Chapter 6

Exploring Deployment Experiences Inter-disciplinarily.

If Lions are not united in their goal,

they will be unable to catch even a limping buffalo.

6.1 Hunting buffalo: "Tau tša hlika seboka di šitwa ke nare e hlotša"

The focus in Chapter Six led me towards this North Sotho proverb: "If Lions are not united in their goal; they will be unable to catch even a limping buffalo". I decided to use the old expression to explain in a narrative way that a single discipline will not be able to achieve any noticeable success if not supported by other disciplines. To catch even a limping buffalo would be almost impossible, if different people do not support you in your efforts to do so.

Although it is technically possible for Practical Theology to function alone and even catch a limping buffalo, it is not advisable. It is definitely of more value if the Co-researchers' descriptions of their experience are augmented by inter-disciplinary support in order to assist us in gaining a broader understanding of the specific topic, as well as to related topics. By using the proverb of the hunting lion in metaphoric terms, it enables an inter-disciplinary approach on an academic level (discipline), not only to catch the limping buffalo, but to ensure that a sure-footed and able-bodied buffalo can be caught as well.

The image of hunting a buffalo, especially a limping buffalo, carries the additional message of implying the danger involved with such an endeavour. The danger may lay in the way it exposes the Co-researchers by means of opening their stories and setting free the emotions linked with their experiences. It also exposes the researcher by listening to those stories of coping. An additional danger that arises within the research process is how to incorporate those stories and weave them in with existing academic material.

Chapter Six will focus on themes that fall under the inter-disciplinary umbrella. The themes to be investigated came forward during the research interviews where the Co-researchers shared their experiences, as well as relevant themes found during the literature study. Themes that were either directly mentioned, or indirectly referred to by the Co-researchers during the interviews, will receive special attention.

"Inter-disciplinary" refers to other relating academic disciplines that are also involved with this research topic, although on different levels. For example, these disciplines may include social science, humanities, political science,

military science, sociology, anthropology, psychology, social work, as well as management and managing human resources.

6.2 A Team Effort

Demasure and Müller (2006:418) correctly commented that theologians do not have the only valid and valuable perspective on the context on the practical, local reality in a person's world. In fact, Demasure and Müller (2006:418) continued as follows: "On the contrary, the theological perspective can be a very thin description of a person's life story." The story is thickened (augmented) when, through an inter,disciplinary process, various different perspectives are brought into play.

What is the nature of social sciences and what is Practical Theology's relationship with it? Richard Osmer wrote, in honour of J. Wentzel van Huysteen's writings on the new approach to inter,disciplinary work, that the paradigm of theology has been called into question on many fronts in our post-modern intellectual context. Osmer (Shults, 2007:331) referred to Andrew Sayer, Margret Archer and to Brent Flyvbjerg to prove his point.

This process of thickening the experiences of people may be conducted on a formal or informal level. The inputs from an informal non-academic conversation as well as from a formal academic process, strengthened by means of inputs and insights from different academic disciplines, are invited to participate in the process. Their different perspectives are as valid as those inputs received from an empirically oriented approach.

In essence, Practical Theology typically focuses on an empirically oriented approach. Practical Theology takes as its point of departure, the actual experience within the real situation of human beings, not only in the "church" but also in how normal human beings function in society. In order to better understand how humankind experience God within their lives, Practical Theology also uses data gathered from social science to assist in gaining a broader base of understanding. The following authors (Viau, 1999:3; Heitink, 1999a:7; Heitink, 1999b:268) refer to this situation as a situation of action. Practical Theology is not only hermeneutical by nature, but intends to be empirical.

Practical Theology's hermeneutical character naturally leads towards the process of understanding in trying to interpret and understand God's revelation in contemporary society, while remaining relevant in the current situation. Heitink (1999b:266) points out that since Practical Theology investigates the actual situation within the community, it is empirical by design.

The researcher must then decide how to utilise the inputs from different existing disciplines. They must decide how to contribute towards the process of understanding, how these caregivers (the Co-researchers) were able to cope with deployment. The danger may even lead towards the point that other clergy may question a theologian or even the researcher's basic religious beliefs. This can happen when the inter-disciplinary inputs utilised may not be to their individual liking, or may fall within the way they understand

their own constructed worldview without proper understanding or thought, how and why they cling so strongly to their own beliefs and their own truth, as being the only existing truth.

6.3 Fellow Hunters

In this chapter, we will start by looking at specific types of questions that can be used within the narrative approach to assist the researcher to gain new understanding and insights. By opening new space and looking for a unique outcome or exception in the story, the question of how concepts like, loneliness, to be alone, alienation and isolation can be understood. The impact of these terms on people will briefly be touched upon as well as how people experience coping with these concepts in practice.

These concepts include the difference between institutional isolation and social isolation. Also touched upon from a different angle, is segregation and space. The diagnosis of anxiety and anxiety disorders are discussed at some length, including combat stress syndrome. This leads towards some thoughts on pain and suffering. Pain and suffering bring us to the rainbow nation and beliefs systems. The background of UN Peace-keeping operations and the impact of Somali on international deployments are investigated, leading towards a discussion of the International Criminal Court of War. Methods of intervention that may be used to ensure the success of peace-keeping operations, including a look at the problems created through the lack of a sovereign government in war-torn areas, are also addressed in this chapter.

Balswic (1998:136-137) commented that personal crises develop when we are not ready and equipped for the transformation that is taking place in the world around us; this is addressed under the heading Stability and Change. The different stages of deployment are discussed, and the question is asked, whether same sex relationships is an unheard voice? This in short summarises the topics that will assist us in assuring that the lions will hunt in a pack to achieve their goal at the end of this chapter.

6.4 Questions to Elicit New Stories from Old Experiences

Doing narrative research without the contributions made by Michael White, David Epston, Jill Freedman and Gene Combs would almost ensure that one don't even come close to catching a buffalo. They have contributed greatly towards the rapid growth in this field in the last couple of years. I decided to focus briefly on some of the specific types of questions utilised by Jill Freedman and Gene Combs, especially for those who might read this research without understanding what is implied by unique outcomes or looking for exceptions.

It is important to understand that the questions used in the conversations with the caregivers were focused on opening new insights. This would hopefully

lead towards new understanding of their own behaviour and how they were able to manage their deployment. Freedman and Combs (1993:301) identify some examples of different types of questions; these include, opening space questions, story development questions, and questions that create meaning. In the following paragraphs. I will try to explain the differences in nuances between the various questions approaches.

6.5 Opening New Space

Within the opening of new space questions, they have identified specific focus areas. Freedman and Combs (1993:296) found four areas of inquiry that seem very effective and constructive in opening space for recovering and thus generating alternative experiences and knowledge. These focus areas are time, circumstances, point of view and exceptions. Michael White (1988) referred to the term "exceptions", often better known under the more popular term "unique outcomes".

6.6 Unique Outcome or Exception

Within the narrative metaphor, we accept that people can change their own stories by finding those unique outcomes, those exceptions in their own life stories. The unique outcome may be where a person was able to do something against the normal pattern. The re-discovering of old events and looking at them from a different angle, may lead towards the creation of alternative meanings to the dominant story. A unique outcome may provide the key to break a deadlock in an existing pattern. The easiest way to identify these exceptions to the problem description, is to ask the "right" questions.

Freedman and Combs (1993:296) explained that these questions invite a person to sort through their personal experiences in a different way by focusing on events and behaviour that do not fit the dominant story. By focusing on the exceptions rather than on accumulating evidence to sustain the dominant story, they opened new space for different and new stories. An example of a question that focuses on the "unique outcome" or on the exception is as follows:

1. "When was the last time that feelings of *I cannot cope* could have taken control of you but didn't?"

2. "Even though you don't usually succeed at this sort of thing, have you ever surprised yourself by succeeding a little bit?"

6.7 Moving Towards a Different Point of View

By attempting to stand in someone else's shoes offers the possibility of new perceptions, new feelings and new understanding that could even lead

towards new conclusions. These questions propose exploring other people's realities. Examples of these questions can be:

What would "...." say about this dilemma?

Can you understand how, from my point of view, you are ready to take on this responsibility?

Who is most hopeful that you would succeed?

Why are they convinced that you would succeed?

6.8 Time Questions

Freedman and Combs (1993:297) explained that by asking questions that open space and questions concerning time, we are addressing our interest in pieces of behaviour that could carry meanings into the present. In this manner you can almost look at a situation through someone else's eyes. Through these questions, even someone who is far away or a "deceased's" opinion can be used to gain new insights and perspectives. An additional use of questions trying to "open space" about time is to "elicit knowledge of competence from the past" that can be incorporated to change current self-esteem or the way it functions.

1.) At what point did you realise that?

2. When were the two of you able to communicate in a way that was satisfying?

3. At what time in your life would you have been confident that you could have accomplished this?

4. When you look back and see how far you've come, what do you discover about yourself?

5. How is what you are doing now different from what you used to do?

6. How will you know when it's time to end therapy?

7. If the problem continues into the future, continuing to get worse, what will be happening ten years from now?

These questions tend to bring forth internal memories, experiences of knowledge and behaviour that may still be relevant in their current situation. Questions can also be used to bring forth successes that were achieved previously and almost got lost due to the dominant story overriding the old accomplishments.

Freedman and Combs (1993:300) state that the rationale of these questions is to open space for experiential exploration of alternative description; these explanations may include new possibilities and new knowledge. Freedman and Combs find it useful to switch to questions that invite the development of a new story the moment space opens due to the questions. The questions can lead towards experience and alternative possibilities.

6.9 Story Development Questions

Ann Lamont (1995:60) gave excellent advice with the following:

"…I would stay with the characters, caring for them, getting to know them better and better, suiting up each morning and working as hard as I could, and somehow, mysteriously, I would come to know what their story was. Over and over I feel as if my characters know who they are, and what happens to them, and where they have been and where they will go, and what they are capable of doing, but they need me to write it down for them because their handwriting is so bad.

This re-emphasises the importance that one must remember that the research is about people and how they experience specific events in their lives. They are co-participants in the process. As researcher, I need to reflect on what they said, but to really do that, I first must listen to them, and to really listen, I need to have compassion for them and their pain.

As Muller et al (2001:86) stated, the research process is not only about storytelling, but especially about story development. The researcher is in fact looking and waiting for new stories to develop from the original stories. They feel that the researcher has an interest in emancipation.

Freedman and Combs (1993:300) emphasised that one way of opening up new and different story options is to experience present and past circumstances differently. The new insights may enable them to react in a different way and to consider different explanations for the circumstances.

1. What do you think would stand out for that person as the most significant difference in your association with her or him?

2. How would that change things for him or her?

3. What is the effect on you and your future by knowing that you can make a difference?

4. Who in your current life will be most affected if you were to develop such a relationship?

The original possibility mentioned in an answer, becomes a story. That story extends far beyond the first opening experience during answering. In general, story development questions would continue to be asked as long as they seem to be relevant to the issues at hand, and they are still answered with interest and new information is still forthcoming in the process. As the story-development questions allows a foretaste of an alternative life story, focusing on questions of meaning helps ensure that the story is an exception which matters. Freedman and Combs (1993:300) continued with a focus on questions that may open meaning.

6.10 Meaning Questions

1.   What does that mean to you?

2.   What does this new perspective tell you about yourself?

3.   What does finding out that your spouse appreciates this about you let you know about your relationship?

4.   Now that you see your family in this way, what do you know about your relationship with one another that you did not know before?

Questions creating meaning, work more directly with belief systems than either story development or future generating questions do. Freedman and Combs (1993:302) concluded that it is not the elegance of each question, but the quality of the client's experience after considering the question that is significant. Similarly, at the end of this research, the Co-researchers' original experiences after deployment and their new interpretation of previous experiences subsequent to being involved with this research, may lead them towards a point where they create new stories. I hope that these stories will be better stories than their initial recollections were.

6.11 Loneliness

Why do people feel lonely? This question has kept generations spellbound. Looking back through history, we find comments on loneliness in different religious writings, the Bible, the Koran, Greek Mythology and Eastern philosophy. In writings ranging from Shakespeare to C.H. Lewis (2003:156) and more recently Paulo Coelho (2006:8) who all attempted to understand loneliness. It is interesting to note that within the social sciences relatively little academic research has been done on the topic of loneliness compared to other topics. Although as far back as 1937, Mumford already looked at the issue of loneliness from a scientific angle.

Numerous books currently available on topics related to loneliness appear to be self-help publications. Most of the books on loneliness claim to focus on the commercial market while assisting people in coping with their own loneliness. Loneliness is a feeling common to all human beings. Loneliness is not only a problem for the old or the divorced, but also for people in singles bars, teens running away from home as well as for those in prisons, even military personnel - and not only when they are transferred or deployed. The fact is that almost all human beings are affected, in some way or the other, by loneliness at a certain point in their lives. How effectively they are able to cope with those feelings of loneliness, however, differs vastly from one person to the other.

Thomas Wolf (1935:159) wrote the following essay in 1935 to describe loneliness:

"The huge, dark wall of loneliness is around him now and he cannot escape. And the cancerous plant of memory is feeding at his entrails, recalling hundreds of forgotten faces and ten thousand vanished days, until all life seems as strange and insubstantial as a dream.

Time flows by him like a river, and he waits in his little room a creature held captive by an evil spell. And all he will hear, far off, the murmurous drone of the great earth, and feel that he has been forgotten, that his powers are wasting from him while the river flows, and that his life has come to nothing."

Barry Hancock (1986:3) wrote that an added dimension seems to be that loneliness equals failure. In other words, having people around us equals success. In this context Hancock sees solitude as lonely; thus, everybody should choose to have people around them, in order to be a success.

This association between solitude, loneliness and failure is so strong in Western culture that numerous people find it very difficult to believe that there are actually people who prefer to be alone and who enjoy the experience.

When a person withdraws himself or herself from society, they may receive criticism ranging from; "they are a little strange", "antisocial", or run the risk of being branded as a "recluse".

Although some (Gordon, 1976) might see the withdrawal from society as a strong point, for some to function without people should count in a person's favour, and thus not as a sign of weakness. Given the complexity of society and the increasing external constraints of various institutions, it must be considered. Barry Hancock (1986:3) stresses that to withdraw from society, in terms of solitude, is much more expensive for many than to try and find support from external sources, although such sources may insure the loss of identity by immersing the self into group demands. Modern society has removed the value of solitude and self-reflection by elevating a framework of positive law and rationality as the only valid mental construct.

Kumar (1978:91) describes such a shift in society construct as follows:

"Torn from the body of the organic community, the individual is thrown into large-scale associations to which, however, he has no right of membership. Social relationships are governed by the principles of rationality and calculation - especially economic rationality. Their typical expression is by contrast, arrived at a process of rational compromise amongst individuals each pursuing his own interest."

Kumar (1978:91) also feels that although large numbers of people are living in densely populated areas, people have lost their sense of belonging to a common social entity or being, due to the contractual and instrumental nature of their relationships. People have, to a large extent, lost their common or mutual goal. They do not feel connected or emotionally attached to their fellow man. As social beings, humans by nature experience difficulty in coping with this disconnectedness.

Cullingford (2007:39) stated that one of the first experiences of isolation is the sense of displacement. This displacement creates a sense that there is no real permanent or concrete home. This creates not only problems in moving from place A to place B in terms of a physical displacement. It is also

noticeable in the first hint of the absence of meaningful relationships. Cullingford (2007:40) explained that this sense of isolation and loneliness is based on a greater sense of dislocation. Although the physical circumstances have definite psychological consequences, the impact of emotional and mental dislocation must not be underestimated.

Barry Hancock (1986:3) stated that although the individual strives to fulfil his role to obtain a higher reward, not because there is any intrinsic value in being oneself, but simply because there is an economic value guiding and focusing the person's existence. Hancock (1986:3) also points out that whenever these external, desired goals do not match the externally achieved gaols, the individual is left without any internal support or gratification. When that happens to the person, all seems to be lost. Thus enters a discrepancy.

The discrepancy results in feelings of being less than one ought to be, quickly forgetting that the "rules" of being are often introduced, even indoctrinated from an economic, external, and even an artificial base.

Loneliness is defined by the Webster (1979) dictionary, as a state of being lonely:

1. Being without company.

2. Cut off from others.

3. Not frequented by human beings.

4. Desolate.

5. Sad from being alone.

6. Lonesome.

7. Producing a feeling of bleakness or desolation.

The problem is that these words can all be used with terms like isolation, aloneness, alienation, solitude, estrangement, seclusion and even segregation. It is almost as if many in an almost tantamount or synonymous terminological melting pot are using these terms. Barry Hancock (1986:6) tried to explain some of the different possible explanations as follows:

Loneliness: It can be described as a feeling, real or perceived, of deprivation in social and intimate relations, with unfulfilled material expectations or existential feelings resulting from the conflict between the ideal and the real.

Aloneness: Aloneness is an objective condition of being by oneself. Although a person may be totally alone, this does not mean that they are lonely. The mere fact of being alone does not imply that one is lonely. Often people who experience loneliness say they are alone, even in the presence of others. In fact, most people complaining of loneliness are not alone. However, they experience it amongst and between other people, while feeling disconnected from them.

Isolation: It may very well lead towards feelings of loneliness, but isolation is in itself another objective condition of being by oneself. It is

like aloneness but has an added dimension. Here detachment from others is stressed because of specific circumstances not under one's control. This detachment may be the result of geography, sickness, imprisonment, accidents or certain kinds of natural disasters; all of these that can all lead towards feelings of isolation.

Alienation: Typically refers to certain perceptions held by some individuals about themselves and aspects of social environment. Here one can think of social isolation whether real or perceived, feelings of meaninglessness, powerlessness, normlessness and self-estrangement. Alienation refers to the feelings of separation man experienced from himself or herself as well as from social others due to conditions external to himself or herself.

Interestingly, it is not always so easy to distinguish between alienation and loneliness, because these two terms can easily be applied for similar feelings. However, the two terms differ qualitatively. Hancock (1986:6) explains the difference as follows:

"A person who is alienated may realize that he/she is powerless, leading a normless and meaningless existence, but may continue to seek solutions to the alienated feeling. For the lonely person, the feeling is more intense to the point of disability, hopelessness, and desperation. Instead of feeling he/she does not belong to the social world and reconciling this position, the lonely person feels as if nothing can be reconciled."

6.12 Institutional Isolation

Smith and Markham (1998:51-66) define Institutional Isolation as:

1. The belief that one lacks knowledge about, access to, and interaction with organisational sources of power, support, prestige and information critical to one's success or even survival.

2. The belief that, regardless of one's position, training or educational background, those in a position of power discounts one's opinion unless members of the dominant culture validate it, contributes towards these feeling of isolation.

3. Individuals who experience institutional isolation feel excluded from inner circles and decision-making. Women and racial and ethnic minorities encounter such obstacles despite their qualifications.

Janice Witt Smith (2005:310; Smith & Markham, 1998:55) confirmed that research have indicated that minorities may not feel accepted as members of formal or informal networks, increasing their feelings of isolation.

6.13 Social Isolation

Smith and Markham (1998:51-66) define Social Isolation as:

1. Feelings of exclusion from supportive networks.

2. Feelings of being singled out or put on display as a representative of a racial, ethnic, and/or gender group.

3. Feelings of being tolerated, but not really accepted because of one's group.

4. Feelings limited to superficial friendships because others cannot relate or are not able to relate. This lack leads towards a need to translate one's experiences to someone who can relate to it, who can "understand".

It is interesting to note, when comparing literature with the experiences of the Co-researchers, that all the Co-researchers experienced similar feelings as described under institutional and social isolation. All referred to feelings of a lack of support. All the Co-researchers mentioned that they lacked knowledge of the military operation as well as general management information.

Smith and Markham (1998:51-66) explain that access to direct support or supportive networks is normally denied in different ways:

1. Access to information is withheld.

2. Interaction with organisational sources of power is denied.

3. A lack of support either directly or indirectly.

4. The withdrawal of approval and prestige.

5. The rapid change of plans or decisions, without properly informing the individual, can consequentially lead towards public embarrassment to the member.

All these factors can be critical in the individual's ability to cope. Similarly, all the Co-researchers mentioned that at some stage they experienced exclusion from the inner circles and decision-making process. The way Co-researcher D was left out of the planning during the generals' visit when they tried to determine the cause of the shooting, proves how valid this point is.

6.14 Racial Isolation

Three of the four Co-researchers expressed feelings of being singled out, due to race. One indicated that she was singled out due to her specific religious belief system. It was very interesting that both white and black mentioned that the colour of their skin was directly responsible for the degrading way in which they feel they have been treated.

Just as interesting is the fact that both groups felt equally strongly that they have been discriminated against, due to the colour of their skin. All mentioned racial discrimination and three of the four complained of being racially discriminated against. This might be due to actual discrimination or it might be an indication of how racially sensitive South Africans are. Most probably, the reason for this heightened awareness of racial discrimination is that within a deployment situation, where people live in very close proximity and quarters over an extended period of time, normal irritation and frustrations are often viewed through racial lenses. The strong racial discourses in South Africa often dominate other issues.

All the Co-researchers were able to acknowledge our heightened racial sensitivity as a nation, but nevertheless remained convinced that they have been discriminated against due to the colour of their skin. All the Co-researchers indicated that they were also able to experience good solid relations with people from a different race group. None experienced themselves as racists and all felt comfortable with people from different ethnic groups. It was normally a specific individual who was responsible for the discrimination, or the feelings of discrimination experienced by them. This may vary from specific incidents to general vague instinctive feelings that the system is discriminating against them.

Janice Witt Smith (2005:310) points out that in situations where women, racial and/or ethical minorities remain a "token", or a numerical rarity, others monitor them more closely. Their performance is judged in view of their gender, race and/or ethnicity and not on their performance. Witt Smith (2005:311) states that racial and ethical minority group members, as well as women, feel as if they have less access to organisational and social support, information, influence and prestige. Witt Smith (2005:311) explained that women often feel that they do not fit into the organisation to the same extend as their male counterparts.

This comment made by Witt Smith was almost to the letter experienced by the Co-researchers. They experienced themselves as being in the minority and made comments about their limited access to organisational and social support, information, influence and prestige.

Barry Hancock (1986:99) wrote that an inconsistency between an individual's actual life and his desired life is basic to the conflicts and social problems that exist. Hancock (1986:101) concluded his book with the following wisdom:

"It is the responsibility of each individual to understand and acknowledge the multiple constructions of reality in those they encounter so that the 'happenings' of life may continue to be serious and humorous, saintly and

sinful, mystical and practical, and competitive and cooperative, with the 'happenings' of the self remaining alive and well".

6.15 Segregation and Space

Sean Reardon and David O'Sullivan (2004:122) researched measures of spatial segregation. They define segregation as the extent to which individuals of different groups occupy or experience different social environments. These groups imply different racial groups. Their research focused on the challenge of developing measures of spatial segregation that satisfactorily addresses existing problems. According to Reardon and Sullivan (2004:122) the problem stems from the fact that the a-spatial segregation measures pay no attention to the spatial proximity of neighbourhoods and concentrate only on the racial compilation of neighbourhoods.

Reardon and Sullivan (2004:158) developed a complicated measurement tool similar to an algebra formula. They apply this formula clinically to predict specific social behaviour. The Reardon and Sullivan (2004:158) formula would probably qualify easily for the direct opposite to the narrative approach, by being totally impersonal, and working with numbers and not with real people. My personal opinion is that it is important to take note of this research and acknowledge the specific role that it can play within the inter-disciplinary field. However, in terms of this research, limited support was found for them to assist us in catching the buffalo (referring to the North Sotho proverb at the beginning of this chapter on the wisdom of how to catch a limping buffalo).

6.16 Anxiety Disorders

It is not the strange noises in the night that cause anxiety, but the meaning we attach to those sounds. For example, if you are wakened in the middle of the night by a sound and decide that it was caused by the wind, it is relatively easy to drift back to sleep. If you (as a South African) decide that intruders caused the noise, you will definitely not just drift back to sleep. You would probably be instantly awake and alert, with a dry mouth and a pounding heart, desperately trying to figure out what course of action would be best. After a few very tense anxious moments, investigating the source of the strange noise and establishing that it was in fact only the wind, one's previous anxiety would instantly change to relief and joy.

Gavin Andrews (1998:32) pointed out that it is the thoughts about the events themselves that generate anxiety, more than the events per se. Therefore, the best way to reduce anxieties is to evaluate the situation, decide what to do, and then to do what needs to be done. Andrews (1998:32) felt on the simplistic level that: "Anxiety neuroses are the result of not doing what you know should be done." Although this may sound harsh, anxiety is a normal emotion as well as a powerful motivator. Andrews (1998:32) continued by pointing out that with mild to moderate amounts of anxiety, a person's ability to cope can improve.

Reactions become faster, responses more appropriate and understanding is better. Although anxiety is definitely not a pleasurable emotion, the increased sense of mastery is more often than not pleasurable. In this sense, it is good to be tense, stressed or even anxious before important events, but it is vital that the level of arousal, the anxiety level, does not become so severe that it impairs performance.

This means that up to a certain point stress, and even anxiety, can be good for you. In fact, if you are not scared when an angry buffalo is charging, you are probably a bit dim-witted. If you are not afraid and experience increased levels of stress in moments of danger, your responses might be slower than necessary to take proper preventative action.

Bravery is not the absence of fear, but the ability to control the fear and still do the "right" thing. If someone committed a very heroic deed, where his/her own life was severely endangered without being scared, that was not necessarily a deed of bravery, but most probably due to a lack of understanding of the risk and dangers involved in the situation.

Andrews (1998:32) responded as follows: "Just as moderate amounts of anxiety facilitate coping, high levels reduce capacity to plan, make accurate judgements, carry out skilled tasks." Andrews (1998:32) also pointed out the fact that people who are stressed complain that they are disabled by the extent of their anxiety, almost paralysed by anxiety. Yet, a certain amount of anxiety is required to encourage them to work on their problems and to seek a solution.

Similarly, as deployed soldiers in a country ravaged by war, with the purpose of ending the conflict, one would indeed be naïve to assume that there is no danger involved during such an endeavour. The danger was very real after the local population became upset and almost unruly following the murder of a young girl by a South African soldier. Similarly, although a peace-keeping soldier is not involved in full-scale warfare, it is often just as difficult to wait and be constantly ready for an attack that may or may not occur.

Fatoumata Aisha (Aboagye, 2005:147) explained that in a post-conflict situation, violence and tolerance for violence are much higher than during the conflict. This violence includes killings, rape, and other forms of sexual violence, abduction, torture, mutilation and forced recruitment.

Aisha (Aboagye, 2005:147) gave some startling facts about the situation in Liberia:

1. Over 200 000 lives have been lost.

2. More than a million people have been forced to flee their homes.

3. 80% of the population is living in severe poverty.

4. 81% of the population is illiterate.

5. There is maternal mortality of 780 per 100 000.

In other words, a people must feel the need to be helped, must feel the need to do something about their unpleasant experience and their current situation. If not, they will simply remain in stasis. Thus, moderate anxiety is good for you, and sometimes even high levels of anxiety over short periods of time are

actually "good" for you because it can motivate someone into action. Especially, men will shy away from seeking help until the problem grows so big that their anxiety levels force them to take action.

Andrews (1998:32) touched on a very delicate issue relating to the use of medication. If sufficient medication is provided to produce the calm that most patients seek, it will more often than not, lead towards impaired performance. The medication will remove not only the debilitating high anxiety but often the moderate "positive" levels of anxiety will also be removed in the process. The resulting loss of any desire or motivation to solve the original "problem" on a therapeutical level, simply because it does not concern them while they experience the impact of the medication. Andrews (1998:32) pointed out that due to the risk of potential dependency on prescribed medicine, especially benzodiazepines, many doctors are looking at alternative treatment of their patients.

Andrews (1998:32) encourages doctors to convince patients to receive psychological treatment whenever possible. I, naturally, would include all the professional caregivers in this therapeutic treatment.

6.17 Diagnosis of Anxiety

It must be stressed that all SANDF soldiers who are deployed, should have passed a Concurrent Health Assessment (CHA) before they are deployed. Rare exceptions can be made when special circumstances necessitate it, and a person's medical condition allows permission to be granted by a medical doctor.

The CHA normally focuses not only on basic medical and dental health, but it also includes components of social and psychological health. The social and psychological operational readiness of the soldier is predetermined by a questionnaire. If the answers of the questionnaire indicate certain deviations from the expected norms, the person is then evaluated in a personal interview to determine his or her true state of mind.

Unfortunately, due to human nature, it is often very difficult to determine a person's true feelings and attitude. It is even more difficult if they try to hide these deliberately. Unlike a blood pressure test that can be relatively accurate, psychometric and social assessment carries some degree of unpredictability.

Human nature is considerably more difficult to gauge than the temperature gauge on an aeroplane. Obviously, it must be accepted that a certain percentage may slip through, but generally speaking, most of the deployed members are in a healthy state of mind when they deploy. Notwithstanding the difficulty in determining a soldier's true state of mind, the assumption can still be made that, when a soldier is externally deployed, such a soldier is at least according to the CHA results medically and emotionally fit to deploy.

Serious clinical psychotic instabilities should have been identified prior to deployment. Andrews (1998:32) points out that most disorders have signs, as well as underlying symptoms, to indicate that something is wrong, but anxiety is different! Chronic anxiety is normally a private experience; there are very few signs to observe externally. There may only be some tremor and an

occasional outburst of panicky behaviour. The signs of anxiety can be hidden easily under normal circumstances. Co-researcher D was unable to identify the serious intentions of a soldier prior to a shooting incident. After the shooting, she was blamed for the incident. The unreasonable accusations against Co-researcher D clearly put the previous comments into perspective. In retrospect, his fellow soldiers must have been able pick up signs and symptoms, which in hindsight, could be re-interpreted to show that so-and-so was obviously a "problem".

The soldiers' accusations against the social worker that she was responsible for the death of the soldiers, are simply a way of avoiding their own responsibility. That age-old human tendency to shift the blame was still in use. The fellow soldiers of the shooter were the people living with him, and therefore, should have been the first to pick up some strange behaviour long before any of the caregivers could possibly be aware of it. The fact that he (the one that shot his colleague) did not openly express his anxiety and frustration levels during his visit to the social worker, made it almost impossible to identify such a tragedy in time. It would be even more difficult without the support of his/her fellow soldiers.

Andrews (1998:33) emphasised the importance to educate people on their responsibility regarding these treatable disorders. When a person who is not normally inclined to be nervous suddenly complains of anxiety, the first thing that must be done is to differentiate or to define the nature of the threat. It is extremely important how these "complaints" by either the individual or from the group are to be handled. If no action is taken, it undermines members' trust in reporting problems. Especially, if an incident may occur at a later stage, blame and issues will surface. On the other hand, it is equally ineffective to over-react by arresting someone or forcibly removing his/her firearm in an inhumane fashion, only to have to declare a short while later that it was in fact a false alarm, and that management over-reacted.

Consequently, the problem and its cause must be identified in order to deal with it. Andrews continued (1998:33) by pointing out that depression can sometimes be masked as anxiety. In fact, anxiety is a common symptom of depression. Therefore, it is important that the symptoms of depression must be extracted and brought to light; it must first be admitted before it could be managed. Symptoms can range from loss of self-esteem, being prey of morbid thoughts, loss of interest, loss of energy, disturbed sleep as well as weight fluctuations. These symptoms must be identified and then can hopefully be treated or at least addressed.

Medication must preferably only be used when no alternative is possible or as a short-term intervention just to stabilise the situation before therapy can proceed. Andrews (1998:33) stated that general anxiety disorder is the "commonest" anxiety disorder. It can suddenly present itself after months of seemingly irrational worry accompanied by somatic symptoms of anxiety. It can arise in persons who are worriers by nature, habitually over-sensitive and that over-concern finally gets out of control. Soldiers have been diagnosed with a specific anxiety disorder referred to as combat stress syndrome.

6.18 Combat Stress Syndrome

Brigadier General Joe Ramirez JR (Time, 2007:27),- Deputy Commanding General of the Combined Arms Training Centre at Fort Leavenworth, said the following:

"For every move we make, the enemy makes three…The enemy changes tactics every two to three weeks."

This comment emphasises the difficulty soldiers experience in warfare as well as in peace-keeping operations. Not only can the situation change very quickly, but the methods and approach followed by the enemy might not be guided by the Law of Armed Conflict principles (LOAC).

Retief, a physician and Cilliers, a classicist (2005:29) took us back to the summer of 326 BC when Alexander the Great's triumphal seven year campaign was suddenly and unexpectedly halted in the upper reaches of the Indus river in India. This was not forced on Alexander by enemy action but through his own troops' refusal to march any further eastward. Retief and Cilliers argued (2005:29) that a possible reason for this drastic behaviour by an army, which up to that point followed Alexander with blind devotion, was the possibility that severe combat stress may have set in amongst the soldiers.

Bourne summarised the incidence of combat stress in various wars (1969:219-236). In the American Civil War "nostalgia" was identified in 2,3 to 3,3 soldiers in every 1000. A further 20,8 per 1000 were discharged on account of "paralyses" and 6 per 1000 were diagnosed with "insanity". During the First World War the incidence of "shell shock" amongst Allies was approximately one third of that of the comparable "combat fatigue" in the Second World War, which was estimated at 10%. It must be noted that this figure is speculative. The USA reported an incidence of 101 per 1000 soldiers in the European campaign. Interestingly, the German Army did not report or identify the syndrome in either world war. Maybe such admissions did not fit the picture of a super race? The other possibility is that the documentation was destroyed during the war.

Retief and Cilliers (2005:29)recall that, during the American Civil War (1861-1865), the first authentic descriptions of combat stress as the explicit cause of specific psychiatric attrition amongst soldiers, were meticulously penned down. Those detailed documentations assisted researchers to identify the then unknown condition.

In fact Louw (1989:145-8)recalls how Hammond, the Physician-General of the Northern Forces, described the soldiers' condition during the war as "nostalgia". Today the exact condition as was described by Hammond in so such detail is diagnosed as a form of severe depression caused by prolonged absence from one's family and home. Bourne (1969:219-236) stated that in the Korean War, combat fatigue was diagnosed in 37 out of a 1000 soldiers. In Vietnam, Post Traumatic Stress Disorder (PTSD), was identified in 10 to 12 per 1000, although observation of the Vietnam soldiers over a longer period revealed an incidence as high as 20%.

Louw (1989:145-148) revealed that amongst the South African soldiers who were active during the Angolan border war, a very high prevalence of 26% was diagnosed over the long term. The long-term effect on the National Service men has still not been determined. Louw(1989:145-148) also refers

to the First World War where a comparable condition was identified and termed "shell shock".

Initially physicians were under the impression that the "shell shock" had its origin in micro-vascular brain damage caused by close range explosions. It was gradually realised that only a very small portion of patients had in fact sustained brain damage. Finally, psychiatric trauma was identified as the cause of the "shell shock" or "nostalgia".

Retief and Cilliers (2005:29) elaborated that combat stress was clearly identified during the Second World War. Some of the terms used to describe the condition were, "combat exhaustion", "combat fatigue" and even "combat neurosis". The term "combat fatigue" was also used during the Korean War. Marmar and Horowitz (1988:81) stated that the popular term "post-traumatic stress disorder" or PTSD, was coined during the Vietnam War.

Andrews (1998:34) describes post-traumatic stress disorder as presenting patients with nightmares, flashbacks, depression and emotional numbing that can continue for months, even years after surviving a dreadful and calamitous experience. This can often present itself as depression, where the traumatic experience is concealed by the depression. Medication will have an impact on the depression, but the primary disorder will not respond to medication. Sometimes these disorders can be re-experienced when a person returns to similar surroundings. Combat stress differs from deployment or peace-keeping stress, however, definite similarities exist. Aisha (Aboagye, 2005:150) uses the term post-disaster psychiatric disorder to refer to the estimated 40% of the population which was affected by the violence and conflict during the 1989-1998 civil war.

6.19 Pain and Suffering

Pain and suffering can be ignored - or if lucky be avoided - but only for a short time. No human being can go through life and not be directly or indirectly affected by some form of pain, disease and suffering. Although, on a broader base it is part of being human, modern medication and sufficient nutritional food and better control of hazards have made a huge impact on improving people's quality of life. Similarly, not all people are affected by pain and suffering in the same way. Not only do their individual circumstances differ, but also an even bigger role is played by the individual's ability to cope with life and its hardships.

The current population explosion and resulting food shortages may bring even more hardship and strife, especially in poorer countries. This could easily lead to even more conflict and rivalry when people start fighting for resources in order to survive. For some, pain and suffering can be a challenge that builds character, for others the same experience can be devastating.

Baron and Byrne (2000:552-553) explained that stress is inevitable in our lives, but that everybody is not fortunate enough to have a self-healing personality. Therefore, we need strategies for dealing with stress in order to survive or simply to cope. The one person may turn to aspirin, the other to alcohol or to increased fitness, the next may turn to prayer - all of these in the belief that it will assist them to cope with their personal hardship.

Other effective ways (Csikszenmihalyi, 1993:25; Lefcourt et al, 1995:373-391; Baron & Bronfen, 1994: 1179) to ensure positive feelings, range from enjoyable work, humour, to pleasant fragrances and any activities that help to improve one's mood. These are just some of the activities that research has indicated, which enable people to counteract the negative effects of stress.

Baron and Byrne (2000:553) stated that emotional distress is ordinarily the initial response to a threatening event. *Emotion-focused coping* is a way of dealing with one's feelings by reducing or controlling the negative provocation. People usually try to reduce these negative feelings by either increasing positive affects, or by seeking social support. Focussing on positive affects may include attending an enjoyable social event or watching a comedy.

Baron and Byrne (2000:553) continued with the second level, explaining that *problem-faced coping* represents an attempt to deal with the problem or threat and thus gain or re-gain control of the situation. This does not include ignoring the problem, but facing up to it and taking steps to counter it. Determine the exact cause for the negative feelings, considering if they are valid and what can be done to address them.

The best emotions are those that are applicable to the situation and that may even include painful ones. Pain, disease and suffering thus raise questions about how we respond, as well as how we understand these occurrences in our lives. It is important as human beings to be aware of our own basic coping skills. Interestingly, according to Thomas International Management systems (1993:14-15), when we are under severe pressure, we may resort to our instinctive style of coping, which may differ vastly from our acquired style of coping.

The poem by Blake (1961:63) asked the question of how are "you". How is the individual affected by witnessing the sorrow and pain of others? How does it affect you?

Can I see another's woe? And not be in sorrow too?

Pain calls for sympathy or even compassion from the beholder. If one were involved as a caregiver assisting others in their pain, it is important to understand (and preferably trained understanding is needed), in order to comprehend what is happening with the individual. This understanding is not only for the benefit of the individual, but for the process as well. Not only is a measure of intelligence required to understand how someone may feel, but a measure of emotional detachment is equally vital. Boyd (Willows & Swinton, 2000:82) mentioned an important aspect by highlighting the possible danger when a caregiver's motivation to help those who are in need, is inspired by guilt or self-justification and not by compassion, empathy or the call to make a positive difference.

Table 3: Different personalities

Personality	Self-healing	Disease-prone
Behavioural tendencies	Non-perfectionist Extraverted Completes assignments on time	Perfectionist Introvert Procrastinates
Expectancies and Beliefs	Internal locus of control Believes in a just world High self-efficacy Optimistic Approaches goals focusing on positive outcomes toward which to strive	External locus of control Does not believe in a just world Low self-efficacy Pessimistic Avoidance of goals focussing on negative outcomes from which to stay away
Personal characteristics	Not neurotic Well adjusted High self-esteem Accessible attitudes: Known own likes and dislikes Independent	Neurotic Maladjusted Low-self-esteem Inaccessible attitudes: Unsure of own likes and dislikes Dependent

Sometimes, when someone is in a bad mood after a terrible day, it is not necessary to intervene. The only thing this person may need, is a good night's rest, a warm luxurious bath or simply to be left alone in order for things to be seen in perspective, and thus be able to return to a normal state of mind without any external assistance. Over-involvement by caregivers can easily result into a scenario similar to that where children are over-protected by an obsessive over-protective parent. This over-protection may eventually result in the child's inability to cope on his/her own, even with the simplest of situations, because the parents are always doing it on the child's behalf. However, in the process the over-protective parent prevents the child to develop his or her own ability to cope with the particular issue. Similarly, caregivers must not steal their client's ability to grow and to cope on their own.

Intelligent compassion obviously has its own risks, the danger exists that while the caregiver is considering appropriate action, the level of detachment may increase to the extent that real care is pushed into the background. The balance between the two is very important. On the one hand, clinically detached and professional care must be given to the point of seeming to be uncaring and emotionally completely blunt; on the other hand, it would hardly help the person in need if the caregiver is crying harder and is emotionally more broken in his or her own sorrow, than the people in the actual predicament themselves are experiencing.

Boyd (Willows & Swinton, 2000:82) states that intelligent compassion recognises the fact that the unconscious mind, the body's own recuperative powers, life's own natural rhythms as are founded in seasonal, monthly, weekly and daily rhythms, all have a part to play in coping with day-to-day life. All of these are working together towards restoring an individual's wellbeing.

Baron and Byrne (2000:552) refer to this as the self-healing personality; it differs considerably from the disease-prone personality.

Kenneth Boyd (Willows & Swinton, 2000:81) pointed out that from a medical perspective, pain represents an obvious cry for help. However, for medical personnel to focus exclusively on efforts to eliminate pain, may be a serious mistake. The main purpose of pain may be to act as a warning signal of an underlying condition of which the true nature and subsequent treatment have yet to be determined. Similarly, it is possible that emotional pain is also symptomatic of a deeper underlying malady and the "obvious" problem may only be the symptoms of something deeper.

Depending on the severity of the medical situation, it may be necessary to take immediate action in response to the cry for help. However, before the "pain" can be addressed, the cause or problem must first be identified and hopefully, understood. To use Cardio Pulmonary Resuscitation (CPR) when the patient's heart and lungs work hundred percent but the patient is bleeding profusely will probably do more harm than good. Similarly, well intended advice and help from friends and family are not always the best option to follow because the advice may not be sound, or may be vested in the biase of those who want to help.

6.20 Decorating the Christmas Tree

Ann Lamont (1995:60) has an uncanny ability to use metaphors to explain things with greater ease. She used the image of boxes and boxes full of Christmas decorations, but without any tree, and compare it with researchers with an enormous amount of information but without a plot or a strategy to bind the information.

This uncertainty can lead to moments of despair for the researcher if he or she were not able to position the wide variety of decorations in such a manner that they eventually contribute towards the end result. Moreover, although there was uncertainty on how all the individual decorations could be attached to the Christmas tree, all the decorations eventually found a suitable position. It is vital to hang the decorations on the treein such a manner that it is not only pleasing to behold, but also to ensure safety. The decorations must be evenly balanced to prevent the tree from toppling over, and when the entire tree is adequately decorated, the original intent is achieved. Similarly, different bits and pieces of information are attached to the research "frame" and balanced in order to achieve the original intent.

Although South Africa is better known as the rainbow nation than a Christmas tree, it is important to allocate some space towards understanding our racial history with our new found freedom and the continuous impact of our discourses. As Burnham (1986:12) pointed out:

"A consequence of greater freedom is that more negotiations are required to establish each separate relationship. This implies greater potential for conflict that usually accompanies such bargaining."

6.21 Is the Rainbow Nation a Giant With Clay Feet or an Unstable Christmas Tree?

The individuals may have bigger freedom in compiling the "new rules", but the absence of rules may lead to conflict, unbearable tension and broken relations. All new ideas and bigger freedom are, therefore, automatically not necessarily "good" for society or the individual. To name a few examples, one can think of the rapid increase of drug abuse, crime, traffic violations and general intolerance in South Africa that are partly due to this new freedom.

It is an open secret that the South African society has moved rapidly from 1991 with Nelson Mandela's release from jail, to the democracy of today. The country moved from a closed and rigid society, to a very open and free society. Unfortunately, with this newfound freedom, we also pay the price with huge increases in violent crime, totally out of proportion to the victim's response, a lack of morality and growing conflict between individuals trying to negotiate new mutually acceptable rules to live by. This current open phase creates its own tension and sometimes leads to wrecked relations.

It is interesting to note that we, as humans, have a tendency not to learn from history. We often repeat the same mistakes notwithstanding our good intentions. From my perspective, this is directly linked to the brokenness of our world and the impact of sin in our lives. In our effort to correct mistakes made in the past, similar mistakes are often repeated. Steps taken by the government in trying to make South Africa a "non-racial" country have not only led to an increase of racial awareness, but also on certain levels led to an increase in racial tension. Its endeavours to correct the mistakes made in the past run a similar risk of becoming entangled in the discourses of the past. Due to the pain and anger of individuals, a similar cycle of racial tension can be continued, notwithstanding the good intentions.

Part of the problem may be the fact that some people struggle to understand the difference between freedom and lawlessness. Some apparently think that freedom means they have the right to do whatever they want without understanding or caring about the consequences of their actions. The new relationships and roles by all role-players need to be established and internalised to stabilise the situation and to break the discourses of the past.

Regrettably, there are a number of people, who refuse to accept that the old structures and ways no longer exist, they desperately cling to the past referring to the "good old days". On the other hand, you find people incapable of letting the "atrocities" of the past be. Both groups live in the past and blame the past for their current unhappiness. The underlying racial sensitivity of South Africans utilises this to feed their racial discourse and to continue the cycle, notwithstanding a constitution protecting all citizens' rights to a better life. This was very noticeable in my research that both black and white Co-researchers would refer to problems encountered during their deployment as having underlying racial motives.

These racial undertones led to every experience being interpreted as racially motivated where it could very possibly only be interpersonal conflict. Two individuals did not see eye to eye on a specific subject and due to the racial difference, they immediately related their difference of opinion to racism. Due to our underlying sensitivity and racial discourse, almost all conflict and

difference of opinion between members of different racial groups can be related to racism. The obvious dilemma is that the original (the real) reason for having conflict soon becomes lost within the bigger blanket of racial tension.

During a deployment situation, it is obvious that our racial history will surface somewhere along the line. As mentioned previously, it is interesting that all Co-researchers mentioned the underlying racial tension. Although all mentioned specific individuals from different race groups, supporting them and breaking the cycle, they were all convinced that racism played an underlying role in the difficulties they encountered. Unfortunately, we as South Africans often struggle to see that an individual with his or her specific personality may be the cause of our annoyance and that it is not necessarily due to the person's race or culture.

Landsberg (Cilliers & Mills, 1999:50) wrote that the drafting of the South African White Paper on South African participation in International Peace Missions, started in 1996 and was completed in 1998. According to Landsberg (Cilliers & Mills, 1999:50) the integrated policy has unfortunately so many build-in procedural constraints, that it makes rapid deployment of South African troops almost impossible. Landsberg (Cilliers & Mills, 1999:51) pointed out that it is interesting to note that a number of government departments participated in the process of compiling the document, for instance, Foreign Affairs, Safety and Security, Intelligence, Finance and the Department of Defence were all involved.

6.22 Belief Systems

We need to understand the patterns of our own belief systems to enable us to understand how other people came to their specific belief systems. As Burnham (1986:21) pointed out, patterns exist within a conceptual framework known as a belief system. A belief system is a way of understanding and knowing our world. The framework is utilised to make sense of how we "see" the world. A belief system can be likened to a filter or a lens through which experiences and life events are processed and interpreted.

This conceptual and behavioural framework of belief systems regulates and maintains our balance. Burnham (1986:21) indicates that: "This framework is an amalgamation of traditions, myths, legends, shared assumptions, expectations and prejudices."

Byng-Hall (1984:355) expanded on the transactional analysis concept of an individual's life script. He used the term "family script" to describe how the members of a family repeat sequences of behaviour, similar to the prescribed script actors are bound to follow. This implies that we often "play" certain roles in life as if they were predestined and we are unable to change our role.

This is important to understand the "family script" or pre-accepted roles, also in context of caregivers, especially concerning the specific roles as expected from caregivers. Do their "clients" or fellow soldiers expect a specific behaviour from them, and do they expect a specific behavioural role for themselves? I often wonder whether the strain that all the Co-researchers

experienced is not somehow linked to this role expectation, their script may have been predestined!

There are certain similarities in the way belief systems and discourses are developed and sustained by individuals, families and groups of people. One of the biggest differences is that discourses are never questioned or challenged, whereas belief systems are regularly questioned and challenged. Belief systems are often based on religious principles such as love. When a discourse is based on religious principles, it is often conducted from a premise that I am the only one who is right, or respectively, only our opinion is right. Therefore, it is obvious that nobody else can possibly be right as well.

Fundamentalists are very quick to lay claim on their basic belief systems, us they understand from their basic source of accepted knowledge and will, therefore, be very quick to call upon the Bible or their own specific accepted religious scriptures. However, the very same people who are so quick to quote scripture, may be equally unwilling to acknowledge that they don't know everything about those very scriptures they call upon. They often tend to ignore those opinions and interpretations that differ from their own, or which challenge their point of view. Most of the time, it is this unquestioned discourses that sustain their own initial opinion and continuously motivate them to stand firm on their original point of view without even considering the option that there may be alternative opinions and interpretations, even if they then decide to remain committed towards their own excepted understanding of the truth.

Families, systems and institutions produce their own unique belief systems that not only form those beliefs, but in turn sustain those patterns of behaviour as well. This belief system can manifest in a catch phrase. Burnham (1986:21) used, as example, the following statements: "Once children reach thirteen they are nothing but trouble", "Father is always right", "A house without children is an empty shell". Similarly, a catch phrase of a family whose members were constantly arguing with people at work, at school, in the neighbourhood and amongst themselves was: "If you are a worthwhile person, then you will be right every single time." It is vital to understand these underlying belief systems before any behavioural changes can be made. During the research interviews, similar catch phrases became apparent. The one comment often made by the Co-researchers was the shared perception that management do not really care, neither about the caregivers nor the soldiers in general.

6.22.1   Military Belief Systems

In the same way that families establish and maintain their own belief and behaviour systems, the Military also creates and maintains certain patterns and belief systems. For instance, the impact of military discipline amongst soldiers is so strong that it can spread over cultural and geographical boundaries. Russian and Botswananian soldiers immediately found common ground and they could just as easily relate to their colleagues from Uruguay. Notwithstanding the fact that they could hardly communicate due to language barriers, their belief systems create a shared platform of behaviour.

This explains why, by far, the majority of integrated soldiers from seven vastly different ideological backgrounds forming the new South African National

Defence Force (SANDF) after 1994, were able do so with surprisingly few major problems. Looking at the number of soldiers integrated, one can see the common ground that "real" soldiers share. As a Christian, I do believe that prayer and faith played a major role during the peaceful integration, but I accept that mutual military belief systems also played a significant role in uniting the soldiers.

The shared principles of discipline amongst the soldiers created at least some mutual ground in otherwise vastly different belief systems. Unfortunately, some of the previous urgency and effort to find mutual ground are currently lacking amongst some members, and this may lead towards a gradually growing tension between members. The current feelings are that those belonging formerly to umKhonto weSizwe (MK) and *Azanian People's Liberation Army(APLA)* are favoured above of the former TBVC states (Transkei Bophuthatswana, Venda and Ciskei) and the former South African Defence Force (SADF). These ideas form part of peoples' belief systems, whether they are proven true or not! Yet it is a definite part of people's perception. Some hope that the 2010 soccer would re-cement people, similarly to what happened after the 1995 Rugby Wold Cup victory.

This common ground found amongst soldiers is also present during deployments. Although the deployed soldiers came from vastly different cultural backgrounds and from different countries across the world, their combined shared military belief systems assisted them in finding mutual common ground. This behaviour is established and handed down through generations via customs.

Military historians will eagerly share the interesting stories of how certain universally accepted practices were born. Here I can recall a lecture received during basics in 1989, referring to the practice of saluting, the universally accepted manner in which a junior will acknowledge the presence of a senior officer by means of a specific hand gesture. *Salute*, the military magazine (Salute, 21/02/2008) refers to the practice where the right hand is touching the forehead in a typically military fashion, although it may differ in small detail. Saluting still remains a universally accepted practice amongst soldiers of all continents and cultures.

Although the exact origin of this salute has been lost with time, a number of different theories exist. One theory is that saluting came from Roman soldiers' shading their eyes from the intense light that was pretended to shine from the eyes of their superiors. Another more acceptable theory is that it came from the time when the knights wore armour. Whenever two knights met one another, the one that preferred not to accept a challenge to do battle, or in other words the subservient one, would lift his visor so that the other may see his face and accept his good and peaceful intentions. If the other party also lifted his visor, the peaceful intent was confirmed. If the greeting is not returned, it may be interpreted as bad manners or at worst-case scenario as a challenge to do battle. A friendly approach would include holding the reins of the horse with the left hand while raising the visor of the helmet with the right, so that one could be recognized and acknowledge the greeting.

A third theory is that the salute, and the handshake, came from a way of showing that the right hand (the fighting hand) was not concealing a weapon. Another theory is that it evolved from the practice of men raising their hats in the presence of officers. Tipping one's hat on meeting a social superior was

the normal civilian sign of respect at the time within the British culture. The theory is unable to explain why men lift their hats in the first place! The reality is that the exact origin cannot be proven; it was most probably a combination of traditions. Whatever the true "origin" of the practice of saluting might have been, it is currently embedded as a military greeting.

Burnham (1986:21-22) correctly pointed out that the belief systems may be altered according to circumstances and changed realities. In an era of great social change, it is likely that practices that once were used in the past will be changed and even abandoned in favour of a new version more suitable in the new environment. The truth of these words is clear within the numerous changes that South African society has experienced since the new political dispensation came into effect in 1994.

As Burnham (1986:33-35) pointed out, family systems experience difficulty when negotiating a transitional stage, this is applicable to other systems and institutions as well. One of the characteristics of a functional system is the tendency towards stability and the capacity for change. As Burnham (1986:34) explained, the capacity for change indicates the ability to find a new organisation more appropriate to changed circumstances.

The problems arise when the system changes but somehow one finds oneself not in a better situation. The greater the difference of opinion about the necessity of change, the bigger the likelihood of problems and difficulties occurring during the transition. This is linked to loyalties from the past, trepidation and anxiety about the future. The process may be exiting and fulfilling, but may be equally sad and heart breaking, depending on the individual's perception and expectation.

6.23 International Involvement in Peacekeeping

Lewis (1993:55) referred to a comment made during the Cold War by Dug Hammarskjold. He described his position as Secretary-General of the United Nations as a pope without a church. At best, the office of the Secretary-General provides a manager to the international system, and an office through which it is occasionally possible to express international solidarity in a moving and persuasive way.

Lewis recalled (1993:55) how Sir Brian Urquhart, a former United Nations official in the Food Foundation, commented that the Secretary-General has served for fifty years as an extremely useful scapegoat when things go wrong on the international scene. The deployed soldiers (peacekeepers) are often the very first to be the scapegoats. From Adam and Eve to this day, it is very easy to find somebody to blame when things go wrong. Sir Brian Urquhart (Lewis, 1993:56) also made the comment that, especially, democratic governments, have to juggle the considerations of domestic politics with the overriding concerns for national security, with international obligations, and in most cases, with an occasional dash of idealism! Governments pay the bill for international operations in monetary and humanitarian terms.

The world has entered a period of global transition into a new order that is yet undefined. According to Commodore Groenewald (Shaw & Cilliers, 1995:37),

from the South African Defence Secretariat, stated the following in a documented paper:

"Although the nature of the transition processes vary in different parts of the world, the submission of authoritarian regimes to more democratic forces, and the move to more accessible forms of economic policy, are sufficiently similar to indicate a global trend."

The International Committee of the Red Cross (ICRC) (ICRC, 1990:14) was founded after Henry Dunant felt compassion at the sight of all the abandoned wounded and dead on the battlefield of Solferino. The International Committee of the Red Cross (ICRC, 1990:15) has strived since its foundation in 1863 to act as a neutral institution to carry out humanitarian work during time of war, civil war, or internal strife. The Red Cross strives to assist and support civilian and military victims of such conflicts.

The total spectrum of conflict management and peacekeeping has become an extremely expensive exercise. Shaw and Cilliers (1995:25) referred to a paper presented at the Institute of Defence Policy (IDP) Seminar, on South African Policy on Global Peace Support Efforts in Cape Town. It was stated that South Africa's obligatory contribution to UN peace support efforts accounts for 0,34% of the total UN budget earmarked for peace support operations. This makes South Africa the single largest contributor on the African continent, with Libya second at 0,21%. South Africa's contribution is more than double that of Nigeria and five times that of Egypt.

South Africa finds itself in the unique position where its own successful transformation to democracy has been strengthened by structures such as the National Peace Secretariat, and the Truth and Reconciliation Committee. Shaw and Cilliers (1995:25) commented that the end of the Cold War has not resulted in peace. The shift from a bi-polar to a multi-polar and multi-faceted world was cause to lift the lid.

It is interesting to note that the soldiers and civilians performing in international operations, including civil servants and Non-Governmental Agencies (NGOs) have an almost love-hate relationship across the world due to differences in approach and aim. Lewis (1993:57) stated that NGOs are an element all too frequently forgotten; although they are often on the cutting edge of the crisis, comparatively little attention is given to the task allotted to them and the conditions under which they are required to work.

This is linked to the specific training prior to deployment, the psychological preparation during pre-deployment, as well as the living conditions and especially the way people are being treated. This refers to the command and control lines and personal interaction from management in South Africa as well as the deployed country.

The nature of current deployments is complex and often unpredictable, that any response needs to be extremely flexible and the result of an imaginative decision making process. I cannot but wonder if we are imaginative enough in the way we manage our people. The growing concerns and caregivers' growing reluctance, although not yet outright unwilling to be deployed, are aiming at the opposite.

After the frustration of the Cold War, the Security Council of the United States has learned to reach consensus on most of the issues that come on their agenda. While this is a considerable step forward, it is a bit of a delusion,

since the United Nations, in most cases, do not have the adequate means to implement its decisions on the ground. Lewis (1993: 53) comments that there has been a tendency in the Security Council of the United States to be seen as a resolution-passing machine without real power or recourses. Since 1993, a big effort was launched to try and break these perceptions with varying results.

6.23.1   Remember Somalia?

Alex Perry (Time, 2007:25) reported that similarly to what happened in October 1993 when a mob dragged the bodies of two U.S. soldiers through the streets of Mogadishu after a street battle, the capital of Somalia, bodies were once again dragged down the streets; bodies of Ethiopians were paraded before a camera. Perry (Time, 2007:25) reported that this episode was a reminder of how dangerous Somalia (Africa) has become, the whole horn of Africa is in chaos. US Assistant Secretary of State for African Affairs, Jendayi Frazer said that she is considering naming Eritrea a state sponsor of terrorism.

Theo Neethling (Cilliers & Mills, 1999:27) recalled that after the setbacks suffered in Somalia, the international community and especially the traditionally troop-contributing nations, have shown great unwillingness to assume the military and financial responsibilities coupled with peace-keeping operations. This is especially true of the US which is more willing to give financial help than to supply soldiers in Africa, especially with the ongoing war in Iraq and Afghanistan that is draining manpower resources.

Neethling (Cilliers & Mills, 1999:27) pointed out the importance of continuous re-examining lessons learned in order to manage African security challenges in future. Part of this process is academic research, which attracted a wide range of issues that were academically researched. Unfortunately, much of this has concentrated solely on what is theoretically desirable, totally neglecting the practical and political implications of reality in Africa. This is reflected in the theoretical academic position that women are suppose to hold, while the reality is in stark contrast. The academic research is often unable to address the realities on the ground.

According to the UN Office for the Coordination of Humanitarian Affairs, 1.8 million Somalis are in a humanitarian crisis and in need of assistance. Alex Perry (Time, 2007:25) rightly reported: "Since the outbreak of the civil war in 1991, Somalia has suffered from the kind of chaos that provided cover for militants." Perry (Time, 2007:25) highlighted a very concerning development when he reported how government forces in Somalia stormed the UN World Food Program compound in October 2007 and took the head of the mission hostage. Perry (Time, 2007:25) quoted Ayro, the head of the UIC militia (Union of Islamic Courts), who issued a proclamation hailing bin Laden while calling on Somalis to target peacekeepers!

6.23.2   International Criminal Court: the War

Since the early nineties, the international legal framework has been expanded to address crimes against women and girls during periods of armed conflict, for instance rape, forced prostitution, human trafficking and enslavement.

Aisha (Aboagye, 2005:151) stated that these crimes are addressed within the definitions of war crimes, torture, crimes against humanity, and as components of the crime of genocide. She added that the gender sensitive reporting guidelines were accepted. It is applicable to the reporting of crimes against humanity during armed conflict, as well as on gender-based violations perpetrated during post-conflict reconstruction.

Romesh Ratnesar (2007:26) reported that according to Luis Morena-Ocampo, prosecutor of the International Criminal Court, the War in Darfur will end in a wood panelled-room in The Hague, thousands of miles from the killing fields where the crimes were committed. Luis Morena-Ocampo will present evidence to a three-judge panel which will decide whether the defendant Ahmad Muhammed Huran, Sudan's former Interior Minister, is guilty of orchestrating the slaughter in Darfur.

Although Morena-Ocampo is convinced of his case, numerous problems stand in the way before the trail can begin. It is important to remember that international law impositions are applicable to individuals as well as countries. Crimes are not committed by abstract entities, but by men and women, and only by prosecuting the individual who has committed the crime, can international law be enforced.

Ratnesar (2007:26) reported the following:

1. The UN Security Council issued a warrant for the arrest of Harun and Ali Kushayeb, a leader of the government-backed Janjaweed militia, but neither man was yet delivered to The Hague, when the Time went to print.

2. Sudan currently rejects the International Criminal Court's (ICC's) authority although it initially co-operated with the ICC.

3. With the world pushing for a truce in Sudan between the feuding rebel groups and the Government, the case against these and other perpetrators could even be dropped in the efforts of trying to negotiate peace.

4. Notwithstanding the difficulties and the fact that the US and a number of countries are not party to the court, the first two trails against warlords from the Congo commenced in 2007.

Ratnesar (2007:26) reported that Luis Morena-Ocampo sums it up as follows: "The world is complicated". However, he continues to believe in the inevitability of international justice, clinging to the idea that "even the world's worst thugs will face a reckoning in court". A question that must be asked is what is the long-term impact of atrocities committed against witnesses and communities at large?

Walt (Walt/Rava-Ruska & Vysotsk, 2008:22-25) reported on a Catholic priest who investigated the massacre of Jews in Nazi-occupied Ukraine by persuading hundreds of witnesses to reveal their memories. Most have not spoken about it for sixty years. The priest, Patrick Desbois, described how nothing prepared him for the experience to listen to bottled up emotions of things they saw and to share in memories they have even kept from spouses.

Desbois recalled: "It's like they have been waiting for years to talk, they always ask, why have you come so late?" Walt (Walt/Rava-Ruska & Vysotsk, 2008:23) referred to "The Desbois report", currently housed at the US Holocaust museum in Washington DC, it makes for grim reading. The priest recalled how in the village of Vysotsk in 1942, around 2000 village Jews were marched to a giant pit, where they were shot in groups of five. An estimated 1864 people died in a single day, with the children buried alive in order to save bullets!

Numerous stories like these and combined voices of hundreds of witnesses provide a window into how a well-organised genocide could occur in communities with apparently no one's choosing. No one was able to stop the carnage and killings. This is not only applicable to the horrors that occurred during the Second World War, it is just as important to understand the phenomenon to hopefully prevent it from happening again.

On 13 May 2008 Newser (Inthenews, 2008) reported on genocide in South Africa. The deaths of 62 people in South Africa occurred after violence erupted in Alexandra, a township near Johannesburg, and rapidly spread over the country. Driven by xenophobia and their own inner fears and anger, people living in harmony for years turned overnight on their neighbours. This violence erupted rapidly and led towards the consequent deaths of foreigners and locals alike. Thousands of people fled their houses in fear of their lives. This incident is ample proof of how quickly these attacks can occur and how devastating it can be. Damage done in minutes can take years to mend.

Williams (Cilliers & Mills, 1999:157) touched on critical issues by pointing out the differences in opinion and approach during and after atrocities occurred. He made the following comment: "Opinions on the appropriate course of action to deal with the crises varied from country to country and from sub-region to sub-region." He then explained in some detail the different approaches between countries. For instance, the Canadians and French reacted differently during the Ruanda genocide. Interventions can differ from diplomatic efforts to specific military objectives. Williams (Cilliers & Mills, 1999:157) wrote the following about South Africa's response to the genocide in Ruanda: "Response to the crisis from the senior echelons of the South African government varied considerably and at times, even appeared to be contradictory." Currently, Government policy is in place and consequently a strong peace-keeping involvement and commitment towards peacekeeping in Africa has developed since 1994.

Perry (2007:27) quoted Ken Menkhaus, a professor of political science at Davidson College; he stresses "the danger … that all these interlocking conflicts will ignite a larger conflagration." Perry (2007:27) also reported that in 2006, 370 families in a refugee camp 48 km from Mogadishu increased to 20,000 people in just six months.

Perry (2007:27) quoted Dr Hawa Abdi, a Somali after whom the refugee camp is named: "We need doctors. We need medicine. We need food. We need shelter. But, for that we need peace!" This comment is a very accurate summary of the current situation in huge parts of Africa, and emphasises the need for peace and peacekeeping.

6.23.3   Methods of Intervention

First among the objectives of the UN listed in its Charter is:

To maintain international peace and security, and to this end: to take effective collective measurements for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to the breach of the peace.

Theo Neethling (Cilliers & Mills, 1999:29) pinpointed one of the UN's biggest problems, by pointing out that the UN does not have an army to perform peace-keeping missions on its behalf. When thinking about methods of intervention in peace-keeping operations, you definitely need soldiers. Therefore, for each mission, member states provide troops, support personnel and equipment on a voluntarily basis. These soldiers deploy under the UN name and wear the blue UN cap/headdress. These countries are then compensated from a special peace-keeping budget.

The UN procedures were spelled out in the UN charter of United Nations as agreed upon in San Francisco on 26 June 1945. Chapter VI and Chapter VII make provision that international disputes "likely to endanger the maintenance of international peace and security", can be brought to the attention of the Security Council or to the General Assembly. These measures under Article 42 may include "action by air, sea, and land forces as may be necessary, to maintain or restore international peace and security". It is already a feat in itself to obtain official UN authorisation, due to different political positions. However, it is even more difficult to get a suitable force under the correct command and control deployed to do the work.

There is a problem with the limited methods of intervention available to the United Nations and the Africa Union. Lewis (1993:54) mentioned that current options of intervention range from silent diplomacy, to preventative diplomacy and other intermediaries. If these options fail sanctions, peacekeeping or even peace enforcement is used to try and solve the conflict.

The concept of peacekeeping has become so generally accepted that the deployment of peace-keeping forces is now more or less an automatic reaction to large-scale violence. This proved to be a mistake in some cases, for instance, the first deployment to Somalia which resulted in the tragic loss of life of several of the deployed members.

Peacekeeping was designed as a co-operative and voluntary undertaking in which all conflicting parties, of their own free will, become partners - only after the agreements have been secured and there is a cease-fire in place. Peacekeepers are specifically not expected to use force. According to Lewis (1993:53) the arrangements for peacekeeping were normally with governments of sovereign states, which accept the Security Council decisions. If necessary, considerable political, diplomatic, economic, and other forms of pressure could be enforced on these states in support of the peace-keeping operations.

Landsberg (Cilliers & Mills, 1999:47) referred to the now well-known phrase "African Solutions for African Problems". He stressed that it is vital to

recognise that Africans will have to find solutions amongst themselves, from the resolve to solve internal conflict, assuming greater responsibility and to find ways and means to help hold fragile peace deals together. Valuable lessons could be gained to assist South Africa in the intervention process in foreign countries in order to enhance the peace-keeping efforts.

Landsberg (Cilliers & Mills, 1999:51) correctly referred to a number of African countries that have participated voluntarily in peace-keeping missions and some, like Botswana, have an excellent track record. South Africa can learn from the experiences and lessons learned from previous deployments from countries such as Botswana, Chad, Ghana, Kenya, Niger, Senegal, Tanzania, Tunisia, Zambia and even Zimbabwe.

6.24 The Problem With the Lack of a Sovereign Government

The problem is that often peace-keeping forces are deployed in areas where no sovereign government is in control, but that are controlled by militias, or in some cases, bandits and criminals. They have little or no respect for the Security Council's decisions, international agreements, or the status of the peace-keeping deployment.

Rebels are normally not susceptible to either diplomatic or economic pressure because they are often in power and have no intention to lose that position. This stronghold can be in a specific area and is often built in close proximity to specific resources such as a mine. The militia can be heavily armed and may receive training and support from mercenaries who are prepared to work for the highest bidder.

This is often the case in certain regions in Africa, even if a legally elected government may be in place. The Democratic Republic of the Congo is a good example where the geographic vastness and practical difficulties of logistically enforcing control, often resulted in numerous breakaway rebel movements. The rebels often ignore the Security Council and AU's decisions and resolutions, or a legally elected government authority. To gain control over these "rebel" forces in practice is considerably different in the mission area than in a conference room in New York or The Hague.

Sovereign governments who serve in the United Nations are often also key players in the regional conflict, and often find themselves without a chart or a compass in unknown and treacherous waters. Democratic governments, have to juggle the considerations of domestic politics, with the overriding concerns for national security and international obligations. Economic aspects often influence the role players' willingness to become involved. The UN was more concerned about the impact the loss of Kuwait's oil had on world security, than about the economic inflation crises in Zimbabwe.

When large-scale violence has erupted, foreign governments are reluctant to commit military forces to take combat risks in a situation that has little or no relevance to their national security. An interesting and growing influence on the international scene is the impact of the media and public opinion, because interaction can produce powerful pressures on governments. A combination of conscience, stirring, acting as a sentinel, and critique can influence the

public. The media have a growing influence, especially in democratic countries where a free media can exert a big influence, not only on public opinion, but also on government.

Balswic (1998:136-137) stated that personal crises develop when we are not ready and equipped for the transformation that is taking place in the world around us. The reality is that routine absence of fathers (and mothers), form part of many families' lives. However, few are affected as intensely and continuously as military families by this absence. For many families, routine absence of a parent remains a way of life.

The South African Navy (Milmed, 1995:19) is unique in that for many of its members, routine deployments are a way of life. Large formal and informal structures have been developed to assist families in adjusting to this life style. During the last few years, a dramatic increase in the frequency of deployments in Africa developed due to the increasing presence of South Africa on the African continent. The growing deployments have a direct impact on the member's ability to cope with these deployments.

Therefore, it is essential to have some idea of what is happening with the individual as well as with the family during the deployment phase. Research done by countries that deployed with the United Nations Peace-keeping Forces, was used and adapted to South African needs in order to prepare families and individuals for deployment.

6.25 Deployment Stages

The Military Psychological Institute (MPI) seminar (DRS: 2002:1-4) with the title "Deployment Resilience" adopted the Emotional Cycle of Deployment (ECOD) which was created by the US Navy (Logan 1987) to a South African version. This version is currently used during the pre-deployment phase. The purpose is to prepare soldiers and their families for possible emotions and behaviour that may be presented before, during and after deployment. The Deployment Resilience Seminar identified the following stages:

6.25.1 Stage One: Anticipation of Loss

Prior to the deployment, it can be a few weeks before departure and the reality of the separation is gradually accepted. This often leads to emotional withdrawal, and little communication, especially about the topic of deployment. It may even be a time of arguments and disagreements, because couples tend to feel moody, depressed, tense and edgy. Men (assuming it is a male who is deployed) feel guilty and worried about their families' safety and whether their families would be all right.

The partner who remains behind may resent the military for "taking their partner away". It is normally a very busy time trying to get everything sorted out, at work as well as in personal matters. Determining that the "right" things are packed and sorting out financial matters are very high on the priority list of

things that need to be done. Sadly, inadequate financial planning often creates problems.

6.25.2   Stage Two: Detachment and Withdrawal

The few days just before departure are often the most difficult. People tend to either try to squeeze everything in those few days and become clingy and anxious about the upcoming departure. On the other hand they tend to withdraw and even avoid one another altogether. Most men tend to withdraw emotionally, speaking very little and trying to keep as busy as possible to minimise the need for emotional trauma. Although physically together, the couple has already separated emotionally. At this time conflict is at its peak, arguments can be about money, or why the deployment was at all necessary; small petty things can trigger fights. Some even feel that fighting makes the parting easier, almost a feeling of "Just get out under my feet".

The difference in the experience between husband and wife regularly leads to some of these conflicts. The women feel angry that the men are often not distraught over the deployment. The men often have mixed feelings about the situation. Common feelings in this stage include being moody, snappy, irritable, tense, emotional and edgy. Some men deny that they are looking forward towards the trip to try to ease their partner's pain. This is a very unpleasant phase for all parties involved.

6.25.3   Stage Three: Emotional Disorganisation

With the separation now a reality, people have to find their own unique way to cope with their specific situation. Feelings, from extreme loneliness to feelings of joy that the departure is finally over, some couples even enjoy the separation. Both try to stay busy, keeping their minds from worrying and thinking. Some of the wives feel ambivalent about socializing, under the impression that going out is "unfaithful" towards their spouses. Others feel that they exist between two lives; they are neither single nor married, feeling as if they do not fit in anywhere.

The deployed member usually frets over the question "Is the family coping?" A growing concern is the physical safety of their families while they are away. While it was found that military wives often rearrange the furniture to reinforce the message toward themselves that "The house is now mine!"

Both partners need to move over the disorganisation phase as soon as possible. The deployed partner needs to be able to perform competently in his/her work. Similarly, the spouse who remained at home must be able to take adequate care of themselves and their families. A new sense of organisation, focus and rhythm is needed in their lives.

6.25.4   Stage Four: Recovery and Stabilisation

During this stage both partners are stable and settled into their "new" environment and are coping with the situation. Both are into a routine with regular contact with their partners, strengthening their love and relationship. This leads to feelings of longing that grow steadily stronger; this longing can lead to women even becoming physically ill, while displaying symptoms of depression. These symptoms may require either medication or counselling. In deployment of less than a month this stage is often skipped.

6.25.5 Stage Five: Anticipation of Homecoming

Feelings can differ from being excited, happy and anxious at wondering whether everything will still be all right. Even resentment that the "furniture" must now be moved back into place has been documented. New-found positions must be relented. Even those couples that are really excited and looking forward to the reunion, may also have a sense of apprehension and nervousness before the reunion. Both parties hope that the other will still love them enough. Many mixed feelings are present in this stage. This may include unrealistic expectations of the spouse regarding specific issues.

6.25.6 Stage Six: Re-negotiation of the Marriage Contract

The relationship on all levels needs to be re-negotiated in terms of where they fit in and what must be done and how. Couples frequently come physically together, but not necessary emotionally; it takes time to get used to each other and feel like a couple again.

Coming home is always an adjustment for all, the deployed partner must find his/her place in the family again. The one who remained at home needs to relinquish previously held power and control. Certain responsibilities must be returned to the "returning" partner.

This handing and taking over of responsibilities and control between the spouses often result in the loss of independence by both partners. Both feel as if they have lost and gained something. Some find the first few days extremely difficult and stressful trying to adapt to their new situation. Instances of violence have been reported during this initial phase. Others feel as if they are on honeymoon again, very loving and friendly towards each other, enjoying every moment back together, soaking in every moment, with the children happy to have the deployed parent back.

It must be pointed out that when parents struggle to adapt, children experience difficulty to adapt as well. Therefore, if reports are made that children struggle to become accustomed to the parent who returned home, it may indicate a possible struggle between the parents themselves.

6.25.7   Stage Seven: Re-integration and Stabilisation

The relationship will return to "normal", implying that it will return to the same stage as good or bad as it was before the deployment. If the process of reintegration and stabilisation were not interrupted by another deployment, it could return to its previous stage.

For those who experienced problems prior to the deployment, it may possibly be even worse. Things may become very stressed and unpleasant. Some may immediately be looking forward to the next deployment in order to escape, while others may experience apprehension for the next deployment on its way. Interestingly, stage seven and stage one often blurs into an inseparable unity. It forms an almost constant cycle that keeps on repeating itself as long as the deployment separation continues to affect the family.

At the Military Psychological Institute's seminar (DRS: 2002:4), one of the soldiers described his understanding of the seven stages as follows:

1. Wife is excited for me to leave.

2. Wife is not excited for me to leave.

3. Wife wants me to come back.

4. Kids and wife want to know when I will return.

5. All at home are exited.

6. Everybody at home is happy to have me back.

7. Wife wants me to go away again.

Aggravating to the stress of deployment, is the fact that in the military environment, dates of the estimated time of departure and arrival tend to be very flexible and constantly changing. It may be due to different reasons, from bureaucratic red tape, personnel falling ill, rapidly changing military or political objectives. Co-researcher D was granted permission to deploy due to someone who had fallen ill.

Very speedy departures have definite effects on the people involved; the departure is usually so quick that no time is available to prepare emotionally and the person often leaves things undone and words unsaid. Similarly, unexpected delays can have a devastating effect on people. Co-researcher C experienced the disruption of a long, drawn-out waiting period.

Co-researcher A experienced the drawn-out waiting period prior to her deployment very negatively, to the extent that she claimed that two weeks' notice would have been preferable. That suggestion was later altered to one-month notice before deployment. Interestingly, some people prefer the short notice because it reduces the anticipation of waiting for departure.

In the same way, one married couple may experience different emotions than the next, but these seven stages nevertheless provide broad guidelines in which most people, both the deployed as well as those remaining at home, could find something to identify themselves with.   Understanding this cycle of

coping made it considerably easier for Co-researcher A and her partner to cope more effectively with the stresses and strains of deployment.

This guideline in the Deployment Resilience Seminar provides hints of possible emotional cycles that may be experienced during deployment and it remains very helpful. However, my personal concern is that it is predominantly focused on couples. I feel that a single person who is not in a permanent relationship is somehow neglected. Unattached persons' emotional cycles also need to be addressed in the resilience seminar. (This oversight might already have been addressed).

Although some things can be directly applicable to a single person's situation, some comments are not applicable at all. None of the Co-researchers complained about it, but being in the caregiver profession it might not have affected them. What remains important to remember and to understand is that all people and couples go through some kind of cycle. The exact emotions and feelings may differ from one person to the next since we are all unique individuals. Some people may experience almost all these emotions while others may experience almost none of these emotions. Correspondingly, some people experience little difficulty to adapt and cope within a deployed situation, while others may experience more difficulty. For some, home is the only place to be and for others the deployment theatre is home!

Albert Einstein is quoted to have said the following about time: *"The reason time exists is to prevent things from happening all at once"!* It is quite possible that all families struggling with the different phases of deployment could have different things to say about time. All parties will not necessarily automatically agree with Einstein's superior knowledge about "time", especially not those counting the days, one by one, in eager anticipation of either returning home themselves, or those at home longing for the return of a loved one presently still deployed.

6.26 Are Same-Sex Relationships Unheard Voices?

One of my Co-researchers is in a permanent lesbian relationship; she gave permission that her sexual preference could be incorporated within my studies. Jeffrey Heskins (Heskins, 2005:18) stated "If we want to discover what contributions an individual or a group have made in any discipline of life, we need to see what has changed, or what new insight has been gained that was not there before". Thus creating a discussion group in the local church, involve people who would normally never get into print, or have an opportunity to express their opinion on the subject of homosexuality. What they have learned was that when they met face to face with the lives of 'real' people, it was not nearly as bad is it was in their imagination.

Heskins (Heskins, 2005:19) pointed out that participants were often surprised at how much their own thoughts and attitudes have changed over the years.During this research, academic inputs were predominantly from literature studies in fields ranging from political science, military matters, psychology, social science and anthropology. All my co-researchers are professional and capable individuals in their own field of expertise and I

valued their opinions and comments, not only on a personal, emotional level, but also on a professional level accepting their inter-disciplinary knowledge.

When Lions are united in their goal, they will be able to catch a strong healthy buffalo! is my adaptation to the North Sotho proverb "If Lions are not united in their goal, they will be unable to catch even a limping buffalo".