Early childhood attachment behaviour and high school bullying: A pastoral perspective

Judy Gay Plaatjes

Dissertation submitted in fulfilment of the requirements for the degree of

MASTER OF THEOLOGY (PRACTICAL THEOLOGY)

In the

FACULTY OF THEOLOGY AND RELIGION

UNIVERSITY OF PRETORIA

April 2021

Supervisor: Professor Yolanda Dreyer

DISSERTATION SUMMARY

Early childhood attachment behaviour and high school bullying: A pastoral perspective

Name: Judy Gay Plaatjes
Student Number: 16323612
Supervisor: Professor Yolanda Dreyer
Department: Practical Theology
Faculty: Theology and Religion
University: University of Pretoria
Degree: Master of Theology (Practical Theology)

DECLARATION

I, Judy Gay Plaatjes, declare that **EARLY CHILDHOOD ATTACHMENT BEHAVIOUR AND HIGH SCHOOL BULLYING: A PASTORAL PERSPECTIVE** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

ABSTRACT

School bullying is not a new phenomenon in South Africa. An increasing trend of bullying incidents is widespread in South African schools. Existing research on school bullying indicates that the focus has been on the victim and there is little intervention to address the behaviour of the person who is the perpetrator of bullying. Schools mostly resort only to discipline and sanctions, such as detention, suspension and in extreme cases expulsion. These have proven to be ineffective. Learners who exhibit bullying behaviour tend to simply resume their behaviour afterwards. From a family perspective the parent-child relationship plays an important role in the child's psychological development. This study will explore early childhood attachment behaviour and behavioural problems in pre-schoolers and in older learners. The study will also examine internal working models as an indication of how early childhood attachment behaviour influence people's social relationships later in life.

The contribution of this study is to focus on pastoral engagement with the person who exhibits bullying behaviour. The narrative model, narrative hermeneutical model and the shepherding model are three models that could be used in the pastoral setting. Narrative therapy is not a pastoral model. This study will show whether it can be used as a pastoral response to bullying. The aim is to develop an effective pastoral response to bullying and to guide the perpetrator to change their behaviour. The identification of guiding principles whereby the pastor plan and implement an effective pastoral care programme for addressing the behaviour of the school bully. The pastor is to journey with young people who exhibits bullying behaviour with the intention to help them to understand and effectively change their behaviour.

KEYWORDS

- pastoral care
- school bullying
- bullying behaviour
- perpetrator of bullying
- victim of bullying
- attachment behaviour
- early childhood attachment
- internal working models
- pastoral intervention
- styles of attachment
- narrative therapy
- growth groups
- personal growth
- life skills

ACKNOWLEDGEMENT

My sincere thanks and appreciation to the following organisations and people for their contribution to the successful completion of this dissertation:

Professor Yolanda Dreyer, my supervisor, for her professional and expert mentorship, advice, encouragement and support.
The University of Pretoria and the Faculty of Theology and Religion.
My husband, Ian for his steadfast support, input and advice, thank you for believing in me.
My sons, Craig and Daniel for their love, support and encouragement during my studies.
My mother, Glenise Collins, who encouraged and inspired me to persevere.
Thank you for accompanying me on this enriching and inspiring journey.

All honour and glory to God.
"I can do all things through Christ who strengthens me." Philippians 4:13

TABLE OF CONTENTS

CHAPTER 1
SCHOOL BULLYING

1.1 Introduction

Social media and newspaper articles indicate an increasing trend of bullying incidents among learners in schools in South Africa and internationally. On 31 January 2020, News24 reported that a schoolgirl at Modiri Secondary School in Ga-Rankuwa was arrested for bullying a fellow learner at school. The incident was recorded on a cell phone and the video clip was distributed on social media networks. According to a spokesperson for the Gauteng Department of Education, the victim received the necessary counselling. No mention was made of whether support was offered to the learner who initiated the bullying. This learner is also in need of intervention and counselling.

In my 16 years of experience in the teaching environment, where I served on the school's disciplinary board, I have observed that the focus was mostly on the support for the victims of bullying. Little or no help was offered to the perpetrators of the bullying, only sanctions. Of the numerous cases I witnessed, learners who were guilty of bullying behaviour were not deterred by sanctions such as demerits and suspensions, and upon returning to school, they would continue with their bullying behaviour. These learners needed other interventions and help, as demerits and suspensions were unsuccessful in addressing their problem. In one specific case, a learner who had been involved in numerous bullying incidents at school was suspended for a period of time after disciplinary hearings had taken place. When the school's disciplinary board met with the parents, they would not accept that their child's bullying behaviour was a serious concern. When they were asked by the school to give permission for their child to meet with a school psychologist, they refused. When he returned to school, he continued with his bullying behaviour. This learner needed intervention and specific help, not just ineffectual punishment. Suspension as punishment was unsuccessful in addressing his behaviour.

While the phenomenon of bullying is widely investigated in the literature, the focus is mostly on the victims. This study focuses on the perpetrator of bullying and the various types of bullying behaviour. The aim of this study is to determine whether there is a correlation between early childhood attachment and the bullying behaviour of high school learners. The focus of this study is to explore whether *Narrative Therapy* can be used as an effective pastoral response to high school bullying. There are many factors that contribute towards children's bullying behaviour. The family and community environment also plays a dominant role in the bullying behaviour of children. For the purpose of this study early childhood attachment will be investigated. It is important for pastors and counsellors to understand the multi-layered dynamics of bullying in order to guide the person who exhibit bullying behaviour to change their behaviour.

1.2 Research problem

Bullying does not only occur at school but in many other social settings as well, *inter alia*, universities, the workplace, on the sports field, in communities and within families. While bullying also occurs in all stages of life, from childhood to adolescence to adulthood (see Monks & Coyne 2011:1), for the purpose of this study the focus is on high school learners. Newspaper reports and social media indicate an increasing trend of physical altercations as well as emotional and cyber bullying among school children. It is therefore imperative that adequate solutions are found to address this problem. The purpose of this study is to focus on whether early childhood attachment behaviour influences the bullying behaviour of high school learners. To explore how *Narrative Therapy* can be used as an effective pastoral response to address the bullying behaviour of the perpetrator. To identify guiding principles for the development of a pastoral care approach to address the bullying behaviour of the perpetrator.

1.3 Literature overview and research gap

School bullying is a worldwide phenomenon and has become a serious social problem. It has always been part of the international and South African school environment. The trend is that this form of violence in schools is on the increase and a cause of great concern. Bullying is an infringement of the Bill of Rights in terms of Section 28(d) of the Constitution of the Republic of South Africa, whereby it state “every child has a right to be protected from maltreatment, neglect, abuse or degradation”. However, this has not deterred learners from bullying each other. The violence and bullying in South African schools have increased at an alarming rate (Steyn & Singh 2017:1030). Therefore, it is of paramount importance that pastoral interventions are put in place for both the perpetrators and victims of bullying to break this vicious cycle of violence and bullying.

Various studies were conducted to understand the phenomenon of bullying and violence in South African schools. Steyn and Singh (2017:1032) investigated school bullying in five schools in Kwa Zulu-Natal. This study was done in the Uthugulu district of KwaZulu-Natal where the incidents of bullying were quite high. These schools are situated in a rural area with high levels of poverty. The findings from the empirical investigation state that the influence of the family, school and community are the three main factors that contribute to bullying behaviour. Teaching and learning is negatively affected when children come from unstable homes, poor and insecure upbringing, the absence of positive role models and the negative impact of media violence. The data disclosed that most learners who exhibited violent bullying behaviour came from broken homes. Most of the School Management Teams agree that the learner’s family environment is a contributing factor to their behaviour problems at school (Steyn & Singh 2017:1032). Another contributing factor is that some learners model the aggressive nature of their parents at school. Children who feel that they are rejected or neglected by their parents seek attention elsewhere. This attention seeking behaviour could include negative behaviour such as bullying.

Violence in the media also contributes towards the aggressive and anti-social behaviour of learners. Peer pressure and the need to belong play an influential role in the learner's bullying behaviour. This also leads to the learners' need to feel empowered and gain attention from both other learners and the teachers. Children who are subjected to bullying can become perpetrators of bullying when they avenge the wrong that was done to them. The influence of the community should not be underestimated. The community environment can influence the learners' behaviour. Learners who grow up in a community where gangsterism, alcohol and drug abuse are prevalent can easily be coerced or influenced to join gangs. Another significant finding is that cultural background and religion contribute to bullying behaviour in schools. Learners belonging to different cultures or religions, who lack tolerance will defend their culture or religion physically through bullying. The findings of this research indicate that family life, which includes parent-child attachment, contributes towards bullying at school.

Dan Olweus (1993:22), a Norwegian psychology scholar, is known as the pioneer in the field of bullying. Olweus and his research team investigated incidents of suicide that resulted from bullying (see Roberts 2006:13). Burton and Leoschut (2013:91) have investigated violence as a form of bullying in South African schools as well as the impact it has on the victims. This study does not suggest interventions to address the behaviour of the perpetrators.

Literature indicates that there is a correlation between the victimisation of young people and their future aggressive behaviour in adulthood. Learners who are bullied at school are more likely to participate in bullying behaviour later on in their lives (Burton & Leoschut 2013:4). Individuals who are constantly subjected to bullying are unlikely to establish healthy and trusting relationships with peers and adults. This becomes a vicious cycle whereby the victim becomes the abuser. The victims of bullying experience a wide range of negative emotions and psychological problems such as anxiety, depression, fear, low self-esteem and suicide tendency.

These negative emotions are contributing factors to the victim engaging in anti-social and violent behaviour in adulthood. The academic performances of young people who are bullied at school are often affected negatively. They suffer from a lack of concentration as well as disinterest in school and school activities (see Olweus and Limber 2010:126; Williams & Kennedy 2012:321).

Research has shown that repeated aggressive behaviour and power imbalance are contributing factors of bullying. There is a need for more research into the mutual nature of insecure attachment and poor image of self and others (Van der Watt 2014:256). Learners who experience negative parental behaviour such as rejection could react negatively when confronted in a similar situation with their peers. Early childhood attachment seems to play a role in the way children externalise behavioural problems (Bosmans *et al* 2006:374). Children express their feelings, either through words or actions. These expressions can either be through constructive means or through destructive means such as bullying. Murphy, Laible and Augustine (2017:1389) point out that the nature of a child's attachment and the emotional bond between the child and a caregiver could influence bullying behaviour. Williams and Kennedy (2012:321) suggest that the lack of parental involvement and support could contribute to the aggressive behaviour in children. Insecure children suffer from low self-esteem; have poor emotional control and poor social problem-solving skills. Insecure childhood attachment could be one of the factors related to bullying and therefore the role of parent-child attachment relationships needs to be further investigated. Peer attachment is in some respect similar to parent attachment. This study focuses on parent-child attachment since this is the foundational relationship on which all other relationships are built on. The cracks and flaws in this formative relationship can affect other relationships negatively.

In most interventions, the perpetrator is regarded as a bad person and therefore the best way to deal with this person is sanctions. It is regarded as a waste of time and effort to attend to those who bully others (Roberts 2006:53).

Society tends to be much more empathetic towards the victim than towards the perpetrators of bullying. According to Roberts (2006:54), punishment is the most common way of dealing with those who bully. This requires less effort than to delve deeper into the reasons for their actions and behaviour. In my experience, suspensions were the only response. There were no intervention plans or a more holistic programme that included the participation of fellow learners, teachers, family and the school community. This constitutes a serious deficiency in the school system.

From a pastoral perspective, it is imperative that the church and the pastor provide support and guidance to both the perpetrators and victims of bullying. The narrative hermeneutical method of Gerkin (1997:24) is grounded in God's care for his people. The pastor is to care for the people by addressing issues of justice and moral integrity. Pastoral care involves three aspects: individuals and families; the community; and the tradition that shapes the Christian identity. The pastor as the shepherd of the people pays attention to the needs of the individuals, their family, the community and the church. The narrative approach (Ganzevoort 2012:214) connects the stories of people with the stories of and about God. The biblical stories of God resonate with human stories. They give expression to how people feel and therefore validate their experiences. An example is Psalm 86, a cry for help, which can resonate with people's cry for help when they face difficult situations. The biblical stories of people's interaction with God challenge people to review their own stories. They give guidance, counsel or provide comfort. The stories of people's interaction with God create a safe space where people can tell their story and reflect on it.

The pastor as a pastoral counsellor must create a safe space where the person who exhibits bullying behaviour is able to tell their story without judgement. Individuals give meaning to their lives and relationships through the telling stories in which they are active participants in shaping their lives and relationships. The aim of narrative therapy is the re-authoring or reconstruction of stories. Stories comprise of a beginning (past), middle (present) and end (future).

Specific experiences of past, present and future events are connected to create a narrative (White and Epston 1990:13; see Morgan 2000:2). People construct their own reality through their stories. These stories are situated within a political and social context and therefore are socially constructed (Theron & Bruwer 2006:449).

1.4 Methodology

For the purpose of this study, a qualitative literature investigation will be done from both a *psychological* and a *pastoral* perspective with the intent to identify guiding principles for addressing the behaviour of the perpetrators of school bullying. From a *psychological* perspective, British psychologist and psychoanalyst, John Bowlby's *Attachment Theory* and psychologist Mary Ainsworth's patterns of attachment will be utilised. From a *pastoral* perspective the focus will be on pastoral narrative therapy, which makes extensive use of Michael White's *Narrative Therapy method*. People construct their life experiences through stories as they seek to give meaning to their experience. Narrative therapy creates a safe space where the individual is guided to re-author or reconstruct their life events. The stories constitute making sense of events and its interpretations of life events. In pastoral care, personal stories are connected to the story of the Christian tradition and community. This connection aims to help people discover a deeper meaning to their behaviour or situation. The pastor creates a space where the perpetrators of bullying can share their story in a caring environment and reflect on how their story is affecting their behaviour and others around them. The goal of the pastor is to guide them to lead a more productive and meaningful life by looking at ways to change their aggressive behaviour.

1.5 Chapter outline

Chapter 2 explores the phenomenon of bullying, the signs of bullying, bullying behaviour and what 'being a bully' entails. The discussion includes psychological, physical and emotional aspects, and also focuses on verbal and cyber bullying.

Chapter 2 explores interventions from a psychological perspective by utilising Bowlby's *Attachment Theory* and Ainsworth's styles of attachment. The parent-child relationship plays an important part in the child's psychological development. Ainsworth's Strange Situation Technique will be explored since it is a good indication of how children behave when placed in stressful situations. Internal working models, which shows how early childhood attachment can influence people's social relationships will be discussed. This study will explore attachment and behaviour problems in pre-schoolers and attachment and behaviour problems in older learners. This study aims to ascertain whether early childhood attachment plays an influential role in the bullying behaviour of children.

Chapter 3 discusses three approaches to helping and supporting learners who exhibit bullying behaviour. Solution-Focused Brief Therapy and Strategic/Structural Family Therapy will be briefly discussed, and Michael White's Narrative therapy will be discussed in greater detail. The aim is to come to a deeper understanding of how the telling of stories can be used effectively in a pastoral counselling context. Aspects such as the role of narratives in people's lives and the function of externalising the problem will be discussed. White's maps of narrative therapy will be critically evaluated and applied as a counselling tool.

Chapter 4 discusses the role of the pastor and the importance of pastoral care and counselling with the individuals who exhibit bullying behaviour and, if necessary, also with their families. The importance of personal, life-skills and spiritual growth programs will be explored. The identification of guiding principles whereby the pastor plan and implement an effective pastoral care programme for addressing the behaviour of the school bully.

Chapter 5 present the findings of this study.

CHAPTER 2
BULLYING: A PSYCHOLOGICAL PERSPECTIVE

2.1 The phenomenon of bullying

According to the 2015 Trends in International Mathematics and Science study (TIMMS), 17% of South African grade nine learners experienced some form of bullying almost every week (Juan *et al* 2018:1). This means that five learners in an average class of 30 learners would have been exposed to bullying on a weekly basis. The following statistics were derived from a number of studies conducted in secondary schools in South Africa concerning the occurrence of bullying (Juan *et al* 2018:2):

- Metropolitan areas: Tshwane 61%
  Cape town 52%
  Durban 36%
- Rural areas: Eastern Cape 16%
  Mpumalanga 12%

From these statistics it can be deduced that bullying in secondary schools is more prevalent in metropolitan areas than rural areas. The school environment should be a place where learners feel safe. However, according to the statistics from TIMMS, schools have become an unsafe space for many learners. On 17 January 2020 News24 reported on a learner in Port Elizabeth who was assaulted by a fellow learner, which resulted in the victim losing a kidney and part of his liver. On 7 March 2020 News24 reported an incident at a school in Pretoria where five learners cut off the finger of a student.

In 2018, the Teaching and Learning International (TALIS) study conducted by the Organisation for Economic Cooperation and Development (OECD) found that schools in South Africa have the highest rate of bullying of the 48 countries that participated in the survey. The survey was completed by 260 000 teachers from 15 0000 schools around the world.

One in three South African principals (34%) reported that bullying among learners occur on a weekly basis at their school. This is more than double of the OECD average. On the 2 July 2019 the Minister of Basic Education, Angie Motshekga commented on these findings to News24. Her view is that it is not only the responsibility of the Department of Education to address the bullying problem. Society at large should also take responsibility for correcting this type of behaviour. The African proverb, “It takes a village to raise a child” implies that everyone in the community should together raise responsible children.

Bullying being a game of power and dominance is a dynamic relationship between the individual and their broader social environment. Bullying behaviour is often the result of influences from the individual’s environment, which includes family, peers, the school, community and society. The church has a pivotal role to play in their community and society especially with regard to helping the individual who exhibit bullying behaviour. Pastors as the ‘shepherd of the flock’ should encourage and guide congregants to not only care for the victim but to also to care for the perpetrator.

On 19 February 2019, News24 reported that two learners were suspended after a brutal fight between them. The video that went viral on social media shows the boy hitting the girl and then throwing her to the ground. According to the Gauteng Department of Education, the investigation revealed that the girl instigated the fight by attacking the boy. He retaliated by hitting her and when she fell, he kicked her in the stomach. The parents of both learners were called to the school to discuss the disciplinary processes and both learners were suspended. According to a spokesperson for the Department of Education, a team of psychologists were sent to the school to offer support to those learners who were affected by having witnessed the incident. No mention was made of whether support was also offered to the two learners and especially the girl who initiated the fight. It is important to understand the aggressor and the triggers that cause them to behave in an abusive manner. Society and especially the school and church, should become more proactive in investigating the root causes of learners’ aggressive behaviour.

According to Olweus (1993:30), bullying among learners is the repeated and over time exposure to negative actions from one or more other learners (see Powell & Ladd 2010:190; Juan *et al* 2018:52). These 'negative actions' refer to verbal, physical or emotional pain being inflicted with the intent to hurt the person. This can include name-calling, physical violence or emotional abuse such as socially excluding someone. This intention to hurt another person forms part of a broader pattern of aggressive behaviour. The perpetrator of bullying has a need to be in control. It is about having power over another person. Bullying could be described as the systematic abuse of power that is repetitive and deliberate (see Smith & Sharp 1994:2; Hazler 1996:6; Sullivan, Cleary & Sullivan 2005:4; Rigby 2007:15; Powell & Ladd 2010:10). Bullying is therefore a power game between the perpetrator of bullying and the victim. The individual who exhibit bullying behaviour has the desire to feel powerful by rendering the victim powerless, weak and vulnerable. If this abusive behaviour is not adequately dealt with it will occur more often and become more dangerous. The following elements are commonly found in bullying (Sullivan *et al* 2005:4):

- The perpetrator feels more powerful than the victim;
- Bullying is systematic and although organized, it can be sometimes opportunistic;
- The victim can be hurt physically, emotionally or psychologically by the perpetrator; and
- Bullying has an emotional and psychological aspect.

Either an individual or a group can be the perpetrators of bullying. Bullying behaviour can be physical, verbal or emotional. Perpetrators of bullying generally have domineering personalities and are manipulative. Bullying as the physical or psychological abuse of power with the intention to hurt or harm another person (Monks & Coyne 2011:2) is mostly a repetitive pattern of power games in which perpetrators impose their power on others to make them feel weak and vulnerable. The perpetrator of bullying does this in order to feel more powerful and in control of the situation.

One of the underlying reasons for such behaviour is often that they feel powerless because of their own situation or environment. To overcome these feelings of powerlessness they have the need to exert power over others who are weaker than them and whom they regard as victims or easy prey.

If the perpetrators' main weapon is to exert physical and psychological power over others, the underlying reason could be that they are afraid of failure or as being seen as weak. This could be due to peer pressure or the high expectations of their families or society (Roberts 2006:4). They often suffer from low self-esteem, are constantly victimised by others who are stronger than they are, or feel inadequate. They project their feelings of inadequacy and powerlessness onto others. Their bullying behaviour gives them a sense of power. This becomes a negative vicious self-reinforcing cycle of bullying and intimidation in this power game.

Various role players can be involved in bullying, namely the bystander, victim, bully or bully-victim (Juan *et al* 2018:2). The *bully* is the perpetrator of the bullying behaviour. The *victim* is the recipient of the bully's behaviour. The *bully-victim* has a dual role since they are victims of bullying in one situation and the perpetrators of bullying in another situation. Román and Murillo (2011:38) identify various role-players in the bullying dynamics, namely the ringleader, follower, encourager, defender, onlooker or witness and victim (see Smith 2011:44):

- *ringleader* initiates the bullying and can be either male or female;
- *follower* participates in the bullying;
- *encourager* encourages and supports the perpetrator of bullying;
- *defender* helps the victim;
- *onlooker* or witness watches but does not get involved; and
- *victim* can be either male or female.

Bullying not only affects the perpetrator and the victim but also the various other role players.

The *ringleader* influences and encourages others to participate in the bullying. The *follower* and *encourager* could be individuals that easily succumb to peer pressure and has a need to belong. The *onlookers* or witnesses are not only passive participants but also active because of the onset of modern technology such as social media. They record the abuse on their cellular phones with the intention of sharing it on social media. The incident of bully is widely distributed via social media and hence the abuse continues in cyberspace. The perpetrator's friends and supporters encourage the initiator while others will be courageous enough to defend the victim and the witnesses watch and record the bullying and post it online.

2.2 Indicators of bullying behaviour

The indicators that signify bullying behaviour are not always unequivocally clear. There is a distinction between playful teasing and bullying. Teasing in a friendly and playful manner or accidentally pushing someone may not necessarily constitute bullying, especially if the intention was not to cause harm and diminish the other person's self-worth. Teasing becomes bullying when it is repetitive and offensive. The teaser uses bullying strategies such as insults, intimidation, name-calling, ridiculing, pushing around, physical harm and destroying other people's possessions on a regular basis. In a school context they tend to prey on the weaker and vulnerable defenceless learners. They also have a way of influencing other learners to participate in the bullying.

Girls are often more subtle in their bullying behaviour and therefore more difficult to identify. According to Olweus (1993:124), boys are more likely than girls to exhibit bullying behaviour. Girls who bully often use less visible and more covert ways to harass others. These include slandering, spreading rumours, and manipulating friendships. Powell and Ladd (2010:192) agree that boys are most likely to take part in physical bullying while girls resort to indirect bullying such as social exclusion and malicious rumours.

Olweus (1993:125) identifies the following characteristics of bullying behaviour:

- Perpetrators of bullying tend to be physically stronger than their peers and in particular their victims;
- They are either the same age or older than their victims and are often boys who are active in sports;
- Individuals who exhibit bullying behaviour need power, control and dominance over others;
- Perpetrators use threatening behaviour to get their own way and at times will boast about it in order to inflate their ego and exert their power over the weaker learners;
- They are often short-tempered, reckless and have a low tolerance level. They do not easily conform to rules;
- From an early age individuals who exhibit bullying behaviour often participate in antisocial behaviour such as stealing, vandalising the property of others and indulging in underage drinking. They befriend peers who display similar behaviour patterns;
- The popularity of perpetrators among their peers can range from average to above average;
- The academic achievement of perpetrators range from average to above average in primary school, but in high school they often become underachievers, especially if the bullying behaviour is not addressed adequately; and
- Individuals who exhibit bullying behaviour in high school generally have a negative attitude towards school.

People are social beings and there will always be a measure of conflict among them. However, all conflict among people does not amount to bullying and the victimisation of others. Individuals who exhibit bullying behaviour have a systematic pattern of abusing others. They are or were often victims of abuse themselves. They then take revenge by victimising others (Hazler 1996:10). Individuals who are both the victim and perpetrator of abuse are known as victim-bullies.

Having been victims of bullying they feel disempowered. In order to regain their power, they bully those who are weaker than they are. This gives them a renewed sense of power. They transfer their feelings of powerlessness, anger, frustration and a deep desire for revenge onto the victim. This becomes a vicious cycle of abuse, which requires effective pastoral intervention.

2.3 Types of bullying

Powell and Ladd (2010:190) distinguishes two types of bullying, namely direct bullying and indirect bullying. Direct bullying is related to an open and physical bullying such as hitting and punching whereas indirect bullying is of a more relational nature and includes social seclusion and being deliberately ostracised from groups. Indirect bullying which is also known as relational aggression is generally connected with bullying behaviour in females (Juan *et al* 2018:2).

Physical abuse is about inflicting physical harm on another person. It can include hitting, kicking, smacking, and punching another person regularly. Lee (2004:2) describes physical bullying as hitting, kicking, and taking someone's possessions without their consent, as well as damaging property with the sole aim to disempower the victim (see Rigby 2007:20; Román & Murillo 2011:38). Physical bullying is the most common form of abuse among children and adults alike. The victim is threatened or intimidated not to tell anyone about the abuse. This is how the perpetrator gains power and control over the victim. The victim feels powerless, fears the perpetrator, and will therefore not report the abuse to anyone. Physical abuse can lead to a more aggravated physical injury such as breaking someone's arm or even stabbing an individual.

Where *physical* abuse results in physical scars, *emotional* and *verbal* abuse results in psychological scars. This type of abuse is also known as relational bullying and includes name-calling, insults, belittling, threats, social exclusion and the spreading of rumours.

This abuse can also occur in the presence of other people and can be either subtle or deliberately obvious. Lee (2004:2) points out that *verbal* abuse is one of the most common forms of abuse. It has an instantaneous effect on the victim. The psychological scars of emotional and verbal abuse cannot be easily erased from the mind, and the victims need counselling to deal with it.

Verbal and *emotional* bullying can also be perpetrated via social media. Since the onset of social media bullying has taken on a new form. This is called *cyberbullying*, *technobullying* or *e-bullying* and it is on the increase due to the availability of new technologies. Technology such as the Internet, WhatsApp, and Instagram, among others, is used to hurt and harm others (see Lee 2004:3; Powell & Ladd 2010:191; Román & Murillo 2011:39). The abuser uses technology to attack the victim rather than doing it face to face. With other forms of bullying the victims may be aware of the perpetrators but with cyberbullying the perpetrator could remain anonymous (Juan *et al* 2018:2). This form of relational bullying occurs when the perpetrator inflicts psychological pain remotely by posting nasty or hurtful comments on social media. Cyberbullying could have more devastating effects than other types of bullying since lies and rumours spread more rapidly over the Internet. Bullying is therefore no longer confined to the classroom or school playground but has moved out into cyberspace. It is an increasing global trend. The aim of the bully is to deliberately ostracize people from social groups or to intimidate those within the group. The victims who are socially bullied and excluded from their peer group feel isolated. This leads to feelings of rejection and worthlessness.

The psychology of *physical* abuse, *emotional* and *verbal* abuse and *cyberbullying* are similar: the perpetrator's intention is to hurt the victims in order to feel empowered. Often elements of bullying behaviour include manipulation and vindictiveness. All of this leaves the victim feeling disempowered, fearful and vulnerable.

2.4 The effects of bullying

Bullying has negative effects on both the perpetrators and the victims of bullying. Bullying can have long and short-term effects. Powell and Ladd (2010:195) states that the victims feel ashamed, insecure, embarrassed, depressed and develop feelings of low self-esteem as part of the short-term effect of bullying. They could also develop psychosomatic symptoms such as headaches and stomach-aches as the result of continued anxiety and stress. The long-term effect of bullying on the victim could include patterns of violent behaviour, depression and anxiety disorder manifesting in adulthood.

For the individual who exhibit bullying behaviour the short-term effects could include poor academic performance, alcohol and drug abuse and the possibility of belonging to a gang. Perpetrators tend to be well liked by their peers and are popular at school, but they do not have long-standing friendships (Powell & Ladd: 2010:195). This could lead to feelings of loneliness, rejection and anger. The long-term effect of habitual behaviour such as bullying is of a concern since it could lead to criminal behaviour especially later in life. As the bullying behaviour worsens and nothing is done to correct the behaviour, children learn that through bullying they can manipulate and get what they want.

2.5 The family environment

Research indicates that the family environment and dynamics such as physical punishment, poor adult supervision and the absence of positive adult role models could be associated with bullying behaviour (Powell & Ladd 2010:195). Constant parental conflict could also have a negative effect on the child's self-image. Children internalise the positive and the negative behaviour of the parents. This internalisation affects how they see themselves as a person and influences their behaviour. Olweus (1993:40) identified numerous factors in the family setting that could increase the probabilities of children developing aggressive behaviour. Children whose parents are uninvolved and detached from them, are at risk of behaving in a hostile manner. They are also at a higher risk of exhibiting aggressive behaviour later in life.

The lack of parental involvement is a risk factor for both males and females. Father involvement could lower the risk of bullying behaviour in children when there is poor mother attachment. This highlights the importance of father-child relationships. Permissive parents who allow their children to behave aggressively increase the risk of them being bullies. This lack of boundaries teaches children that aggressive behaviour is permissible and this behaviour can be used to manipulate adults and children. Physical discipline could also be another factor that teach children that violence can be used to get what they want or need. Olweus (1993:40) aptly states that, “This power-assertive child rearing methods such as physical punishment and violent outbursts may raise a child’s level of aggression and reinforce the familiar saying, ‘violence begets violence’”. Constructive parental involvement and meaningful attachment could contribute positively towards a child’s behaviour.

Rigby’s (1994:174) study of high school learners with poor emotional support showed that they were more probable to become bullies. Children from families with poor positive effective communication were more likely to become either bullies or bully-victims. However, coming from a loving and nurturing family environment does not guarantee that a child will not be a perpetrator of bullying (Powell & Ladd 2010:197). If the family environment is not to be entirely blamed, then the question must be asked, “why do children behave aggressively?”. Some studies pose the question whether aggressive behaviour could be genetic (Powell & Ladd 2010:197). Temperament is thought to be an innate personality trait affecting a person’s reaction and behaviour in certain situations. The temperament of a person can put them at risk of developing an aggressive response pattern that is usually found in bullies (Olweus 1993:40). This could imply that children who have the tendency to be short-tempered and hot headed are most likely to use violence as a means of solving conflict unless their parents and teachers teach them otherwise. Children need the guidance and teaching of their parents on how to address problems amicably and not aggressively. For many children this is not the case and they default to aggressive behaviour.

While the trend is that bullying at school is increasing, intervention programmes for the individuals who exhibit bullying behaviour are lacking. There are many factors that contribute towards the aggressive behaviour of children. For some children it could be part of their temperament while for others it could be their family and community environment. The family environment is where the child is taught how to behave responsibly in society and how to resolve problems without aggression. Children's first relationship is with their parents or caregiver. It is upon this relationship that all other relationships are built and therefore it is important to look at early childhood attachment behaviour.

2.6 Early childhood attachment behaviour

The relationship between the parent and the child plays an important role in the child's psychological development. This parent-child relationship is considered the foundation for all other relationships later on. Psychoanalysts agree that children's first human relationship forms the foundation of their personality. Bowlby (1973:292) defines attachment behaviour as a social relationship whereby a less capable person relies on a more powerful person for protection. The individual persons form an emotional bond with each other and through that bond a relationship is formed. Their behaviour towards each other reflects and maintains the relationship (Goldberg 2000:9). Babies develop a strong bond to the caregiver figure within twelve months of their lives. The caregiver and the child form strong affectional bonds with each other. Affectional bond is a form of attachment behaviour. It is most commonly found between a parent and a child. It is also found with other family members such as siblings, friends, peers and romantic relationships. Weiss (1993:66) identifies three characteristics that distinguish the parent-child attachment from other relational bonds: seeking proximity, secure base effect and separation protest. With seeking proximity, the child stays within the range of the caregivers and their presence gives the child a sense of security allowing them to explore their environment freely. After exploring children return to the secure base, who is their caregiver. Some children protest when separated from the attachment figure.

The child attempts to reunite with the attachment figure through the behaviour of crying. Therefore attachment, which is an intimate emotional bond between two people, is first formed during infancy (Feeney & Noller 1996:2; see Bowlby 1997:177). This affectional bond during infancy is the foundation for all other affectional bonds. Infants' affectional bond with their caregivers affects how they relate and interact with their siblings, peers and later romantic partners.

Attachment theory is based on the work of John Bowlby and Mary Ainsworth. Bowlby's theory of attachment deals mainly with the relationships formed between infants and their caregivers. Bowlby (1997:129) is of the opinion that the attachment system plays an important role throughout an individual's life span (see Van der Watt 2014:253). The early attachment relationship between the infant and caregiver could serve as a pattern for later relationships (Kõiv 2012:160). Individuals yearn for intimacy, contact, security and comfort with those whom they have affectional bonds with. Infants who depend on their caregivers to be fed and cared for, desires contact and intimacy in order to feel secure. When this need is not met it could lead to them feeling anxious and insecure. Infants not only desire their physical needs such as feeding to be met but also their affectional needs such as physical contact and cuddling.

2.7 Bowlby's ethological approach

Studies indicate that healthy, happy and self-reliant adolescents and adults are the results of stable homes wherein both parents give a great deal of time and attention to their children (Bowlby 1988:1). Bowlby's takes an ethological approach to understanding parenting as a human activity. The ethological approach is the study and recording of behaviour in animals and people. It observes changes throughout the development of people and their environment. The interaction between the caregiver and the child can be studied from the same ethological viewpoint. It also involves observing and describing the behaviour patterns of the caregiver in relation to the child.

The circumstances that influence children's behaviour patterns and how these patterns evolve, as they grow older are observed.

The role that these behaviour patterns play in the child's physical, psychological and sociological lifetime is evaluated. The nature of the child's bond to the caregiver is traditionally referred to as dependency. It is also the result of a distinctive set of behavioural patterns that develop during the early months of the child's life. This results in children keeping in close proximity to the caregiver. Bowlby (1988:2) explains that by the end of the first year the child's behaviour begins to be organised cybernetically. This means that the child's behaviour is activated under certain conditions. For example, the child's attachment behaviour is activated when experiencing pain, fatigue or when the child is terrified. The child will cry and seek the comfort of the caregiver. The infant will cry louder if the caregiver is unavailable and does not respond to their crying. The conditions that will put an end to the behaviour varies according to the intensity of the stimulation. A low intensity may only require a simple sighting or sound of the caregiver. A higher intensity may require that the caregiver touch and cuddle the child. The biological function of this behaviour is assumed to be that of protection especially from predators. Attachment behaviour is not only confined to infants but is also present in adolescents and adults (Bowlby 1988:2). The kind of emotions that are roused will depend on the relationship between the individual and the attachment figure. A positive relationship results in a sense of security whereas a negative relationship results in anxiety and anger. Bowlby (1988:3) is of the opinion that parenting can be approached from the same ethologically inspired viewpoint. This entails observing and describing the parents' set of behaviour patterns, the conditions that trigger and stop each pattern and how the patterns change as the child grows. The assumption is that parenting behaviour, like attachment behaviour, is in some way 'pre-programmed'. This means that the caregiver has a strong urge to cuddle, protect and feed the crying infant. The caregiver also learns certain behaviour through interacting with the infant and through observing other caregivers' behaviour. This behaviour encompasses both nature and nurture from the caregiver.

Parenting behaviour is rooted in biology and is therefore strongly connected to emotions. Therefore, attachment behaviour, parenting behaviour and emotions form a triad and are all interconnected.

2.8 Styles of attachment

Attachment can be understood in terms of secure and insecure attachment. Secure attachment is associated with affectionate, sensitive and sympathetic parenting whereas insecure attachment refers to ambivalent, unresponsive and detached parenting (Walden & Beran 2010:7; Van der Watt 2014:253). Ainsworth *et al* (2015:775) identified three styles of infant-mother attachment:

- Group A – insecurely attached avoidant;
- Group B – securely attached; and
- Group C – insecurely attached-resistant or anxious ambivalent.

These three styles are systematically connected to the amount of interaction between the caregiver and the infant and the sensitivity and responsiveness of the caregiver when addressing the infant's needs. With regards to behaviour, group A children react in a defensive manner and avoid close contact; group B children are sociable and eagerly participates in exploration activities; group C children display anxious behaviours such as crying and clinging (Lyons-Ruth & Jacobvitz 2008:667; Kõiv 2012:161). Avoidant and resistant (group A and C) are insecure types of attachment. These insecure attachment styles are known to be associated with the bullying behaviour of adolescents. According to Bowlby (1973:208) the securely attached child is likely to be more confident and is able to confront distressing situations effectively or to seek help to do so. In contrast, children whose emotional needs are not adequately met view the world as harsh and volatile and they respond by either withdrawing or fighting with it. Kõiv (2012:161) suggests that children with insecure attachment to the caregiver are more likely to bully and experience peer victimization when older. The secure attached child is confident when confronting difficult situations, whereas the insecure attached child lacks the confidence to confront challenging situations.

The insecure attached child reacts either in flight or fight mode. Therefore they are more likely to be perpetrators of bullying and also victims of bullying. Perpetrators are often victims of abuse themselves and in order to feel that they are in control they bully those who are weaker than they are.

Ainsworth's (2015:171) Strange Situation Technique was intended to induce mild and progressively increasing stress for the infant in order to observe the changes in the infant's behaviour. The Strange Situation Technique is commonly used to evaluate infant attachment style and to study the relationship between early attachment behaviour and later emotional and social development. The following are a series of situations used in the Strange Situation Technique (see Bretherton & Waters 1985:15; Bretherton 1993:24; Feeney and Noller 1996:5):

- mother and child together in a strange room with toys;
- mother and child joined by female stranger;
- mother leaves the child with the stranger;
- mother returns and stranger leaves;
- mother leaves child alone;
- stranger returns; and
- mother returns.

The Strange Situation Technique focuses on the child's behaviour toward the primary caregiver. It pays attention to whether the child is distraught when the caregiver leaves and a stranger remains with the child. When the caregiver returned, infants who were visibly distressed looked for physical contact with her. Infants who showed no or little signs of distress greeted the caregiver and interacted with her (group B). Other infants ignored and disregarded the caregiver when she returned (Group A) and yet the other group reacted with anger and anxious behaviour (Group C).

According to Goldberg (2000:22) secure infants (group B) explore their environment using their caregiver as a secure base.

They freely explore their environment while the caregiver is present and will occasionally check if the caregiver is still present by giving visual, verbal or physical contact. They begin to explore less when the caregiver leaves them, and they may or may not cry. They are happy to see her when she returns and continues to explore their environment. The insecurely attached avoidant infants (group A) were not too distressed when the caregiver left but ignored or disregarded her when she returned. In some instances, they were more friendly with the stranger than with the caregiver. The insecurely attached resistant (group C) infants were preoccupied with the caregiver and were not eager to explore. They were extremely distraught when she left them. When the caregiver returned, they reacted in an ambivalent manner by making contact but at the same time resisting the caregiver's comforting efforts. Their behaviour is either of an angry or passive nature. Goldberg (2000:24) suggests that caregivers of securely attached infants are sensitive and responsive to their needs. They are emotionally expressive and adaptable in dealing with the infant. They are psychologically accessible to their infants. Whereas caregivers of avoidant infants are slow to respond to the infant's distress and felt uncomfortable with close physical contact. They are not very expressive; appear to be firm in dealing with their infants and often interfered unnecessarily with their infant's activities. Caregivers of resistant infants are inconsistent in responding to their babies, are insensitive to their needs, and showed little spontaneous affection.

According to Feeney and Noller (1996:5) the attachment style imitates the rules that guide how an individual responds to an emotionally distressful situation. Therefore, attachment theory could be described as a theory of emotion regulation. The individual has the ability to control their emotional state and are sufficiently flexible to adapt to a stressful situation. Secure attachment style imitates the rules whereby individuals acknowledge the distressful situation and look to others for support and comfort. Avoidant attachment style imitates rules whereby the willingness to acknowledge distress and seeking support is restricted. Anxious-ambivalent attachment style imitates rules of hypersensitivity towards negative emotions and intense moments of distress.

2.9 Attachment and behaviour problems in pre-schoolers

In a study Erikson, Strouf and Egeland (1985:150) tested the hypothesis that anxiously attached children were more likely to have behaviour problems in pre-school. The results of the study showed that children who were anxiously attached as infants performed poorly in preschool while children who were securely attached functioned well. Children who were anxious/avoidant were observed to be non-compliant, highly dependent and exhibited poor social interaction with their peers. The teachers described them as hostile, withdrawn, giving up easily and impulsive. They generally exhibited extensive and diverse behaviour problems in pre-school. Anxious/resistant children were in some aspects similar to securely attached children but they performed poorly at pre-school. They lacked the confidence and boldness to engage the pre-school environment effectively. The study shows that there is a strong connection between the quality of early attachment behaviour and behavioural problems in pre-school. However, Erikson *et al* (1985:165) point out that there are exceptions to the outcome. There were six children out of the 96 who were anxiously attached but functioned well at pre-school. The attachment behaviour of these children changed at 42 months when they were allowed to explore and do tasks without interference from the caregiver. Caregivers of these children began to be more supportive and warm, organized the children's tasks more carefully and provided help when needed and set firm boundaries without being hostile. These caregivers also started having good support structures from family and friends and they were more confident with dealing with an older toddler than an infant baby.

There were eight children who were securely attached but had behaviour problems at pre-school. These children had caregivers who seem to be ineffective in helping them through the subsequent stages of development. They were less supportive of their children and did not provide the support and encouragement their children needed to cope with a challenge. As the children grew older the caregiver interacted less with the child and the child became less affectionate and avoided the caregiver.

Some caregivers reported feeling inadequate, disorganised and anxious when dealing with their four year old. For these caregivers caring for an infant was much easier than caring for an older toddler. The caregiver was able to address the needs of the infant but did not have the resources to cope with the constantly changing demands of a growing child.

According to Erikson *et al* (1985:165) the quality of attachment at 12 and 18 months is a convincing forecaster in the pre-school child at age 4½ - 5 years. The child's experience with the attachment figure influences the way the child behaves throughout the first 5 years of his/her life. Quality of attachment is also equated to the quality of care and support. A securely attached child who develops behaviour problems could be an indication of inadequate care and support at a later stage of development. Anxious attached children who functioned well at pre-school had caregivers who showed care and support at later stages of the child's development.

2.10 Attachment and behaviour problems in adolescents

Early adolescents are between the ages of 11 and 14 years and are characterised by hormonal, socio-emotional, cognitive and physical changes. Individuals' hormones are erratic and play havoc with their emotions.
Van der Watt (2014:252) suggests that during this phase peer relations and a sense of belonging become important for the adolescent. This transition from childhood to adolescence is easy for some children while difficult for others.

In their study Walden and Beran (2010:10) used a sample of 105 learners ranging from grades 4 to 9 to investigate the relationship between bullying, victimisation and attachment quality. The *Inventory of Parent and Peer Attachment* (IPPA) was utilised to determine the quality of the children's attachment relationship with their primary caregivers. The IPPA, which is a self-report questionnaire, was used to assess the learners' views of the extent of reciprocal trust, quality of communication and the degree of the anger and hostility in their present relationships. It comprises three scales to measure an individual's attachment to parents and peers.

In Walden and Beran's (2010:11) study only the mother scale was used. The learners could complete the questionnaire if someone else other than their mother took on the role of caregiver, for example father, aunt or grandmother. The results of this test were as follows: children with insecure attachment to their primary caregiver were more likely to bully others and to be victims of bullying.

According to attachment theory, the early experiences of children with their primary caregiver will set the stage for later peer relationships and social interactions. Therefore, securely attached children who experienced warmth, consistency and felt emotionally connected to their caregivers, grow up expecting to have positive and constructive social relationships. They are less likely to bully others since they perceive bullying as destructive and having a negative impact on relationships. Instead, they imitate their caregivers' behaviour of empathy, compassion and kindness and will, in all likelihood, defend the victim. Children with insecure attachment styles have the expectation that others are unavailable and social interaction is viewed in a negative light. They interpret others' behaviour as hostile and respond to it in an aggressive manner. Therefore, children with insecure attachment are more likely to bully others than children with secure attachment. Children, who have unresponsive caregivers or are inconsistent in their response, tend to have feelings of insecurity and low self-esteem. This causes them to be vulnerable to bullying since perpetrators view insecure children as submissive and less likely to retaliate. These children with insecure attachment are at risk of being either the victim and/or the perpetrator of bullying. Walden and Beran (2010:15) point out that there are some limitations to the study since the results were obtained from children's self-reports only and not multiple sources. The learners were from the same school in a predominantly white middle-class suburb. There is a need for more in-depth research into attachment behaviour and whether it contributes to school bullying.

2.11 Attachment and temperament

Attachment, temperament and parenting style are factors to be considered when explaining emotional and behavioural problems. According to De Winter *et al* (2018:916), temperament contributes to children's emotional and behavioural problems. The child's temperament and the attachment style influences the way the child behaves. Goldberg (2000:68) defines temperament as a "predisposition to a behavioural style that is independent of experience". According to De Winter *et al* (2018:917) the way a child behaves is influenced by experiences, including experience with caregivers. Goldberg (2000:78) suggests that the temperamental characteristics of infants can influence the attachment relationship with caregivers. The infants' temperamental characteristics have a direct and indirect influence on attachment. Temperament refers to "the behavioural style exhibited by infants in a response to a range of stimuli and contexts" (Zeanah & Fox 2004:33). Temperament is the 'how' aspect of behaviour. For example, infants will respond to a loud noise. How they respond, is reflected in the volume of the cry. Some infants would scream while others would cry softly. This is not connected to the caregiver's response to the infant's behaviour. Therefore, temperament is not a result of the infant's interaction with the caregiver but is a function of the biological or innate make-up of the infant. However, an infant's temperament could affect the parent-child relationship. The caregiver is more likely to respond to an infant who has an easy temperament than a child with a difficult temperament.

The child's self-esteem is another important factor that must be considered. According to Feeney and Noller (1996:122), self-esteem can be positively connected to feelings of comfort and closeness or negatively associated with anxiety. In their study, secure individuals reported higher personal and social self-esteem than avoidant and anxious-ambivalent individuals when the three-group categorical measure of attachment style was applied. Secure individuals showed higher levels of self-esteem in family relationships while that of the anxious-ambivalent individuals were low.

This indicates that attachment style could be related to an individual's negative or anxious emotional state, which forms part of their personality traits. This is not a medical condition but a personality trait.

Temperament and self-esteem are contributing factors to how a child behaves throughout their life span from infant through to adolescent into adulthood. Although temperament is part of the child's biological makeup, the child's temperament could influence the relationship with the caregiver either positively or negatively. The way the caregiver reacts to the child's behaviour could contribute to whether the child will experience secure or insecure attachment. This insecure attachment affects the child's self-esteem not only of themselves but also of others.

2.12 Internal working models

Internal working models give an indication of how early attachment behaviour influences social relationships later in life. They are mental representations that infants construct of themselves, their caregivers and the world around them. Walden and Beran (2010:7) explain that the attachment history of the child influences and shapes their internal working models of how they perceive their environment. Goldberg (2000:133) points out that early experiences that shape attachment behaviour are encoded in internal working models. Through these models, early experiences are carried forward to influence the child's personality and behaviour later in life. These models include cognitive and affective information as well as conscious and unconscious information. These become more complex as new experiences arise (see Van der Watt 2014:253).

When toddlers obtain the ability to use language, they begin to construct working models of how the mother or caregiver is expected to behave, how the world is expected to behave, how they are to behave and how to interact with each other (Bowlby 1997:354). It is within these frameworks of the working models that children evaluate their situation and make their plans.

The attachment working models of children are based “on real-life experiences of day-to-day interactions with his parents” (Bowlby 1988:129). Therefore, the working models are relationship specific. Working models are constructed in interpersonal relationships. Models of self and attachment figures are complimentary of each other and are mutually beneficial, for example, if the parent is loving and protective, the child feels loved and secure (Walden & Beran 2010:7; Murphy *et al* 2017:1389).

According to Bowlby (1973:322), internal working models of secure and insecure attachment relationships go through two processes when conveyed from parent to child. Firstly, it is the quality of the interaction between the caregiver and the child. Secondly, it is the child experiencing open and honest conversations of emotions and relationships with the caregiver. Parents help the child to construct and revise working models through emotionally open conversation. Furthermore, parents unwittingly imitate the communication style of the family of origin when they engage with their own children. This implies that attachment-working models could be communicated from parents to children through behavioural and emotional interactions. Children whose parents encourage open and honest communication about relationships are better able to develop attachment working models that are flexible and adaptable (Bretherton & Mulholland 2008:107). With daily communication between the parent and the child, the child develops expectations about the caregiving of the parents that are progressively organised into internal working models of the parents, of the self in relation to the parents and of the attachment relationship as a whole (Berlin, Cassidy & Appleyard 2008: 333). Sensitive caregiving leads to secure attachment and to internal working models of the parents as supportive and trustworthy, the self as deserving of the parents’ support and the relationship as a nurturing safe place. Insensitive caregiving leads to insecure attachment and the development of working models of the parents as being untrustworthy and unavailable, the self as not deserving of the parents’ support and the relationship is seen as untrustworthy (Van der Watt 2014:254; Murphy *et al* 2017:1389).

According to Bowlby (2005:104) the individual's internal working models that originated from their earliest attachments guide the development of other relationships (see Kõiv 2012:160). According to Van der Watt (2014:258), "attachment processes continue to play a vital role in the adolescents' internal working model and interpersonal relationships". Therefore, a securely attached child's expectation is that other individuals will be supportive and sensitive. An insecure child will have the expectation that others are insensitive and untrustworthy. Internal working models should not be seen as absolute. Experiences such as trauma, loss and new attachments can affect internal working models. It is important to understand the conditions under which internal working models about relationships change in order to understand the influence of early attachments on other relationships. There is a strong influence of early attachments on other relationships characterised by affectional bonds, operating largely through internal working models. The studies of Berlin, Cassidy and Appleyard (2008: 335) show positive associations between early attachment security and childhood friendship and peer relationships. Child-parent attachment can influence both the quantity and quality of children's friendships. Studies show that securely attached infants were likely to have more friends in middle childhood than insecurely attached infants.

Berlin, Cassidy and Appleyard (2008: 343) suggest that there is sufficient evidence to show that there is a link between early attachment and other relationships. Compelling evidence was derived from two major longitudinal studies, namely the *Minnesota Study of Risk and Adaptation from Birth to Adulthood,* a 30-year study of 180 high risk families and the *National Institute of Child Health and Human Development* (NICHD) study of early child care which was a 10 year study of 1000 low risk families. Individuals with secure attachment during infancy have more amicable and mutually supportive relationships with siblings, friends, peers and romantic partners. These longitudinal studies support Bowlby's idea that early attachments influence the individual's ability to forge affectional bonds with others.

Van der Watt (2014:253) argues that there are two perspectives regarding attachment, namely the prototype perspective and the revisionist perspective. The prototype perspective assumes that children's early experiences remain unchanged and influence the attachment behaviour throughout their lives. The revisionist perspective presumes that children's early experiences are flexible and could be modified when establishing new relationships. Children's early experiences are flexible and can be modified if the opportunity for intervention presents itself.

2.13 Attachment and bullying

According to van der Watt (2014:255) participants in a non-clinical sample of 10 to 12 year olds who experienced insecure attachment were more likely to become victims of bullying. Those who showed bullying behaviour reported high levels of rejection and lack of warmth from their parents who tended to be overprotective. Participants who experienced secure attachment reported high levels of emotional warmth and low levels of rejection from their parents. Insecure attachment results in children having misconceptions about themselves and others. They have a poor self-image and low self-esteem. These children are at a higher risk of being aggressive, having impulse control problems and dependency. Children who experience parental aggression and rejection are prone to repeating this kind of behaviour when they themselves interact with others.

According to Balan *et al* (2018:562) there is well-documented research on the association between parental attachment and bullying behaviour in teenagers. Individuals with insecure attachment to their parents are more likely to be perpetrators of bullying than secure individuals. Walden and Beran (2010:7) found that securely attached children are less likely to be become perpetrators or victims of bullying. Insecurely attached children are more likely to believe that the world does not care about them and then react in a hostile and aggressive manner. Therefore, children with insecure attachment to their parents are more likely to bully others and also to be the victims of bullying.

Insecure attachment can be related to bullying behaviour in the sense that such individuals struggle to regulate their emotions and generally have poor social skills. These can be contributing factors for bullying. They tend to also form negative working models of themselves and others and behave according to this perception. Murphy *et al* (2017:1389) point out that studies have indicated a link between insecure parent-child attachment and bullying. One study shows that middle school learners who came from secure attachment are less likely to be bullies than insecure individuals. Among high school learners, the victims of bullying and perpetrators of bullying experienced high levels of parental hostility.

It is possible, however, that individuals with insecure attachment could develop secure attachments with peers. These secure peer attachment relationships can counteract the negative effects of insecure parental attachment. Studies have also found that relational aggression in learners can be associated with paternal attachment where there were high levels of avoidance and anxiety (Murphy *et al* 2017:1389). When people feel afraid, sick or anxious they seek comfort and care. This is even truer for vulnerable infants and children who cannot care for themselves. When infants and children experience their caregiver as available and responsive to their needs, it gives them a sense of security. The individual learns to value that relationship and grows up with the expectation that others will react in a similar way and they then respond accordingly. Children with insecure attachment style have the expectation that others are unavailable and social interaction is viewed in a negative light. They interpret others' behaviour as hostile and respond to it in an aggressive manner.

Children with insecure attachment are more likely to bully others than children with secure attachment. Children who have parents, who are unresponsive or inconsistent in their response, tend to have feelings of insecurity and low self-esteem. This causes them to be vulnerable to bullying since perpetrators view insecure children as submissive and less likely to retaliate. These children with insecure attachment are at risk of being either the bully and/or the victim of bullying.

CHAPTER 3
APPPROACHES TO HELPING

3.1 Approaches

Different approaches can be utilised to support children who exhibit bullying behaviour and children who are victims of bullying. This chapter discusses three approaches that can be used to help children who exhibit bullying behaviour and those who have been subjected to bullying. *Solution-focused Brief Therapy* and *Strategic/Structural Family Therapy* will be briefly discussed. Michael White's *Narrative Therapy* will be discussed in greater detail to understand how the telling of stories can be used in a pastoral counselling setting. The Solution-focused Brief Therapy is an approach that has been used in schools in the United States to address bullying. It is not a counselling tool but a support group for both the perpetrators and victims of bullying. Bullying also involves other role-players such as bystanders, eye-witnesses, and instigators. All role-players are included in the sessions. Strategic/Structural Family Therapy is used in family therapy. The bullying behaviour of children affects the family and home environment. This type of family therapy can effectively help families to cope with aggressive children and to find ways to guide them to change their behaviour. It focuses on effective communication skills and conflict resolution skills. Misunderstandings and miscommunication can lead to conflict. Conflict that is not resolved effectively could lead to aggressive behaviour.

3.1.1 Solution-focused brief therapy

The Support Group Approach is one of the strategies used to address bullying in American schools. It is a support group approach by means of which both those who bully and those who are subjected to bullying are helped to deal with issues of bullying. The children meet with a counsellor until they agree that the situation has improved and that they no longer need support. This is short-term therapy (Powell & Ladd 2010:201). The therapist should be non-judgemental. Neither the perpetrator nor the victim of bullying is labelled.

It is generally regarded as an effective approach to managing bullying problems (see Young & Holdorf 2003:272).

The Support Group Approach includes combined sessions with the victim, perpetrator, bystanders and friends (Young & Holdorf 2003:273). The group members suggest ways of helping to address the problem of bullying. The situation is reviewed again a week later and then whenever necessary. This approach can be effective in primary schools. However, in high schools where bullying is often of a more violent nature, the risks are greater and this particular strategy can be seen as less effective. High school learners who exhibit bullying behaviour and who are invited to participate in the group can be violent and harmful to the group. This can cause more disruption in the group. Another problem is that those who have been subjected to bullying may not want to be in the same group as the ones who exhibit the bullying behaviour towards them. They and the bystanders fear intimidation and humiliation and will perhaps not participate freely in the group discussions. Their feelings of humiliation and powerlessness can cause them to remain passive in the group. Due to these risk factors, schools in the United States introduced Solution-focused Brief Therapy, which focuses on solutions rather than on the problem (Young & Holdorf 2003:273). The conversations focus on the following: past successes and exceptions to problematic behaviour, existing skills, positive personal qualities and the preferred future. The anti-bullying co-ordinator who facilitates the conversation uses the following strategies to encourage the learner to participate in these conversations:

- **Non-problem talk**

The initial conversation between the co-ordinator and the learner begins with non-problem talk. The co-ordinator leads the discussion around everyday things. The aim is for the learners to realise that *they* are not “the problem”. The co-ordinator asks questions about and probes further into the learner’s competences and personal qualities.

Example:

Co-ordinator: "So can you tell me what are you good at?"

Learner: "Rugby"

Co-ordinator: "That's awesome, and what else are you good at?"

- **Scaling**

Scaling is used to highlight three areas: present skills, past success and the preferred future. It is also useful to measure progress that the learner sees as meaningful.

Example:

Co-ordinator: "On a scale of one to ten – where one is "not so happy in school" and ten is "very happy in school". Where are you this week?"

Learner: 1_____5_____10
X

Co-ordinator: "That looks good. How did you manage to get so far this week?"

The question implies that the learner is doing well, given the circumstances. These types of questions help to explore the skills and personal qualities that the learner has shown when dealing with difficulties. The questions and answers focus on the strategies the learner is implementing.

Learner: "I walked away from the children who teased me".

Co-ordinator: "Good. How did you manage to do that?"

Learner: "I have learnt to count to ten while walking away."

Co-ordinator: " Wow, you managed to walk away instead of fighting back. What does that say about you?"

Learner: "I guess that I can control how I react to their teasing."

When the present and past skill strategies have been explored, the co-ordinator moves to what the preferred future could look like.

Co-ordinator: “Let’s say that, if we come back next week, you have moved from a five to a six, like this, what will be different?”

1_____5__6_____10
X X

Learner: “I have the power to choose how I react to their teasing.”

This question focuses on what will improve. Further questions will guide the learner to describe in more detail what will happen if the problem is less intrusive or no longer there.

Young and Holdorf (2003:281) find that the Support Group Approach can be effective in helping both those who bully others and those who are bullied. The strategy has swift results. The approach is non-judgemental and impartial, since it does not choose sides and it does not label learners. Those who exhibit bullying behaviour are labelled as “the problem”. Through reflecting on appropriate questions, learners are able to identify their own strengths and abilities. They can form a new and more positive identity. They then come to the realisation that bullying does not define who they are. In this way bullying behaviour as such can be addressed effectively. However, this approach does not address the deeply rooted causes of the behaviour such as, for example, insecure attachment. The underlying causes of why children behave in an aggressive manner should be addressed in order to deal with the bullying problem effectively. Strategies for coping with bullying behaviour are useful, but it is not sufficient. Children should be guided to understand what triggers their aggressive behaviour. Only then will they be able to develop coping skills to also deal with and overcome these triggers.

3.1.2 Strategic/Structural Family Therapy

Strategic/Structural Family Therapy is an approach that has proven to be effective in helping families with aggressive children. It focuses on good communication and conflict resolution techniques. This type of therapy has been found to effectively decrease bullying behaviour and encourage a better quality of life (Powell and Ladd 2010:202). Strategic Family Therapy can be used to bring about changes in the home.

Conflict is reduced and more positive parent-child relationships are fostered. Butler and Platt (2008:20) identify the four components of Structural Family Therapy as follows:

- joining;
- boundary marking;
- unbalancing; and
- rebalancing.

Joining refers to the first goal, which is when the therapist comes to understand the family's perspective and empathises with their current situation. The aim is to understand the dynamics in the family. Therapists respect the family system without imposing their own values. They "join" or "blend into" the family system. *Boundary marking* is a reorganisation technique whereby the therapist highlights the boundaries and the fact that boundaries can be flexible. Appropriate boundaries are strengthened, while inappropriate boundaries are reduced. *Unbalancing* is also a reorganisation technique. The therapist temporarily bonds with a certain family member to shift the power relations. For example, the therapist ignores a family member who holds all the power. This can have the effect of quieting that person down and allowing the power to shift to the other family members. Once the power shift has taken place the therapist must *rebalance* the system by re-joining with the ignored person. This restores feelings of support and trust with other family members.

The purpose of Structural Family Therapy is to shift and balance an imbalanced family structure. A parental power imbalance is often found in families of children who exhibit bullying behaviour. One of the aims of bullying behaviour is to exert power over another person. On the level of power, this approach aims to facilitate a better balance. However, it does not address the behaviour of the person who is doing the bullying. The therapist is using a manipulation tactic, namely, to ignore a dominant family member. This can have disastrous consequences.

Being ignored, can be the trigger that causes a person to behave aggressively and exert lost power by bullying others. The other concern is that parents have the ability to wield excessive aggressive power over children. Those children, who follow the parents' example, will then act out this aggressive behaviour at school. Through the technique of unbalancing, the therapist can unwittingly reinforce this aggressive power behaviour.

3.2 Narrative therapy

People give meaning to their lives and relationships through the telling of stories. They are active participants in shaping their lives and relationships. People seek to give meaning to their daily experiences of events. Through telling their story they are able to express their experiences. Stories comprises of a beginning (past), middle (present) and end (future). Specific experiences of past, present and future events are connected to create a story or narrative (White & Epston 1990:13; Morgan 2000:2). People construct their own reality through the stories they tell. These stories are situated in a political and social context and are socially constructed (Theron & Bruwer 2006:449).

Narrative therapy has the aim to change negative meanings by deconstructing and re-authoring harmful life stories. Deconstruction is how the life story is taken apart and re-authoring is about how it is put back together in a new way to create new meanings. People who consult the therapist are the expert of their own life and not the therapist. In narrative therapy, the problem is seen as separate from the person. The technique of externalisation allows a person to see the problem as the problem and not the person as the problem. Through externalisation, people are able to change how they relate to the problem.

People's reality is constructed through their social interaction with others. People do not live in a vacuum or in isolation, all experiences and behaviour occur in a social context. The social context comprises of people of cultural and religious diversity.

In order to understand people, their context and relationships should be taken into account. Many factors contribute to the aggressive behaviour in children. Such factors include an unstable family life, violence, drug and alcohol abuse and belonging to gangs. Children who grew up detached from their caregivers find it difficult to build positive relationships with others. They grow up believing that if their caregiver lacked love and care then the world is a place that lacks love and care. Children thrive in secure and loving environments. Children in unstable homes find it difficult to cope with family life and uses aggression as a means to feel in control. Drug and alcohol abuse can usually lead to aggressive behaviour. Fathers who are constantly drunk and beat their wives in front of their children perpetuate the aggressive behaviour in the family. Children who are constantly exposed to gang fights and violent initiations can become desensitised to aggressive and violent behaviour. The study of their context, environment and family relationships can help to understand the behaviour of the bully. The individual's identity is constructed through their interaction with others. Therefore, the relationships in the lives of children who exhibit bullying behaviour provide clues as to why they behave in such a manner. Their context and environment can influence how they function and behave.

3.3 Power discourse

The philosopher, Michel Foucault, investigated the ways in which Western societies label people as "normal" or "abnormal". People who belong to sexual minorities are, for instance, labelled 'abnormal', whereas the heterosexual majority is labelled 'normal'. Labels can ostracize and oppress people. For Foucault (1978:94), power is not only embedded in institutions or structures, which ensure the dominance of some groups over others. Rather, power is everywhere and comes from everywhere. Power is not an agency or a construct but a 'system of truth' that permeates society. Power is established through forms of knowledge, understanding and truth. The 'system of truth' is reinforced through the education system, media, and political and economic ideologies. According to Foucault (1978:101), discourse transmits and produces power. It can also reinforce or expose power.

The battle for truth is not about discovering and accepting absolute truth. It is about the rules by which true and false are separated and specific effects of power are attached to what is seen as being true. Power, on the other hand, can also be seen as necessary, positive and productive. Power can be a source of social discipline and conformity. It is an everyday socialised and embodied phenomenon. Power only becomes a problem in society when it is used to degrade and oppress certain groups of people in society.

Discourse as a system of meaning is constructed and understood through certain language practices. Knowledge and power are joined through discourse. Hare-Mustin (1994:19) defines a discourse as “a system of statements, practices, and institutional structures that share common values.” For Madigan and Law (1992:33) discourse reflects “a prevailing structure of social and power relationships”. Discourses therefore have the power to shape an individual’s choices about which life events they narrate as part of their life story and how they want to narrate it. The various stories that make up their life story are shaped by a variety of discourses. One of the discourses of the education system emphasises punishment rather than constructive intervention with regard to bullying behaviour. Those who exhibit bullying behaviour are labelled “bad” children and should therefore be punished.

Narratives are structures of meaning and power. Freedman and Combs (1996:37) state unequivocally: “Language is an instrument of power”. People construct their reality through language. Language therefore plays an important role in narrative therapy. Since there is a strong connection between knowledge, “truth” and power, Freedman and Combs (1996:38) point out that the discourses of a society will determine what knowledge is seen as to be right, true or proper in that society. Those who control the discourse have the power. People tend to internalise the dominant narratives of society and create their identity around it. For example, a boy can bully other boys to show society that he is strong and to hide the fact that he is struggling with his sexual orientation. Social discourse emphasises that men are strong and that they should be attracted to the opposite sex. People are born into stories. People’s lives, historical, social and cultural contexts revolve around stories.

Some stories are remembered and told while others remain untold. The discourse of that society can influence whether the story is remembered and told or whether it remains untold (Freedman and Combs 1996:42).

3.4 Maps of narrative practice

In his book, *Maps of narrative practice*, Michael White (2007) who is known as a leader in the development of narrative therapy, identifies six main features of narrative therapy, which will be briefly discussed:

- externalising conversations;
- re-authoring conversations;
- re-membering conversations;
- definitional ceremonies;
- unique outcome conversations; and
- scaffolding conversations.

3.4.1 Externalising conversations

Many people who seek therapy function as though the problem they experience defines who they are. They see the problem as a reflection of their identity or the identity of others. This can influence how they go about trying to resolve the problem. Since this is their point of departure, their efforts can aggravate the problem, which re-enforces the idea that the problem is the result of the “truth” about themselves and others. They often internalise the problem and believe that they *are the problem*. This becomes a vicious cycle of blaming and defending. As with bullying, perpetrators are identified and labelled a ‘bully’. They are blamed for their aggressive behaviour and then have to defend themselves. This then becomes a vicious cycle of blaming and defending the bullying behaviour without addressing the problem.

Externalisation is a technique that is utilised to alleviate the problem of internalisation. Through this technique, the problem is objectified (White 2007:9). With *externalising conversation*, the problem is seen as the problem, the individual is not the problem. Individuals take ownership of their story.

With externalisation, the problem is distanced from the person or relationship. The problem ceases to represent the “truth” about the identity of people and the door is open to the resolution of the problem. White (2007:38) identifies four stages of inquiry designed to ascertain the “statement of position map” of a person. People are given an opportunity to clarify what is important to them in their lives. The stages are discussed briefly.

Stage 1

The therapist encourages individuals to externalise the problem by naming and personifying the problem. In order to give the problem an identity, the therapist can ask questions such as: “What does the problem look like or sound like?” Individuals are given an opportunity to name the problem and in doing so, take agency. In the case of bullying behaviour, the individual can name the problem as “the bully”, or personify it by using a metaphor such as “the monster” or “the aggro”. In this way, the individual is not “the bully”; the problem is “the bully”. In this way, feelings such as guilt and shame, interpersonal relationships such as bullying, or cultural and social practices such as racism or parent blaming can be externalised. It is important to keep the context of the person’s life in mind when the externalising conversation takes place. Children who exhibit bullying behaviour can, for instance, mention that they are not happy at home. This unhappiness at home should then be explored, since the social context of the person contributes to a large extent to how they feel and function. The social context includes the home, school, community and society.

Stage 2

The therapist maps the effects, influence and consequences of the problem. This includes the home, school and peer context, relationships with family members, peers and with oneself. The effects of the problem on the person’s identity, hopes, dreams, values and future aspirations are discussed. Together the therapist and the child explore the history of the problem. Consequences of the bullying behaviour with regard to family, peer relationships and on the individuals themselves, are highlighted.

In the conversation, the young persons can reveal that they feel worthless and unloved, and that bullying makes them feel powerful and worthy.
The therapist can externalise these feelings of worthlessness and being unloved by inviting them to express how it affects them as a person. The following questions can elucidate the matter:

- “How has the bullying affected your relationship with your peers at school?”
- “How has the bullying affected how you feel about yourself?”
- “What effect has the bullying had on your family life?”

Stage 3

Together the therapist and the person evaluate the effects of the problem on their life. The therapist journeys with the individual who is seen as the experts on their own life and on how the problem affects their life. The therapist helps to clarify how each effect fits or does not fit into their life. Questions can include the following:

- “How is the problem making you feel?”
- “How does the problem affect your relationships?”
- “Are you okay with the effect? If not, how would you want to change it?”

Stage 4

The fourth stage is about the evaluation of justification of their behaviour. It comprises of why questions such as the following:

- “Why is this okay/not okay with you?”

The therapist can also enquire about this through other means, for example, by asking the persons to tell a story that will help the therapist to understand why they took that stance or course of action.

- “What story could you share that will help me to understand why bullying is okay for you?”

These four stages of enquiry aim to construct a “statement of position map” and form the foundation of externalising conversations. In theory, the map represents a linear progression. However, in practice it will not be linear, because people’s responses on one level can ignite a response on another level (White 2007:54). Various events are scattered throughout people’s stories. Narrative therapy can, therefore, be compared to a dance: three steps forward, two steps backwards and three steps to the side.

Statement of position map:

- **Externalisation of the problem**
  - ➔ Name the problem
  - ➔➔ Give the problem an identity
  - ➔➔➔ What does it look and sound like?

- **Effects of the problem**
  - ➔ On the individual’s identity, hopes, dreams, values and future
  - ➔➔ History of the problem

- **Evaluate the effects**
  - ➔ Evaluate the effects on the individual and others.
  - ➔➔ Does the individual want to change the negative effects and build on the positive effects?

- **Justify the effects**
  - ➔ Individuals validate the reasons why they want to change the negative effects.

3.4.2 Re-authoring conversations

People’s lives are multi-storied. Some stories are dominant and others are alternative stories. When people consult a therapist, they generally share their dominant story, which is often also the problem story.

In the stage of re-authoring conversations, people are encouraged to rediscover potentially significant stories of events and experiences that did not form part of the dominant story in order to co-create an alternative story. The counsellor guides the person to deconstruct the problem-saturated dominant story and reconstruct the story in a new way that creates new meaning (White 2007:61).

White (2007:82) uses the terms “landscape of action” and “landscape of identity” to assist the therapist to formulate questions with which to build a context. As they answer these questions, individuals can allocate meaning and draw neglected, but significant events into the storyline. By means of these two landscapes, people can begin to draw new conclusions about their lives that contradict the existing negative conclusions associated with the dominant story that has been affecting their lives in a negative way. The two landscapes will be discussed briefly.

- **Landscape of action**

When therapists encounter an event, action, idea, belief or hope that does not fit into the person’s dominant story, they strive to get more information and details about it. Questions that will elicit the information can begin with: Who? What? Where? When? These landscape of action questions help to clarify the sequence of events through time and the significance that the experiences of the events holds for the person. In this way, the plot of the story is thickened. The events, sequences, time and plot give structure to the stories and encompass the landscape of action. An example, a child who was caught fighting with a peer can be asked: “When did it happen? Who was with you? Have you done this before or was it the first time?”

- **Landscape of identity**

Landscape of identity questions encourage people to reflect on expressions of subjectivity, attitude, knowledge, appearance and supposition. Landscape of identity questions can be compared to a filing cabinet where each file represents a category of identity.

These include internal state categories such as needs, drives, instincts, personality traits as well as intentional state categories such as aspirations, dreams, purposes, belief, values and hopes (White 2007:99). People file a variety of conclusions regarding their own identity and that of others. These socially constructed conclusions influence their actions. Re-authoring conversations explore the context in which the various identity conclusions were generated and expose the contradictions with the dominant story. As re-authored conclusions are also filed, they minimise the effect of the dominant identity on the persons' lives.

Learners who exhibit bullying behaviour find their identity in their dominant story of being labelled a bully. Through re-authoring they can generate many new identity conclusions that can assist them to move from their dominant story to a more positive existence. The therapist establishes the externalising conversation. The perpetrators of bullying explore events and circumstances where bullying is not present, for example helping a younger sibling with homework. By means of landscape of identity questions, identity conclusions can be generated that contradict those shaped by the identity of bullying.

3.4.3 Re-remembering

According to White (2007:129), identity is formed through interaction with significant persons in the person's past and present. These significant voices influence the way in which people see themselves and construct their identity. White (2007:137) explains it as follows: "It is through re-remembering that life is given shape that extends back in the past and forward into the future". Re-membering conversations provide an opportunity for people to revisit these significant others in order to validate some of the past and present voices and to invalidate others. It is a purposeful re-engagement with the past and present, which can impact future relationships. These figures and identities can include people, pets, toys, and characters from movies or books. They are teachers, neighbours or family members who influenced the person in a positive way. The person could have found comfort in a pet that made them feel safe.

Through re-remembering conversations people are able to find alternative ways to understand their identity. Re-membering can enrich the history and description of the alternative stories. In re-membering conversations the significant others could also be invited to the counselling sessions. During these sessions, memories and connections are made that enrich the alternative story. The new conclusions that are drawn, can help to generate a new identity for the person – one in which they feel valued, loved and accepted. Re-membering plays an important part in the re-authoring process.

3.4.4 Definitional ceremonies

Definitional ceremonies are about creating and enriching the development of the individual's alternative story (White 2007:165). These stories are told or performed before an audience. These people are called "outsider witnesses". Outside witness groups can consist of one or more people; they can be known or unknown to the person. They can include family, friends, therapists or someone who has certain relevant expertise or experience. The purpose of the outsider witness is to reflect on the elements in the telling of the story to which they felt drawn. They can elaborate on what the images conjured up for them, what resonated with them, and how their lives were touched by what has been conveyed. The purpose is not to affirm, evaluate or interpret the story. For Myerhoff (1982:267), "definitional ceremonies deal with the problems of invisibility and marginality; they are strategies that provide opportunities for being seen and in one's own terms, garnering witnesses to one's worth, vitality and being". This act of being together is central to the significance of definitional ceremonies. The response of the outsider witness to the story, their acknowledgement and recognition, enrich the individual's story. White (2007:185) identifies the following four stages of a definitional ceremony:

Stage 1: Telling the significant story

The therapist interviews the client while the outsider witnesses listen as an audience. They listen attentively to the story and prepare to engage in retelling what they have heard.

Stage 2: Retelling of the story by the outside witnesses

The person and the outsider witnesses switch positions. The person becomes the audience and listens to the outsider witness retelling the story. The therapist asks questions that reshape the retelling of the story. White (2007:190) names four categories of inquiry that can structure the response of the outsider witnesses: identifying the expression; describing what caught their attention; describing the images that came to mind while they listened to the story; identifying elements that personally resonated with them and that moved them.

Stage 3: The retelling of the outsider witnesses' retelling

The outsider witness takes up the audience position again after having retold the story. The person then elaborates on what they heard in the retelling. The same four categories are used: expression, image, resonance and what moved you. The person has the opportunity to comment on the retelling of the outsider witness group.

Stage 4: Discussion of the therapy

The outsider witness group joins the therapist and the client in a discussion where everyone has the opportunity to reflect on the first three parts of the process. This is a way to make the therapeutic conversation transparent for everyone.

3.4.5 Unique outcome conversations

Unique outcomes are events that are different to or outside of the problem or dominant story. They contradict the dominant story. They are also known as 'sparkling events'. A unique outcome can be a dream, plan, desire, action, ability, feeling, commitment, statement, thought or belief (Morgan 2000:52). Unique outcomes are always present in people's lives, but are often neglected or ignored (White 2007:232). In therapeutic conversations, the therapist notices these elements that stand outside of the dominant story. The therapist listens for when the problem had little or less effect on the individual.

Alternative stories can be the culmination of the unique outcomes. These ‘sparkling events can enrich the alternative story. The person, not the therapist, is the one to determine whether it is a unique outcome or not. Unique outcomes are a doorway to a new and alternative deconstructed story. The therapist makes the person more aware of unique outcomes by linking them to other events in order to re-author a new story. The alternative story highlights people’s abilities, skills, commitments and competencies. These are always present, but are often dominated by the problem story. Through highlighting unique outcomes, the person can reconnect with their dreams, hopes and ideas.

3.4.6 Scaffolding conversations

Scaffolding conversations is about moving from the known, familiar of a person’s life and identity to the unknown, and unfamiliar. It enables people to discover a new sense of agency and the ability to be in control of their own lives. White (2007:275) identifies five categories of enquiry that form part of scaffolding conversations.

- **Low-level distancing tasks**

Low-level distancing tasks are about characterising the unique outcome. Through questions, new meaning is given to unfamiliar or ignored events.

- **Medium-level distancing tasks**

Medium-level distancing tasks encourage people to first relate the events in their life and then make associations. In this way, they establish connections between the events. It creates the opportunity to compare and categorise events and distinguishing differences and similarities.

- **Medium-high-level distancing tasks**

Medium-high-level tasks encourage people to reflect, evaluate and learn from the chain of events.

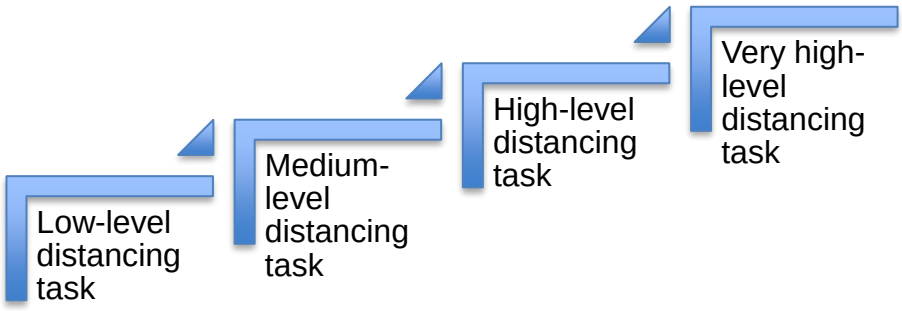
- **High-level-distancing tasks**

High-level-distancing tasks encourage people to express concepts of life and identity by extracting these realisations and learning from their concrete and particular circumstances.

- **Very high-level distancing tasks**

Very-high-level-distancing tasks encourage a plan of action. This plan is constructed by means of the newly developed concepts of the person's life and identity.

Scaffolding conversations:



Both Solution-focused Family Therapy and Narrative Therapy can be effective in helping young people who exhibit bullying behaviour and those who are subjected to bullying. These therapies can be effective to reduce family conflict and increase positive communication and relationships. There are however, some risks associated with Solution-focused Family Therapy. The focus in this approach is only on the learner's past successes, existing skills and personal qualities. It is important that the learners are made aware of their good qualities and skills in order to realise that bullying does not define who they are. However, it is crucial to also deal with the root cause of the problem and not only focus on the solution. There are underlying reasons why children bully others. With Solution-focus Family Therapy, these reasons are not brought to the surface and discussed. The learner and the coordinator do not journey together to put strategies in place for the learner to utilise when confronted with a situation that triggers bullying behaviour.

A learner who feels rejected and insecure at home can bully others at school in order to feel worthy and powerful. With this type of therapy, the issue at home will not be addressed, unless the coordinator asks specifically about the home situation. In this case, the root problem is the home and that problem has to be addressed in order to help the learner who exhibits bullying behaviour at school.

Narrative therapy can be a more effective means to address the root cause of the problem and elicit the person's active participation in finding a solution to the problem (Powell & Ladd 2010:201). The persons are the expert of their own story and should be facilitated to re-author their story to become a more positive narrative. Through the telling of stories, the person can deconstruct and re-author the dominant story. Individuals come to the realisation that their problem story do not define who they are. Through questions, the therapist can delve deeper into the causes of their problem story. Then the individual can journey with the therapist to explore their new identity and re-author their story. In the case of bullying, learners have the opportunity to tell their dominant story. Through externalisation and questioning, they can come to the realisation that they are not the problem but that the behaviour is the problem. The bullying behaviour problem can be dealt with and the therapist can guide learners to re-author their dominant story and to re-define who they are.

CHAPTER 4
PASTORAL PERSPECTIVE

4.1 Pastoral engagement

Children who experience their caregivers as unloving and abusive can grow up believing that God is also unloving and uncaring. Wimberley (1999:51) refers to this feeling of believing that you are unloved by God as the root of shame. It is the belief that the person is unlovable and not capable of being loved. Children's first experience of feeling loved is with their caregiver. They experience the caregivers' love when their needs of being fed and cuddled are met and they receive the necessary attention. However, children who grew up experiencing being detached from their caregivers can grow up feeling unloved. They grow up believing that they are not worthy to be loved. Wimberley (1999:52) observed that of the adolescents who grew up feeling unloved and came for pastoral counselling, believed that God had abandoned and rejected them. Children who feel that their caregivers have abandoned and rejected them conclude that if their caregivers can abandon them then so could God. This story of abandonment and rejection becomes their dominant life story. The pastor journeys alongside the person to help them to deconstruct their dominant story and give their life story new meaning.

Young people struggle with a variety of challenging issues. One such issue is peer pressure. Another is that they can either become a victim or a perpetrator of bullying. The church, from a pastoral perspective, should assist those who are facing these and other crises in their young lives. This chapter focuses on how the pastor can guide the perpetrator of bullying to change their behaviour. Pastors should not only engage pastorally with those who are bullied (the "victims"), but also with the perpetrators of bullying.

Pastoral care and counselling is seen broadly in a postmodern era as care of the individual, the community, the Christian tradition and culture. It is contextual.

It is about listening to, knowing and understanding the person and their environment. Pastoral care is engaging with the youth, couples and adults in a *formal* or an *informal* way (see Browning 1985:5).

Informal communication can take place anywhere and at anytime: on the street corner, during hospital visits or at funerals. In order to do effective pastoral care, the pastor should be aware of what is happening in both the church and community environment. Pastoral care starts when the pastor engages with people in whichever context and life situation they find themselves. It is also about engaging with issues that affect the community and society. Bullying is a behaviour that affects the community and society. With the increase of bullying in schools, it is imperative that churches engage with the community and work together in addressing the bullying pandemic. The pastor can engage with school principals and school governing bodies as to how they can guide young persons who bully to change their behaviour.

Bullying behaviour goes against the Biblical teaching of loving your neighbours. Doehring (2015:164) urges pastors to challenge churches and communities to love their neighbour as themselves. Pastors can raise awareness of social oppression and its effects on people. They can make people aware of how prejudice influences the way in which others are perceived. People often reject those who are seen as “different” to what society dictates. From a postmodernist perspective, the task of both pastoral care and the church as faith community, is to provide a space where people love and care for each other. One of the key elements is to address social injustices and the exploitation of people, which includes poverty, gender-based violence and xenophobia.

Formal communication is when people make a formal request to meet with the pastor. People do this for various reasons in order to get help with their life situations and the issues with which they struggle. In pastoral counselling the emphasis is on both the person and the interventions. Pastoral care has traditionally been seen as religious engagement between a pastor and the members of the church.

For Browning (2000:96), pastoral care is more than a religious experience. It should also be understood in the context of theological ethics. When it comes to the person who exhibits bullying behaviour, the pastor will focus primarily on their problems or issues and how these affect their behaviour and relationships with others. The pastor's aim is to journey alongside the young person. In order to do this effectively it is often necessary for pastors to put aside their own views on the problem or issue in order to journey with the person who exhibits bullying behaviour in a non-judgemental manner.

4.2 Pastoral therapy models

The following three models: Narrative model, Narrative Hermeneutical model and the Shepherding model are discussed. These models are grounded in storytelling, interpretation and making sense of a person's life stories and the pastor's role of shepherding the person by means of pastoral engagement.

4.2.1 Narrative model

The act of narrating the life story of an individual is an important part of pastoral counselling. The pastor invites the person to tell the story as a way of making sense of what has happened (Ganzevoort 2012:218). Using the Narrative model, the pastor connects the story of the person with the story of and about God. Narratives help people to interpret their experiences. Ganzevoort (2012:220) identifies the following six dimensions of narrative pastoral counselling:

- structure;
- perspective;
- tone;
- role assignment;
- relational position; and
- justification for an audience.

The first dimension is *structure.* It is about how the elements of the story are connected. The person is encouraged to tell the story.

This can be in chronological order or not. The structure can be logical or fragmented. Through the various connections that are made, a story line will emerge.

Perspective is the second dimension. It considers the attitude of the storyteller. The pastor is able to evaluate the persons' situation critically as the story is being told. The *tone* will depend on the genre of the story. The story can, for instance, be sad or cheerful. The tone of the storyteller can give the pastor an indication of how the person feels, for example hopeful or helpless, angry or comforted.

Role assignment refers to the role that storytellers assign to themselves and to the other role-players in their story. The conflict or harmony among the role players is important to the narrative process. *Relational positioning* is the process whereby people use their story to establish, maintain and shape relationships.

Justification for an audience is the dimension where the pastor can facilitate a meeting between the counselee and the affected party. Counselees have the opportunity to explain or justify their behaviour or situation.

4.2.2 Narrative hermeneutical model

Pastoral care (Gerkin 1997:111) plays a central role in the dialogue between the story of the Christian tradition and the life stories of people. A narrative is an oral or written account of events. Hermeneutics is the theory of interpretation. People are always interpreting and trying to make sense of their experiences. Experiences can be pleasant or unpleasant. An experience can be perceived as a crisis in the person's life. When people face a crisis they need support. The pastor can provide support by facilitating the process of making connections and interpreting the life story of people. Their story is also connected to the Christian story of God's grace and love. The pastor facilitates the dialogue between the individual and the community's stories. This is interpreted through the lens of the Christian faith.

Pastoral care is about the individual, society and the gospel message. The pastoral conversation includes sharing stories and feelings and searching for an authentic connection between the individual's story and the faith story. Pastoral care involves the care of individuals and the Christian community.

The pastor's role in the church and the community is multidimensional. The pastor fulfils various functions, including preaching, teaching, liturgical functions such as celebrating the Eucharist, pastoral care and counselling (Gerkin 1997:115). If a pastor places more emphasis on one of these functions while neglecting the others, it can cause confusion. Pastors should have a holistic vision of the pastoral ministry, not fragmented parts. Osmer (2008:21) calls the pastor an "interpretive guide". Pastoral care is about journeying with people who find themselves in a crisis situation. Together the pastor and the person map out the way forward. The pastor's task is also that of an interpretative guide for the faith community (Gerkin 1997:116). In the task of interpretive guide, the various sub-functions of the pastor merge. This creates consistency and unity of purpose. Pastoral care embraces theological norms and the traditions that form the Christian identity. Pastoral care is about building and maintaining relationships. These relationships are between the pastor and individuals, groups and families within the church and in the community. Though pastoral care is seen more broadly as care also for culture and society, the main focus is on care for the congregation as a community that is loyal to the Christian tradition it professes. Gerkin (1997:122) identifies five dimensions that contribute to the life of the congregation:

- **A community of language**

Communication helps to give a Christian group an identity. The Bible becomes the language of communication within the church. Gerkin (1997:122) puts it as follows: "Biblical imagery is the mother tongue of Christian people". The language of the Bible is given authority to which congregation members are accountable. This language is constantly reinterpreted in relation to whatever issues or problems the Christian community faces. The pastor interprets biblical texts and stories.

Through the process of interpretation, the pastor cultivates a relationship between the stories of the Bible and the stories of people's lives. Pastoral work does not aim to control the behaviour and thoughts of the people but to empower them to use biblical themes and images as the compass of their life.

- **A community of memory**

To be able to speak the language of the Christian tradition, people should be secure in their Christian identity. To be a community of memory is to remember the stories that have come down from generation to generation of believers. It is the retelling of those stories and the celebration of events that remind God's people of who they are, in other words their identity. The pastor is the nurturer of memory. In pastoral care, this community of memory is also the "ministry of presence". The pastor is present for the person who needs care. The person needing care may remember something painful from their past and the pastor's presence could bring them some comfort.

- **A community of inquiry**

The pastor facilitates both individuals and the Christian community to probe the meaning of their actions and the effect of the actions of others on them. For Gerkin (1997:127), to care deeply for people is to inquire with them, search with them and question with them the meaning of their life events. Pastors assist people to articulate their own questions and guide them to find their own answers. It is not the pastor's task to provide answers.

- **A community of mutual care**

One of the main functions of the Christian community is to form and maintain an environment where members are understood and receive the care they need. Those who struggle often feel alone and long for relationships where they feel accepted and loved. However, there is much prejudice, labelling and intolerance in human relationships, also in families and Christian communities. Faith communities should be a nurturing environment of mutual care. It is the task of all members, not only of pastors, to provide pastoral care. Pastors and spiritual leaders guide the process of care within the faith community by empowering members to care for one another.

- **A community of mission**

It is also the task of the pastor to empower members of the faith community to care for the needs of the people in the world. Pastoral care is connected to the social ministry of the faith community, namely care for the poor, marginalised, homeless, victims and perpetrators of gender base violence and victims of political and economic injustices. Gerkin (1997:128) puts it as follows: “The pastor is called to lead the Christian community to better care for one another and to care for the larger world of human need”. The role of the pastors and the faith community has both an inward and outward focus, namely care for members of the faith community and also for the broader community. This means that faith communities should be involved wherever school bullying takes place and help to address the wellbeing of all – those who exhibit bullying behaviour and those who are exposed to it. The faith community should be a place where both the victim and the perpetrator of bullying can feel accepted and receive the care they need.

4.2.3 The pastor as shepherd

Shepherding is the metaphor for, ‘taking care of’. The pastor is seen as the shepherd who cares for and nurtures the faith community. The church in turn becomes a community of care that confronts social issues such as the moral integrity in the life of its people. The metaphor of the pastor as shepherd of the flock” is widely used in churches. It is derived from the New Testament image of Jesus as the good shepherd and the Old Testament image of God as shepherd who cares for the flock.

Charles Gerkin (1997:23) identifies four biblical models for pastoral care: *priestly*, *prophetic, wisdom* and *shepherding*. The *prophetic* model focuses on the prophets such as Jeremiah, who confronted the people of Israel when they disobeyed God. The *priestly* model focuses on the role of the priests who ensured that the people observed the worship, holy days and traditions. The *wisdom* model is centred on teachings of moral guidance in the life of the community. The fourth and most significant model is the *shepherding* model of care. In the Old Testament, for example Psalm 23, the image of the shepherd was used to express God’s care for the people.

God is the good shepherd who leads the people onto the right path, restores their soul, is present with them when they face danger, and is present at the time of their death. The *shepherding* model (see Gerkin 197:27) is also used in the New Testament, especially in the Gospel of John where it refers to Jesus as the good shepherd (John 10:11). The pastor as shepherd is the one who cares for and nurtures people irrespective of their social status. Pastoral care would then include caring for a person who exhibits bullying behaviour and who is seen by the school and community as a bad person.

4.3 The pastor and spiritual care

Story telling is at the heart of pastoral care. Stories help people to connect with others, creation and God. People's lives are made up of stories. People's life stories revolve around life experiences such as loved ones dying, a spouse's betrayal, loved ones who use harmful substances, children who feel rejected. Doehring (2015:1) emphasises that, where intercultural spiritual care is given, the pastoral caregiver should respect the religious beliefs, values and practices of those in need of care. Spiritual care is built on trust where the pastor enters the person's story in the same way as being invited into their religious or sacred spaces. The story is also a sacred space that should be treated with reverence and respect. Spiritual care involves listening and being compassionately present with the person. Doehring (2015:4) describes "lived theology" as the values, beliefs and spiritual practices that are enacted or put into practice in people's everyday lives. This lived theology triggers specific emotions in people that are connected to their values, beliefs, spiritual practices and ways of coping.

For Doehring (2015:4), lived theology is "an extension of a narrative approach to spiritual care". For example, a person filled with anger could generate a lived theology that consists of values such as shame and feeling unloved, a belief that God is distant and unloving. This feeling of unworthiness could lead to aggressive behaviour such as bullying. Pastors listen attentively for the lived theology, which is deeply rooted in the person's story.

They help the person who exhibit bullying behaviour to identify and understand their emotionally triggered lived theologies, many of which are bound together by feelings of fear, shame, anger, and guilt. By gently stepping into the person's story, they together reflect on lived theologies in order to move to a life-giving intentional theology. According to Doehring (2015:188), intentional theologies are expressed through a theologically reflexive, integrative and liberative process, which involves the following three steps:

- Connecting with God and the goodness of self and others through compassion based spiritual practices;
- Identifying and integrating a person's embedded theologies; and
- Generating flexible and complex meaning across interconnected systems of self, family, community and culture.

Doehring (2015:187) describes embedded theology as those beliefs, values and spiritual practices formed during childhood. Some are already discarded in adulthood. Some embedded values, beliefs, and spiritual practices can influence people's emotional reactions and body language without their being aware of it. Embedded beliefs can surface when a person experiences a traumatic event. For example, if a person grew up believing that God is vengeful and punishes those who do bad things, then a traumatic event later in life can be seen as punishment for something bad they have done. Embedded theologies formed in childhood by family and social systems can reappear when a person is under stress even though they may have moved on to intentional theologies.

4.4 The pastor and pastoral care

Pastors exert much influence on others in their role as pastoral caregivers. Therefore, it is necessary to focus on the process of self-reflexivity and theological reflexivity in relation to the pastor's lived theology.

To be self-reflexive means to contemplate how their values and beliefs shape their social identity story and whether it enriches or hinders their respect and compassion for persons who need care. Pastors listen self-reflexively by tracing how their own interconnecting social privileges and disadvantages influence how they react to the other's story. They also evaluate the role of the person's current family, family of origin, communities and culture. They explore whether these relational systems help the person to cope or resist social oppression. They also examine in what ways and to what extent do these systems help or hinder the person.

The pastors' compassion reflects the goodness of God and humanity. When people who seek care are able to experience this goodness and beauty of life then their negative embedded values and beliefs begin to fall away. They begin to evaluate which values and beliefs connect them with the goodness of life, and their theologies begin to change (Doehring 2015:85). Theological reflexivity is to compassionately understand how embodied theologies of guilt, shame, fear, despair and anger are internalised through social systems of privilege and disadvantage. It is important that pastors reflect on how their social position, privileges and disadvantages construct how they see the world. Pastors should be aware of how their own personal theology can influence and shape the pastoral care relationship. They should monitor how their embedded theologies are emotionally triggered under stress. They should reflect on whether their personal theologies are useful or become a hindrance in the pastoral care setting. For example, pastors who believe that people who exhibit bullying behaviour are bad and evil people can find it difficult to care for such people in a pastoral way.

4.5 Pastoral care and the family

For Clinebell (2011:304), children are one of the largest vulnerable groups in society. The wellbeing of children can be an indicator of parents' wellbeing and society as a whole. For example, children in families who are caught up in the vicious cycle of poverty and abuse have limited opportunities to break out of this cycle and foster a healthier lifestyle.

According to Clinebell (2011:305), the United Nations' Convention on the Rights of the Child requires of countries around the world to ensure that children have adequate nutrition, education, health care and standard of living. However, this should not only be the responsibility of the government. It should also be the responsibility of the church. Therefore, it is important for pastors to understand the characteristics of healthy families. Clinebell (2011:305) identifies the following characteristics of healthy families:

- communicate and listen;
- affirm and support one another;
- teach respect for others;
- develop a sense of mutual trust;
- have a sense of playfulness and humour;
- share responsibility;
- teach values and a sense of right and wrong;
- have a religious core and a healthy sense of family identity;
- respect one another's privacy;
- value and practice service to others;
- admit to and seek help for problems;
- accept differences and tolerate one another's mistakes;
- have implicit rules that are fair and flexible; and
- form an open system in which people are mutually supportive of one another, of other people, and of other families and institutions.

Parents can be described as the "architects of the family". They are responsible for creating a family system in which both adults and children can flourish. They are responsible for teaching children about social evils such as racism, sexism and violence. Parents play a huge role in shaping the behaviour and attitude of the children. The pastor's role is to create opportunities to instruct parents on how to facilitate healthy relationships and provide for the needs of the children. These needs include food, shelter, security, health care, love, a sense of belonging and having a vital faith that gives meaning to life.

A serious lack of these aspects can lead to violent and destructive behaviour that inflicts pain on the persons themselves, their family and the community. Children who grow up in a home where their needs are adequately met can be psychologically and emotionally healthy.

The birth of a child is mostly associated with a time of joy. However, issues with regard to childbirth can require special care and support from the faith community. One such problem is an unwanted pregnancy. Examples include: when a family is barely coping financially; when there is a possibility that the child will be born with physical or cognitive disabilities. If parents are disinterested in such children or feel ashamed of them, the children will grow up feeling unloved and rejected.

Child abuse is an ever-increasing problem. It is a reality that occurs on all social strata. It can be people who are known to them, including family members who physically or sexually abuse them. These children are also to be found in churches. Gerkin (1997:166) identifies three types of child abuse. The first is where parents are unable to control their hostility and aggressive behaviour. The child is the recipient of this aggressive behaviour. The second is the abuse of children in the form of harsh punishment for something that they have done wrong. The physical punishment could include whipping, slapping and spanking. This form of punishment can leave long lasting emotional scars. The behaviour of parents indicates to children that hitting and slapping others are an acceptable form of behaviour. The third form of child abuse, which has devastating effects on children, is sexual abuse. Sexual abuse within families is rarely brought to the attention of the pastor. One of the reasons is that the perpetrator threatens the victim and other family members. Pastors have a duty to report such crimes to the police and to care for the child and the family.

From a theological perspective, the church is seen as the Body of Christ (Rom 12:4-5). Families form part of that body. If one member of the body is injured and does not function properly, the whole body is affected.

Clinebell (2011:307) points out that the family system is made up of a variety of sub-systems: husband-wife, father-children, mother-children, grandparents-parents and grandparents-grandchildren. The family system is shaped by the values, attitudes, behaviours and relationship patterns of individual family members. The family system is dynamic and can help or hinder the growth and healing of its members. Therefore, it is important that healthy families are strengthened and unhealthy families receive the help they need. The pastor deals with networks of individuals that include the current family and the family of origin. When the pastor engages with a young person who exhibits bullying behaviour, the pastor should also meet with the family. At these meetings the pastor can observe the family dynamics, attitudes, behaviours and values. This can assist the pastor to help young persons to understand their aggressive behaviour.

The health of family systems is affected by the social system in which it exists and by which it is shaped. The social system includes the extended family, church, community, culture, and economic and political systems (Clinebell 2011:308). Pastors should understand the impact that society has on individuals and families. The social context of the person is especially crucial when family life programs are developed. The needs of the more affluent upper and middle class families differ from the needs of families who experience economic challenges. In such families, their troubles are often engrained in their social, economic and educational deficiency. Family programs should be relevant to the needs of the family. They should take social and economic realities into account.

Families from the rural areas who move to cities are confronted with the realities of urbanisation and globalisation. This can result in the collapse of traditional cultural means of social support and caregiving. The saying “it takes a village to raise a child” becomes obsolete, because families in suburbia often function in isolation and find themselves without support. The pastor has the task of taking pastoral care beyond the church and into the community.

4.6 Pastoral care and violence

Violence is described as exerting physical, psychological or sexual power over others. It can happen by perpetrators in the families and outside of the family circle in schools and communities. Bullying is a form of violence. This behaviour can be found in families, schools and communities. Bullying is on the increase among learners at school. Doehring (2015:138) puts it as follows: “Violence may be a recurring pattern in relationships and in family and cultural systems”. Patterns of violence can be traced in the genogram family relationships. There are also community and cultural patterns of violence. For example, in poverty stricken informal communities there is often a vicious cycle of violence, gangsterism and the use of harmful substances. This creates living conditions that are unsuitable for children. They often adopt this lifestyle since it is the only thing they know and they see no way out of it.

Pastors who engage with young people who exhibit bullying behaviour should determine whether violence and abuse are taking place in the family. Neglect is also a form of abuse. Doehring (2015:185) refer to this as “taking stock”. It can be a shocking experience when pastors discover to what extent violence has become part of young peoples’ lives. Pastors assess the relational patterns of continuous violence and conflict. Patterns of violence can result in the emotions of intense helplessness and hopelessness. This can cause interpersonal conflict, which intensifies when it is triggered by an event. The person then reacts in a destructive manner, such as overpowering the other. Bullying behaviour becomes a way to try and bring an end to the internal struggle and the power struggle with the person who is being bullied. People who use destructive means to deal with tension and conflict often respond to a trigger event in a violent way. Afterwards the person can experience remorse, denial or shutdown emotionally. The aim of pastoral care is to prevent the cycle from escalating and continuing. Doehring (2015:139) identifies the following phases in the cycle of violence:

Phase 1

Persons who are at risk of becoming violent feel psychologically overwhelmed at home, or at the workplace, or in school. The need for control increases. They lack the psychological resources to control these intense emotions. This leads to internal conflict, which increases their sense of helplessness. Children who experience their parents as unloving and abusive can have an overwhelming feeling of insecurity and helplessness.

Phase 2

The sense of helplessness, interpersonal conflict and the need for power should be dealt with in a healthy way. If it is not, the person will revert to violence in response to a trigger event. Children who do not know of constructive and healthy ways to deal with these emotions can resort to bullying when ostracised from their peers.

Phase 3

Acts of violence can include physical, psychological and sexual harm done to others in order to exert power over them. Another form is to ignore the needs of others, such as children or the elderly. Children, who bully others, feel in control when they exert power over their victims.

Phase 4

Afterwards some feel remorseful, apologise for what they have done and ask for forgiveness. Others deny that the violence took place or downplay their actions. An abusive parent can for instance refer to physical abuse as “disciplining” the child.

In environments where conflict is prevalent, the cycle of violence repeats itself because violence is perceived as an effective means to end power struggles. Family violence can be a part of a lived theology of violence supported directly or indirectly by patriarchal theologies (Doehring 2015:138). Such theologies emphasise the idea that the man is the head of the household. As such, he has the right to punish his wife and children if they disobey him.

Pastors should be aware of the role that patriarchal beliefs and values can play in shaping gender roles and power struggles in the family and how religion is used to justify gender violence and child abuse. For example, abusive parents can use the Biblical text: “Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them” (Proverbs 13:24). This provides them with the justification for aggressive behaviour and for threatening the children with God’s punishment if they are disobedient.

The pastors’ role includes counselling, education and bringing the good news of the gospel message to others. In the case of school bullying, the pastor can become involved and play an active role, not only in the church, but also in the wider community. The pastor can work with the school administration to address bullying behaviour at school. The church can become a place where both the victims and perpetrators of bullying can feel accepted and experience loving care.

4.7 Pastoral response to bullying

The objective of an effective pastoral response to bullying is listening, understanding, caring and intervention in order to help young people who exhibit bullying behaviour to change their behaviour. The narrative therapy model of Michael White, which emphasises a non-blaming and respectful approach, can be utilised when addressing bullying behaviour of learners at schools. Along with Ganzevoort’s (2012) narrative model and Gerkin’s (1997) narrative hermeneutical model it can be used as an effective pastoral response to bullying when engaging with the bully. The narrative model is non-judgemental and helps the person to make sense of their experiences. The narrative hermeneutical model is a caring approach where the pastor guides the person in interpreting their experiences. These models can be used effectively together since it allows the person who exhibits bullying behaviour to share their story. The three models are rooted in the telling of stories. Their combined attributes of non-blaming, respect, caring and non-judgemental will help to create a safe space for people to share their stories.

People's lives are made up of stories and they use stories to give meaning to their experiences. Children who exhibit bullying behaviour are punished and not given an opportunity to tell their story. These three models allow people to share their story and their experiences around bullying in a safe space. The pastor listens with empathy and care. Bullying is a behaviour that affects others in the community. An effective pastoral response includes the building and maintaining of relationships. The pastor can guide the person to mend broken relationships and to reconcile with those whom they have hurt. The narrative approach is useful for encouraging the young persons who exhibit bullying behaviour to tell their story. At the beginning, the story can be incoherent and fragmented. The pastor guides the person to connect the fragmented pieces in order for a story line to emerge. The pastor takes note of the tone and attitude of the persons as they tell their story. The pastor notices the non-verbal cues. Since bullying is a power game, the pastor should identify the various role-players in the story. The perpetrators of bullying prey on weaker persons. The relationship dynamics are therefore central to understanding the motivations and behaviour.

Gerkin's narrative hermeneutical model focuses on the use of language and on connecting the story of the person with the faith story of God and about God. The pastor acts as an interpretive guide who shepherds, nurtures, empathises with and cares for the young person as they journey together toward wholeness. The faith community should be a safe space for young people who exhibit bullying behaviour to share their story. When pastors come to a deeper understanding of the young people's life story, they are able to explore deeper to identify the underlying reasons for their aggressive behaviour. The young persons who exhibit bullying behaviour are encouraged to share not only their story, but also their feelings. Together the pastor and the person search for an authentic connection between the troubled story and the larger faith story of love, care, forgiveness and acceptance.

The pastor as *shepherd* guides the young person to accept God's forgiveness and love. Biblical stories can be utilised to connect with the young person's story. An example is Joseph who was bullied by his brothers (Genesis 37-50).

At the end, the brothers are remorseful of their behaviour and actions. Joseph forgave them when they asked for forgiveness. In this way the pastor can connect the young person's story with the traditional faith stories and guide the young person to constructive and positive change. In this way the cycle of abuse can be broken for the wellbeing of the young person.

The narrative therapy of Michael White focuses on deconstructing the individuals' dominant story and re-authoring a new story. Through narrative therapy, persons who exhibit bullying behaviour can learn to take ownership of their story. Through the technique of externalisation, the pastor guides the young person to see that the behaviour is the problem; the person is not the problem. An important part of narrative therapy is separating the person from the problem or destructive behaviour. However, the person has to accept responsibility for their behaviour.

A narrative approach enables the pastor to journey alongside the person with empathy and care. The pastor helps the persons to deconstruct the problem story of bullying in order to re-author their preferred story. Between the deconstruction of their problem story and the re-authoring of the preferred story, the young persons could find themselves in a liminal space. In this liminal space, they trace their story and life events over time. They deal with the present situation by looking at past events. As these events unfold, they stand on the threshold of a new re-authored story. Narrative therapy deals with the present problem by journeying over time (the past) in order to construct a new future. In the case of bullying the present problem is the person's bullying behaviour. The pastor and the person journeys back over time. The pastor guides the person to understand and interpret their experiences and behaviour. Once stories of their past is deconstructed and interpreted the pastor as interpretive guide helps them to re-author their new preferred story.

White's narrative therapy is not a pastoral model. The following describes how it can be used as a pastoral response to bullying. Learners who are constantly fighting at school are labelled "a bully".

Their bullying behaviour becomes their identity and defines who they are at school, at home and in the community. The perpetrators of bullying begin to believe that this is who they are and this is how others see them. In narrative therapy the problem or destructive behaviour is externalised, it is separated from the person. Through this process of externalisation, the pastor can guide the young person to separate the problem from them so that the problem does not define who they are. The young person is guided to objectify the problem by giving it a name, such as “the monster”. They may share that the monster does not feel loved and feels rejected at home. The pastor helps them to process this feeling by asking questions such as “Why do you not feel loved at home”, “Since when have you felt like this?” It could be that a caregiver is abusive or detached from the child. The pastor can also help them to process the effects that the bullying has on themselves, their family and friends. They could for example indicate that their family is angry with them, which exacerbates their feelings of being unloved.

The pastor invites the young persons to share other stories of their life. For example: “Tell me about a time when you felt loved?” “When was the last time you felt happy at school and what made you happy?” By means of the landscapes of actions, the pastor asks questions that can draw out neglected but significant events in the learners’ story. For example, the young person use to enjoy watching soccer games on Saturdays with his father. The pastor probes deeper to encourage the person to share more of those good times. Then the pastor can ask what has changed. Does the father not watch these games with him anymore? Further probing questions can focus on the people who believed in the young person when others did not. It could be a teacher, a neighbour, or a family member. The pastor processes this re-remembering with questions such as: “How did it make you feel knowing that your teacher cared for you?” The young person’s response could be that he felt he was not such a bad person after all and that the teacher believed in him. As the pastor and the person journey together, they can reflect on the learner’s behaviour and attitude when confronted with issues that led to bullying. For example, the person can identify that when he was upset at something that happened at home, he would pick a fight at school.

Now he would rather go see the teacher or go and help in the library. The pastor processes this new behaviour as the learner begins to re-author his story. Using landscape of identity questions, the pastor also reflect on the person's values, dreams and aspirations. The pastor can ask the learner, "What effect does bullying have on your family?" "When you decided to walk away from a fight, what does that say about you?"

Individuals who exhibit bullying behaviour should be able to tell their story in a safe space of the faith community. Pastoral counsellors need to understand the impact of the family dynamics on the young person's behaviour. If the young person is exposed to abuse at home the pastor can assess whether family pastoral counselling and/or child protection services would be required. Through the telling of the story, the socio-cultural and socio-economic issues to which the young person is exposed to can be discerned. The person who exhibits bullying behaviour could for instance be exposed to violent behaviour and gangsterism in the community. The pastor can discern whether the person is coerced into bullying, either through peer pressure or fear of being victimised. The pastor guides and equips the young person with the skills to overcome peer pressure and the fear of victimisation. Such skills include being assertive and confident. The pastor guides individuals to manage their behaviour and channel it in a positive and constructive direction. They come to the realisation that their behaviour is harmful to themselves. If they experience greater wellbeing, their behaviour can change.

Pastoral counselling with young persons who exhibit bullying behaviour should take place in a formal setting with a formal appointment. Concerned caregivers can ask pastors to intervene in a formal way. After the initial meeting, follow-up consultations are arranged. The main goal is to enable young people to tell their story. The pastor's role is to facilitate these meetings with the goal to guide young people to realise that their behaviour is harmful to themselves and to the victims of their bullying behaviour. By means of effective pastoral care the young persons can experience God's love and forgiveness through the pastor's authentic care and empathy.

4.8 Growth groups

An effective response to bullying can also be through care groups. Care groups, also called “growth groups”, can be formed at schools and at church. These are not counselling or therapy groups. Growth groups do not address the problems underlying the bullying behaviour. They do facilitate emotional, intellectual, interpersonal and spiritual growth. Young people who embrace the opportunity for personal and spiritual growth can learn to deal with the problems underlying bullying behaviour more effectively. These groups encourage them to look for ways to grow spiritually, work on their relationships, and aspire to fullness and meaning in their present life stage and situation. Clinebell (2011:373) identifies the following characteristics of a growth group:

- The focus is on the personal growth of participants. This includes emotional, intellectual, interpersonal and spiritual growth;
- The style of leadership is group-centred and growth facilitating. The leader sets the example and the group members begin to follow. It is an environment where participants feel welcomed and accepted. Open communication is encouraged;
- In the guiding, which enables growth, the focus is on the potential and positive qualities of participants and how these can contribute to growth;
- In the small group, relationships of trust can be developed;
- The participants share their personal growth issues with one another.
- Constructive change regarding attitudes, feelings, behaviour and relationships are encouraged; and
- In church related groups, spiritual growth should play a central role.

In churches such growth groups can be highly effective, for example, youth groups, marriage preparation groups, spiritual growth groups and Bible study groups. Youth groups can be a suitable space to address issues of bullying. Opportunities can be created that deals specifically with personal and spiritual growth, as well as conflict resolution and effective communication skills.

There should be good cooperation between pastoral counselling and the growth groups. If personal and relationship issues are identified in growth groups the need for help can become apparent. Individuals can then consult the pastor for counselling. On the other hand, someone who has completed counselling can be referred to growth groups for further support, growth and development. In these growth groups, healing and growth can continue in a safe, nurturing and caring environment.

Pastors often do not have formal training in group dynamics and group counselling and can feel ill equipped to initiate growth group programs. Pastors can use the following process to equip themselves to initiate and facilitate growth groups:

Step 1

Pastors can join a growth group to learn from the inside. As a member of the group and through experiential learning pastors can experience growth themselves and simultaneously learn various group techniques and skills.

Step 2

Pastors can learn the basics of interpersonal and group dynamics, group methods and facilitator skills by reading literature in that specific field and consulting with subject matter experts.

Step 3

Pastors can co-lead a growth group with an experienced facilitator. This will enable the pastor to learn from the other and receive constructive feedback from a specialist facilitator.

The same three steps can be used to train lay-people to facilitate growth groups. For them a fourth step should be included, namely on-going supervision by the pastor. The church can develop growth groups for people at all the various life stages. The youth group can focus on the various challenges that face young people, such as peer pressure, the use of harmful substances, and bullying.

Growth groups provide the opportunity for developing interpersonal skills, leadership skills, and interpersonal growth and discipline.

4.9 Guiding principles: pastoral care approach

Many learners who exhibit bullying behaviour do not have the skills to deal with their underlying problems. Bullying is the only way they know to deal with their situation. If violence is used to resolve conflict at home, the young person learns that bullying can be used to resolve conflict at school. One of the aims of this study is to identify guiding principles that can be used for the development of a personal and spiritual growth program for high school learners. The program aspires to develop effective communication, listening and conflict resolution skills. Conflict is often the result of poor communication and listening skills. It is therefore important that young people learn early on how to communicate and to listen effectively. These skills will be useful to them when they become adults and enter the wider world.

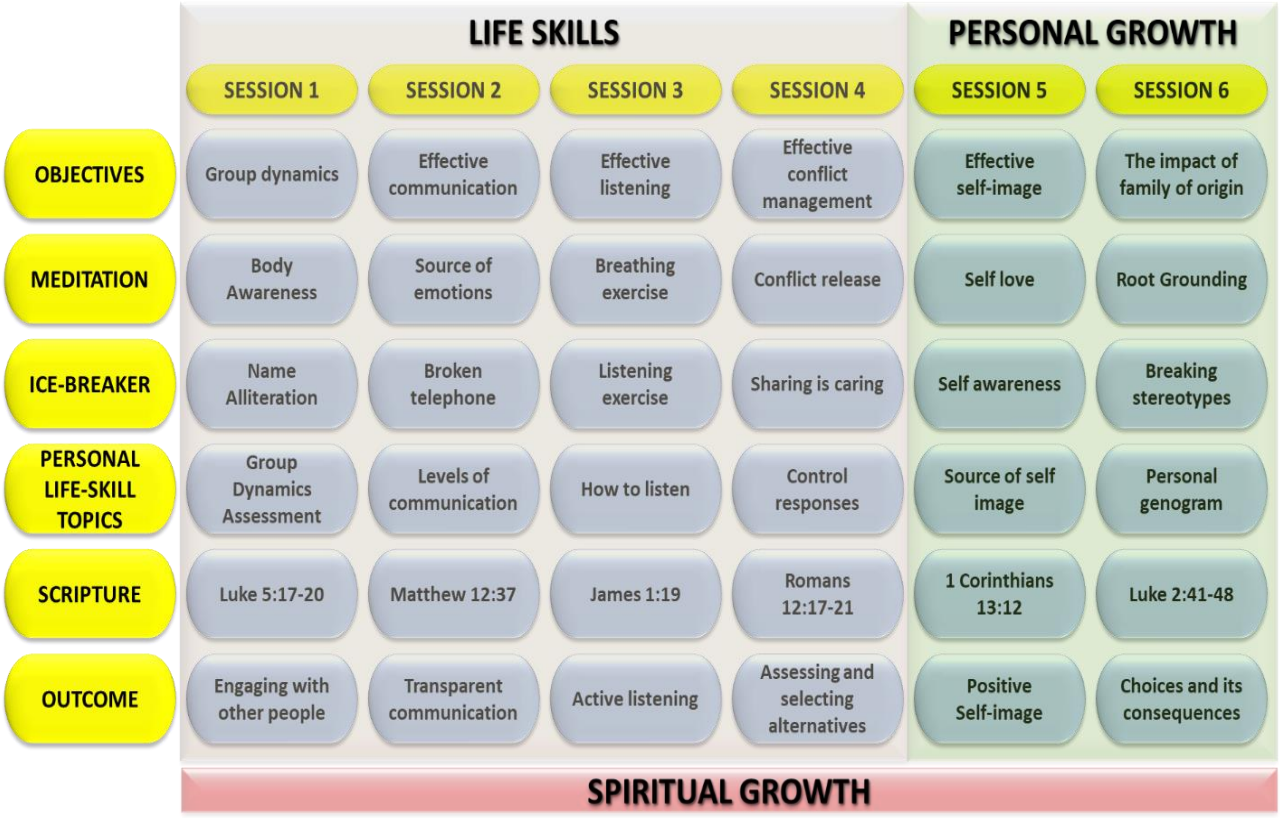
Young people, who grew up detached from their caregivers, feel unloved and rejected. They struggle with self-image and self-worth. They feel powerless. Bullying behaviour becomes a way for them to feel powerful. The program includes the family genogram. By means of the genogram young people can explore the dynamics in their family of origin. Merriam-Webster (n.d.), defines a genogram as a diagram outlining a family's history of behaviour patterns over a few generations. These behaviour patterns include matters such as divorce, re-marriage and suicide. A genogram is a valuable tool to gain information of the young person's family, which deepens the understanding of their landscape of identity. Such a visual representation of the family can help both the pastor and the young person to identify behaviour patterns within families that influence the young person's behaviour. The persons' genogram provides the opportunity for the pastor to identify issues or concerns in the family that impacted the parent-child attachment. For example, the genogram can show that a young person who did not know his father and went to live with his grandparents when his mother remarried. The pastor can ask questions such as: "How was it for you to live with your grandparents?"

“How did you feel not living with your mother?” This learner could be exhibiting bullying behaviour at school because of feeling rejected and unloved. The pastor can then identify that the young person is struggling with feelings of rejection and can refer them for pastoral counselling.

The program also covers self-image and the importance of having a positive self-image. Oxford Learner’s Dictionary describes self-image as the idea or opinion people have of themselves, especially of their abilities or appearance. A person can have a positive or a negative self-image. A poor self-image can be the result of pressure from parents, peers, school, and social media. Examples are when parents constantly criticise children and tell them that they are not good enough or peers constantly ridicule young persons and make them feel inferior. Women who are thin and men who are muscular are admired whereas people who are overweight are shamed and ridiculed. These factors can have a negative effect on young people and how they see themselves. Young people should be guided to realise that their distorted self-image is not based on reality. Shame is one of the negative emotions associated with poor self-image. If this feeling of shame is negatively affecting the person’s life, the pastor can recommend pastoral counselling.

The following program outline can be used either in a church, school or community environment. The personal life skills can assist young people when confronted with negative and aggressive behaviour. These skills will empower them to deal with conflict in a more effective manner and not to resort to bullying behaviour. For the school environment and at the discretion of the school management team the focus can be on personal skills only and the spiritual growth part can be omitted. The target group is learners 14 to 18 years of age. Sessions one to four focuses on life skills including group dynamics, effective communication skills, listening skills and conflict management. Session five and six will focus on personal growth including positive self-image and the impact of the family of origin.

Figure 1: Guiding principles for the development of a personal life-skills and spiritual growth program:



Either a pastor or someone who has been trained to facilitate groups can use the program. The program comprises the following elements over six sessions:

1. Meditation

Ospina-Kammerer (2012:378) defines meditation as a focused state of calmness and detached awareness. It is an ancient practice of being in the present moment. It is not hypnosis or daydreaming. For Monk-Turner (2003:467) the main purpose of meditation is to still the mind, to be in the present and to find a calm centre in oneself. Meditation facilitates wellbeing of the mind and body. It can be practised in different settings by people of all ages. Meditation has mental, physiological and spiritual benefits.

Studies have shown that people who practiced meditation experienced less muscular and joint pain (see Monk-Turner 2003:469). Meditation exercises can be used with young people to help with concentration, focus and being calm. This is especially useful when facing a stressful situation. Stress causes the heart rate to increase, muscles tense up and adrenaline to be secreted at a more rapid rate. Relaxation of the body through meditation will help the person to be more in control of their emotions, thoughts and reactions. Meditation can be an effective means to calm people with aggressive behaviour.

2. Ice-breaker

The facilitator uses different games as a way for young people to get to know one another. It is interactive and a fun way of people feeling comfortable with others in a group.

3. Personal life-skill topics

The facilitator focuses on life-skills such as effective communication, listening and conflict resolution.

4. Scripture reading

The facilitator shares a Bible text that correlates with that session's teachings. Insights from Scripture can help young people to grow also on a spiritual level. In a school environment the use of Scripture is optional and utilised where appropriate.

5. Conclusion

After each session, the facilitator guides participants to reflect on what they have learnt and experienced during the session. The facilitator focuses on what stood out or was meaningful for the participants.

Session 1: Group dynamics

Objectives:

- Participants to get to know one another and to feel comfortable with one another;
- Participants experience teamwork through engaging with others while completing a task; and
- Participants are involved in a group decision-making process.

1. Meditation: Body awareness

The facilitator explains that each session will begin with a meditation. This is a time to relax, calm the mind and help them to focus. The facilitator asks participants to sit up straight on the chairs and place their feet flat on the floor. The following instructions are given. Relax the arms on your lap and close your eyes. Breathe in deeply through the nose and exhale through the mouth. Repeat this five times. Become aware of your feet on the floor. Curl and uncurl your toes a few times. Notice the sensation in the toes. Tap your feet gently on the floor a few times. Notice the sensation in the feet and legs as your tap your feet. Become aware of your legs on the chair. Now clench your hands into a fist, open them and release the tension. Repeat this 10 times. Press your palms together. Press them harder and hold this pose for 10 seconds. Notice the tension in your hands and arms. Rub the palms together quickly. Listen to the sound it makes and notice the warmth between the palms. Stretch your arms over your head and reach for the sky. Stretch for 10 seconds. Bring the arms down and relax them at your side. Take five more deep breaths and notice the calm in your body. Open your eyes.

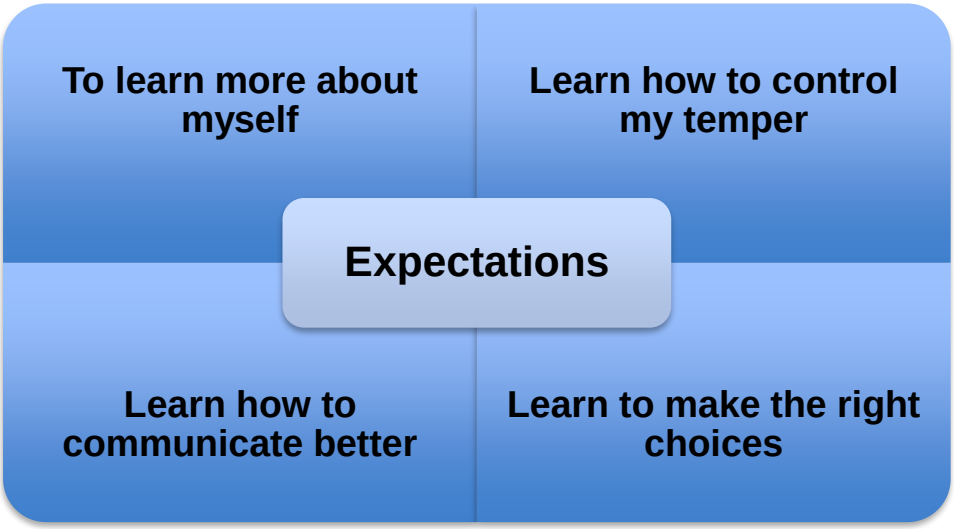
2. Icebreaker: Name Alliteration

Participants go round the circle and say their name along with an adjective that fits with who they are and is alliteration with their name. For example: musical Mary. When it is a person's turn, that person must first repeat all the names that went before, for example: musical Mary, joker Jack, sporty Simon. The objective is that participants get to know one another and remember the names and the associations.

3. Brainstorm

The facilitator asks the participants about their expectations and what they hope to gain from the program. They are given the opportunity to share their expectations. The expectations are written on a sheet of white paper and put up on the wall.

An example:



The facilitator enquires whether the group would like to have a dedicated social media group, such as a WhatsApp group. If they agree, someone is appointed to create and manage the group. The participants agree on the rules of the group.

4. Group boundaries

The facilitator explains that in order for the group to function effectively there has to be boundaries. Group boundaries are basic guidelines that are established as to how people should behave and treat others in the group. This ensures caring and respectful interaction among the members of the group. The facilitator asks the participants what boundaries do they want to set for the group. The list of rules is written on a sheet of paper. Some of these rules will also be applicable to the social media group.

An example:

Boundaries:

- **Punctuality**
- **Confidentiality**
- **Respect**
- **Listening while others are speaking**

5. Team building exercise

The participants are divided into groups of four. Using straws, paper clips and pipe cleaners the participants must build a tower that is as tall as possible without it falling over. They have 10 minutes to complete the task.

Once the task is completed the participants answer the questions regarding the straw tower task individually, after which they discuss their answers in the group.

Exercise 1: Straw tower task

1. How did your group get started with this task?

_____

_____

_____

2. Did everyone agree on how the tower should be built?
   If not, how was the final decision made?

_____

_____

_____

_____

3. What part did you play in the decision making process?

_____

_____

_____

4. Do you usually follow what others say or do you attempt to get others to do what you want? Why and what is usually the outcome of your decision?

_____

_____

_____

_____

5. Why is it important for you to be able to work with others and to be part of the decision-making?

_____

_____

_____

6. What are some good ways for a group of people to make decisions together?

_____

_____

_____

The groups reconvene and the facilitator processes the group discussions by asking questions such as: “What have you learnt about yourself when working in a group?” “How does working with other people make you feel?”

6. Scripture reading: Luke 5:17-20

The facilitator asks one of the participants to read the Biblical text and thereafter the facilitator explains the meaning of the text. The facilitator then asks the participants to share with the group anything of importance that stood out for them. The facilitator and participants discuss matters such as the importance of helping other people, and the value of working together as a team and solving a problem.

7. Conclusion

The facilitator asks for feedback on the day’s session and processes anything that stood out or was meaningful for anyone in that session. Participants share their experiences of the session with one another.

At the end of each session the facilitator notes who participated frequently and who were rather quiet and need to be drawn out in the following sessions.

Session 2: Effective communication

Objectives:

- Participants should understand the importance of effective communication; and
- Participants should learn how to communicate on a feelings level.

1. Meditation: Source of emotions

The facilitator explains that the spine keeps people upright and enables people to carry themselves. People can react to a dangerous situation by slouching and collapsing their spine. This affects their posture. By straightening their posture, they give themselves new strength to face the situation. The facilitator asks the participants to close their eyes and relax their chest and back. The participants are given the following instructions: Notice how you feel and be aware of your body, feelings and mood. Be aware of your breathing. Be aware of your thoughts. The facilitator then asks the participants whether they are feeling happy. If they are feeling happy then they say together: “I am happy”. Say it again. Slowly lengthen your spine until you feel comfortable. Relax your shoulders and adjust the spine until it feels aligned and naturally lengthened. Be aware of how you feel now. Be aware of your breathing. Be aware of your body, feelings and thoughts. The facilitator asks the participants if they feel sad. If it feels right to say that they are sad, then say: “I am sad.” Say it again. The participants open their eyes. The facilitator processes this exercise by discussing the way that posture affects feelings, moods and thoughts.

2. Icebreaker: Broken telephone

The facilitator asks the participants to form a line. The facilitator then whispers a message to the first person in the line. It must be spoken soft enough that the others cannot hear. For example: “Cathy says that you must meet her at the tuck-shop during first break. She would like to buy you a pie, chips and an apple juice. Then the two of you can go to the hockey field to watch the hockey team practice for their match which is on Thursday afternoon.”

The first person repeats the message to the next person in line and that person repeats it to the person next to them and it continues until everyone has had a turn. Ask the last person to share the message with the rest of the group. The facilitator reads the original message.

The facilitator processes the activity by asking the following questions:
What did the others hear?
Was there any important information left out?
What was added or changed to the message?
What could be the possible outcomes of conveying an incorrect message?
Why is effective communication so important?

3. Effective communication

The facilitator and participants discuss the importance of effective communication and the consequences of ineffective communication.
The facilitator shares with the group the five levels of communication:

1. Cliché

For example, friend 1: “Hi, how are you?”
friend 2: “Fine”
friend 1: “Cool” (walk on without chatting)

At this level people are not involved with others and is merely being polite but not really interested in the person or how they are doing or feeling.

2. Facts

For example, friend 1: “Where are you going to?”
friend 2: “The library.”
friend 1: “Cool, enjoy”

Friends are sharing facts on a superficial level. They are not really interested in what the person is doing.

3. Ideas and opinions

For example, friend 1: “Do you also find that Accounting is getting difficult?”

friend 2: “Yes, I agree Accounting is becoming difficult.”

friend 1: “What is the most difficult part for you?”

friend 2: “Getting the balance sheet to balance.”

People are beginning to open up and share with each other.

4. Feelings and emotions

For example, friend 1: “I feel anxious about the Science exams.”

friend 2: “Why do you feel anxious?”

friend 1: “I hope I can remember the work I studied.”

friend 2: “No need to feel anxious, you will be fine”

People are starting to share their feelings and emotions with each other.

5. Transparency/Peak

For example, friend 1: “I hate writing this Science exams because I failed last time”

friend 2: “I know how you feel, I also feel anxious when I have to write my Science exams because it is my least favourite subject.”

People are transparent and this helps to develop trust and respect for each other.

The participants are given Exercise 2 to complete on their own:

Exercise 2: **Levels of communication**

1. Cliché
2. Facts
3. Ideas and opinions
4. Feelings and emotions
5. Transparency/Peak

Answer the following questions:

1. On which level do you communicate the most with your friends and why?

_____

_____

2. On which level do you communicate the most with family and adults and why?

_____

_____

3. In which way does those specific levels help/hinder your communication as a whole?

_____

_____

_____

_____

4. How does it affect your relationship with your friends especially at school?

_____

_____

_____

_____

5. How does it affect your relationship with your family at home?

_____

_____

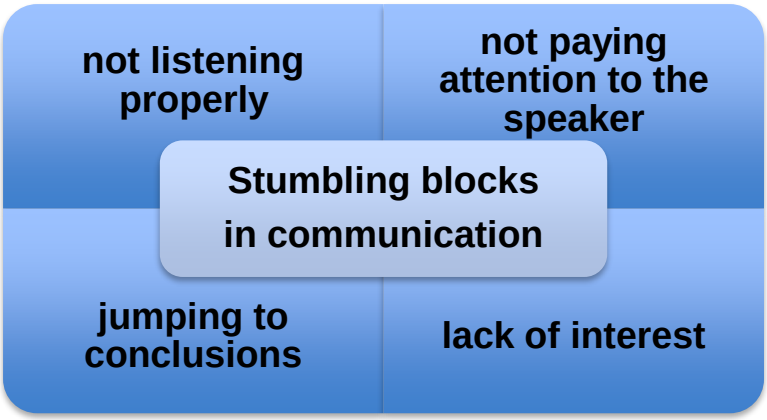
_____

_____

_____

Participants reconvene in the plenary group. The participants share their answers with the group. The facilitator processes the exercise. Participants brainstorm on “stumbling blocks in communication”.

An example



The facilitator explains the importance of communicating on a feelings level. People who communicate their feelings take ownership of their emotions and do not blame others.

Facilitator provides some examples:

Situation	Instead of …	Say …
You constantly have to clean the garden while your brother/sister does nothing.	I have never seen such a lazy person in my life.	I feel angry that I have to clean the garden alone.
Your friend promises to do something important for you and neglects to fulfil his/her promise.	You are a total waste when it comes to keeping promises.	I feel hurt when you do not keep to your promises.

Exercise 3: Communicate on a feelings level

The participants complete the exercise on their own and thereafter the facilitator processes the exercise.

To learn how to communicate with each other on a feelings level.

Situation	Instead of …	Say …
You constantly have to clean the garden while your brother/sister does nothing.	I have never seen such a lazy person in my life.	I feel …….. …… …… …… …… ……
Your friend leaves you waiting an hour at a spot where you have arranged to meet.	You are always late! You will never learn to be punctual.	I feel …….. …… …… …… …… ……
Your friend promises to do something important for you and neglects to fulfil his/her promise.	You are a total waste when it comes to keeping promises.	I feel …….. …… …… …… …… ……
You would like to talk to your parents but they are too busy.	You have no time for me; I may as well not exist.	I feel …….. …… …… …… ……
Your sister/brother wore your favourite jacket without asking	You have no right to take my things without my permission.	I feel …….. …… …… …… ……
Your friend has been spreading false stories about you at school.	You make me so sick. I will get you back for telling lies about me.	I feel …… …… …… …… ……

4. Scripture: Matthew 12:37

The facilitator asks one of the participants to read the biblical text. The facilitator emphasises that words are important and that people's behaviour, actions and words have consequences. The facilitator encourages the participants to discuss the possible consequences of careless and hurtful words and to compare it to the consequences of words spoken in love and gentleness.

5. Conclusion

The facilitator asks for feedback on the day's session and processes anything that stood out or was meaningful for anyone in that session. Participants share their experiences of the session.

Session 3: Effective listening skills

Objective:

- Participants understand the importance of listening effectively; and
- Participants practice effective listening skills.

1. Meditation: Breathing exercise

The facilitator guides participants as follows: sit up straight in the chair and place your feet flat on the floor. Relax your arms on your laps and close your eyes. Breathe in deeply through your nose and exhale through your mouth. Repeat this five times. Become aware of your feet on the floor. Tap your feet softly on the floor a few times. Notice the sensation in your feet and legs as you tap your feet. Breathe in deeply through your nose and exhale through your mouth. Become aware of your legs on the chair. Now clench the hands into a fist, open them and release the tension. Repeat this 10 times. Press the palms together. Press them harder and hold this pose for 10 seconds. Notice the tension in the hands and arms. Breathe in deeply through the nose and exhale through the mouth. Stretch the arms over the head and reach for the sky. Stretch for 10 seconds. Bring their arms down and relax them at your side. Take five more deep breaths and notice the calm in your body. Open your eyes.

2. Ice-breaker: Listening exercise

Exercise 1

Participants' pair up and the two sit back to back. Participant one is given one minute to talk to their partner about something that happened during the week that caused the person to feel anxious or stressed. The person who is listening should not interrupt. After one minute they switch roles and continue with the exercise.

The facilitator processes the exercise by asking the following questions:
To the speaker: "How did it feel to speak to a person whose back was turned to you?"

"How did it feel when the other did not respond?"
To the listener: "How did it feel to listen to someone with your back turned to the person?"
"Why did you feel uncomfortable, weird, rude?"

Exercise 2

The two participants sit facing each other. Each person is given one minute to continue the previous conversation. The other person listens but is clearly distracted, scribbling on a page or reading text messages while the other is talking. After one minute they reverse roles. The facilitator processes this exercises by asking the following questions:
To the speaker: "How did it feel speaking to someone who was distracted and not paying attention?"
To the listener: How did it feel listening to someone while you were being distracted?"

Exercise 3

The two participants sit facing each other. Each person is given one minute to continue the previous conversation. The other person listens without interrupting. The listener pays attention and makes eye contact with the speaker. The body language shows interest in what is being said. After one minute they switch roles.

The facilitator processes the exercise by asking the following questions:
"What was different from the previous exercise?"
"How was it different?"
"How should you listen?"
The facilitator makes use of the following diagram to explain good and effective listening skills:

Figure 2: Effective listening

3. Scripture: James 1:19

The facilitator asks one of the participants to read the biblical text. The facilitator explains the meaning of the text. The facilitator encourages participants to discuss what the texts means to them.

4. Conclusion

The facilitator asks for feedback on the day's session and processes anything that stood out or was meaningful for anyone in that session. Participants discuss their experiences of the session with one another.

Session 4: Effective conflict management

Objective:

- Participants become aware of their conflict style and how it affects their behaviour; and
- Participants learn how to manage and resolve conflict effectively.

1. Meditation: Conflict release

The facilitator asks the participants to stand, relax your arms at your sides and close your eyes. They are instructed as follows. Breathe in deeply through the nose and exhale through the mouth. Repeat this five times. Become aware of your feet on the floor. Raise your arms in front of you with the hands open and palms facing away from you. Think of something that is upsetting or causing conflict in you. Now visualise it and push it away with the palm of your hands. Now think of something good and positive, and draw it towards you with your hands. When you are ready, open your eyes.

2. Icebreaker: Sharing is caring

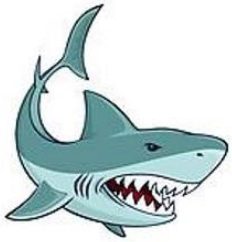
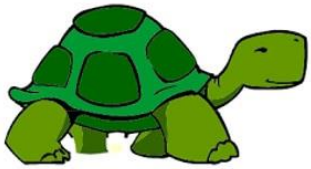
The participants pass the toilet roll paper around the circle and take as many sheets of toilet paper that they want. Then the facilitator explains that a bag will be passed around. Every time it comes around the participants must take one sheet of toilet paper and place it in the bag while sharing something about themselves.

3. Exercise

Conflict often begins because of misunderstandings and miscommunication. Effective listening can be an important tool to avoid conflict situations building up. The facilitator instructs the participants to think back to conflict situations in their lives. Participants often explain their aggressive behaviour as follows: “I pushed him because he wouldn’t listen”, or: “ I got angry because they didn’t understand what I was saying”. The facilitator hands out the following illustration of conflict management styles:

Figure 3: Conflict management style

What is your Conflict Management Style (CMS)?

CMS	Explanation	Comparison
Competing	"I value the point being made more than our relationship." "It is them or me" "I've got to win this one!" "I'm sure they will see it my way if they just think about it." "I know I'm right." This is the **"I win, you lose" position**	
Avoiding	"I will be quiet and listen." "It is not that big a deal." "I'd rather just forget it." "It's not worth the trouble." "What difference could I make anyway?" **"I lose, you lose."**	
Accommodating	"I value our relationship more than this point." "Let's just get this over with so we can get on to other things." "This tension is very uncomfortable. I'll just do what they want." "Fine I give in, have it your way." **"I lose, you win."**	
Collaborating	"I'm sure if we work together we can come up with a better answer than either of us individually." "I'm not giving in yet, but I am willing to hear your opinion, and give you mine." **"I win, you win."**	
Compromise	"This isn't important enough to fight over." "I don't want to be unreasonable." "If I give her this, maybe she'll give me that." **"We could both live with that."**	

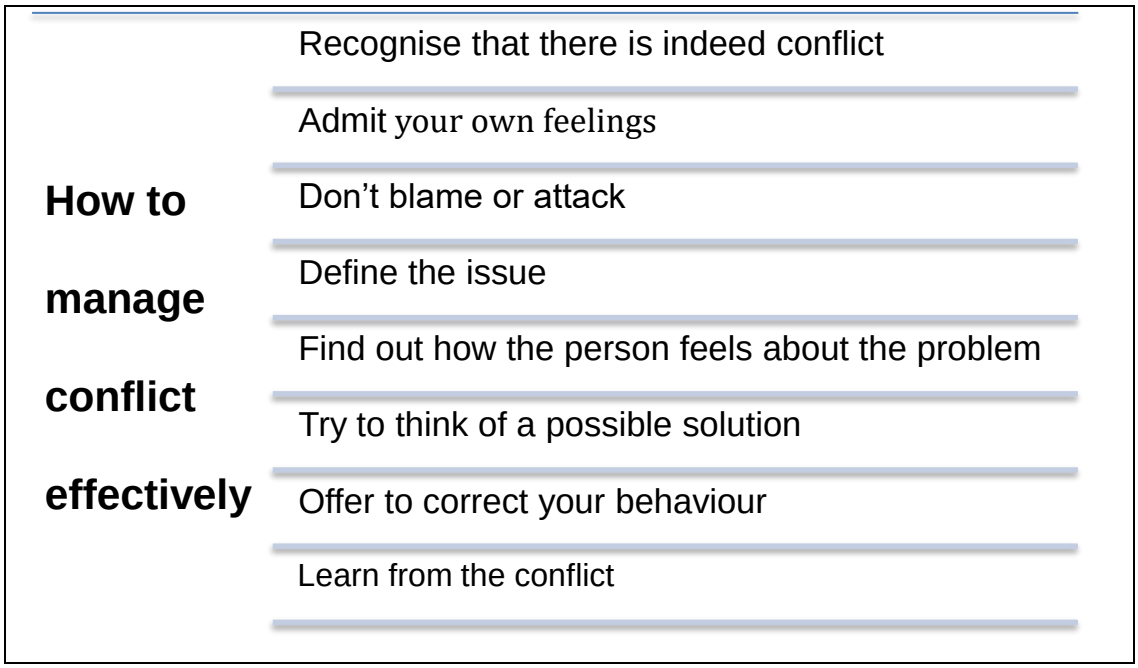
Source: https://za.pinterest.com/pin/708613322591088628/

The participants are asked with which animal they identify with when they deal with conflict. If they could change, which animal would they prefer to identify with and why?

The facilitator explains that ineffective listening can lead to conflict. The group brainstorms on what causes conflict in relationships.

The facilitator hands out the following sheet on: “How to manage conflict effectively”.

Figure 4: Conflict management



4. Scenario

The facilitator shares the following conflict situation that arose: Thabo is upset because Keith took his calculator out of his bag without his permission. When Thabo asks Keith to return his calculator, he refuses because he is still using it.

The facilitator asks two participants to role-play this scenario. The facilitator guides them through the process of effective conflict management as follows:

- recognise that there is indeed conflict
- admit your own feelings
- don’t blame or attack
- define the issue
- find out how the person feels about the problem
- try to think of a possible solution
- offer to correct your behaviour
- learn from the conflict

5. Scripture: Romans 12:17-21

The facilitator asks one of the participants to read the biblical text. The facilitator explains the meaning of the text. The facilitator encourages participants to discuss what stood out for them in the text.

6. Conclusion

The facilitator asks for feedback on the day's session and processes anything that stood out or was meaningful for anyone in that session. They discuss their experiences of the day's session with one another.

Session 5: Effective self-image

Objectives:

- Participants accept who they are and see themselves in a positive light and;
- Participants believe in themselves and their abilities.

1. Meditation: Self-love

The facilitator asks participants to sit up straight in the chair, place their feet flat on the floor, relax the arms on the lap and close their eyes. The facilitator instructs them as follows. Breathe in deeply through the nose and exhale through the mouth. Repeat this five times. Place your right hand over your heart. Place your left hand on their upper right arm. The participants hold this position hugging themselves for two minutes.
The facilitator asks the participants to share how hugging themselves felt.

2. Ice breaker: Self-awareness

The facilitator hands out pens and paper. Participants are instructed to draw a rough outline of themselves.
In the outline they write down some qualities about themselves that are good and bad. This can include, for example, their appearance, talents and abilities, or characteristics.

The facilitator processes the activity by asking the participants to reflect on the following:
“What were you drawn to first when you thought about yourself, the things you don’t like or the things you do like?”
“Why do you think you were drawn to these first?”

Allow the participants to discuss the things that influence what they like and do not like about themselves. This can include peer pressure, social media, or the influence of celebrities on how they see themselves.

3. Scripture: 1 Corinthians 13:12

The facilitator explains how a distorted self-image can negatively affect a person. The facilitator encourages participants to discuss how they see themselves and how do they think others see them.

The facilitator passes around a funhouse mirror that distorts the image it reflects and asks participants to discuss what they see when they look into the mirror. Facilitator processes the exercise by asking questions such as:

“Do you all look the same?”
“Is that a true reflection of who you are?”
The facilitator explains that sometimes the distorted images people have of themselves can hamper how they see themselves and who they truly are as a human being.

4. Exercise

The facilitator instructs participants to look at the self-portrait they drew earlier and to decide whether what they wrote there is true or untrue. In pairs they discuss their answers and identify what the origins are of their beliefs about themselves.

The facilitator processes the exercise by inviting participants as a group to discuss how they see themselves and where those beliefs come from.

5. Activity

Participants receive a piece of paper on which they write their name. They are instructed to write something positive about themselves, fold the paper over what they wrote and pass it on to the next participant. The participants all contribute by writing something positive about each other on their paper. The participants are encouraged to pin their paper up somewhere or to tuck it into their Bible or journal, to remind them that they are special and beautiful.

6. Conclusion

The facilitator asks for feedback on the day's session and processes anything that stood out or was meaningful for anyone in that session. Participants discuss their experiences of the day's session with one another.

Session 6: The family of origin

Objectives:

- Participants become aware of how family dynamics can have a positive or negative impact on their behaviour and their identity; and
- Participants become aware that they have the power to choose which attributes from their family of origin they want to take with them on their life journey.

1. Meditation: Root grounding

The exercise can be done indoors or outside. Facilitator asks the participants to stand up and remove their shoes if they feel comfortable to do so. The facilitator instructs them as follows: Place your feet firmly on the ground. Become aware of the ground beneath your feet. Rest your arms gently at the side. Become aware of any tension or stress in the body. Relax the shoulders and let go of the knots in your stomach. Wiggle the fingers and toes. Relax. Become aware of your breathing: is it fast or slow? Take a deep breath through the nose and exhale slowly through the mouth. Breathe in deeply into the lungs. Now breathe out through the nose and push all the air out of the lungs. The facilitator guides the participants to become aware of how unique they are on the in-breath. As they exhale, they focus on their purpose and strength. This is repeated five times and then they can open their eyes.

2. Icebreaker: Breaking stereotypes

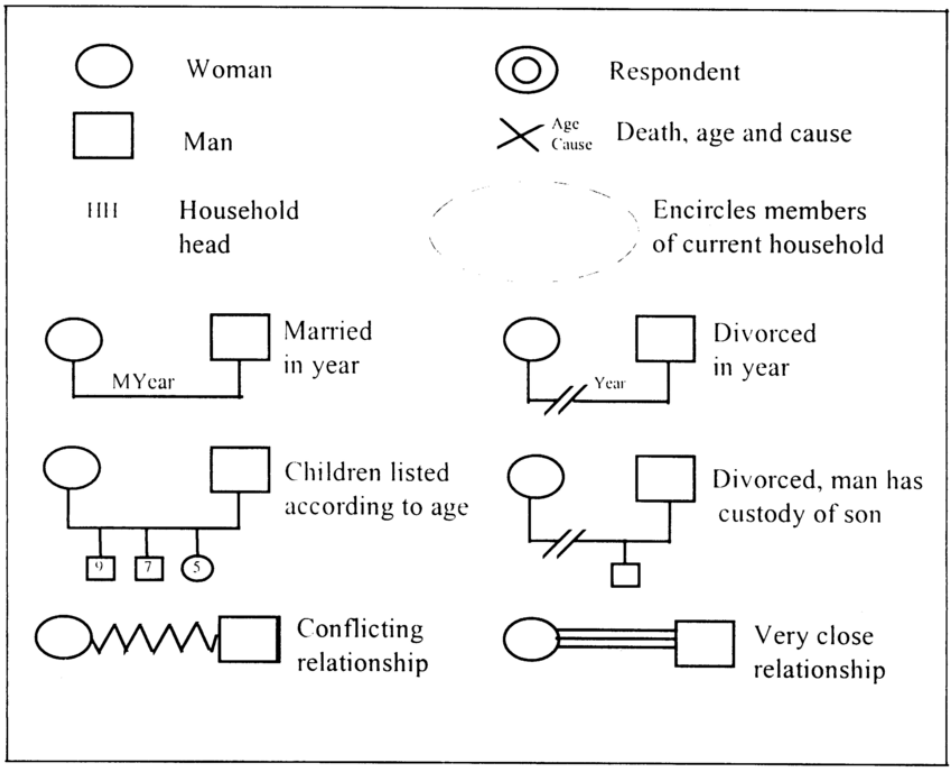
Each participant shares with the group two true statements and one false statement about themselves. The other participants guess which statements are true and which one is false. An example: Participant: " I can play the piano, I love watching rugby and I got into trouble for stealing". The participants guess which two statements are true and which one is false.

3. The genogram

The facilitator shows the participants a genogram and explains that it is a visual representation of the family, similar to a family tree.

The genogram outlines relationships and behaviour patterns within the family. The facilitator explains the symbols in a genogram.

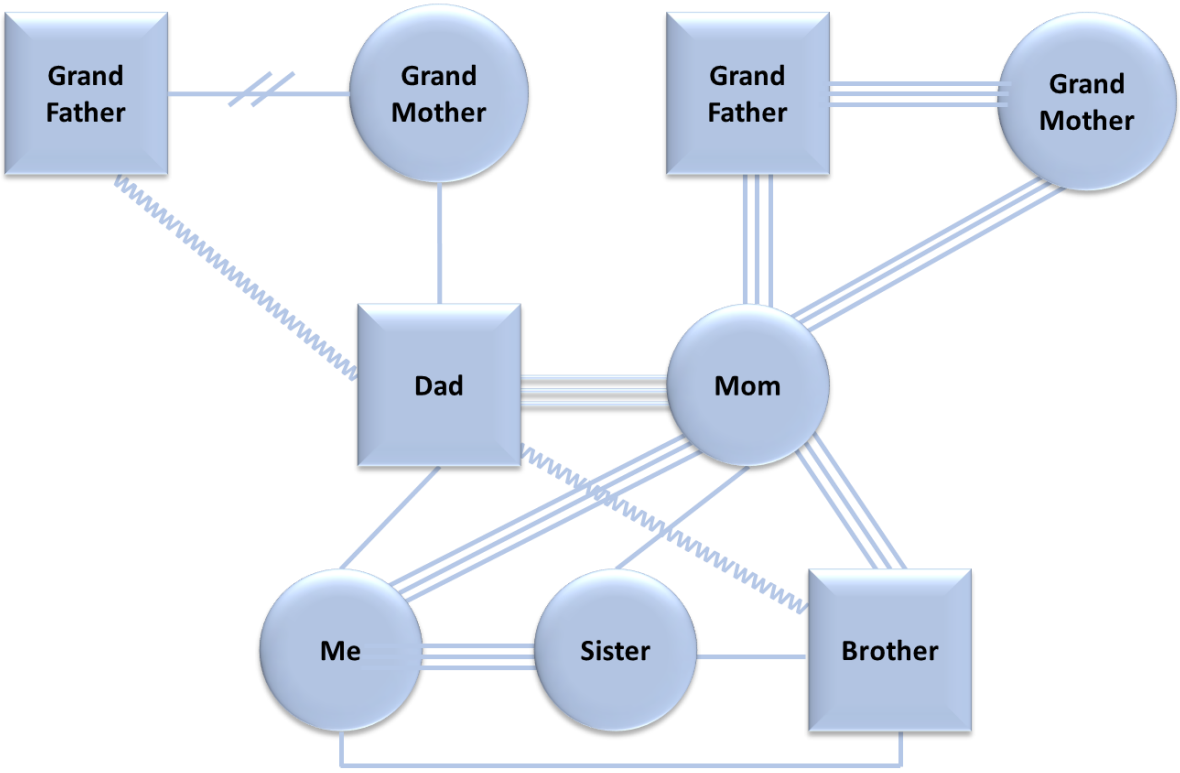
Figure 5: Genogram symbols



https://www.researchgate.net/publication/31222657

The participants are instructed to draw their genogram (family tree) by using the various symbols to indicate the relationship between members of the family.

Figure 6: Genogram



Each person shares their genogram with the group. The facilitator ensures that this is done with sensitivity, and that the participants are comfortable to share this with one another. Some relationships are strained and other could have caused pain or trauma to the young person. Examples are: when parents divorced, the father remarried and has no contact with the child, or a father who is a leader in the church but physically abuses his wife. Participants are assured that sharing is on a voluntary basis.

4. Scripture: Luke 2:41-48

The facilitator asks one of the participants to read the biblical text. The facilitator explains the meaning of the text. The facilitator asks the participants to discuss anything that stood out for them. The facilitator discusses with the participants the actions and behaviour of Jesus and the reactions of his parents. The facilitator guides the participants to reflect on how their parents react when they are disobeyed.

5. Exercise: The suitcase

The facilitator uses a small suitcase to illustrate that everyone has some baggage from their childhood and family of origin that they carry with them. Some things can be positive, whereas other baggage is negative. The facilitator emphasises that people have a choice when it comes to what they want to leave behind in the suitcase and what they want to take out and take with them on their life's journey. The participants are instructed to draw a suitcase. In the suitcase, they write what they want to take with them on their journey into life. On the outside of the suitcase, they write what they do not want to take with them.

6. Conclusion

The facilitator asks for feedback on the day's session and processes anything that stood out or was meaningful for anyone in that session. The participants discuss their experiences of the day's session and also reflect on the program as a whole.

Summary

The guiding principles for the development of a pastoral care model for high school learners could be used both at schools and churches. It could help learners to develop skills that will contribute to their personal and spiritual growth. This program does not address the problems underlying bullying behaviour. It could however help learners who display bullying behaviour in their emotional, spiritual, interpersonal and intellectual growth. Through their personal and spiritual growth they are better prepared to deal with the problems associated with their bullying behaviour. This program allows the facilitator to identify learners who may require pastoral counselling. It is also effective in accommodating learners who have completed their pastoral counselling and wants to grow personally and spiritually.

CHAPTER 5
FINDINGS

This study investigated the phenomenon of bullying with the focus on the perpetrators of bullying. The aim of this qualitative literature investigation was to determine whether there is a correlation between early childhood attachment and the bullying behaviour of high school learners. Bullying behaviour has a negative effect on children. Therefore, it is important that researchers continue to investigate this problem to develop holistic pastoral programs and interventions to effectively address it. Factors that play a role in bullying behaviour are aggression and power imbalances. In order to address the bullying behaviour of children the pastor needs to understand these factors that are related to bullying. They need to determine the root causes behind the bullying behaviour. By understanding the different dynamics of bullying the pastor is able to counsel the bully more effectively.

Insecure attachment in infants is one of the factors that can influence the behaviour of children later in life. Internal working models, a secure base, and parental support are important factors in the attachment model. Secure parent-child attachment, open communication, understanding and recognition of feelings are important factors that influence how children perceive themselves, their peers and how they behave. Children's aggressive behaviour at school can be the result of their negative relationship with their caregivers and them looking for attention from detached caregivers. Children with insecure attachment, struggle to develop positive relationships with others. Their experience of a detached caregiver leaves them with the expectation that people are also unavailable and uncaring. They see this type of behaviour as hostile and use aggression as a defence mechanism against the hostility. Children with insecure attachment to their caregivers are at risk of becoming perpetrators of bullying. However, in the South African context, research into attachment behaviour and school bullying should include schools in both the rural and urban areas. It should include both genders and socio-economic factors in order to get comprehensive results.

This is imperative as school bullying is increasing at a tremendous rate in the country.

The focus of this study was to develop an effective pastoral response to bullying with the aim to engage constructively with the perpetrator of bullying. In school bullying, intervention is mostly focused on the victims of bullying, whereas the perpetrator is seen as a bad person. After a review of the various models available in the qualitative literature investigation, the findings are that an effective pastoral response to bullying can be developed using Michael White's *narrative therapy*. Through narrative therapy perpetrators of bullying can learn problem-solving techniques that will assist them to change their bullying behaviour. The pastor can also recommend family therapy so that the learner can be supported at home when working on changing their aggressive behaviour. Family therapy can also be used to work on broken and detached relationships within the family. In this way the family dynamics and home environment can become a more positive environment.

It is essential that both schools and churches use effective personal life-skills and spiritual growth programs to empower young people. Skills such as effective communication, listening skills and conflict management can help them to react in a more positive manner and not to react in an aggressive manner. Acquiring these skills will also benefit them after they leave school and enter into the adult world. Those who have acquired these personal life skills are able to influence their peers and the community in a positive manner.

For the purpose of this study some prominent pastoral models were investigated in order to develop an effective pastoral response to young people who exhibits bullying behaviour. Bullying is problematic at schools and effective pastoral care programs should be implemented in the school environment. The church and the pastor have an important role to play in the pastoral intervention of bullying.

This problem is not only confined to the school but impacts the life and wellbeing of victims and the perpetrators of bullying. It is possible that both victims and perpetrators of bullying attend the same church. Some children who exhibit bullying behaviour could be actively involved in the church and could also be bullying others at church. The pastor should be aware of what is happening in the church and community.

Young people have a need to belong and therefore growth group activities would appeal to their need to belong. Through growth groups young people who grew up being detached from their caregivers have an opportunity to develop healthy attachments with their peers. The church must play an active role in their local community. Pastors can work together with school principals and school governing bodies to help alleviate bullying and aggressive behaviour at schools. Pastors can offer to provide pastoral counselling and also initiate personal and spiritual growth programmes both at school, at churches and in the community.

From an ethical and moral perspective, the pastor should address the issue of bullying. It is important to not only focus on the victim but also to help the perpetrator of bullying. Addressing the aggressive behaviour could break the cycle of abuse not only at schools but also at home and in the community. The vicious cycle of bullying can be broken and in the long term, school bullying can be reduced through effective pastoral intervention.

BIBLIOGRAPHY

Ainsworth, S.M., 1993, 'Attachment and other affectional bonds across the life cycle' in C.M. Parkes, J. Stevenson-Hinde and P. Marris (eds.), *Attachment across the life cycle*, pp. 33-51, Routledge, London.

Ainsworth, S.M., Blehar, M.C., Waters, E. & Wall, S.N., 2015, *Patterns of attachment: A psychological study of the strange situation*, Taylor and Francis, New York.

Balan, R., Dobrean, A. & Balazsi, R., 2018, 'Indirect effects of Parental and Peer Attachment on Bullying and Victimization among Adolescents: The Role of Negative Automatic Thoughts', *Aggressive Behavior*, 44(6), 561–570.

Berlin, L. J., Cassidy, J. & Appleyard, K., 2008, 'The influence of early attachments on other relationships' in J. Cassidy and P.R. Shaver (eds), *Handbook of attachment: Theory, research and clinical applications,* pp. 333-347, Guilford Publications, New York.

Bosmans, G., Braet, C., Van Leeuwen, K. & Beyers, W., 2006, 'Do Parenting Behaviors predict Externalising Behavior in Adolescence, or is Attachment the neglected 3rd factor?', *Journal of youth and adolescence: A multidisciplinary research publication*, 35(3), 354–364.

Bowlby, J., 1973, *Separation: Anxiety and anger*, Basic Books, New York.

Bowlby, J., 1988, *A secure base: Parent-child attachment and healthy development,* Routledge, London.

Bowlby, J., 1997, *Attachment and loss*, Pimlico, London.

Bowlby, J., 2005, *The making and breaking of affectional bonds*, Routledge, Oxford.

Bretherton, I. & Waters, E. (eds), 1980, *Growing points of attachment theory and research,* University of Chicago Press, Chicago.

Bretherton, I., 1993, 'The roots and growing points of attachment theory' in C.M. Parkes, J. Stevenson-Hinde and P. Marris (eds.), *Attachment across the life cycle*, pp. 9-32, Routledge, London.

Bretherton, I. & Mulholland, A., 2008, 'Internal working models in attachment relationships: Elaborating a central construct in attachment theory' in J. Cassidy and P.R. Shaver (eds), *Handbook of attachment: Theory, research and clinical applications,* pp. 102-130, Guilford Publications, New York.

Browning, D., 1985, 'Introduction to pastoral counseling' in R. J. Wicks, R.D. Parsons and D.E. Capps (eds), *Clinical handbook of Pastoral Counseling*, pp. 5-13, Paulist Press, New Jersey.

Browning, D., 2000, 'Pastoral theology in a pluralistic age' in J. Woodward and S. Pattison (eds), *The Blackwell Reader in Pastoral and Practical Theology*, pp. 89-103, Blackwell Publishers, Oxford.

Bullying, intimidation rife in SA schools compared to other countries-survey, viewed 13 May 2020, from https://www.news24.com/SouthAfrica/News/bullying-intimidation-rife-in-sa-schools-compared-to-other-countries-survey-20190702.

Burton, P. & Leoschut, L., 2013, *School violence in South Africa: Results of the 2012 national school violence study*, Hansaprint, Cape Town.

Clinebell, H.J. & McKeever, B.C., 2011, *Basic types of pastoral care and counseling: Resources for the ministry of healing and growth*, 3rd edn, ProQuest Ebook Central https://ebookcentral-proquest-com.uplib.idm.oclc.org

Conflict management style, n.d., viewed 28 September 2020, from https://za.pinterest.com/pin/708613322591088628/.

De Winter, S., Waters, T.E.A., Braet, C. & Bosmans, G., 2018, 'Middle childhood problem behaviors: Testing the transaction between Responsive Parenting, Temperament, and Attachment-Related Processing Biases', *Journal of Child and Family Studies*, 27(3), 916–927.

Doehring, C., 2015, *The practice of pastoral care: A postmodern approach,* Westminster John Knox Press, Kentucky.

Erickson, M.F., Strouf, L A. & Egeland, B., 1985, 'The relationship between quality of Attachment and Behaviour Problems in preschool in a high-risk sample', *Monographs of the Society for Research in Child development*, 50 (1-2), 147-166.

Feeney, J. & Noller, P., 1996, *Adult attachment*, Sage Publications, London.

Foucalt, M., 1978, *The history of sexuality: An introduction*, Vol. 1, Pantheon Books, New York.

Freedman, J. & Combs, G., 1996, *Narrative therapy: The social construction of preferred realities*, Norton & Company, New York.

Ganzevoort, R.R., 2012, 'Narrative Approaches' in B.J. Millar-McLemore (ed), *The Wiley-Blackwell Companion to Practical Theology*, pp. 214-223, Blackwell Publishers, Oxford.

Gerkin, C. V., 1997, *An introduction to pastoral care*, Abingdon Press, Nashville.

Goldberg, S., 2000, *Attachment and development*, Oxford University Press, Oxford.

Hare-Mustin, R., 1994, 'Discourses in the mirrored room: A Postmodern analysis of Therapy', *Family process*, 33, 9-35.

Hazler, R.J., 1996, *Breaking the cycle of violence: Interventions for bullying and victimization*, Taylor & Francis, London.

Juan, A., Zuze, L., Hannan, S., Govender, A. & Reddy, V., 2018, 'Bullies, Victims and Bully-victims in South African Schools: Examining the Risk Factors', *South African Journal of Education*, 38(1), 1-10.

Kõiv, K., 2012, 'Attachment Styles among Bullies, Victims and Uninvolved Adolescents', *Psychology Research*, 2(3), 160-165.

Lee, C., 2004, *Preventing bullying in schools: A guide for teachers and other professionals*, Sage Publications, London.

Lesufi to visit Pretoria school where 5 pupils allegedly cut off 12 year's old finger, viewed 12 May 2020, from https://www.news24.com/SouthAfrica/News/lesufi-to-visit-pretoria-school-where-5-pupils-allegedly-cut-off-12-year-olds-finger-20200307.

Limber, S.P. & Olweus, D., 2010, 'Bullying in School: Evaluation and dissemination of the Olweus Bullying Prevention Program', *American Orthopsychiatric Association*, 80 (1), 124–13.

Lyons-Ruth, K. & Jacobvitz, D., 2008, 'Attachment disorganization: Genetic factors, parenting contexts, and development transformation from infancy to adulthood' in J. Cassidy and P.R. Shaver (eds), *Handbook of attachment: Theory, research and clinical applications,* pp. 666-697, Guilford Publications, New York.

Madigan, S. & Law, I., 1992, 'Discourse not Language: The shift from a Modernist view of Language to the Postmodern analysis of Discourse in Family Therapy', *Dulwich Centre Newsletter*, 1, 31-36.

Merriam-Webster n.d., *Genogram*, viewed 30 September 2020, from https://www.merriam-webster.com/dictionary/genogram.

Monks, C.P. & Coyne, I., (eds), 2011, *A history of research in bullying: Bullying in different contexts,* Cambridge University Press, Cambridge.

Monk-Turner, E., 2003, 'The benefits of meditation: Experimental findings', *Social Science Journal*, 40(3), 465–470.

Morgan, A., 2000, *What is narrative therapy? An easy to read introduction*, Dulwich Centre, Adelaide.

Murphy, T.P., Laible, D. & Augustine M., 2017, 'The Influences of Parent and Peer Attachment on Bullying', *Journal of child and family studies*, 26(5), 388-1397.

Myerhoff, B.,1982, 'Life history among the elderly: Performance, visibility, and remembering', in J. Ruby (ed.), *A crack in the mirror: Reflexive perspective in Anthropology*, pp. 99-117, University of Pennsylvania Press, Philadelphia.

Olweus, D., 1993, *Bullying at school: What we know and what we can do*, Blackwell, Oxford.

Organisation for Economic Co-operation and Development, *2019, Teaching and Learning International Survey 2018 Results: Teachers and School Leaders as Lifelong Learners*, vol. 1, viewed 13 May 2020, from https://doi.org.1787/1d0bc92a-en.

Osmer, R.R., 2008, *Practical theology: An introduction*, W. B. Eerdmans, Cambridge.

Ospina-Kammerer, V., 2012, 'Meditation', in C. R. Figley (ed.), *Encyclopedia of trauma: An interdisciplinary guide*, pp. 378-379, Sage Publications, California.

Oxford Learner's Dictionaries n.d., *self-image*, viewed on 30 September 2020, from https://www.oxfordlearnersdictionaries.com/definition/english/self-image.

PE teenager loses kidney after bullying attack: This has left him with physical and emotional scars, viewed 12 May 2020, from https://www.news24.com/SouthAfrica/Life/pe-teenager-loses-kidney-after-bully-attack-this-has-left-him-with-physical-and-emotional-scars-20200117.

Powell, M.D. & Ladd, L.D., 2010, 'Bullying: A Review of the literature and implications for Family Therapists', *The American Journal of Family Therapy*, 38:3, 189-206.

Republic of South Africa, 2009, *Constitution of the Republic of South Africa, 1996*, 4th edn., LexisNexis, Pretoria.

Rigby, K.,1994, 'Psychosocial functioning in families of Australian Adolescent schoolchildren involved in Bully/victim Problems', *Journal of Family Therapy*, 16(2), 173–187.

Rigby, K., 2007, *Bullying in schools and what to do about it*, Acer Press, Melbourne.

Roberts, W.B., 2006, *Bullying from both sides: Strategic interventions for working with bullies and victims*, Corwin Press, California.

Román, M. & Murillo, F.J., 2011, 'Latin America: School Bullying and Academic Achievement', *CEPAL Review*, 104, 37-53.

'School bully suspended after video of attack circulates on social media, viewed 17 March 2020, from https://www.news24.com/SouthAfrica/News/school-bully-suspended-after-video-of-attack-circulates-on-social-media-20200130.

Smith, P.K. & Sharpe, S., 1994, *School bullying: Insights and perspectives,* Routledge, London.

Smith, P.K., 2011, 'Bullying in schools: Thirty years of research' in C.P. Monks and I. Coyne (eds), *Bullying in different contexts*, pp 36-60, Cambridge University Press, Cambridge.

Steyn, G.M. & Singh, G.D., 2017, 'Managing Bullying in South African Secondary School: A Case Study'*, International Journal of Educational Management*, 32(6), 1029-1040.

Sullivan, K., Cleary, M. & Sullivan, G., 2005, *Bullying in secondary schools: What it looks like and how to manage it*, Sage Publications, London.

Template.Net n.d., *free genogram template*, viewed 15 October 2020, from https://www.template.net/editable/4037/family-genogram-template.

Theron, H. & Bruwer, D., 2006 'Narrative Therapy', *CME: Continuing Medical Education Journal*, 24(8), 449–450.

Van der Watt, 2014, 'Attachment, Parenting Styles and Bullying during Pubertal Years', *Journal of Child and Adolescent Mental Health*, 26:3, 251 – 261.

Walden, L.M. & Beran T.N., 2010, 'Attachment Quality and Bullying Behaviour in School-aged Youth', *Canadian Journal of School Psychology*, 25(1), 5-8.

Weiss, R.S., 1993, 'The attachment bond in childhood and adulthood' in C.M. Parkes, J. Stevenson-Hinde and P. Marris (eds.), *Attachment across the life cycle*, pp. 66-76, Routledge, London.

White, M., 1995, *Re-authoring lives: Interviews and essays*, Dulwich Centre, Adelaide.

White, M., 2007, *Maps of narrative practice*, Norton & Company, New York.

White, M & Epston, D., 1990, *Narrative means to therapeutic ends*, Dulwich Centre, Adelaide.

Williams, K. & Kennedy, J.H., 2012, 'Bullying Behaviours and Attachment Styles', *North American Journal of Psychology*, 14 (2), 321-337.

Wimberley, E.P., 1999, *Moving from shame to self-worth: Preaching and pastoral care*, Abingdon Press, Nashville.

Young, S. & Holdorf, G., 2003, 'Using Solution Focused Brief Therapy in individual referrals for Bullying', *Educational Psychology in Practice*, 19(4), 271–282.

Youth work resources n.d. viewed on 30 September 2020, from https://www.youthworkresource.com.

Zeanah, C.H. & Fox, N A., 2004, 'Temperament and Attachment Disorders', *Journal of Clinical Child and Adolescent Psychology*, 33(1), 32–41.