draw?

Participant 1: I wanted to explain it but I have no words to explain it, they are too young, there isn't much to say to them

Facilitator: but did you want to say something to them?

Participant 1: but in the body map, since they were laughing, even the one lying there was laughing, even if I say to them write I am laughing, they cannot spell that

Participant 2: In my class with the body maps I explained the purpose of making a body map – what you feel inside, what are you feeling and then I showed them mine and then after showing them mine I took one child and then I do it on the floor with them, they were watching. So she was lying there on the floor and they were watching what she was doing. And then I said to her, what are you feeling, how do you feel, what are you feeling? And then she said to me she is happy to be here at the school



and then I said she must write it down. And then she then wrote again, I love my father, ..my father passed away, I loved him, I am happy to be here at school, I feel happy, she just wrote down those things. And with the memory box I showed them my memory box and then I explained to them what is going inside, whatever they like or things that they will think of – or other people will remember them with when they are gone. So I said to them they must bring in boxes. And then some of the pupils brought boxes, others they are still bringing. So when they saw other children bringing their boxes, others are coming .., even yesterday there was a new box in my classroom, on Friday. So they were doing, whenever there's nothing and I'm not looking at them, even if we are writing I will see a box with cutting – they enjoy it very much. So at least they know the body map

Facilitator: I think it sounds to me that it was really helpful that you showed yours

Participant 2: ja, I showed mine

Facilitator: the body map also – and they wanted ..(unclear), what was the other thing I was thinking .., when this child said with the body map that she loves her father who passed away, what did you do, did you ask her about it or did you just leave it for her to write it down?

Participant 2: I just left her because I didn't want to hurt her, even myself, it was difficult for me to be asking her, but I said to her write it down, then she wrote it down

Facilitator: and it was in front of the whole class?

Participant 2: in front of the whole class and she was smiling she was not sad because

Facilitator: she was dealing with it. Do you think giving her a chance to deal with it in front of the class made the children in the class feel different towards her. And did the atmosphere in the class change when you do this?

Participant 2: they are fun because they are small children, so they don't know ..(unclear) but they know when you say someone has passed away. So at least they give that care, that one has no mother, that one has no father, I must not play with that thing that can hurt

Facilitator: are you trying to say that in a normal ...(unclear) and you teach them that type of stuff and the children must give you answers that are right or wrong, if the ...(unclear) but then when you deal with the children, does the atmosphere change?

Participant 2: yes

Facilitator: ..how did it feel like to you, what happened?

Participant 2: it brings you closer to them, they trust you, they tell you something that you didn't ask, they come to you and say I have a brother who is sick, I've got my aunt there, she passed away, this happened after the other one mentioned his father. They all talk freely, they are now open to me

Facilitator: with both the memory box and the body map, both of it make them feel that you are somebody ..(unclear)

Participant 2: yes



Facilitator: and what did you ..(unclear) was that hard for you ..?

Participant 3: it was hard for me at first because it was my first time, it was the first time doing the body map. So I have to transfer it to the kids. So I had to find ways to get into their minds with the body map. I must first start where we started. I am special, I draw the picture, this is myself, this is the body map, you know, so I started from where we started when we started our lesson, my body. So I said we .., we started with my body, this is my body, I've got two eyes, one nose and then I draw and then even take the life orientation book and then look at the first page where we do my body. And then they were drawing themselves in their books. So I said to them this is a body map of yourself, this one, so I told them you are going to write how you feel today, what is wrong with you, are you happy or unhappy, what do you want in life, what do you want in the future, what happened in the past. That was difficult for me but I tried.

Participant 4: I was ..(unclear) yesterday I said to myself what am I going to do ..(unclear) I even started to change my own ..(unclear) because now what I did is I related it to ..(unclear) which I did last year in grade 7, where one child would identify himself as a unique person. Now I thought it's not going to be fair if I do this at home, let me rather go to these learners and I'm going to treat it as if I'm not teaching life orientation ..(unclear) where they are going to see themselves as unique because I used to have that lesson, where they draw themselves. I would say draw yourself, say whatever you like or dislike, say you are tall or short, I like this and that. So I thought this is going to be like that. That is why I'm saying I want to do it in grade 7. You know last week these learners didn't do my homework. I asked them



what is their problem, please be open, I am your mother, I want you to tell me what is happening. They told me others come to school without having meals, and they go out and not get anything before they go to work. Others have problems with parents who get drunk everyday, others stay with their aunts, they shout a lot, they get frustrated. So those were their inputs, the things I got from them at that time. So I said this is going to assist me because I was able to identify easily how they live. I interpret it as one of our lessons (unclear)

Participant 3: it is easy at foundation stage, more especially in grade 1, as a result you have to write for them now.

Facilitator: ..(unclear) and I can see that there's a big change, ja but even if, I love your question about what happens with the ..(unclear) because given the technique of ..(unclear) even if it just means, the child feels unhappy, or feel if somebody could listen to my story from home, then that is wonderful

Participant 1: the problem is in grade 1 they don't want to wait, they want to talk at the same time "me too, me too" – they all say "I want to talk, I want to talk!", they've got stories to tell

Participant 5: they have stories because of the atmosphere, now I don't have a problem because they know that one ..(unclear) if he doesn't perform well and the problem is they assist ..(unclear)

Facilitator: and was it ..(unclear) by doing that memory box, the body map, it sometimes gives the children an opportunity to tell a story ..(unclear) and that, okay

Participant 6: all of them they want to



Participant 7: I just had a class of my own, my ..(unclear) - that comes into my office, as well as yesterday I've made mention of a learning area that I think it can assist me in dealing with this memory box. Now I for ..(unclear) that was brought into my office and sometimes last week by Mrs Maxutu* in her class, a learner who is staying with the aunt here from Umtata, the father is teaching at Umtata, now the mother has passed away long before, now the father .., this learner doesn't have a life that is ..(unclear) for her. Now what I did then in the class I just called all of them to just brainstorm and tell us their problems and all those things with the intention of focussing in this learner, but I didn't want to show her that I'm going to ..(unclear). So I told them that I've got this idea I want to make a memory box out of what they are telling me, then I made mention of that lady, to come and assist me in doing the memory box. So that is what I did, so I then took that child and then we made ..(unclear) - all learners were participating. And also (there was a lot of noise in the background) - inside the box, as you can see here, there are things that she has put around, things that she likes, mother, she wants to see herself staying with the father and all those things and also she has highlighted that she would like to have a happy home, to have food, as you can see there's a picture of food there. That means she wants to have supper, have something you know. So that is what I .., but the child was happy, that is what I observed. She was happy, she didn't show any sign of sadness, all of those things, as well as myself, I was happy with them so that she can't feel that. That's why I started generalising, I didn't want to be specific, showing that I'm focussing on her.

Facilitator: and the child...(unclear) - also do the body map?

Participant 7: yes they did, but I'm not yet finished with it. Here is the picture of the child, it's here.

Facilitator: ..(unclear) what was the ..(unclear)?

Participant 7: the other things are the things that the child has indicated that she loves to be, and here ..(unclear) – she likes the environment and also here she loves her mother, that is what she says, so I trust ..(unclear)

Facilitator: is she living with the mother or is this the mother ..(unclear)?

Participant 7: and there's also a message, she is living with her aunt and she calls the aunt mother (she refers to her aunt as mother) – we discovered that .., in fact Mrs Maxutu* realised that the child doesn't perform well in her class and also she has a problem of just letting ..(unclear), she is withdrawn. So as a result I called the Child Line last week because the teacher suspected that the child may have been raped at some time or another, she suspected that the child didn't want to tell anyone. So I called Child Line and asked them to come and talk to the child, perhaps the child will talk to an outsider. The mother told us that she realised that the child has got abdominal pains

Facilitator: how old is she?

Participant 7: she is eight years old. Now all those signs, although we are not doctors and all those things, we suspected. The mother told us that she brought the child to the clinic and she was told that ..(unclear) and all those things ..(unclear) you take my mum, I miss my mum too much, I want to die too, that's



the message. You know because they were already ..(unclear) in here (the tape has got a lot of disturbance).

Facilitator: ..okay..(unclear)

Participant 7: these messages are from other learners ..(unclear – I think she was showing something here)

Facilitator: this is ..(unclear) all the children assisted ..(unclear)

Participant 7: Yes they wrote it on this map for her..(unclear)

Facilitator: she didn't show ..(unclear) signs?

Participant 7: no she was so happy, she didn't show any signs of sadness...(unclear) - when we asked her about her feelings she said I want to write a story about me – she wants to write something because ..(unclear)

Facilitator: ..(unclear) she might have made something ..(unclear)? How did it feel, did you feel confident when you did it or were you?

Participant 7: I felt confident in the sense that I've got some ..(unclear) towards this learner, something that ..(unclear), for the message I've already located through the Child Line, that is why I'm happy about it because she's going to get some assistance somewhere somehow. So I don't feel ashamed

Participant 7: for argument sake this child has got a father, she is not an orphan, so that is why we are trying to teach the father, to focus and to take responsibility of the child. So that is why ..(unclear) is not well and knowing that ..(unclear)



Facilitator: and do you think that ..(unclear)?

Participant 7: yes

Facilitator: do you feel that after you've done this that you might have more information or that you just ..(unclear) before the memory box and body map already have ..(unclear) or he has information, but when you did the body map and the memory box, did you get extra information or is it the same ..?

Participant 7: it is better we have some information now..(unclear) and I think we observed that and also Mrs Maxutu*..(unclear) that was brought into my office ..(unclear) the child is still withdrawn but she wants to do something, to write down

Participant 6: so maybe she feels that ..(unclear – everybody is talking at the same time)

Participant 7: ..(unclear) – according to the aunt, earlier in March when I found out that the child is urinating a lot, then she didn't come. I went to the principal's office and but the principal said when he's got time we will go to that house. And the aunt went away to assist the sister in Soweto and the child was left alone at home. I called her again before we closed the schools in June. She didn't come. Now I forced the child to stay in my house so that she can come and ask why and she did. When she came I told her what was wrong with the child and the experiences I was having with the child in class and then she narrated the whole story to me. That she was with the father for two years and then she came when .., she came and realised that the kids were alone in Transkei, in a hut the father was living in



Umtata, far away from the granny. There was a granny nearby the house and that granny took them and gave them money to come down to Port Elizabeth

Participant 7: but still the father was here ..(unclear) because I wanted to phone and ..(unclear)

Facilitator: so you were all involved and both of you are working together ..(unclear) do you want to show us ..(unclear)

Participant 8: as you all know that during the .., ever since you were here we were busy here at school, even now we are busy making catch up with the kids because we nearly finished with the work, now we have to go back and catch up with the kids. So it was a time for me to interact with my class otherwise I wanted to make something that is real, that comes deeply out of my heart because I don't want to do something, I didn't want to do something just for fun or something just for the sake of doing it. So this comes deep down from my heart, this is my own memory box that I will be leaving for my kids when I pass away even if it's going to be tomorrow or whenever. Okay this is my memory box but it is not yet finished you see. It was a start, it is going to be an ongoing process, my life is going to be here, I'm going to leave something for my kids you see, so that they can remember me. Then what I did, I didn't write on my body, it's only the ..(unclear) because I didn't write it because I had a problem with my kid. Then what I did for the person that I ..(unclear) it's a true reflection and I'm not going to reveal it because we maintain confidentiality. So you will pardon me, it's confidential, it is here. The person that I did the body map and together with the memory box, but we are not yet finished, is a person that accept me in the community. When I met this lady I noticed that she has got something, because of this course, this workshop may



need to be very much clear. Then I suggested to her that okay, I know, because we talked a lot because she took me as a mother, because her mother is not aware of all these things that are happening, you know the mothers that don't want to talk to their kids about what is happening around them. You know the old fashioned mothers. Then the lady came to me and I said to her, why don't you go to the clinic, why don't you visit the clinic. She asked me why should she visit the clinic. I noticed symptoms. I told her that she must ask for a blood test, and that she will either test positive or negative. If you are positive it is okay and that is the way life is, I tried to counsel her before she went for the blood test. Then I said to her if you are negative, it is life but you must then start taking care of your life. She listened to me, I visited her several times so that we can interact. I also gave her money to go to the clinic. She went, what is happening now with the test is you get the results immediately. They take your blood and put it on something that is so fast and they would tell you .., they start by counselling her. Then they put that on the blood test, the results came because they said if they took the blood, it would take longer. But if they put it .., I believe it was on .., then the results came, because she had already got counselling, I also gave her some counselling. She was okay. The results were not nice even to me, because I had to interact with her and I asked her what she wanted me to do. She asked me not to tell her mother. I could see that she was not yet ready to accept, I then said to her it will take time, it's a process and then I told her that when she is ready she will talk about it herself. I then assured her that this is a secret between us, and the person at the clinic. I told her that we are not going to say anything until she is ready – and I told her she is going to do it herself when she is ready. I told her that when the time is right she will manage it herself. I promised her that it will be a secret until she is ready. Now she is coping, nothing is wrong, even the CD count is okay. Now,



what is happening is .., I did .., it's difficult to deal with ..(unclear), it's nice when you are talking, but when it comes to reality its very much difficult. I went to her house and we did a body map, but when we were doing the body map, I didn't tell her what is it about. She asked me "what is it?", I said "no, just talk to me, whatever you want to say just write it down", it was so nice because he's an adult. I told her to write down everything she wants to tell me, whatever message, whether it's sad or not, everything you can just write down. Then what happened, she took it and I, it's a pity I forgot my camera because I took some photographs, helping her doing whatever, it's in the camera. We are not yet finished because I don't want to rush things – because I told you this is ongoing, she is going to live longer. I don't want to rush things so that she starts suspecting .., she shouldn't ask herself questions like "why is she doing this, am I going to live for a shorter period". I wanted to get into her, so that she can cope. So I'm not going to show anyone in this room, but I will show you before you leave, you can have a look and even take a photo if you so wish.

Then this is a memory box, I started with mine so that she can see from me. I said to her now you have to do a memory box, but I would like you to look at how I do mine because the memory box I also need it. I wanted her to see that the memory box is not just for people who are HIV positive, anyone can have a memory box. So I started the memory box by doing the things I love. I made it easy for her so that when she started her own memory box it would be easy. We started with the outside, as you can see the things that I like. I was so grateful because even when my children saw it, they asked "mummy why are you putting the things you love here". I said to them I am doing a memory box for myself so that one day when I pass away, because they know the things I love and not like. So it was a start. As I told you for



me it's an ongoing process. I will put the things I love, some of the things they will see that I love so that they can remember me. So I don't want to lie to you and say where I am ..(unclear – there was noise in the background)

Facilitator: ..(unclear)

Participant 1: this memory box is not mine, I was done by a child who is ..(unclear), the child is 8 years old. In fact before we did this memory box we had a ..(unclear) orange whereby she must respect the elders. And there was a story which was written by the granny, that which ever way, that even if she had one cent she would spend it with the grandchild. Then the parents came with photos the next day, the day after we did the memory box. She came with a photograph of the granny and ..(unclear) but the mother died two years ago from HIV?? As I know some of the things, the child comes from dysfunctional family whereby an uncle was living also with them and the uncle was also HIV positive. The uncle was sleeping with other kids in the house, but some of the kids were infected by that, they were HIV positive. So the uncle died and the mother died. So they are now with the granny. The granny is not a hard person but she's strict because she doesn't trust anybody with the grandchildren. The granny is so strict that she would accompany the kids to and from school. But she told me that they are struggling although the granny is getting a government grant, the pension, about R700 or so. They would like to have food .., near their home there's a tavern. In that tavern there are cars, there are expensive things, they sometimes want to get those things, but in future they will grow up and work for the granny. They will one day drive a car with the granny ..(unclear), that's all

Facilitator: ..(unclear) so this child has nobody..(unclear)?



Participant 1: yes

Facilitator: how did you experience (they are all talking at the same time) – when you worked with this child was it easy for you? Was it difficult?

Participant 1: It wasn't easy but it was a different thing because I didn't have a granny, I don't know how one grows up with the granny. So everything she was telling me was ..(unclear) because seemingly the granny, they are all she has. She wants to keep them as her own, flower pot, she wants them to be always around her.

Facilitator: when it was difficult, what did you do to make it easier for you because you got a lot of information and ..?

Participant 1: because everybody was telling a story, so it was easy for her to tell anything, granny is raising them, she does the cooking and everything for them. She gave me a little note for the granny, I live with my granny, my mum died, I do not want HIV and Aids to take my granny because I want my sweets, granny does the cooking for me

Facilitator: did you give them the idea or did they start it themselves?

Participant 1: no they were in a group, they were helping each other, as you can see the spelling here, look at that cooking, they were helping each other

Facilitator: lovely, so ..(unclear) opportunity to get other information?



Participant 1: you know if you can tell the ..(unclear) they are real stories attached, but we cannot take them one by one and make a story. That is why I decided today to introduce my group to the workshop, it was cancelled, it is done by the NGO, it costs R100 a year, and we are writing only an assignment. The assignment about HIV is very easy because everybody has got some story to tell. Here we've got ..(unclear) skills, and we've got everything about the family and ourselves. One skill I like here about counselling is they said information must be kept confidential. How and when are you going to be confidential. If you are working in a group things cannot be kept confidential. You must know .., one day I might not be here, for a month or so, counselling must continue. And another thing about that skill is that they say you must have a purpose. If you counsel a client or patient you must have a purpose. The purpose must drive the client to decide and with the decision that she/he took is going to resolve the issues he/she has.

Another thing that I like about this skill is that you check the language that you use when talking to a person because you might be offensive. You also check .., sometimes a client/patient comes to you with a problem, but it's not a problem per say, she is checking where are you, whether you are living in South Africa or not, because South Africa has the pandemic and everybody is suffering, infected or affected. So a client can come to you and say to you I want to talk. You listen to the client and advise. Some clients/patients are cruel. He/she sees you as a female, you are in this room with him/her but you don't really know who she/he is. Then they can either take advantage of you by either raping or stabbing you, or by infecting you with an injection that has blood. So there are so many things that you must check when counselling a person and they say don't always go to the



patient/client's place, rather call them in to a neutral venue, because people now, instead of decreasing the statistics of HIV they want everybody to be HIV positive.

Facilitator: maybe, I don't know if you have more questions but I think is it not a good time to summarise everything

Side B

Participant 6: they wanted to talk more

Participant 2: because they see that my teacher is telling me what happened to her.

Facilitator: trust?

Participant 2: ja

Facilitator: did any of you at any stage feel that you would like let the children do this about their parents or their families and not just about themselves? ..(unclear) you see that part where they had to think of who they are themselves, ..(unclear) is there anywhere in the curriculum where they need to think about their families?

Participant 3: yes

Facilitator: because I think it would be nice to do it in a family also, because then it's themselves and who ..(unclear). And did you find it a burden that you have so much ..(unclear) everybody is educated controls everything??

Participant 4: we are social workers



Facilitator: but do you feel this is something that helps you in your day ..(unclear) or something that is extra thing that you have to do also, how does it feel, is it something extra or something that helps?

Participant 5: no you don't feel that you are running an extra mile. You feel it's something you have done which helped you, to come closer to your learner, it's really not a burden

Participant 6: it's nice to know more about your learners in the classroom

Facilitator: ..(unclear) other people outside of learners, would you maybe do it with them? A family member or ..(unclear) or do you think is a technique to be used here at school?

Participant 7: like myself I do it here at school and with my kids at home – my kids have done it, my little one has done her memory box, she is not yet finished. Yesterday it so happened that y neighbour's daughter had homework of making a memory box. She had no idea how to make it. So she was helping her to make a memory box, so I took photos as they were busy doing it on the table.

Facilitator: okay

Participant 8: so I think with the memory box and also with Mandy's* idea that .., with the memory box you can do it with the whole class, not with one child. The learners can bring their ..

Participant 1: ice cream boxes and get started with their memory boxes because they show eagerness when making memory boxes, they enjoy it – they were watching while the other one was



making it, they also wanted to make their own memory boxes.
So I think it's best to do it with the whole class

Facilitator: has it worked, I remember the last time everybody wasn't comfortable with the word "memory box" maybe because there was a feeling that it labels HIV and Aids, do you still feel that way? Do you see it as a label or ..?

Participant 2: no, is not a label

Participant 3: is it necessary to focus on their needs and emotional things. It is their life you see, not labels.

Facilitator: so now ..(unclear – the tape has interruptions.
Thank you so much for sharing with us today. I think tomorrow afternoon, we would like to get some more ..(unclear) – just before you leave now I want to take a photo of each one of you because tomorrow we will bring you nice photos.

Participant 4: okay

Facilitator: one more thing ..(unclear) okay ladies I thought that I should add something to your gardens and I brought some strawberry plants as a symbol of support ..(unclear)

Participant 5: and the shape of the strawberry is sort of a heart.

Facilitator: Okay I think you should plant this in your garden, they multiply very easily, plant them and then thereafter you will also be taking ..(unclear) whenever you go and visit ..(unclear) give it to your neighbours. And I also got a ..(unclear)



Participants: thank you (all thank her together and one of the participants read out a poem, she was not very clear).



VELDBESOEK 2

DAG 2

SESSIE 1&2

Participant 1: I'm an expert in bake beans, so here's my self made bake beans, then I like having my little one Vuyo, I like drinking coffee with sugar, I like tea/coffee with sugar, I like my profession, I like people who are ..(unclear) like myself.

Facilitator: what about the ..(unclear)

Participant 1: I like it, I love it ..(unclear)

Facilitator: Maria.

Participant 2: I love Daphne Boderick because she is so bold and she can fight for her family, Felicia Mabuza comes from nowhere but look at her today, I like a kitchen, my kitchen is like this, so they know and ..(unclear) I like ..(unclear) – it resembles me and .., can you look at Nicky Parker?? – I love Karabo, The Bold, the way she's acting, I love Karabo. Okay, I love powder, when I make up I like the powder and the eyebrow, I'm not like Maxutu* ..(unclear) to make up. I am a current member, even though my husband is ..(unclear) I must love – I like to be involved in community projects and teaching people about HIV and Aids and all those things. What else .., there are more things that I need to put but I'm still waiting for the time to be right

Participant 3: you know what I want to say is ..(unclear) that we live in today, maybe we will go out of our society because our kids and our sisters like money. They like money, they go to

strangers because of money and they don't know if those strangers are clean or whatever and we always ..

Facilitator: I don't think it's your promiscuous or ..(unclear) if everybody uses a condom, I also think it's better to abstain – just have one ..(unclear) but it sounds as if they don't want to do that, if they use a condom already there's a 90% better chance

Participant 4: Our kids, they like money, they go to strangers because of money, they don't know if the strangers are clean or whatever. Then you always ..(unclear) our kids

Facilitator: I don't think it's a promiscuous ..(unclear) I think it's a few ..(unclear) if everybody just used a condom ..(unclear) if they use a condom ..(unclear)?

Participant 4: you know what, you meet somebody (they are all talking at the same time), you believe ..(unclear – I cannot follow, some are laughing and the other one is trying to talk)

Facilitator: do you remember last time when we met ..(unclear – I can't follow this tape, everybody is laughing and telling jokes, no real discussions) How do I pronounce Coega in Nelson Mandela development project (Xuga – they pronounced it for you) – in my next life I'm going to be Xhosa, say Maxungo

Participant 5: I don't like pie..

Facilitator: you don't like pie? Why? (they were laughing)

Participant 5: I don't like a pie because it is ..(unclear)

Participant 6: I'm happy today, I'm going to write something and put it in my box. When she came to my house to check what happened to my kids ..(unclear), I asked her why do you call today, she said ..(unclear)

Facilitator: what is the best meal we've had together, what was the best meal?

Participant 7t: the best meal together?

Participant 1: Kentucky

Facilitator: I knew you were going to say that, I was with you. We have to do the Kentucky again but then we only do that when the husbands are here because they know where the KFC's are, we don't know

Participant 2: I love strawberries too, do you still remember last year, by the time you brought .., as from that day I always buy strawberries from Fruit and Veg, you know

Facilitator: what about chocolate?

Participant 3: and yoghurt

Facilitator: have you tried it with champagne, you put in one strawberry in that champagne, by the time you reach the end, that strawberry has soaked up all the champagne

Participant 4: I heard bad news today, one of my children is HIV positive in my class. It was last weekend he was ..(unclear) – you know what, her parents passed away at the beginning of the year, the father last year and the mother this year. She was



staying in Motherwell. And now we registered her in August this year in our school. Then some parents told her that her mother passed away because of HIV Aids and her father too.

Participant 5: in your class?

Participant 4: ja in my classroom, it was last week when she was asked ..(unclear)

Facilitator: the child ..(unclear)

Participant 4: no, this boy. The guardians told me that and then last week this child was absent, the parents came today, this morning and told me, she took the child to the clinic last week and then she is HIV positive. Okay when I saw this child during break time after hearing the news. I didn't know what to do, I just told ..(unclear)

Facilitator: she said yesterday she is strong, but today

Participant 4: I didn't cry, wait for the story. I heard the news from the office, and then I go to my classroom, I didn't know what to do ..(unclear) she was standing outside the classroom, it was break time, she didn't go to the playgrounds, she was just standing there. And then I said to her keep this money for me I will take it after break ..(unclear) I didn't know what to say and I was nervous. And then I .., when I came back to the classroom with the children again, when I saw her, I just looked at her, I was so worried. Otherwise she's okay / alright now, there's nothing wrong with her. I just called her and I just said "come here" I called her to my classroom. I asked this little girl – I called her "why did you come here to the school?" she told me "I came here for a holiday, I was here for a holiday", and then I ask



her “why don’t you go to Motherwell to your school”. She said “no my mother ...”, they always say mother, mother .., not aunt. She told me that her mother is staying in Motherwell with her father. I asked her where is your mother now. She said she is in Motherwell with her father, her mother had passed away. it was in June. I then asked her why doesn’t she go back, she said “my mother said I must stay here”, she then tells me she’s got two mothers, the other one is here and the other one is there, I’ve got two fathers, the other one is there and the other one here. I didn’t know the story at the time. She thought that her mother is still alive there. She doesn’t know that her mother passed away, she told me that she came here for holidays, the holidays were already in June. And then when I asked why doesn’t she go back, she said “my mother said I must stay here”, she then tells me she’s got two mothers, the other one is here and the other one is there, I’ve got two fathers, the other one is there and the other one. I didn’t know the story at the time. Do you understand what I mean. I was the only one who knew the real story, what was really happening. The child doesn’t know the full story, she thought that her mother is still alive there. In our culture if the child is still young, some families do not tell the children that your mother or father passed away, do you know what I mean. They don’t know the real story, I don’t know when do they get to know the real story. It is like that what is happening is they are all 13 because ..(unclear) – what is happening is the people are ..(unclear – there’s a lot of background noise) because the policy does not allow us to tell the child ..(unclear

Participant 6: what is happening is they are old fashioned because with us we take people who are ..(unclear)

Participant 4: what is happening is the people, some of our parents are old fashioned because they think is like during the



olden days, where you don't tell the child what is going on – this is how we grew up. We don't know our fathers, we were told they are coming back, they are in Motherwell, or in certain areas whilst your father has passed away..(unclear) but we ask the child, do you know when your brother pass away, what is happening with us – if your uncle passed away, what is going to happen, your father ..(unclear) – she is with God ..(unclear) – they don't make you ..(unclear) they keep on confusing the kid, the kid will be waiting and waiting, when they are older it is when they tell the truth ..(unclear), but if you tell them straight away that she/he is gone is with God, and they can also say one day, when you are older you will meet with them – but they must know that they died, that the people who passed away are with God. They are not doing it like that.

But with us, the people who are educated, you know when your husband or your brother passes away, what is happening with us we just tell them that your uncle passed away, what is going to happen is your father or uncle or whoever passed away, we just tell them that he/she is with God. She is resting, one day you are going to see or meet him or her. They don't do it like that they keep confusing the kid because the kid will be waiting and waiting. When they are old they will ask where is our mother, because they could see when the coffin is coming, they can see what is inside the coffin, they will be having that problem, is this person .., can the person breathe. But if you tell them straight away that he/she is sleeping there, God has taken him/her, when you are older you are going to meet him/her. But they need to know that the people who passed away are in God's hands you see. They are not doing it like us, they are keeping this from the children. When you ask the kids they just say the parents are still alive



Facilitator: as you are talking, I know yesterday we spoke about for this year, for this round, to develop we did it with the children, but I'm really thinking as you talking that it would be wonderful if next year two classes come in class time, get the memory box for every child to do a memory box and draw a picture of their mother or father and if that mother or father is deceased let ..(unclear) living in Motherwell, let them ask the mother they're living with now – “ mummy how is this other mother, what is she like, what stories does she listen to, what ..(unclear) Every learner in the class can make a memory box or a memory bag or whatever of their mother or father because then they will have something to keep with them Because it seems like maybe it's not happening in their houses, in their families, so you can facilitate that in your class

Participant 4: that will be a good thing, but what is happening, we are lucky enough here at school because the principal called me and gave me some sort of application forms, from Atic for Aids for aids orphans. Atic is trying to interact, to help them you see with uniform or whatever. I've got the form in the classroom, I forgot to bring it with. I called the parents aside so that I can talk to them, especially those that disclose, it's easier to interact with them. So on those forms they ask what kind of a grant are they getting, so that if they need foster care I'm sure they are going to make means to get them foster care, because most of them don't have parents. Then there is a part where they ask if you need school clothes, this is going to be of help to them and you tick accordingly. The due date is 31st but so far I've got five parents who already filled in the forms.

Participant 8: it is very difficult and emotional



Facilitator: ..(unclear) of the child (too much noise in the background), this is where you find ..(unclear) future, it gives the child something ..(unclear)

Participant 2: what is happening again with Atic, Atic is also a good help you see, when we have problems, as you gave us those ..., when we phone Atic, they interact with them because they've got social workers for a long time and now they are trying to help, they've got those ..(unclear), they've got doctors you see, even if you have a problem and need help, they know everything

Facilitator: they are a wonderful resource?

Participant 2: ja it's a good resource

Facilitator: okay I think we should move on

Participant 4: now I wanted to say that because of technology I think kids do understand what death is, because children read magazines and stories are talking about death, the thing is they need counselling because if they are counselled they will not ask where is she because they know everyone who is dying is going to heaven. We are supposed to be counsellors...(unclear)

Facilitator: you think you should do the counselling

Participant 4: ja, we are supposed to be counsellors

Facilitator: counselling because you have to be there ..(unclear) how does the body map help you, how does it help?

Facilitator: I think on that note with the counselling, ..(unclear) one final question I want us to have a discussion on. I would like



to know Do you think a pastoral role is doing that, that's almost the same as being a counselling and you need to be there. And the body maps how was it helping you in doing all of that to fulfil your pastoral role?

Participant 4: okay it helped us because the child opens herself up to you because what she is doing there, if she is touched emotionally she will cry. If it makes her happy she will smile because she will communicate in another way with you, the child will be open

Facilitator: so it created an opportunity for you to be a ..(unclear)

Participant 5: do you know what .., I know that child there is something that she feels you know, because in the classroom, not today only, even last month, even .., as from September. She likes to stay like this (illustrating), always. I never saw her sitting straight or talking with others or ..(unclear) – I know there is something inside of her, there are questions – she's got questions, but those questions are inside. Do you understand what I mean. I said why do you always sit like this (she is whispering I cannot hear what she is saying). I would ask her why do you always sit like this and she would say nothing I know that she is feeling some pain inside, maybe she is asking herself a question "where is my mother, why don't I go back to Motherwell and see my mum again", do you understand what I mean. I don't know but I do know that something is eating her inside. I have never seen her playing with other kids or talking with others in the classroom. You know how it is with children, they're always talking even if you are there. They are always talking to each other. She always sit like this alone



Participant 5: it means she knows something but there's no one to talk to – because you respond to a question, what happened to you, you respond and you become free, you talk and .., maybe at home they are reserved, they don't tell her the truth, but the teacher is supposed to keep on asking so that the child must be free and want to say something to the teacher

Facilitator: but do you think that like for instance the body map, gives you that opportunity because sometimes you want to ask but you don't know how – I also know that ..(unclear) something inside ..(unclear) do you think these methods, helps you to go and do beyond your role as a teacher in class .. (unclear – others are talking at the same time)

Participant 5: those body maps help us a lot because we talk about non-verbal, now they are expressing their feelings through the body map, , it helps them convey the message of how they feel. I called Debbie* and asked her to ask the child questions because I know I've got so many children out there who are orphans, but they don't know their parents passed away. I asked her to ask the children..(unclear)

Facilitator: do you think the memory box and the body map helped

Participant 5: a lot

Facilitator: if it couldn't help it's also good for us to know when it doesn't help, because I know you struggled with the grade 1's because they just thought is fun, so maybe the age plays a role, maybe it's difficult for a Grade 1 to use the body maps or the memory boxes to open up



Participant 5: yes. When I went to her class I asked the child some questions, what the child was proud to have two parents, two mothers and two fathers. The poor children are living with the hope that one day they are going to see their mothers. That's what I've discovered. But we've said that it's a process, maybe when the child is in Grade 3 we will go back to her to answer the question, but presently you can see that they are happy because they've got the hope that one day they will go back to their mothers.

Facilitator: do you think that these techniques can help you realise what the child is thinking now. Do you think the child had been questioned and ..(unclear) the body map is ..(unclear)?

Participant 5: yes, it's an ongoing process, if we continue doing it, I'm sure the answers will come up because now they are five years old

Facilitator: maybe we need to realise that the body map isn't there to give answers but maybe just to explain if the child is feeling or going through now, it helps you understand the child better, the emotional need of the child ..(unclear)

Participant 4: you know what, I don't want to underestimate the mind of the child, even if she is reserved or quiet, she know what is happening even if she doesn't talk about it. She might not know that her mother died, but she has questions like "when are they coming to me, do they not love me, where are they"? she has those questions, "why is my mother not living with me", she is sitting there quietly, she is thinking. That's why I say the memory box and the body map will help a lot so that the child can express when writing or drawing whatever, she can draw her mother or whatever. These can still help



Facilitator: it maybe create a faith for the child

Participant 4: ja for the child to express her feelings

Participant 6: okay this goes hand in hand with our curriculum you see, because you see, like now maybe we know about the kids problem, if we can start like what we were saying, the whole class to have their own memory boxes and body maps. If we can say like “can’t you draw your family”, you see the drawing of the family, all those things that we are teaching in the classroom you can put them there – this will allow the student to express themselves. You can check on the drawing, because you can see, we’ve been taught that with drawing, you can ask all the kids to do one drawing but when they colour it you will find the other kids will use black colour, we know that when they are using black there is a problem. You know what black symbolises. It’s when you are going to detect that the child has a big problem, is in deep trouble. Some of the children, like when you say draw yourself, the topic is myself. Then she can draw herself with tears, then you will know that the child has got a problem. Then you can make time to .., you must create the atmosphere of friendship so that you can talk, she can be open to you. Children mustn’t be scared of us of the teacher, we must also be parents to the kids. Talk to the child and ask the child what she/he likes and the child will be open to you if the atmosphere is friendly

Facilitator: I hear a lot of things that you are saying, you saying that you look at the common things of the ..(unclear) and interpret them ..(unclear) and I hear it allows the child an opportunity to be open and talk without any fears



Participant 6: what happened today, a friend of mine gave me a letter from a child, the child is in Grade 6, the letter was saying that she needs help because the mother is always beating her up and that she doesn't like the abusive language that the mother is using when speaking to her. She stressed that she wants help. And sometimes she closes the door, (the mother) and I have to sleep next door with the people I do not even know. Not that I don't want to come to school, but the way the mother, the way she as a parent is presenting herself to the teachers, it's as if the child doesn't want to come to school. So What I did was, I said okay, I am dealing with Grade 3's, I will use my class to start with the memory box. And then I said to Sandy*, I told Sandy about this, she said she is going to call the teacher so then Sandy can explain what is going on, so that the child can be given enough chance to have her own memory box. Maybe we will come out with something. Because she says they are three with different fathers, different treatment. So I said when the child does that with Sandy, we will also do the memory box and the body map to get some information about this maybe it will help – that is when the social workers came

Facilitator: these things that you can do, how ..(unclear) okay, and say for instance you didn't know about this, how would you have reacted them, when you didn't know about the memory box or the body map, how would you have dealt with the problem?

Participant 6: we would have gone to the principal's office and asked her to call Child Line (they are all talking at the same time)

Participant 8: I just want to ask something to my colleagues, is it possible for a child in Grade 3 to remember what happened to her when she was in Grade 1? (the question was not properly put), as the teacher, because that thing happened some time ago,

and now the child is behaving in a certain manner. Are you going to, as a teacher to remind or to remind him or the teacher ..(unclear) that the behaviour of the child is caused by what happened to the child previously

Participant 3: what we always do, if you've got children and you know this is the problem, you tell the next teacher about the child's problem.

*names have been changed

End of Side A

Side B

Participant 1: contd .. because that child ..(unclear) memory box and a body map, she was with me in Grade 1, that thing happened when she was in my classroom. But now she is in Grade 3 now, she remembers that thing, she has kept it inside of her. So that one was in Grade 1 when that thing happened to her, when their parents were slaughtered in front of her. So she was there and she was in Grade 1, she still remembers today

Participant 2: to add more on that, communication and interaction is important, because like if I've got a problem with the child and I keep it with myself, even if I can't solve that problem. That will cause another problem. So it's nice with us here at school because even if you notice that a child has got a learning problem. You will go to the previous teacher and find out the background of the child because sometimes you don't the child's background. Then when you get to know the child's background, you can easily assess the child's problem. So tht interaction and communication helps a lot. Not to keep the



child's problem for yourself whilst the child is suffering, the child will be suffering while you are keeping the problem to yourself

Participant 1: ...(unclear) - meanwhile in Grade 1 there was a ...(unclear) for you and teacher ...(unclear) and relate to the kids ...(unclear) and I asked myself what can I do so that the behaviour of the child can be on track again??? – then I got the answer today ...(unclear)

Facilitator: ...(unclear) grade 1 ...(unclear)

Participant 1: like maybe he's new here, it's okay with your question, maybe he's new here at the school and was doing grade 1 and the teacher left the school and now he is in grade 2. He has this problem. We will go back to the case study of the child, this is when the parent is called in – the background of the child is very important to assess the problem, you need to know where the problem lies. Because you can detect it even if the parent is telling you, you can see okay, here is the problem. I was asking I wonder how possible it is to take the memory box from that one, when she was saying she had that problem. How possible is it to take that memory box ...(unclear) it means when they are going ...(unclear) of each child, either you learn or you read or you study but ...(unclear) so that you know ...(unclear)

Facilitator: okay then that box will give you the background of the emotional and all of that

Participant 1: is it possible that you could rephrase of that ...(unclear) and it will depend .., I think it's going to depend ...(unclear) – if the child is ...(unclear) you are perfect ...(unclear) you say to the child, look what are you saying here, the previous year you were not performing like this, and then you get to know



what is the problem because you are saying how the child has performed in the past

Facilitator: the memory box always ..(unclear) how will you ..(unclear) – the memory box is not a problem ..(unclear – they are talking at the same time). That means that the child is encouraged to keep it here at school and take it to the next ..(unclear) but the educator will always have to get the child's permission to open it and ask the child to explain what happened, because this is the child's soul

Participant 2: also it's confidential

Facilitator: ..(unclear) - and then I think that every child, if they are behaving exactly the same, every child will gain by remembering what they were like last year – there's a nice word, pro-active, you would then ..(unclear) – so even if they know ..(unclear) last year you ..(unclear)

Participant 3: and that thing because it is memorable can bring our values back

Facilitator: definitely – yes this is a picture of say this ..(unclear) this is legal ..(unclear) a way of showing people who I am

Facilitator: ..(unclear) information to some of ..(unclear) because you said most of the children to do this type of thing ..(unclear) do you think that ..(unclear)

Participant 3: we would not be this far if we didn't have .., we wouldn't have known anything about our kids if there was no communication between the parents and us. If you know about



the Xhosa board, it has got three legs, the parents, the learner and the teacher. So we must make use of that so that we can come up with something you see, because if the parents .., if we didn't call the parents to a meeting and we didn't talk about this – they would be waiting with no help, they would be useless but now like now we are filling those forms because they are disclosing, they are having the chance of sharing their own problems with us so that they can get help. We are now working with three forms and we cannot work with a board with two sheets, a (board) learner, a child and a teacher???

Facilitator: now that you are going to make memory boxes for the children, the boxes are not for people who are HIV positive only, they are for everybody. Now that .., let's say this kid is having this problem, and this problem .., now the kid is in grade in 3, and there is a detection of the behaviour in grade 3, meanwhile in grade 1 there was a memory box that was done for the pupil. What I want to know is is it possible for you as a teacher, I'm asking you again, is it possible for you as a teacher, to take that memory box and relate to the kid, just to refresh the mind so that the behaviour of the child can get on track again?

Participant 4: I'm going to try and answer that. This is the question I had yesterday but I thought let me go and discuss it maybe with one of you, then I got the answer today. That is why it was said when we started now that the memory box has to go on. I was asking how possible is it to take the memory box from that one when she was saying she has that problem. How possible is it to take the memory box of these children to the grade 2 teachers so that the grade 2 teachers can continue with the child's memory box that year and then from grade 2 to grade 3, what she is asking is, it means when they are brought to grade 2, you take all of them, all the children's memory boxes. You

either learn or you read or you study but you have to get into the box so that you know what is happening with the child

Facilitator: ..(unclear) body maps

Participant 4: I want to come to the behaviour of the child. Is it possible that you can refresh the child's memory by using the previous year's memory box and that map in the box can help

Participant 5: and that refreshment can change the child's behaviour

Participant 3: it will depend, I think it's going to depend on the behaviour that you get from the child. If the child is perfect there is no point of refreshing, if the child continues to be perfect there would be no point because he is still perfect. You have studied what he was like, you have seen the change and the present behaviour. You happen to know, for instance every step what is going on. I think when he/she is changing, of what is in here, you sit down with the child and say "look, what I've seen the previous year is not what you are doing now". And then you get to know what is the problem because you are seeing what is he/she doing presently

Facilitator: everybody ..(unclear) – the first one is the memory box is always the property of the person who made it. How would Thandi* feel if I say you Thandi* give it to me I'm taking it back to Pretoria. The memory box is not the property of the person who facilitated. That means then that a child should be encouraged to keep it here at school and take it to the next grade the next year, but the educator will always have to ask the child permission and have the child with them and explain to them what happened, because this is the child's soul, the child's spirit.



Participant 3: We don't want to *krap* around in someone else's spirit. And then I think that every child, if they are behaving exactly the same, and you said it, every child will gain by remembering what they were like last year, or two years ago or three years ago. There's a nice word, pro-active, you prevent trouble from happening, you prevent something from going wrong. So even if there's no trouble, if a child has been reminded at the beginning of the year that last year you did this, and now this is where you are and this is where you came from

Participant 6: that means the memory boxes and body maps can bring our value back

Participant 5: exactly, identity – this is like a picture, let's say I know this one, this is actually legal – this is just a different way of showing people who I am.

Participant 7: sorry my question is, where are we going to keep these boxes – I do not have room in my classroom to keep the boxes, you know our classrooms do not have a safe place, you know our cupboards do not have enough room. You know those ice cream boxes, sometimes we don't want them. Where am I going to keep the memory boxes in my classroom.

Facilitator: what ideas do you have?

Participant 7: I'm just asking

Participant 1: just as individuals, I thought the boxes were for the students to keep at home, the teacher was going to do the learner profile in my classroom so I know what is the behaviour of the child. Because we were teaching them about the memory box, what it is about, what they can do with it, are they going to



take the boxes home and teach others about the memory box, teach their families, this is what I thought, like a diary to keep in a safe place, when they want to read they just go to the diary again and write whatever they want to do

Facilitator: so you saying the memory boxes ..(unclear) the boxes is a way in which we can do all of this, and for you the educators to capture what it means, you will write on the learner profile where you can use it and then if it needs to be used for next year or the year after, you can always ask the child “if he still have that memory box, bring it and then we can use it again, or write or draw to me what was in there”. And I think another thing would be, it could be an envelope - ..(unclear) remember it could be an envelope ..(unclear) – anything can be in an envelope ..(unclear)

Participant 7: it is better to do that because what I’m afraid of is, we all know as teachers that even if you can give a child a book, as we usually give them books in groups, because in groups they are so muddled up. But what is happening with them is, you can give the child that box, when you go home, there’s nothing the parent will take, even though it’s important they will take the paper and light it and make fire. How are we going to monitor it Because an ongoing process is something that we do continuously, it we do better now, and comfortable..(unclear) - because you have to monitor it, it’s difficult to do that if it’s not there, it would be better that ..(unclear) - something that is not at home and that is useless. It would be better if you can make use of five or four envelopes, then you keep them safely because then you know that I’ve got something, even on that particular day, during that time you say “now we are going to check our memory boxes” you see, it is exciting, this is mine, this is mine. Then you continue with what you want to do up to the fullest, when it is

full and you have the information. An ongoing process is something that keeps happening. If we are going to take them home, our parents do not care – I don't want to lie. You can call a parent now, they don't come to the school, they only come when they come to fetch the reports.

Participant 6: I was about to ask what is going to happen, we are here, there's 10 of us and it's not the whole staff that is here. What if the kid is in your class and in grade 2 is not with one of us teachers in the group – the child goes to another teacher who is not aware of the memory box, what is going to happen to the child.

Facilitator: I think it's a beautiful thing to do, I just think you should meet one lunch time or one break where you can share this information ..(unclear – they are talking at the same time)

Participant 6: it's a concern to other teachers (they are all talking at the same time)

Participant 5: sorry the purpose of these workshops are not to give information to us only, you see we mustn't be mistaken. The real meaning of what we are doing, it would be good if we can pass it on to other teachers, we must share the information with the other teachers, because there's no use having this information and keeping it with us alone. That is why we need to inform the other teachers what we learnt from our workshops, maybe some of them will also show an interest.

Participant 7: although the memory box something private and confidential, it is not confidential to tell other teachers. It is confidential to that particular person. So it's going to be easy for us here at school because we've got phase one and phase 2



teachers who are represented here. Then phase 1 teachers who are here will influence the phase 1 teachers who are not here and then the phase two teachers will follow do the same.

Facilitator: so learning about the skills has actually empowered you to empower others

Participant 5: I want to say, the teachers around here can see that we are committed to this because we started this thing two years back and we are still in the journey, they know that we are committed and that we want this to work and we are a proud school here, it is working, they know that this is working they can't just throw away what we started a long time ago

Facilitator: ..(unclear) body mapping and memory box making or counselling skills,..(unclear) are there other teachers in the school, other educators who also want to participate in the workshops? If they are interested or are they glad that they are not part of the workshops?

Participant 5: I know that they like the workshops, but because of the time, look now it's 4 o'clock. We know at 2 o'clock everybody wants to leave, it's because of the time, otherwise they want to be part of this.

Facilitator: okay ..(unclear) on different levels, gives you an opportunity to go beyond your normal role and .. the counselling skills which we talked about ..(unclear) is a lot like being a ..(unclear) to fulfil the other role of being a teacher and how to help children. Everything we talked about is in the second part of the manual. Just read through again and when the child comes to you with bigger emotions and ..(unclear) you should just try and see what you can do - ..(unclear) I think you learned a lot ..(unclear) – because I think you underestimate how much



you've learnt. out of the things you told us ..(unclear) you don't need to be a qualified counsellor You've seen it before, remember right from the beginning, you didn't believe in yourself and now you do and it's the same with counselling ..(unclear) must be verified because you have got to feel..(unclear) because it is difficult but you have got to ..(unclear) you already knew it. When I told you I was battling I couldn't have a child, and I was having problems all of you were ..(unclear) so ..(unclear). There's one more thing I'm wondering, I don't think it's practical to do it individually – I think it's practical to do it in a class. But do you think ..(unclear) children would have felt more comfortable to maybe share more intimate emotions with you.

Participant 8: ja, because some of them are shy even ...but when they are alone you can see ..(unclear – they are all talking at the same time) can confide (you are all talking at the same time)

Facilitator: ..(unclear everyone is talking) these photos. Ladies, just before we go, Maria and Malize ..(unclear) have designed some certificates for you for attending the workshop. See you next year in April.

END



Bylaag J

Visuele data

AFGENEEM IS
[sien Bylaag I (3)]

Veldbesoek 1, dag 2


Wit karton 1

teach
give support
social workers
Parents - community
guide Dedication
Motivation
Confidentiality
support from government

2 Teach
+ 2 change a
life
4 ever

Wit karton 2

5 Needs diagnose
know curriculum
firm & stern
life long learners

- go to visit them
- easy for learner to come to you
- communication →  → parents
- empower ourselves

Wit karton 3

PASTORAL ROLE

- care for needs, love, respect
- physical needst emotional
- trusting relationship
- help financially
- know child's background
- have empathy.
- know yourself - have empathy - ^{guide}
- Have correct values + norms
- love children unconditionally

NEEDS

- Orphans → ^{physical needs} emotional need
- unemployment
- upliftment of strengths
- Violence + abuse
- Accommodation + Sexual awareness
- Disabilities - due to alcoholism
- infections

Wit karton 4

RESOURCES / ASSETS

Educators, social worker, clinic
different places that are valuable,
eg. police-station + police-men.


- church
- support groups



- Cruel R/clients
 - ↳ trust both ways
 - ↳ place where all can see => you are okay
- confidentiality => ? : share helps because when counsellor not there others know

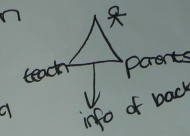
Where keep boxes

- ↳ only box → file / something else
- or ↳ box is like diary → ask to bring / tell

→ envl.  to keep it safe during ongoing process

- ↳ scared parents don't care not keep info safe

- communication




- use box as a tool to help R re-fresh memory of self as R was before R started with problems

How?

- open @ up
 - ↳ opportunity → to start talking
- also express non-verbal
- process
- the questions in the child help R express
- hand-in-hand with curriculum.
- atmosphere of friendship
- look at content of ^{map} box for more information
- NOT have methods would have refered.
- methods give teachers something to respond to R emotional needs.

Basic Counselling



SKILLS

- respect
- Trust
- warmth
- accept.
- empathy
- genuiness
- sincerity
- listening
- allowing R to talk
- facilitative process
- Confidentiality

→ box = R's permission use / share

Counsellor is:

- patience
- empathy
- tolerance
- warmth of character
- interest in human behavior
- ability to self-assess
- religious / cultural sensitivity
- easeiness with others
- Non-verbal messages
- Self actualize



add:

- appropriate referrals
- responding emotional needs ✓
- help & resolve emotional needs
- Guiding ✓
- helping ✓
- facilitating problem solving by & self ✓

* commitment (NB)

A hand-drawn diagram on a piece of paper. On the left is a simple drawing of a person with curly hair, wearing a triangle-shaped shirt and shorts, with arms and legs extended. To the right of the person is a large heart shape with radiating lines around it. Inside the heart, there is a small square box containing a drawing of two people. Below the heart is another small square box containing the word "Welcome".

*TRUST

Die informele nedersettingsgemeenskap en navorsingskonteks waarin my studie plaasgevind het



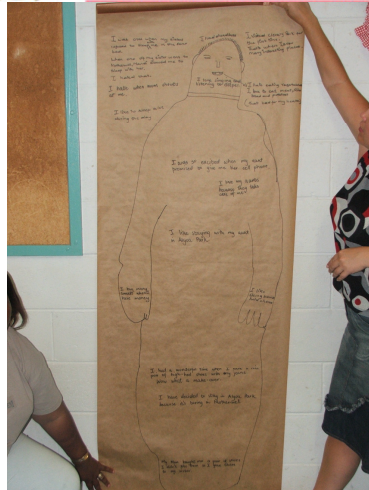
Voorbeelde van leerders se liggaamsportrette



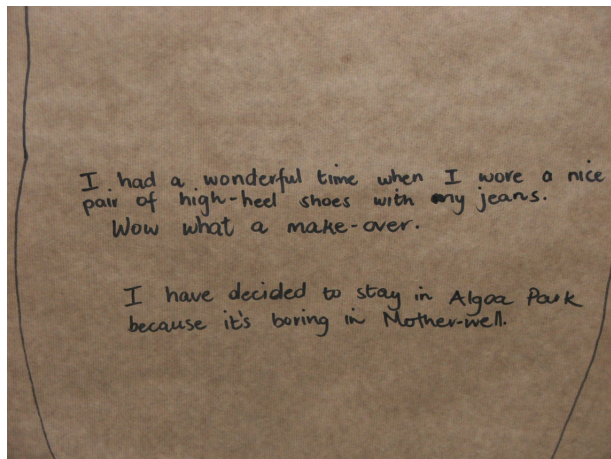
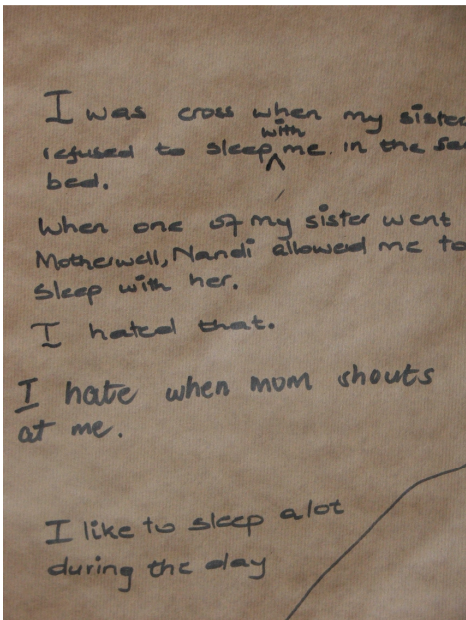
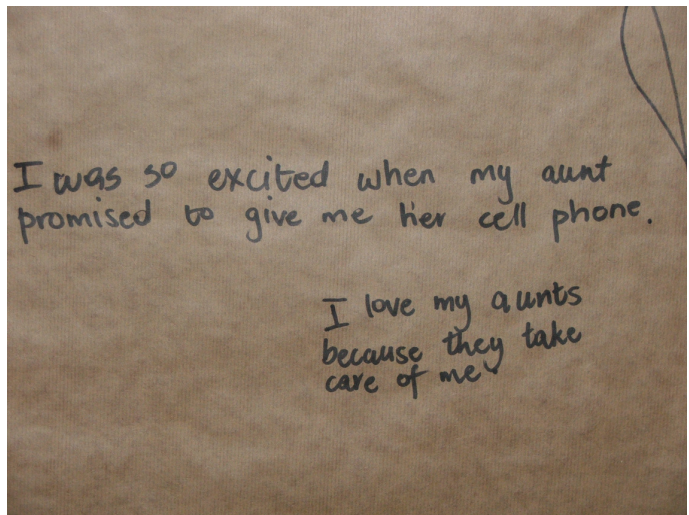
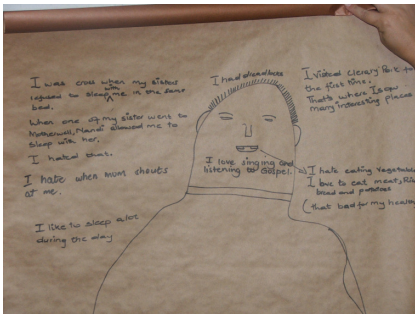


Deelnemende opvoeders by hulle eie liggaamsportrette



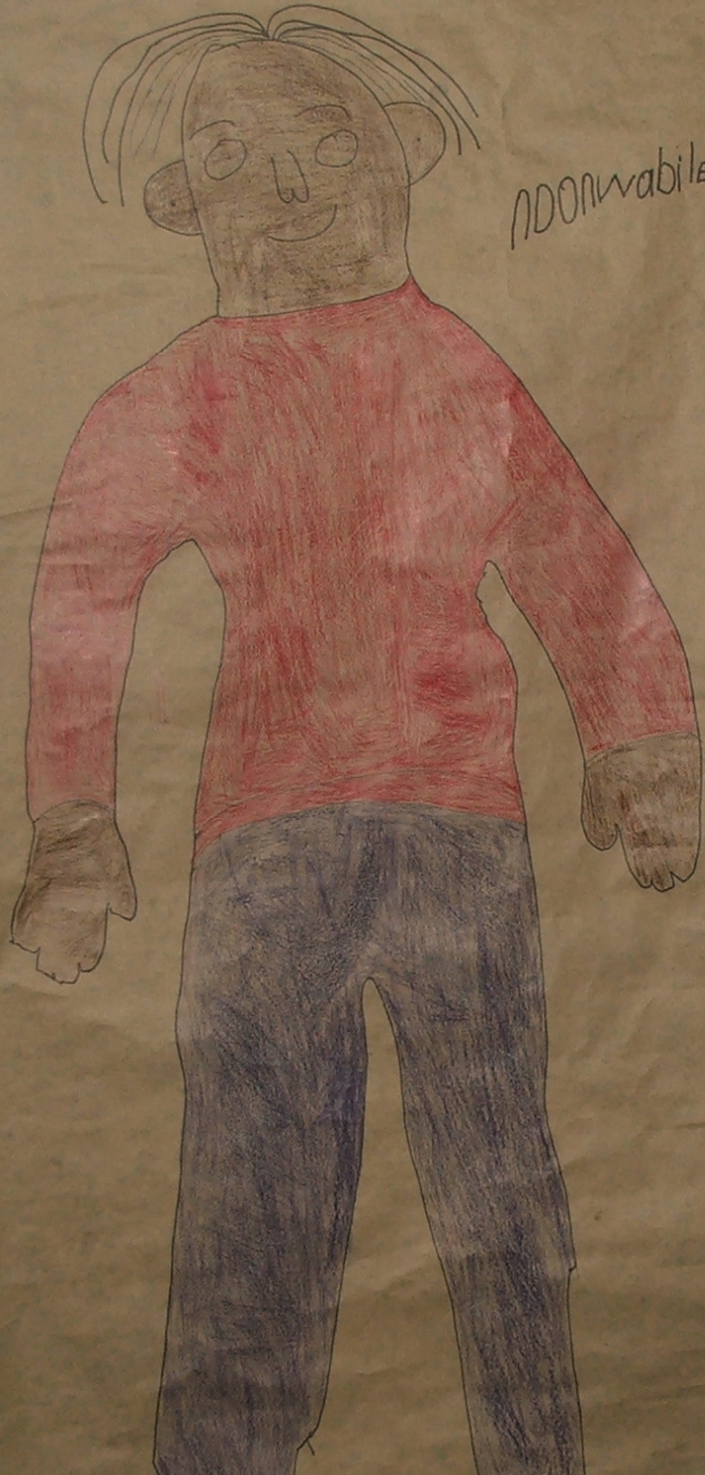


Die liggaamsportret wat die volwasse portretkunsenaar gemaak het





... tam ... N ... m ... sanga



NDONwabile

Smiling



All I wish to have by the end of 2005



If I have put on some weight



I would like to have a family who are
going out lots. Although I do not work
money is no longer a big deal.



SWIN





Congratulations!!!
Thembu Duasi
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Nandiswa
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Nandiswa
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Nandiswa
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Zola
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Nandiswa
has completed a workshop
on making a
Memory Box
a Body map

Congratulations!!!
Thembu Duasi
has completed a workshop
on making a
Memory Box
a Body map

I was cross when my sisters refused to sleep in the same bed.

When one of my sisters went to Netherwell, Mum allowed me to sleep with her.

I hated that.

I hate when Mum shouts at me.

I like to sleep alone during the day

I had headaches

I love singing and listening to gospel.

I visited Cleary Park for the first time. That's where I saw many interesting places.

I hate eating vegetables I love to eat meat, like bread and potatoes (that bad for my health)

I was so excited when my aunt promised to give me her cell phone.

I love my aunts because they take care of me.

I like straying with my aunt in Algon Park.

I buy many sweets when I have money

I like doing house hold chores

I had a wonderful time when I wore a nice pair of high-heel shoes with my jeans. Wow what a make-over.

I have decided to stay in Algon Park because it's better in Netherwell.

My Mum bought me a pair of shoes I didn't like them so I gave them to my sister.

I was cross when my sisters refused to sleep ^{with} me in the same bed.

When one of my sister went to Motherwell, Nandi allowed me to sleep with her.

I hated that.

I hate when mom shouts at me.

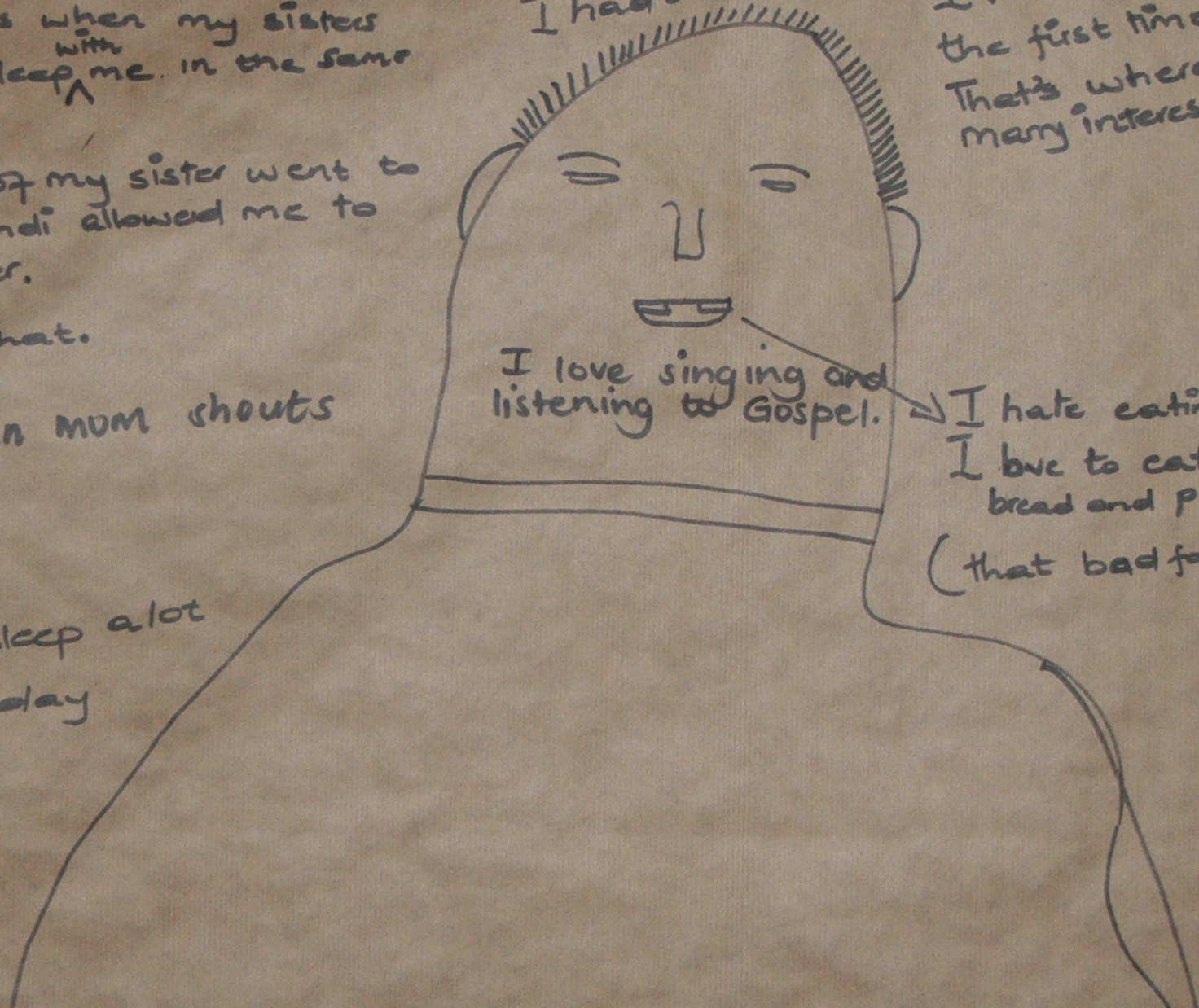
I like to sleep a lot during the day

I had dreads

I love singing and listening to Gospel.

I visited Clerary Park to the first time. That's where I saw many interesting places.

I hate eating vegetables
I love to eat meat, Rice bread and potatoes
(that bad for my health)



I was cross when my sister
refused to sleep ^{with} me in the same
bed.

When one of my sisters went to
Motherwell, Nandi allowed me to
sleep with her.

I hated that.

I hate when mom shouts
at me.

I like to sleep a lot
during the day

I was so excited when my aunt
promised to give me her cell phone.

I love my aunts
because they take
care of me.

I had a wonderful time when I wore a nice pair of high-heel shoes with my jeans.
Wow what a make-over.

I have decided to stay in Algora Park because it's boring in Mother-well.

I had dreadlocks



I love singing and listening to Gospel.

I hate eating vegetables
I love to eat meat, Rice
bread and potatoes
(that bad for my health)

I visited Clerary Park for
the first time.
That's where I saw
many interesting places.

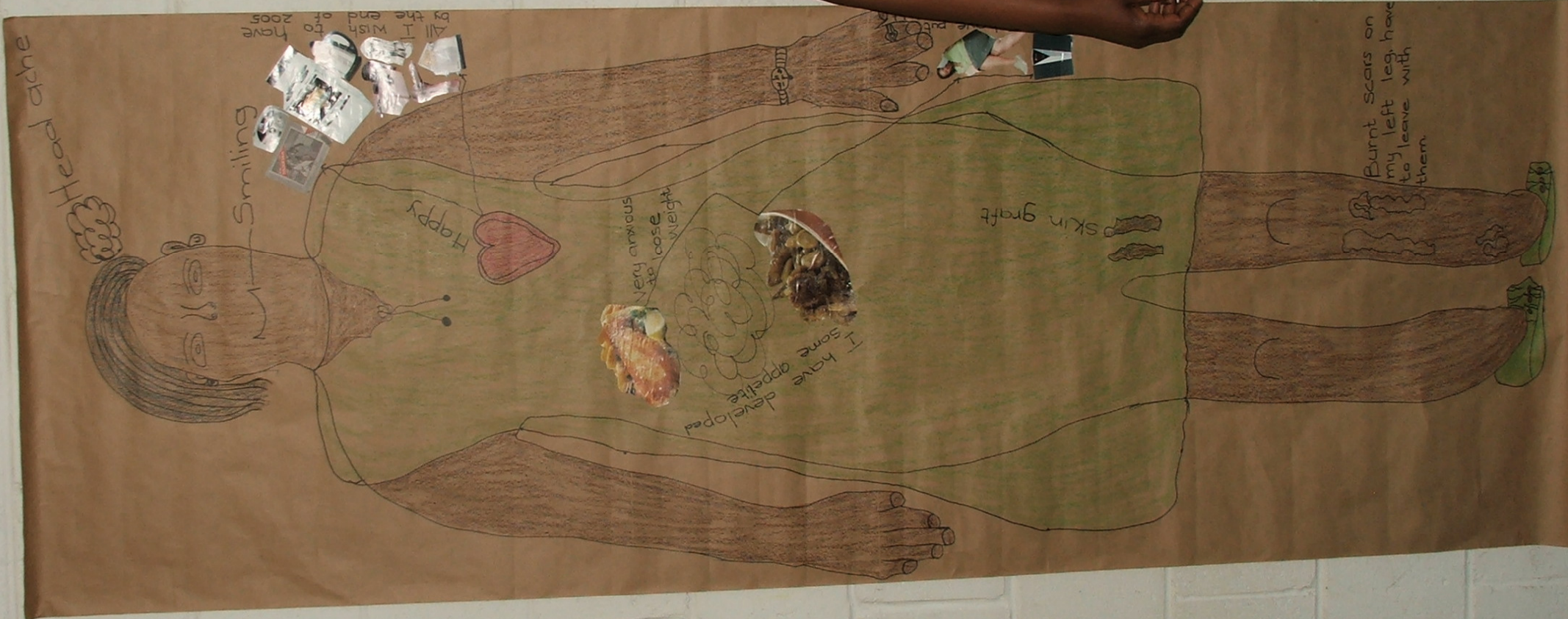




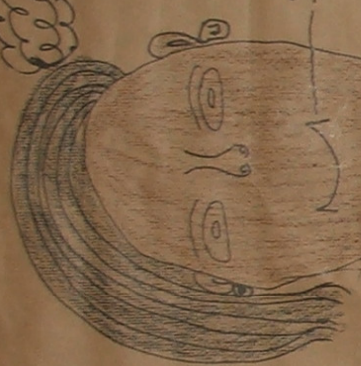
I Wish to have a happy
home & a warm family with
food & cars



SENSATIONELLE COVERSLAATJE
HAND EN TAND VULCAAR
N'PASSIE VIR HINOOSLEIE

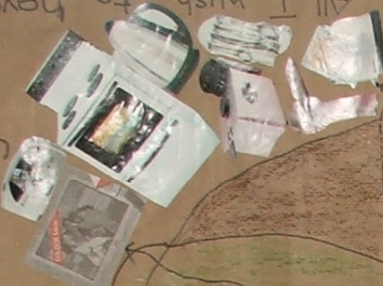


Head



Smiling

All I wish to have by the end of 2005



Happy



Very anxious to lose weight



I have developed some appetite



skin graft



I have put on some weight



ndinciga
umama wam

ndiva
kamandi





long life learner
New developments

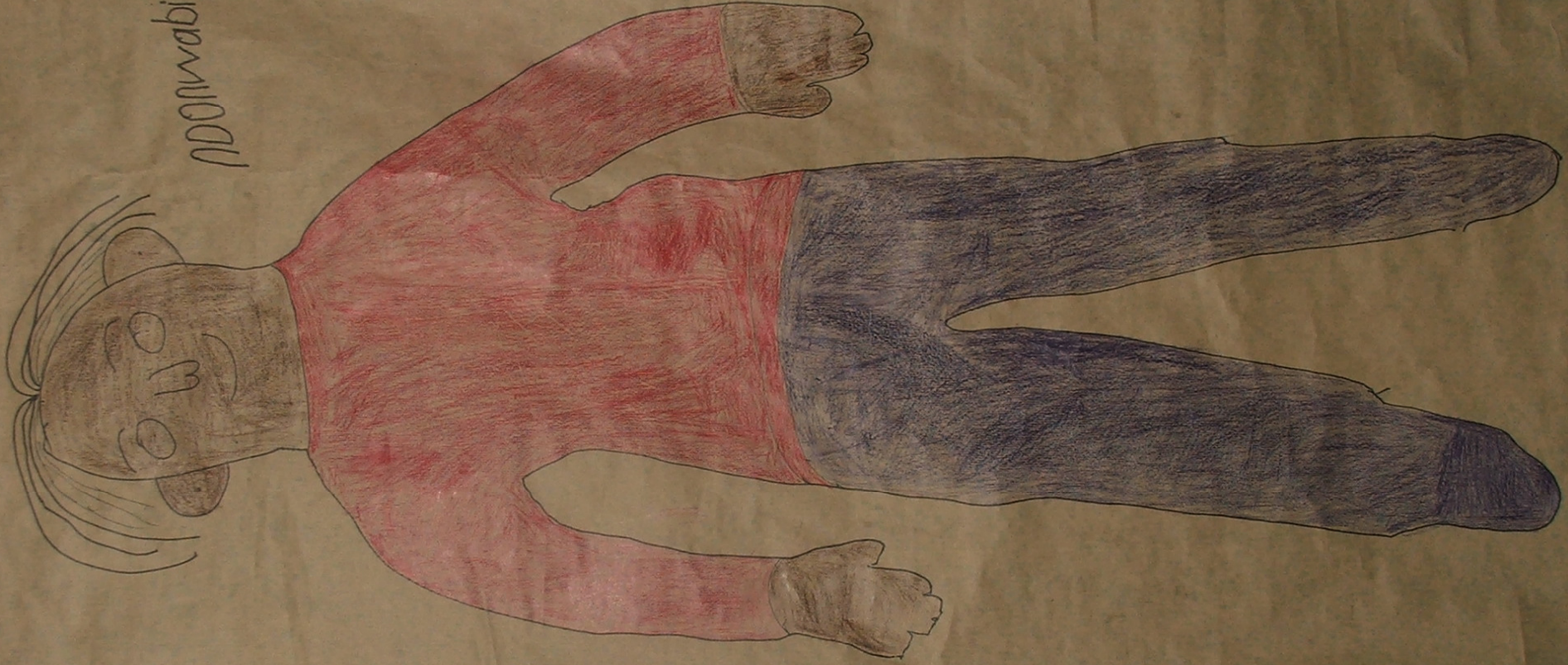
friendly smile

you're a very person
soft hearted.

My favorite is song
to make is song
to make is song

knowledge is power!

ndonwabile



bunadi e si kalveni
uma mawam nDiyathada
utaba wamwawashaba